SHAMAA-IL TIRMIDHI

With commentary
Khasaa’il-e-Nabawi Sallallahu ‘Alayhi Wasallam
Shaykhul Hadith Maulana Muhammad Zakariyya Kandhelwi

Translated by
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Shamaa-il Tirmidhi

Imaam Abi 'Eesaa Muḥammad bin 'Eesaa bin Sorah At-Tirmidhi
Born 209 hijri—Demise 279 hijri

with commentary

Khasaa-il Nabawi Ṣallallahu 'Alayhi Wasallam

Shaykhul Hadith Maulana Muḥammad Zakariyya Kandhelwi

Translated by Muḥammad bin ‘Abdurrahmaan Ebrahim
Introduction

All praise be to Allah who alone sustains the world. Exalted salaah (blessings) and complete salaam (peace) be on our master Muhammad Šallallahu ‘Alayhi Wasallam and his family and companions.

The Shamaa-il of Imaam Abu ‘Eesa Tirmidhi has a collection of 397 ahaadith and is divided into 55 chapters on the physical description and character of our beloved Nabi Šallallahu ‘Alayhi Wasallam. It has been printed on numerous occasions and many commentaries have been written on it. The present English translation and commentary is of the Khasaa-il Nabawi Šallallahu ‘Alayhi Wasallam by the late Shaykhul Hadith Maulana Muhammad Zakariyya Rahmatullahi ‘Alayhi. It will enable a Muslim to achieve a link and connection with the one whom Allah Ta‘aala has made as a mercy unto mankind, and most certainly Allah has spoken the truth when He mentions in His Book: “Verily, you (O Muhammad) are of a very high (noble) character”.

A Muslim can truly claim his love for Rasulullah Šallallahu ‘Alayhi Wasallam, if he attempts to follow the manner and life-style of the messenger of Islaam. We are given such an opportunity, after the reading of this book, for it enlightens the reader with the intimate aspect of the Rasul’s life.

Finally, we ask, Allah Ta‘aala to reward us and that He instill within us the distinguished features and august character of this most noble messenger, who is the perfect example for Muslims.
This humble servant, at the request of my master Hadrat Maulana Khalil Ahmad Saahib,—May Allah fill his grave with nur and make his resting place cool—used to stay in Delhi quite often for a few days, to assist in the printing of his kitaab 'Badhlul Majhud fi halli Abi Daawud'. There, a kind friend, Janab Muḥammad 'Uthmaan Khaan, urged me to write a short translation of the 'Shamaa-il Tirmidhi'. Owing to my shortcomings, I knew I was not capable of this. Also, before this, I did not have an opportunity to either write a book or deliver a lecture. Janab Muḥammad 'Uthmaan Khaan, however, did not accept any of my excuses, due to certain kind thoughts he held regarding me. By virtue of my shortcomings I would never have attempted this translation. Since he was a close friend of my late father and, being mindful of the hadith, 'The best relationship after a father’s death is to treat his friends kindly’, I did not have a way out but to present a short translation according to my understanding and thereafter, acknowledging my incapability to the readers, and asking them to forgive me for the complications of the sentences and the dispersion of words and request them to give attention to the aim, that is, the noble character, habits, qualities, virtue, attributes and practices of the emperor of the worlds, Sayyidul Bashr, Sayyidina Muḥammadur Rasulullah Ŝallallahu 'Alayhi Wasallam. A wise person, does not, on account of an ugly and tattered veil, fail to pay attention to a beautiful face; and an understanding person does not, because of a bitter skin, throw away the delicious substance of a fruit.

In this translation a few things have been given special importance:

a. Most of the sayings were taken from the writings of the great ‘ulama of the past, thus I did not resort to my own views.
b. Most of the references in this translation are derived from the following books: 'Jam'ul Wasaa-il' of Mulla 'Ali Qaari Hanafi; 'Munaawi' of aya 'Abdur-Ra-oof Mi~ri; 'Mawaahib-Ladunniyyah' of Shaykh Ebrahim Bayjur and 'Tah-dhibut Tah-dhib' of Haafiz Ibn Hajar 'Asqalaani.

c. Since the translation is meant for the layman, literal meanings have been given. Word for word translation has been avoided.

d. In addition to the translation many things have been added to serve as a commentary. This has been written separately after the actual translation.

At many places in the translation of the ahaadith additional information has been provided.

f. Where there seems to be a contradiction between two hadith, the differences have been briefly explained.

g. The views of the different madh-hab have been mentioned briefly at places. The Hanafi madh-hab has been specially mentioned as the majority of the local population (i.e. the inhabitants of India) adhere to this madh-hab.

h. The proofs that substantiate the Hanafi madh-hab have been mentioned briefly where deemed necessary.

i. Where a battle or incident is mentioned in a hadith, that battle or incident is described in the commentary.

j. Where the relation of a hadith to a chapter is not obvious, an explanation has been provided.

k. To keep the subject matter brief, with regard to those incidents that have not been narrated herein, the readers have been referred to their original sources. The name of the kitaab is given where they can be found in detail so that those who are interested may easily refer to them.

l. Utmost care has been taken to keep the subject under discussion short and precise, as readers may become bored with lengthy discourses.

And divine guidance to me is but from Allah, on Him do I rely and to Him do I return.

Muhammad Zakariyya Kandhelwi.

presently residing in Delhi. (8th Jamadi-uth Thaani 1344)
| Chapter on the helmet of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 104 (104) |
| Chapter on the turban of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 107 (108) |
| Chapter on the lungi of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 112 (113) |
| Chapter on the walking of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 117 (118) |
| Chapter on the qinaa’ of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 120 (120) |
| Chapter on the sitting of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 121 (122) |
| Chapter on the pillow of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 125 (126) |
| Chapter on Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam leaning on something other than a pillow | 131 (131) |
| Chapter on the description of the eating of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 135 (136) |
| Chapter on the bread of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 139 (141) |
| Chapter on the description of the curry of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 146 (155) |
| Chapter on Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam performing wudu at the time of eating | 175 (176) |
| Chapter on the words that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam uttered before and after eating | 178 (180) |
| Chapter on the cup of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 184 (184) |
| Chapter on the fruits eaten by Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 186 (188) |
| Chapter on the description of the things that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam drank | 191 (192) |
| Chapter on those ahaadith in which is described the manner Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam drank | 195 (197) |
| Chapter on the description of the things: the description of the things eaten by Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 202 (204) |
| Chapter on the speech of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 208 (209) |
| Chapter on the laughing of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 212 (215) |
| Chapter on the description of the joking of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 221 (223) |
| The description of the sayings of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam on poetry | 228 (231) |
| Chapter on the story telling of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam at night | 242 (244) |
| Chapter on the sleeping of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 252 (254) |
| Chapter on the worship and devotions of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 260 (267) |
| Chapter on Salaatud Duha | 290 (292) |
| Chapter on Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam performing nawaafil salah at home | 298 (298) |
| Chapter on the fasting of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 300 (305) |
| Chapter on the recital of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 318 (320) |
| Chapter on the weeping of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 325 (327) |
| Chapter on the narration of the bed of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 334 (334) |
| Chapter on that which has been narrated on the humbleness of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 337 (342) |
| Chapter on the noble character and habits of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 354 (359) |
| Chapter on the modesty of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam | 376 (376) |
Chapter on the 

hajamah (cupping—cauterizing) of 

Sayyidina Rasulullah  \( \text{Sallallahu} \ \text{‘Alayhi Wasallam} \) ........ 379 (380)

Chapter on the living of 

Sayyidina Rasulullah  \( \text{Sallallahu} \ \text{‘Alayhi Wasallam} \) ........ 386 (391)

Chapter on the names of 

Sayyidina Rasulullah  \( \text{Sallallahu} \ \text{‘Alayhi Wasallam} \) ........ 406 (407)

Chapter on the noble age of 

Sayyidina Rasulullah  \( \text{Sallallahu} \ \text{‘Alayhi Wasallam} \) ........ 411 (413)

Chapter on the death of 

Sayyidina Rasulullah  \( \text{Sallallahu} \ \text{‘Alayhi Wasallam} \) ........ 416 (421)

The legacy of 

Sayyidina Rasulullah  \( \text{Sallallahu} \ \text{‘Alayhi Wasallam} \) ........ 436 (438)

Chapter on the seeing of Sayyidina Rasulullah 
\( \text{Sallallahu} \ \text{‘Alayhi Wasallam} \) in a dream .......... 448 (451)

Ahar of ’Abdullah bin Mubaarak ....................... — (455)

Ahar of Ibn Seereen ........................................ — (456)

Chapter on the 

living of 

Sayyidina Rasulullah  \( \text{Sallallahu} \ \text{‘Alayhi Wasallam} \)

...........

Chapter on the 

names of 

Sayyidina Rasulullah  \( \text{Sallallahu} \ \text{‘Alayhi Wasallam} \)

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Chapter on the 

noble age of 

Sayyidina Rasulullah  \( \text{Sallallahu} \ \text{‘Alayhi Wasallam} \)

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Chapter on the 

death of 

Sayyidina Rasulullah  \( \text{Sallallahu} \ \text{‘Alayhi Wasallam} \)

...........

The legacy of 

Sayyidina Rasulullah  \( \text{Sallallahu} \ \text{‘Alayhi Wasallam} \)

...........

Chapter on the 

seeing of Sayyidina Rasulullah 
\( \text{Sallallahu} \ \text{‘Alayhi Wasallam} \) in a dream

...........

Ahar of ’Abdullah bin Mubaarak ....................... — (455)

Ahar of Ibn Seereen ........................................ — (456)
3 - (3) حدثنا محمد بن بشار يعني العبدي، حدثنا محمد بن جعفر، حدثنا شعبة عن أبي إسحاق قال سمعت البراء بن عازب يقول: كان رسول الله صلى الله عليه وسلم رجلاً مرغوبًا بعيد ما بين المكبين عظم الجبهة إلى مشمة اذنيه عليه خفية جراء ما رآيت شياً قطَّ أحسن منه

4 - (4) حدثنا محمد بن غيلان، حدثنا وكيع، حدثنا سفيان عن أبي إسحاق عن البراء بن عازب قال: ما رأيت من ذي لثمة في خفية جراء أحسن من رسول الله صلى الله عليه وسلم له شعر يضرب منكبيه، بعيد ما بين المكبين، لم يكن بالقصر ولا بالطويل

5 - (5) حدثنا أبو نعم، حدثنا إبنا إسحائيل، حدثنا أبو نعم، حدثنا المسعودي عن عثمان بن مسلم بن هرمز عن نافع بن جبير بن مطعم عن علي بن أبي طالب رضي الله عنه قال: لم يكن النبي صلى الله عليه وسلم بالطويل ولا بالقصر، فشتم الكفيف والقديمين، ضمخ الرأس ضمخ الكفيف، طويلة المسربية إذا مشى تكتماً تكتمًا كأنما يصخب من صحب، لم أز قبله ولا بعده مثله

وأحد قالوا: حدثنا موسى بن يونس عن عمر بن عبد الله مولى غزارة قال حدثني إبراهيم بن محمد من ولد علي بن أبي طالب قال كان على إذا وصف رسول الله صلى الله عليه وسلم بالطويل المختصر ولا بالقصر المخرد وكان رجاء من القوم، ولم يكن بالجعد القفط ولا بالسفط كان جعداً رجلاً ولم يكن بالضباع ولا بالممكلم، وكان في وجهه تدير، أيضًّا، مشرب، أذعج العينين، أهذب الأذناب، جليل المشاش والكبد، أجرد ذو مسربية، شتم الكفيف والقلدمين إذا مشى تقبل كأنما يصخب من صحب، وإذا التفت ابن معا، بين كفيفه خامس اليوث، وهو خاتم السبيين، أجود الناس صدرًا، وأصدق الناس لهجة، وأثبهم غريبة، وأكرهم غضب، من رؤية بني هذة، ومن خالاله معرفة أحب، يرطب ناعبتي، لم أز قبله ولا بعده مثله

قال أبو عبيدة: سمعت أبا جعفر محمد بن الحسين يقول سمعت الأحسائي يقول في تفسير صفة النبي صلى الله عليه وسلم: المختصر الذي طوله، قال وسعت أعراوي يقول في كلمته تمهل في نشاته، أي مدةً عبدًا شديدًا، والمترد: الداخلي بعضه في بعض قصرًا، وأما القفط: فالشديد الجودوء، والرجل الذي في شعره حجوةً أي تثور قليلا، وأما الميم: فبئاً، 법لاً، الكيد، والكلام: المدور الوجه، والمشرب: الدُّلُد في باطه جمرة، والأذعج: الشديد سواد العين، والأهدب: الطويل الأذناب، والكبد: مجتمع الكفيف وهو الكاهل، والمسربة: هو الشعر الدقيق الذي كأنه قضيب من

(7) حدثنا سفيان بن واكيع، قال: حدثنا جميع بن عمرو بن عبد الرحمن الفهلي أثناها علينا من كتابه، قال: أخبرني رجل من بني تميم، وولد أبيه زوج خديجة، يكنى أبا عبد الله، قال: ابني لأبي هالة عن الحسن بن علي قال: سأقلت خالد ابن أبي هالة وكان وصيفاً عن حليمة النبي صلى الله عليه وسلم، وأنا أشتكي أن يصرف لي منها شيئاً أتعلق به، فقال: كان رسول الله صلى الله عليه وسلم فحصاً ففحشذاً، يئلاؤا وجبه تأمل، القمر ليلة البدر، أطلو من المروع، وأقرص من المشدا، عظمهم الهامة، رجل الشجر، إن انفرقت عقيقته فرقها، وإلا فلا يحارب شهبة إحسانه، إذا هو رفوه، أزه اللون، واسم الجبين، أزجُ الحواجب سابع في غير قرن، يزدهر الغضب، ألقى الغرابين، لن نوز عليه بحبسه من لم يتأمله أشمة، كت اللحية، سهل الحدين، ضلع الفم لمفطَّح الأنسان، دقق المسيرة، كان عنقه جيل ذمّيّة في صفاء الفضىّة، معبد الخلق، بادن مياسك، سواء البطن والصدر، بعيد ما بين المكينين، ضخم الكراديس، وأور المطرود، موصول ما بين اللبنة والسرة يعبر بيّر كخط، عارى اللدين والبطن من الذيّ سوا ذلك، أشنى الذراعين والمتكينين، وأعالي الصدر، طويل الزّرندين رحب الرهبة شفي الكفين والقدمين، سائل الأطراف، أرسل شائل الأطراف، خصمان الأخصائيين، مسبح القدمين يبرع عنهما الماء، إذا زال زال قلقًا، ينطو تكتفيًا، ويعشى هون، ذريع المشاه إذا مسح كأنما يبتسم من صحبه، وإذا النفت النفت جميعًا، خاصيف الطرف، نظرة إلى الأرض أكثر من نظرة إلى السماء، جلٌّ نظره الملاحظة، يسوق أصحابه ويدأ من لقي بالسلام.

(8) حدثنا أبو موسى محمد بن المنى، حدثنا محمد بن جعفر، حدثنا شعيب عن سماك بن حرب قال: سمعت جابر بن سمرة يقول: كان رسول الله صلى الله عليه وسلم صلب الفم، أشكر العين، منبهوس العقب، قال: شعبة قلت لسماك: ما صلب الفم؟ قال عظيم الفم، قلت: ما أشكر العين؟ قال طويل شق العين، قلت: ما منبهوس العقب؟ قال قليل حلم العقب.

(9) حدثنا هناد بن السرى، حدثنا عبيد بن القاسم عن أشعث يعني ابن سوار عن أبي إسحق عن جابر بن سمرة قال: رأيت رسول الله صلى الله عليه وسلم في ليلة أصحابي، وعلى خلافة حمزة، فجعلت أنظر إليه وإلى القمر، فلهو عندي أحسن من القمر.
Chapter on the noble features of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

THE AUTHOR has quoted in this chapter those ahaadith that have been narrated on the noble features of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. It is impossible to accurately describe the actual beauty and elegance of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. To draw a pen-picture of his appearance is beyond one’s capability, but the Sahaabah Radiyallahu 'Anhum have endeavoured, according to their capabilities, to preserve what little they could, of which some is written here. Qurtubi says: “The full beauty and elegance of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam has not been made manifest, otherwise it would not have been possible for man to look at him”. The Sahaabah Radiyallahu ‘Anhum, have done the ummah an immense favour by conveying to them the perfect intrinsic

 وجه الأصر أحد رأته غيرى، قلت: صفتها، قال: كان أبيض، ميلحا مقيضا

10 - (10) حدثنا سفيان بن وكيع، حدثنا حميد بن عبد الرحمن الرؤاسي عن زهير عن أبي إسحق قال: سألك رجل البراء بن عازب: آكان وجه رسول الله صلى الله عليه وسلم مثل السيف؟ قال: لا بل مثل القمر

11 - (11) حدثنا أبو داود المصاحفي سليمان بن سلم، حدثنا النضر بن شمبل عن صالح بن أي الأخضر عن ابن شهاب عن أبي سلمة عن أبي هريرة قال: كان رسول الله صلى الله عليه وسلم أبيض كأنما صبغ من فضة رجل الشعر

12 - (12) حدثنا قتيبة بن سعيد، أخبرنا الليث بن سعد عن أبي الزبير عن جابر بن عبد الله أن رسول الله صلى الله عليه وسلم قال: عرض على الأثيوبي، فإذا موسى عليه السلام صربت من الرجال كأنه من رجال شنوة، وأتى عليه النبي صلى الله عليه وسلم، وأتى عليه إبراهيم عليه السلام فإذا أقرب من رأيته وشركته غزوة بن مسعود، وأتى عليه جبريل عليه السلام فإذا أقرب من رأيته وبشابة صاحبكم يعني نفسه الكريمة، وأتى عليه جبريل عليه السلام فإذا أقرب من رأيته وشركته حبيبة

13 - (13) حدثنا محمد بن بشار و سفيان ابن وكيع المعني واحد أتى: أخبرنا يزيد بن هارون عن سعيد الجريري قال سمعت أبا الطفيل يقول: رأيت رسول الله صلى الله عليه وسلم وما بقي على
knowledge, as well as the perfect conspicuous elegance and beauty of Sayyidina Rasulullah Šallallahu 'Alayhi Wasallam. When an unfulfilled lover is deprived of meeting the beloved then he stands in front of the beloved’s house remembering the features of his beloved, in an attempt to gain some solace. It is from habits and features that the heart is appeased.

Imaam Tirmidhi has collected from these about 400 ahaadith and divided them into fifty five chapters. In the first chapter fourteen ahaadith are quoted.

(1) Hadith Number 1
Anas Raddiyyallahu ‘Anhu reports: “Rasulullah Šallallahu ‘Alayhi Wasallam was neither tall nor was he short (like a dwarf—He was of medium stature). In complexion, he was neither very white like lime, nor very dark, nor brown which results in darkness (he was illuminant, more luminous than even the full moon on the 14th night). The hair of Rasulullah Šallallahu ‘Alayhi Wasallam was neither very straight nor very curly (but slightly wavy). When he attained the age of forty, Allah Most High granted him nubuwwah (prophethood). He lived for ten years in Makkah Mukarramah (see commentary) and in Madinah for ten years. He passed away at the age of sixty years. At that time there were not more than twenty white hair on his mubaarakar head and beard”. (This will be described in detail in the chapter on the white hair of Rasulullah Šallallahu ‘Alayhi Wasallam.)

Commentary
Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam was of a medium stature, but slightly taller. This has been reported in a narration from Sayyidina Hind bin Abi Haalah Raddiyyallahu ‘Anhu and others. An objection may arise concerning these two hadith, that it is stated in one hadith that when Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam used to stand up in a group, he appeared to be the tallest among them. This was not due to his height, but was a result of a mu’jizah (miracle). In the manner that no one had reached a higher status than Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam in ‘Kamaalati Ma’nawiyyah’, likewise in the ‘Surah Zaahiri’ (apparent appearance) no one could excel him.

It is stated in the hadith under discussion that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam lived for ten years in Makkah Mukarramah after nubuwwah (prophethood). For this reason it is stated that he attained the age of sixty years. This is contrary to what has been reported in the other ahaadith, where it is stated that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam lived there for thirteen years and attained the age of sixty-three years. In some ahaadith it is stated that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam attained the age of sixty -five years. At the end of this kitaab all three ahaadith will be quoted. Imaam Bukhaari RA. says: “Most narrations show that Rasulullah Šallallahu ‘Alayhi Wasallam lived for sixty-three years”. The ‘ulama have summed up these ahaadith in two ways. First, that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam received nubuwwah at the age of forty and risaalah three years thereafter, and after that he lived for ten years in Makkah Mukarramah. According to this, the three years between nubuwwah and risaalah have been omitted in the hadith under discussion. The second explanation is that frequently in calculating, fractions or small numbers are not included. For this reason Sayyidina Anas Raddiyyallahu ‘Anhu has only calculated in tens in his narration and omitted the units. In the hadith where the age of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam is mentioned as sixty-five, the years of birth and death are included as separate years. In short, the content of all the ahaadith is the same. According to most authentic ahaadith, the age of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam was sixty-three years, therefore all the other ahaadith will corroborate this.

(2) Hadith Number 2
Anas bin Maalik Raddiyyallahu ‘Anhu reports, “Rasulullah Šallallahu ‘Alayhi Wasallam was of a medium stature, he was neither very tall nor short. He was very handsome, of medium built and his hair was neither very curly nor very straight (but was slightly wavy). He had a wheat-coloured complexion. When he walked, he leaned forward slightly”.

Commentary
In this hadith Sayyidina Anas Raddiyyallahu ‘Anhu states that the complexion of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam was wheat-coloured. In the previous hadith, also narrated by Sayyidina Anas Raddiyyallahu ‘Anhu, he states that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam did not have a wheat-coloured complexion. This has been mentioned in the translation of the hadith. Actually, what is derived from the two hadith is that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam was not of such a dark complexion that would decrease the lightness and beauty of a person, but had a radiant and light colour, which was slightly wheat-coloured.
In this hadith the word ‘Yata-kaf-fa-oo‘ is used regarding the walking of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. The ‘ulama interpret this word in several ways. Some say it means to walk at a fast pace. Some are of the opinion that it means to lean a bit forward while walking. Some say that it means to lift the leg with force. All three explanations are correct because the walk of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam fulfilled all three descriptions and the word also conveys these three meanings. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam walked quickly and not like the Romeos of this age who walk like women. It was also the noble habit of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam to walk with a slight forward inclination of the head and shoulders. He did not walk with his chest pushed out in pride. He lifted his legs as men do while walking and did not drag his legs on the ground.

(3) Hadith Number 3
Baraa bin ‘Aazib Radiyallahu ‘Anhu relates that: “Rasulullah Sallallahu ‘Alayhi Wasallam was a man of medium build, (slightly tall, as explained before); he had broad shoulders (from which we may gather that he had a wide chest); he had dense hair which reached his ear-lobes; he wore a red striped lungi and shawl. I never saw anybody or anything more handsome than him”.

Commentary
In this hadith the word ‘Rajulam Marbu’an‘ is used, which if the letter ‘jeem‘ has a dammah (pesh), means a man. This could be correct. This type of word is used in the ‘Arabic language for connecting words, but because no special quality or attribute is derived, some muhadditheen (hadi& scholars) are of the opinion that this word with a fathah (zabar) (on the ‘jeem‘), means something that is between straight and bent. It may also be possible that in this case it refers to the description of the hair of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, and as described before, his mubaarak hair had a slight curl in it. From this hadith, some ‘ulama are of the opinion that it is jaa-iz (permissible) for men to wear red coloured clothing. According to the Hanafis there is a detailed explanation on this subject. Before selecting red clothing, the ‘ulama should be consulted regarding its permissibility.

The ‘ulama have written that in this hadith the Sahabbi did not see ‘anything’ more handsome and beautiful than Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. This is said because besides human beings, the moon, sun, etc. are also included.

(4) Hadith Number 4
Baraa bin ‘Aazib Radiyallahu ‘Anhu reports: “I have never seen someone with long hair and in red clothing more handsome than Rasulullah Sallallahu ‘Alayhi Wasallam. His hair reached his shoulders. The portion between his two shoulders was wide. He was neither very tall nor short”.

Commentary
The description of the hair of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam in this hadith is different from the one mentioned before. There it is stated that his hair reached his ear-lobes. In reality there is no difference between the two hadith, as the hair does not always remain the same length but grows. Sometimes the hair was shortened, sometimes longer hair was kept.

(5) Hadith Number 5
It is reported from ‘Ali Radiyallahu ‘Anhu: “Rasulullah Sallallahu ‘Alayhi Wasallam was neither very tall nor short. The soles of both feet were fully fleshed. (This quality is praiseworthy in a man as it denotes strength and courage but is not praiseworthy for a woman). He had a large head. The joints of the bones were also large. There was a thin line of hair from the chest to the navel. When Rasulullah Sallallahu ‘Alayhi Wasallam walked, it appeared as if he was descending from a high place”. ‘Ali Radiyallahu ‘Anhu says: “I did not see anyone like him neither before him, nor after him”.

Commentary
The use of a sentence like: “I have not seen anyone like him”, is primarily for emphasis. By describing Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam in this manner, there is however no exaggeration because the complete beauty of appearance of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam cannot be fully described. Munaawi wrote that every person is required to believe that with whatever beautiful qualities and attributes the body of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam is described, no other person can compare with it. This is not merely a belief. Books on seerah (history of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam) and ahaadia are replete with descriptions of his beautiful qualities. Therein it is stated that Allah
Ta'aala bestowed fully on Sayyidina Rasulullah Šallallahu 'Alayhi Wasallam all the inner kamaaalaat (perfection) and zaahiri (apparent) beauty. Two verses (couplets) are narrated from Sayyiditina 'Aayeshah Radiyallahu ‘Anha, the meaning of which is: “That if the friends of Zulaykha could see the blessed face of Rasulullah Šallallahu ‘Alayhi Wasallam, they would have cut their hearts instead of their hands”. How true! If you wish to read more about the love of the ŠaHaabah Radiyallahu ‘Anhum-male and female—for Sayyidina Rasulullah Wasallam, they would have cut their hearts instead of their hands”.

(6) Hadith Number 6

It is related from Ebrahim bin Muḥammad Radiyallahu ‘Anhu, who is from the sons (grandsons) of 'Ali Radiyallahu ‘Anhu, that whenver 'Ali Radiyallahu ‘Anhu described the noble features of Rasulullah Šallallahu ‘Alayhi Wasallam, he used to say: “Rasulullah Šallallahu ‘Alayhi Wasallam was neither very tall nor short, but of a medium stature among people. His hair was neither very curly nor very straight, but had a slight wave in it. He did not have a big body nor a round face, but his mubaarak face was slightly round (meaning he did not have a fully round face nor a fully elongated face, but in between the two). The complexion of Rasulullah Šallallahu ‘Alayhi Wasallam was white with redness in it. The mubaarak eyes of Rasulullah Šallallahu ‘Alayhi Wasallam were extremely black. His eye lashes were long. The joints of the body (e.g. elbows and knees etc.) were large, likewise the portion between the two shoulders was broad and fully fleshed. There was no hair (more than normal) on his body. Some people have profuse hair on their body. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam did not have hair on the other parts of his body, besides places like the arms and legs etc.). He had a thin line of hair running from the chest to the navel. The hands and feet of Rasulullah Šallallahu ‘Alayhi Wasallam were fully fleshed. When he walked, he lifted his legs with vigour, as if he were descending to a low-lying place. When he addressed a person he turned his whole body towards that person. (He did not only turn his face towards the person he addressed, as this is considered impolite, and sometimes, it even denotes pride. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam faced the person he spoke to, with his chest and body. Some ’ulama have translated this as, when Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam addressed someone, he completely turned his face towards that person, and did not give a side glance. This is not a suitable translation). The Seal of Prophethood was situated between his shoulders. He was the last of all prophets. He was the most generous and the most truthful. He was the most kind-hearted and came from a most noble family. (It means his character, family back-ground and everything else was of the best). Any person who saw him suddenly would become awe-inspired. (Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam had such a great personality and dignity, that the person who saw him for the first time, because of his awe-inspiring personality, would be overcome with a feeling of profound respect. Firstly, there is a ro'b (awe) for physical beauty, with this when other kamaalaat are added what more could then be said of the ro'b (awe). Besides, the special attributes and qualities granted to Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam, ro'b (awe) is also one of the special qualities granted to him) Anyone who came in close contact with him, and knew his excellent character was smitten with the love of his excellent attributes. Anyone who described his noble features can only say: 'I have not seen anyone like Rasulullah Šallallahu ‘Alayhi Wasallam neither before nor after him’."

(7) Hadith Number 7

Hasan bin 'Ali Radiyallahu ‘Anhu reported: ‘I inquired from my maternal uncle (Sayyiditina Faatimah Radiyallahu ‘Anha’s step-brother) Hind bin Abi Haalah (Radiyallahu ‘Anhu) about the noble features of Rasulullah Šallallahu ‘Alayhi Wasallam. He had often described the noble features of Rasulullah Šallallahu ‘Alayhi Wasallam in detail. I felt that I should hear from him personally some of the noble features of Rasulullah Šallallahu ‘Alayhi Wasallam, so that I could make his description a proof and testimony for myself and also memorise them, and, if possible, try to emulate and adopt them. (The age of Sayyidina Ḥasan Radiyallahu ‘Anhu at the time of the death of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam was seven years. In view of his age he did not have the opportunity to realise fully the features of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam). The uncle described his noble features by saying: “He had great qualities and attributes in him, others also held him in high esteem. His mubaarak face shone like the full moon. He was slightly taller than a person of middle height, but shorter than a tall person. His mubaarak head was moderately large. His mubaarak hair was slightly twisted. If his hair became parted naturally in the middle he left it so, otherwise he did not habitually make an effort to part his hair in the middle. (This is a more accepted translation. A question may arise that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam habitually parted his hair as stated in the ahaadith. The ’ulama say that this is in the early periods..."
where Sayyidina Rasulullah Šallallahu ‘Alayhi wasallam did not make an effort to do so. According to this humble servant, the answer to this is a bit difficult, because it was the principle of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam to oppose the ways of the non-believers, and agree to the ways of the Ahlul-Kitaab, he did not part his hair in the middle. For this reason, according to some ‘ulama, the best translation will be that he only parted his hair in the middle if it could be easily done, and when this could not be done easily, and a comb etc. was needed to do it, then he did not part his hair in the middle. Occasionally he used to part his hair in the middle with a comb etc. When the hair of Rasulullah Šallallahu ‘Alayhi Wasallam was abundant, it use to pass over his ear-lobes). Rasulullah Šallallahu ‘Alayhi Wasallam had a very luminous complexion (colour), and a wide forehead. He had dense and fine hair on his eye brows. Both eye brows were separate and did not meet each other in the middle. There was a vein between them which used to expand when he became angry. His nose was prominent and had a nur and lustre on it. When one first looked at him, it seemed as if he had a large nose, but looking at it carefully showed that the lustre and beauty made it look large, otherwise in itself the nose was not large. His mubaarak beard was full and dense. The pupil of his eye was black. His cheeks were smooth and full of flesh. The mubaarak mouth of Rasulullah Šallallahu ‘Alayhi Wasallam was moderately wide. (He did not have a small mouth). His mubaarak teeth were thin and bright. The front teeth had a slight space between them. There was a thin line of hair, from the chest to the navel. His mubaarak neck was beautiful and thin, like the neck of a statue which had been shaved clean, the colour of which was clear, shining and beautiful like silver. All the parts of his mubaarak body were of a moderate size, and fully fleshed. His body was proportionately jointed. His mubaarak chest and stomach were in line, but his chest was broad and wide. The space between his shoulders was wide. The bones of his joints were strong and large (denoting strength). When he removed his clothing, his body looked bright and had a lustre (or rather those parts of the body that were not covered by his clothing were also bright and shining, compared with those parts of the body that were covered by his clothing. According to this humble servant the latter translation is more appropriate). Between the chest and navel there was a thin line of hair. Besides this line neither the chest nor the stomach had other hair on it. Both sides, the shoulders and the upper portion of the chest had hair. His forearm was long, and palms were wide. The palms and both feet were fully fleshed. The fingers and toes were moderately long. The soles of his feet were a bit deep. His feet were smooth, because of their cleanliness and

smoothness the water did not remain there but flowed away quickly. When he walked, he lifted his legs with vigour, leaned slightly forward and placed his feet softly on the ground. He walked at a quick pace and took a rather long step. He did not take small steps. When he walked it seemed as if he was descending to a lower place. When he looked at something, he turned his whole body towards it. He always looked down. His mubaarak sight was focussed more to the ground than towards the sky. (A question may arise here that it is reported in Abu Daawud that ‘Rasulullah Šallallahu ‘Alayhi Wasallam usually looked towards the sky’. Both are reconciled thus: His mubaarak habit was to look down towards the ground, but he also waited for the wahi (revelation), therefore while waiting he often looked towards the sky. Otherwise he usually looked down on the ground.

Here the gaze of the killer hasn’t even lifted modestly.
There the hand of the lover rest on the heart of the deceased.
His sharif habit was to look at something with a light eye, i.e. he looked at a thing with modesty and bashfulness, hence he did not stare at anything. While walking he asked the Sahaabah (Radiyallahu ‘Anhum) to walk in front, and he himself walked behind. He made salaam (greeted) first to whomsoever he met”.

Commentary *
The ‘ulama say that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam walked at the back because of his humbleness. According to this humble servant, if this is applied to his journeys it will be more appropriate. It was the noble habit of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam that while on a journey, he used to stay at the back to visit the bereaved and the weak.

This is a very long hadith in which the noble features, etiquette and habits of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam are described. Imaam Tirmidhi has mentioned this hadith in many chapters where it is relevant. Portions of this hadith will be mentioned in the chapters where the speech and humility of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam are described.

(8) Hadith Number 8
Jaabir bin Samurah Radiyallahu ‘Anhu says: “Rasulullah Šallallahu ‘Alayhi Wasallam had a wide mouth. There were red lines in the whiteness of his eyes. He had little flesh on his heels”.

Shamaa-il Tirmidhi

Shamaa-il Tirmidhi
Commentary

It is desirable for ‘Arab men to have wide mouths. According to some, a wide mouth means eloquence (fluency of language). The translation adopted in the description of the eyes has been taken from accepted sayings. However, in this hadith, Imaam Tirmidhi has translated this to mean wide eyes, as a narrator of this hadith has done, which according to the linguists is not correct.

These intoxicated eyes on which thousands of my kindred be sacrificed.

That endless destroyer remains intoxicated day and night.

(9) Hadith Number 9

It is related from Jaabir Radiyallahu ‘Anhu that he said: “I once saw Rasulullah Šallallahu ‘Alayhi Wasallam on the night of a full moon. On that night he wore red clothing. At times I looked at the full moon, and at times at Rasulullah Šallallahu ‘Alayhi Wasallam. Ultimately I came to the conclusion that Rasulullah Šallallahu ‘Alayhi Wasallam was more handsome, beautiful and radiant than the full moon.”

If the illumination in the temple and sanctuary is through the sun and moon, so what.

I desire you, what should I do with my sight.

(10) Hadith Number 10

Abu Is-haaq RA. says: “A person once asked Baraa bin ‘Aázib Radiyallahu ‘Anhu, ‘Was the mubaaarak face of Rasulullah Šallallahu ‘Alayhi Wasallam shining like a sword?’ He replied: ‘No, but like a full-moon with its roundness’”

Commentary

In making a comparison with a sword, it may have meant that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam had a long face. However, the glitter of a sword has more whiteness than being luminous. For this reason Sayyidina Baraa Radiyallahu ‘Anhu gave the similarity of the full moon, and not that of a sword. All these similarities are approximate descriptions, otherwise even a thousand moons cannot give the brightness of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam. An ‘Arab poet says: ‘If you want to describe a shortcoming of a beloved, then give the beloved the similitude of a full moon. This is enough to insult him’.

(11) Hadith Number 11

Abu Hurayrah Radiyallahu ‘Anhu says: “Rasulullah Šallallahu ‘Alayhi Wasallam was so clean, clear, beautiful and handsome, as though his body was covered and moulded in silver. His mubaaarak hair was slightly curled”.

Commentary

In the first narration mentioned by Sayyidina Anas Radiyallahu ‘Anhu, it is denied that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam was very white. From the above hadith, it does not mean that he had a white complexion like silver; rather he had a white and reddish complexion, in which the beauty and brightness was overwhelming.

(12) Hadith Number 12

Jaabir bin ‘Abdullah Radiyallahu ‘Anhu narrates from Rasulullah Šallallahu ‘Alayhi Wasallam that he said: “The ambiyyaa (prophets) were shown to me. I saw Musa ‘Alayhis Salaam, he had a thin body, like one from among the tribe of Šanu’ah. I saw ‘Eesa ‘Alayhis Salaam. From among all those whom I have seen, he somewhat resembled ‘Urwah bin Mas’ud. I saw Ebrahim ‘Alayhis Salaam. From among all those that I have seen, I, more a less, look like him. In the same manner I saw Jibra-eel ‘Alayhis Salaam. From among all those I had seen, he more or less looked like Dihyah Kalbi”.

Commentary

This was on the night of mi'raaj or in a dream. Imaam Bukhaari RA. has narrated both, on the night of mi’raaj and also in a dream. There is no confusion or difficulty in these differences, because he may have seen them on both occasions. The translation of the description of Sayyidina Musa ‘Alayhis Salaam as having a light body, in my opinion, is made from more accurate sayings. Some 'ulama in the translation of this sentence, have expressed other opinions. These three ambiyyaa (prophets) were described because Sayyidina Musa ‘Alayhis Salaam and Sayyidina ‘Eesa ‘Alayhis Salaam are the nabis of the Bani Israa’ul and Sayyidina Ebrahim ‘Alayhis Salaam, besides being the great grandfather of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam, was also accepted by all ‘Arabs.
(13) Hadith Number 13
Sa‘eed Jariri RA. says: “I heard Abu Ṭufayl Radıyallahu ‘Anhu say: ‘There is no one left on the face of this earth, besides me who had seen Rasulullah Sallallahu ‘Alayhi Wasallam’. I asked him to describe to me the noble features of Rasulullah Sallallahu ‘Alayhi Wasallam. He said: ‘Rasulullah Sallallahu ‘Alayhi Wasallam had a white complexion, which was a bit reddish, and had a medium sized body’”.

Commentary
Sayyidina Abu Ṭufayl Radıyallahu ‘Anhu was the last one among the Sahaabah Radıyallahu Anhum to pass away. He died in the year 110 hijri. That is why he said, that there was no one left besides him who had seen Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. The ‘ulama say that he used the phrase ‘face of the earth’ because Sayyidina ‘Eesa ‘Alayhis Salaam is also from the ones who had seen Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, and is present in the skies (heavens).

(14) Hadith Number 14
Ibn ‘Abbaas Radıyallahu ‘Anhu says: “The mubaarak front teeth of Rasulullah Sallallahu ‘Alayhi Wasallam were a bit wide (spread out). They were spaced and were not close together. When Rasulullah Sallallahu ‘Alayhi Wasallam talked, a nur emitting from his mubaarak teeth could be seen”.

Commentary
According to the ‘ulama, it is a well-known fact that it was something similar to nur which emitted from the mubaarak teeth.

The opinion of ‘Allaamah Munaawi is that it was something sensory, and not a similarity, which emitted miraculously from between the teeth of Rasulullah Sallallahu ‘Alayhi Wasallam.

With modesty lower the head and with grace, smile.

Everything of his noble features was perfect and beautiful. In the manner that his real and intrinsic beauty had reached its last stage, in the same manner his zaahir (apparent) beauty had also reached its fullest and proper stage.

Allahumma salli ‘alaa Sayyidina Muḥammadiw wa ‘alaa aalihi biqadri ḥusnihi wa jamaalihi.
قالوا: حدثنا عيسى بن يونس عن عمر بن عبد الله مولى غزرة قال:
حدثني إبراهيم بن محمد من ولد علي بن أبي طالب رضى الله عنه.
قال: كان علي إذا وصف رسول الله صلى الله عليه وسلم فقال:
حديثه بطوله وقال: بين كتبه حاتم البتوة، وهو حاتم النبيين.

19 - (5) حدثنا محمد بن بشار، حدثنا أبو عاصم، حدثنا عزرة
بن ثابت قال: حدثني علبة بن أمحر البشكري، قال:
حدثني أبو زيد عمرو بن أخطب الأنصاري قال: قال ل
رسول الله صلى الله عليه وسلم يا أبا زيد أدنى متي فامستع ظهرى.
فمسحت ظهره، فوقعت أصابع علي الحاتم، قلت: وما الحاتم؟
قال: شعرات مجتمعات.

20 - (6) حدثنا أبو عمرار الحسني بن حريث الخزاعي، حدثنا علي
بن الحسين بن واقف، حدثني عبد الله بن بريدة قال: سمعت أبي
بريدة يقول: جاء سلمان الفارسي إلى رسول الله صلى الله عليه وسلم
حين قدم المدينة بمائدة عليها رطب فوضعها بين يدي
رسول الله صلى الله عليه وسلم، فقال يا سلمان ما هذا؟ قال:
قصدرة عليك وعلى أصحابك، قال أرفعها فإني لا تأكل
الصدقة، قال: فرفعها، فهاي الغد مثله، فوضعها بين يدي
رسول الله صلى الله عليه وسلم، فقال: ما هذا يا سلمان؟ قال:
هديه لك، فقال رسول الله صلى الله عليه وسلم لأصحابه: ابسطوا
ثم نظر إلى الحاتم على ظهر رسول الله صلى الله عليه وسلم فأنم.
Chapter on the Seal of Prophethood of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam

This chapter also being relevant to the noble features of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam should have been part of the previous chapter. Because of its great importance, it being a miracle and a sign of nubuwwah (prophethood), it is being discussed separately.

The Seal was on the mubaarak body of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam since birth, as is stated in the 'Fathul Baari', wherein Sayyidina Ya'qub bin Hasan Radyallahu ‘Anhu relates a hadith from Sayyidina Aayesah Radyallahu ‘Anha. At the time of the death of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam when some of the Sahabaah Radyallahu ‘Anhum doubted (his death), Sayyidina Aasmaa Radyallahu ‘Anhu said: "My (maternal) aunt took me to Rasulullah Sallallahu ‘Alayhi Wasallam and said to him, this nephew of mine is ill. Rasulullah Sallallahu ‘Alayhi Wasallam wiped his mubaarak hand over my head, and made du'aa for barakah for me."

(15) Hadith Number 1

Saa-ib bin Yazid Radyallahu ‘Anhu said: "My (maternal) aunt took me to Rasulullah Sallallahu ‘Alayhi Wasallam and said to him, this nephew of mine is ill. Rasulullah Sallallahu ‘Alayhi Wasallam wiped his mubaarak hand over my head, and made du'aa for barakah for me."

(16) Hadith Number 2

Jaabir bin Samurah Radyallahu ‘Anhu reports that: "I saw the Seal of Prophethood of Rasulullah Sallallahu ‘Alayhi Wasallam between his two shoulders, which was like a red tumour (protruding flesh), the size of which was like that of a pigeon’s egg".

Commentary

If, in this hadith, the left-over water of wudu is meant, then there is no difficulty or difference of opinion. If that water is meant which falls after washing the limbs etc., which in 'Arabic is known as 'Maa Musta'mal', then too there is no complication or difficulty, because even the excrements of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam is paak. So how can there be a complaint regarding the ‘Maa Musta’mal’ (used water).

In this chapter Imaam Tirmidhi quotes eight ahaadith.


section_title: Shama-il Tirmidhi

(17) Hadith Number 3

Rumaythah Radiyallahu 'Anha said: “I heard this subject from Rasulullah Sallallahu 'Alayhi Wasallam and at that time I was so near him, that if I wanted to, I could have kissed the Seal of Prophethood. That subject is: ‘Rasulullah Sallallahu 'Alayhi Wasallam was talking about Sa’d bin Mu’aa’dh Radiyallahu ‘Anhu, that because of Sa’d’s death, the ‘Arsh (Throne) of Allah also started to sway in happiness’”.

Commentary

There is a disagreement regarding the swinging of the ‘Arsh. What is the reason and what does it mean? The above translation is in accordance with well-known sayings. Some are of the opinion that this refers to the People of the ‘Arsh. Some are of the opinion that it is the takht (throne) of Sayyidina Sa’d Radyallahu ‘Anhu, etc. Sayyidina Sa’d bin Mu’a’adh Radiyallahu ‘Anhu is from among the great Sahaba. In the books of hadith, many of his merits have been mentioned. Before the hijrah Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam sent Sayyidina Mus‘ab bin ‘Umayr Radiyallahu ‘Anhu to Madinah to teach and propagate Islam. Sayyidina Sa’d Radiyallahu ‘Anhu accepted Islam at his hands. He was a leader of his community and as a result, his whole family accepted Islam on the same day. This was the first family in Madinah to accept Islam. He passed away at the age of 37 in the fifth year hijri. 70,000 malaa-ikah (angels) attended his janaaza. With all this, it appears from the hadith that he also went through hardship for a while in the grave. We should all take heed. A person should not be lax in this matter, and should always remember Allah, repent and fear the punishment of the grave. Whenever Sayyidina ‘Uthmaan Radiyallahu ‘Anhu passed a grave, he used to weep till his beard became wet. Someone asked him, ‘Jannah and jannah are also discussed, but at that time you do not weep?’ He replied: ‘I heard Rasulullah Sallallahu ‘Alayhi Wasallam say: “The grave is the first stage of the aa-khirah (hereafter); whoever goes through this easily, all the other stages become easy. And for whom this stage is difficult, all the other stages become more difficult”’. He says I also heard Rasulullah Sallallahu ‘Alayhi Wasallam say: “Of all the scenes of the aa-khirah that I have seen, the one of the qabr (grave) is the most difficult”’. -Mishkat. May Allah Ta‘ala save us all from it. Imaam Tirmidhi did not intend to relate this incident here, but because the Seal of Prophethood is mentioned, therefore it is included here. Also

(18) Hadith Number 4

Ebrahim bin Muhammad Radiyallahu ‘Anhu, who is the grandson of ‘Ali Radiyallahu ‘Anhu said: “Whenever ‘Ali Radiyallahu ‘Anhu used to describe the noble attributes of Rasulullah Sallallahu ‘Alayhi Wasallam, he used to mention the complete hadith. He also used to say that the Seal of Prophethood was between his two shoulders, and Rasulullah Sallallahu ‘Alayhi Wasallam was the seal of all prophets”.

Commentary

This hadith has been explained in detail in the first chapter (hadith number eight). Here it is referred to briefly. Because of the Seal of Prophethood, this hadith is mentioned specifically here.

(19) Hadith Number 5

‘Ilbaa bin Ahmar Al-yaishkari says that the Sahabi, Abu Zayd ‘Amr bin Akhtab Al-Ansaari Radiyallahu ‘Anhu said to me: “Rasulullah Sallallahu ‘Alayhi Wasallam once asked me to massage his waist. When I began massaging the back, accidently (by chance) my fingers touched the Seal of Prophethood. ‘Ilbaa RA. says: ‘I asked ‘Amr Radiyallahu ‘Anhu, ‘What is the Seal of Prophethood?’ He replied: ‘It was a collection of a few hair’”

Commentary

This is not contrary to the first hadith, because there was hair around the Seal of Prophethood. He only mentioned the hair.

(20) Hadith Number 6

Burayadh bin Ḥaseeb Radiyallahu ‘Anhu reports: “When Rasulullah Sallallahu ‘Alayhi Wasallam came to Madinah, Salmaan Faarisi Radiyallahu ‘Anhu brought a tray which had fresh dates on it, and presented it to Rasulullah Sallallahu ‘Alayhi Wasallam, who asked: ‘O Salmaan, what dates are these?’ He replied: ‘This is sadaqah for you and your companions’. Rasulullah Sallallahu ‘Alayhi Wasallam replied: ‘We do not eat sadaqah. Remove it from me. (The ‘ulama differ in their
opinions as to the meaning of the word ‘we’. Some say it is Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam himself, and the plural is used as a mark of respect. Others explain that it is the ambiyyaa (prophets). According to some it is Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam and his relatives, for whom it is not permissible to accept zakaah. According to this humble servant the third ihtimaal (supposition) is superior and more acceptable. ‘Allaamah Munaawi’s criticism of the third explanation is not forceful and weighty). On the next day this happened again. Salmaan Radyyallahu Anhu brought a tray of fresh dates, and in reply to the question of Rasulullah Sallallahu ‘Alayhi Wasallam he replied: ‘O Messenger of Allah, it is a present for you’. Rasulullah Sallallahu ‘Alayhi Wasallam said to the Sahaabah Radyyallahu Anhum, ‘Help yourselves’. (Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam himself ate from it. Bayjuri explains this thus: Sayyidina Salmaan Radyyallahu Anhu bringing the dates on both days in this manner was to investigate, and make Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam his master. Sayyidina Salmaan Radyyallahu Anhu was an ‘aalam (learned) of the old days. He lived for 150 years, and according to some he lived for 300 years. He had seen the signs of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam in the kitaabs of the previous prophets, that he will not accept sadaqah, but shall accept presents and gifts, and the Seal of Prophethood will be between his two shoulders. After witnessing the first two signs). He then saw the Seal of Prophethood on the back of Rasulullah Sallallahu ‘Alayhi Wasallam and embraced Islaam. (At that time Sayyidina Salmaan Radyyallahu Anhu was a slave of a Jew from the tribe of Banu Qurayzah). Rasulullah Sallallahu ‘Alayhi Wasallam purchased him (This is figuratively speaking. The fact is that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam made him a mukaatab -one who buys one’s freedom for an agreed sum-) and paid many Dirhams for him to become a mukaatab, and also agreed that he (Sayyidina Salmaan Radyyallahu Anhu) should plant for the Jew date palms, (the amount of three hundred palms), and until these bore fruit, to tend them. Rasulullah Sallallahu ‘Alayhi Wasallam planted the palms with his mubaarak hands and it was his mu’jizah (miracle) that all the palms bore fruit in the same year. One tree among these did not bear fruit. Upon investigating, it was found that ‘Umar Radyyallahu Anhu had planted this tree, and that it was not planted by Rasulullah Sallallahu ‘Alayhi Wasallam. Rasulullah Sallallahu ‘Alayhi Wasallam removed this palm and re-planted it. Another mu’jizah of Rasulullah Sallallahu ‘Alayhi Wasallam is that he planted the palms out of season and they bore fruit the same year.

Commentary

The ‘ulama have made thorough research on this hadith, for example, when Sayyidina Salmaan Radyyallahu Anhu was a slave, was his sadaqah and hadiyyah (gift) permissible or not. Also what was the difference between hadiyyah and sadaqah, etc. Due to the discussion being lengthy, it has been omitted to keep the subject short. From this hadith we learn one of the special habits of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, that he included the servants and those present, in the gifts he received. This was one of the special habits of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. There are thousands of similar instances mentioned in the ahaadith. In this hadith Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam also enjoined us to share presents. Those who are present should also be included. According to the mubadditheen there is a variation in the words of this hadith, and that this hadith is weak, but according to the subject matter the incidents strengthen it. What type of presents are meant, and what is meant by those that are sitting together (near)? These need an explanation. Mulla ‘Ali Qaari writes that a person brought a present to a pious shaykh of that time. A person sitting in his assembly said: ‘Presents are shared’. The shaykh replied: ‘We do not make shirk (ascribe partners unto Allah), and believe in One Creator. All these (presents) are for you’. The presents were so many that that person could not carry all of them. The shaykh instructed his servant to deliver it to that person’s home. In the same manner, this happened in the assembly of Imaam Abu Yusuf Rahmatullahi ‘Alayhi. A person presented him a monetary gift. One from among those present said: ‘Presents are shared’. The Imaam replied that those are special types of presents and instructed his servant to put away the present. The ‘ulama say that both instances are correct and well balanced. What the pious sufis did was proper and befitting and what the faqih (jurist) did was also proper and befitting, and this is true. Imaam Abu Yusuf Rahmatullahi ‘Alayhi was a celebrated and famous Imaam. If he did not do as he had done, it might have become a shar’ee mas-alah that presents should be shared, and this would have made it difficult for the ummah. Shah Waliyullah Dehlawi wrote in one of his kitaabs on ‘Dreams and Glad Tidings’, many admirable incidents, one of which is of his father. He wrote: ‘In my young days I loved to fast. After seeing all the different opinions of the ‘ulama. I began hesitating to fast. I saw Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam in my dream in which he gave me a loaf of bread. Sayyidina Abubakr Siddiqe Radyyallahu Anhu was also sitting there and said: ‘Presents are shared’ I presented the bread to him, and
he ate a piece from it. Thereafter Sayyidina ‘Umar Radiyallahu ‘Anhu said: ‘Presents are shared’. I presented the bread to him also, and he took a piece from it. Sayyidina ‘Uthmaan Radiyallahu ‘Anhu then also said: ‘Presents are shared’. I then said: ‘If all of you will divide this bread among yourselves only, what will be left for me?’ 

Sayyidina Salmaan Faarisi Rадiyаллаху 'Анху is from among the great Sahabaah. It is stated in the hadith that when this aayah was revealed: "If you turn away, He will substitute another people instead of you". -Surah Muhammed, 38. The Sahabaah Rадияллаху ‘Анху inquired: "O Messenger of Allah, who are those people who will take our place?" Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam then patted Sayyidina Salmaan Radiyallahu ‘Anhu on his back and said: "I swear by the Name of the Being in Whose Hands lie my life, if imaan was suspended on Thurayya (Pleiades), the people of Faaris would have taken it from there also". The ‘ulama have written that this was a glad tiding in favour of Imaam Abu Hanifah Rahmatullahi ‘Alayhi.

Sayyidina Salmaan Rадияллаху ‘Анху stated in detail how he had accepted Islam (Imaan). This is given in the books of hadith. Therein are mentioned these signs which he investigated. He says that he was a resident in the province of Asbaahaa, at a place called Jay. He further says: ‘My father was a headman and a leader of that place. He loved me very much. I tried very hard at becoming a success in my old religion of Zoroastrianism (fire worship), and thus became a caretaker of the temple. Once my father sent me on an errand for him. On the way I passed a Christian church. I went inside to see the place and saw the the Christians praying there. I liked what I saw there. I was attracted to this religion and remained there till the evening. I enquired from them where their headquarters were? They replied that it was in Shaam (Syria). When I returned home in the evening, my family asked where I had been the whole day. I related to them what had happened. My father said: ‘That religion is not good. Your religion and the religion of your forefathers is the best’. I replied: ‘Never, that religion (Christianity) is the best’. My father feared that I would leave the house and go away to another place. He fastened a chain to my leg and locked me up in the house. I sent a message to my father saying: ‘Never, that religion (Christianity) is the best’. My father feared that I would leave the house and go away to another place. He fastened a chain to my leg and locked me up in the house. I sent a message to my father saying: ‘Never, that religion (Christianity) is the best’. I replied: ‘O Messenger of Allah, who are those people who will take our place?’ Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam then patted Sayyidina Salmaan Radiyallahu ‘Anhu on his back and said: ‘I swear by the Name of the Being in Whose Hands lie my life, if imaan was suspended on Thurayya (Pleiades), the people of Faaris would have taken it from there also’. The ‘ulama have written that this was a glad tiding in favour of Imaam Abu Hanifah Rahmatullahi ‘Alayhi.

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Shamaa-il Tirmidhi  

Shamaa-il Tirmidhi
Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam himself did not partake of it. I said to myself that one sign has been fulfilled and I returned to Madinah and collected a few things. In the meantime Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam came to live in Madinah. I presented something (dates, food etc.) and said: ‘This is a gift’. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam partook of this. I said to myself that the second sign has also been fulfilled. Thereafter I once attended his noble assembly. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam was at the Baqi (attending a Sahaabi’s funeral). I greeted him and made an attempt to look at his back. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam understood what I was doing and lifted his sheet. I saw the Seal of Prophethood and in zeal bowed towards it. I kissed it and cried. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam said, ‘Come in front of me’. I came before him and related the whole story. After that I continued serving my Jewish master in slavery. Once Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam said: “Make an agreement with your master to let you become a mukaatab (one who purchases his own freedom)”. I made an agreement with my master and he made two conditions. The first was that I should pay forty uqqiyyah cash in gold (One uqqiyyah is forty drams and a dram is 3 to 4 maashaa, 3 g to 4 g). The second condition was that I should plant 300 date palms and tend them till they bear fruit. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam planted the date palms with his own hands (as is mentioned above). It happened that some gold arrived from somewhere for Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam. He gave this to Sayyidina SalmaanRadiyallahu ‘Anhu and told him to go and pay it to his master. Sayyidina SalmaanRadiyallahu ‘Anhu asked: ‘Will this gold be enough as the amount is much more’. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam replied: ‘It will not be surprising if Allah Ta’ala fulfils the need with this gold’. I took the gold and after weighing it paid the amount of forty uqqiyyah”. -Jam’ul Fawaa-id.

From this incident it is evident that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam buying Sayyidina SalmaanRadiyallahu ‘Anhu over from slavery meant he paid the money so that Sayyidina SalmaanRadiyallahu ‘Anhu could become a mukaatab. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam planted the palms with his own hands and gave the gold that was stipulated in the agreement. Sayyidina SalmaanRadiyallahu ‘Anhu says: ‘I was the slave of ten different people’.

In the Battle of Khandaq, a trench was dug according to his advice, otherwise there was no knowledge or custom of digging trenches.
باب ما جاء في شعر رسول الله صلى الله عليه وسلم

23 - (1) حدثنا علي بن حجر، أخبرنا إسماعيل بن إبراهيم عن حيدر عن أنس بن مالك قال: كان شعر رسول الله صلى الله عليه وسلم مئذن، وسموه إلى نصف قرن،

24 - (2) حدثنا هانان بن السري، أخبرنا عبد الرحمن بن أبي الزناد عن هشام بن عروة عن أبيه عن عائشة رضي الله عنها قالت: كنت أتغسل أنا ورسول الله صلى الله عليه وسلم في إحدى واحده، وكان له شعر فوق الجمجمة ودون الوفرة،

25 - (3) حدثنا أحمد بن منيب، حدثنا أبو قطن، حدثنا شعبة عن أبي إسحق عن الابراهيم بن عازم قال: كان رسول الله صلى الله عليه وسلم مريعاً، يتعين ما بين المكعبين وكانت جمجمته تضرب شحمة اذنيه،

26 - (4) حدثنا محمد بن بشار، حدثنا وهب بن جرير بن حازم قال: حدثني أبي عن قنادة قال: قلت لأنس: كيف كان شعر رسول الله صلى الله عليه وسلم؟ قال: لم يكن بالجد ون بالسبط، كان يبلغ شعره شحمة اذنيه،

27 - (5) حدثنا محمد بن يحيى بن أبي عمر المكي، حدثنا سفيان بن عيينة عن ابن أبي نجيح عن ماجاهد عن أم هانئ بنت أبي طالب، قالت: قدم رسول الله صلى الله عليه وسلم علينا مكة قدمًا، ولم أربع غدائر.

28 - (6) حدثنا سويد بن نصر، حدثنا عبد الله بن المبارك عن معيمر عن ثابت الباني عن أنس أن شعر رسول الله صلى الله عليه وسلم كان إلى أنفاذ اذنيه،

29 - (7) حدثنا سويد بن نصر، حدثنا عبد الله بن المبارك عن يونس بن يزيد عن الزهري، حدثنا عبد الله بن عبد الله بن عتبة عن ابن عباس رضي الله عنهما: أن رسول الله صلى الله عليه وسلم كان يُسَدَّل شعره، وكان المشركون يُفَرِّقُونَ نُرُوسِهِمْ، وكان أهل الكتاب يُسَدَّلون نُرُوسِهِمْ، وكان يجب موافقة أهل الكتاب فيما لم يمر فيه بغير ثم فرق رسول الله صلى الله عليه وسلم رأسه،

30 - (8) حدثنا محمد بن بشار، حدثنا عبد الرحمن بن مهدي عن إبراهيم بن نافع المكي عن ابن أبي نجيح عن ماجاهد عن أم هانئ، قالت: رأيت رسول الله صلى الله عليه وسلم ذا ضفائر أربع.
Chapter on the mubaarak hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

There are many narrations on the length of the hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam as has been mentioned before. There is no contradiction as the hair is a thing that grows. If at one time his hair reached the lobes of the ears, then at another time it was longer. It also has been proved that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam shaved the hair of his head several times. A person who relates about his mubaarak hair at an earlier time states he had short hair. The one that relates it at a time later than that, states he had longer hair. Some of the 'ulama have concluded that the mubaarak hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam used to reach till half of his ears, and the hair of the middle of his mubaarak head was longer than that, and the hair at the back of the head reached till near his shoulders. Imaam Tirmidhi has related eight ahaadifi in this chapter.

(23) Hadith Number 1
Anas Radhiyallahu 'Anhu reported: “The hair of Rasulullah Sallallahu 'Alayhi Wasallam reached till half of his ear”.

(24) Hadith Number 2
'Aayeshah Radhiyallahu ‘Anha reported: “Rasulullah Sallallahu 'Alayhi Wasallam and I bathed from one utensil, and the mubaarak hair of Rasulullah Sallallahu 'Alayhi Wasallam were longer than those that reached the ear lobes, and were less than those that reached the shoulders”. (It means that they were not very long nor were they short, but of medium length).

Commentary
It is not clear from this hadith if both bathed in a state of undress. Sayyidaitina ‘Aayeshah Radhiyallahu ‘Anha herself says: ‘I did not see the private parts of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, nor did he see my private parts’. Also the using of water from the same utensil cannot prove this. There are many ways both could have bathed from the same utensil and yet not see the private parts of one another. From this hadith we also learn of the bathing together of husband and wife. The ‘ulama are unanimous in accepting Imaam Nawawi’s saying that this is jaa-iz (permissible). Another method is that the husband bathes first and the wife bathes after him with the remaining water. This is also unanimously accepted by all. The third method is the opposite where the wife bathes first then the husband bathes with the remaining water. This method is accepted by the Hanafis, Shafi’ees and Maalikis.

The Hanbalis say it is not permissible, but if the husband is present and both bath together, then it is permissible. The pros and cons of this subject are very lengthy, therefore they have been omitted here. This subject has been mentioned briefly in the ‘Arabic commentary. Since a reputed Imaam opposes this, and this has also been mentioned in the hadith, it will therefore be better to abstain from it.

(25) Hadith Number 3
Baraa bin ‘Aazib Radhiyallahu ‘Anhu reports: “Rasulullah Sallallahu 'Alayhi Wasallam was of average height, and the portion between the two shoulders was wide. His hair was till his ear-lobes”.

Commentary
This hadith has been explained in the chapter on the mubaarak features of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Because of the hair, this hadith is briefly mentioned here again.

(26) Hadith Number 4
Qataadah bin Da’aa-mah As-Sadusi relates: “I asked Anas Radhiyallahu ‘Anhu, ‘How was the hair of Rasulullah Sallallahu 'Alayhi Wasallam?’ He replied: ‘It was not very twisted, nor very straight. It had a slight twist and was a bit curled, and reached till his ear-lobes’”.

(27) Hadith Number 5
Ummi Haani bint Abi Taalib Radhiyallahu ‘Anha says: “Rasulullah Sallallahu 'Alayhi Wasallam came to Makkah once after the hijrah. His mubaarak hair had four plaits”.

Commentary
According to well known sources Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam came to Makkah Mukarramah four times after the hijrah. The first, at the time of ‘Umratul Qadaa in the 7th year hijri, then at the time of Fath Makkah in the 8th year hijri and in the same journey for ‘Umratul Ja’ir-raanah. Lastly in the 10th year hijri for haj. The journey mentioned in this hadith under discussion, according to
Bayjuri is at the time of Fath (conquest) of Makkah Mukarramah. The same has been stated in the ‘Mazaahiri Haq’. The ‘ulama have stated other times also.

For men to make plaits like women is makruh. By the word ‘Ghadaa-ir’ in this hadith, one should take it to mean that, ‘in which there is no similitude’, because Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam forbade this himself.

(28) Hadith Number 6
It is reported from Anas Radyallahu ‘Anhu that the hair of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam reached till the middle of the ears.

(29) Hadith Number 7
Ibn ‘Abbaas Radyallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam used to leave his hair the way it naturally was, without making a path in the hair (parting the hair). The reason being that the mushrikeen (polytheists) used to make a path in their hair, and the Ahlul-Kitaab (People of the Book) did not do so. In the early periods Rasulullah Sallallahu ‘Alayhi Wasallam preferred to follow the Ahlul-Kitaab, rather than others, in matters where no command had come from Allah. Later this was abrogated, and Rasulullah Sallallahu ‘Alayhi Wasallam began opposing the ways of the Ahlul-Kitaab after this”.

(30) Hadith Number 8
Ummi Haani Radyallahu ‘Anha reports: “I saw Rasulullah Sallallahu ‘Alayhi Wasallam with four side locks (on his hair)”.

Commentary
Apparently this is the same hadith as has been quoted earlier.
Chapter on the Combing of the hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

It is mustahab to comb the hair. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has urged us to do so. He used to comb his own hair too. Imam Tirmidi has written five ahaadith in this chapter.

(31) Hadith Number 1

'Aayeshah Radyiallahu 'Anha says: "I used to comb the hair of Rasulullah Sallallahu 'Alayhi Wasallam, even when I was in the state of menstruation".

Commentary

The 'ulama prove from this hadith that it is permissible for a woman in her periods to look after and serve her husband. Because of the menstruation the whole body of a woman does not become najis (napaak—unclean). It is forbidden to have intercourse with her during her menstruation.

(32) Hadith Number 2

Anas Radyiallahu ‘Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam often rubbed oil in his head and also often combed his beard. He put a cloth over his head, which became like an oil cloth due to the frequent use of oil".

Commentary

The clothing becomes soiled due to the use of oil, and this was against the noble habit of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, who liked cleanliness. He put a cloth over his head so that the 'amaamah (turban) etc. did not become stained.

(33) Hadith Number 3

'Aayeshah Radyiallahu ‘Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam liked to begin with the right while combing his hair; while performing wudu and when putting on his shoes". (Also in every other deed, he first began with the right then the left).

Commentary

This (beginning from the right) is not confined to the three acts mentioned in this hadith. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam began everything with the right, that is why 'every other deed' has been added in the translation of the hadith. The basic rule is, that all those things that reflect dignity and elegance, while putting on these the right is preferred, and when removing them the left is begun with, as when putting on clothing, shoes etc. When one enters the masjid, one enters with the right foot and leaves with the left foot first, as this is the place of dignity and greatness. Contrary to this, in those things that do not have elegance in them, the left is preferred when beginning them, and the right when ending them, for instance when entering the toilet.

(34) Hadith Number 4

‘Abdullah bin Mughaffal Radyiallahu ‘Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam prohibited the combing of the hair, but allowed it to be done occasionally".

Commentary

Qaadi 'Iyaaad says that occasionally means after every three days. In Abu Daawud a hadith has been reported, wherein Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam prohibited the combing of the hair daily.
The 'ulama have written that it is prohibited at such times when there is no necessity for it, otherwise there is no harm in it. The prohibition is karaahate tanzihi. It is specially for the hair that has no dirt in it and does not need grooming. When the hair is dirty, there is no karaahah (i.e. not makruh) in combing the hair daily.

(35) Hadith Number 5
Humayd bin 'Abdurrahmaan relates from a Sahaba that Rasulullah Sallallahu 'Alayhi Wasallam combed his hair occasionally.

36 - (1) حديثا محمد بن بشار، أخبرنا أبو داود، أخبرنا همام عن قادة قال قلت لأنس بن مالك: هل خضب رسول الله صلى الله عليه وسلم قال: لم يبلغ ذلك إنا كان شيبا في صدغيه، ولكن أبو بكر خضب بالحلة والكم،

37 - (2) حديثا إسحاق بن منصور وحيى بن موسى قالا: حدثنا عبد الرزاق عن معمر عن ثابت عن أسن قال: ما عدت في رأس رسول الله صلى الله عليه وسلم وحبيته إلا أربع عشرة شعرة بيضاء,

38 - (3) حديثنا محمد بن المتنى، أخبرنا أبو داود، حدثنا شعبة عن سماك بن حرب قال: سمعت جابر بن سمرة وقد سل عن شيب رسول الله صلى الله عليه وسلم فقال: كان إذا ذهبن رأسه لم ير منه شيب فإذا لم يدهن رؤي منه شيء،

39 - (4) حديثنا محمد بن عمر بن الوليد الكندى الكوفي، حدثنا يحيى بن أدم عن شريك عن عبيد الله بن عمر عن نافع عن ابن عمر قال: إذا كان شيب رسول الله صلى الله عليه وسلم نحوًا من عشرين شعرة بيضاء,
Chapter on the appearance of the white hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

Imaam Tirmidhi has compiled eight ahaadith in this chapter.

(36) Hadith Number 1
Qataadah Radiyallahu 'Anhu reports: "I asked Anas Radiyallahu 'Anhu, 'Did Rasulullah Sallallahu 'Alayhi Wasallam dye his hair?" He replied: "The hair of Rasulullah Sallallahu 'Alayhi Wasallam did not reach such a stage where one would use a dye. Rasulullah Sallallahu 'Alayhi Wasallam had a few white hair on his temples, but certainly Abubakr Siddique Radiyallahu 'Anhu dyed with hina and katm".

Commentary
Katm is a type of grass, which is used for dying the hair. Some people say the colour of katm is black, and if mixed with hina it becomes red. Others say the colour of katm is green, and if mixed with hina it gives a black tint. Mulla 'Ali Qaari says: 'The one that gives more colour is considered. If more katm is used the dye becomes black and if more hina is used, it becomes red'. The use of both colours are permissible, but black should not be used. It has been forbidden in the ahaadith to use a totally black dye.

(37) Hadith Number 2
Anas bin Maalik Radiyallahu 'Anhu reports: "I did not count more than fourteen white hair on the head and beard of Rasulullah Sallallahu 'Alayhi Wasallam".

Commentary
Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had very few white hair. There is some disagreement on the actual number. In this narration fourteen hairs are mentioned. In others, seventeen, eighteen and in some, twenty white hairs are mentioned. This is a minor
disagreement. The other ahaadith may have been related at different periods. A difference in the counting may also be possible.

(38) Hadith Number 3
Jaabir bin Samurah Rадий'alлуху 'Анху was asked a question regarding the white hair of Rasulullah ﷺ. He replied: “When Rasulullah ﷺ oiled his hair, it (white hair) did not show. When he did not oil it, it showed”.

Commentary
Oil gives the hair a shine, therefore the white hair become indistinguishable from the other hair, or they become compact and mixed, therefore the few white hair cannot be easily seen. When there is no oil the hair become dry and loose, and is easily seen.

(39) Hadith Number 4
Ibn 'Umar Rадий'alлуху 'Анху says: “Rasulullah ﷺ had about twenty white hair”.

Commentary
As mentioned above this is not contrary to the other ahaadith.

(40) Hadith Number 5
Ibn 'Abbaas Rадий'alлуху 'Анху reports: “Abubakr Siddique Rадий'allahu 'Анху once said: 'O Messenger of Allah, you have become old'. (What is the reason? Due to his mild and soft temperament he ought to be young, and also according to his age he should be still young). Rasulullah ﷺ replied: 'The recitation of Surahs Hud, Waaqi'ah, Mursalaat, ﷺ have made me old'”.

(41) Hadith Number 6
Abu Juhayfah Rадий'alлуху 'Анху says: ‘He read in a kitaab, that a person had a mubaarak beard. Sayyidina Abubakr and Sayyidina 'Umar Rадий'allahu 'Анху were sitting in the masjid at that time. When Sayyidina Abubakr Rадий'allahu 'Анху said this he said: ‘Oh Messenger of Allah, may my father and mother be sacrificed. How suddenly you have aged’. Then he began to weep and shed tears.

Sayyidina Rasulullah ﷺ said: “Surahs like Surah Hud have made me old”. Zamakh-shari says: “He read in a kitaab, that a person had pure black hair one evening, and during the night it became completely white. When the people enquired the reason, he said: ‘At night, I dreamt of qiyaamah, where people were pulled with chains and thrown into jahannam. It frightened me so much, that in one night I became like this’. Allah is Great.

(42) Hadith Number 7
Abi Rimthah Taymi Rадий'allahu 'Анху says: “I went with my son to Rasulullah ﷺ. (Probably he did not know Sayyidina Rasulullah ﷺ before). When I saw him I said to myself immediately, ‘This is the true Messenger of Allah’. At that time Rasulullah ﷺ was wearing two pieces of green (coloured) clothing. (His lungi -sarong, waist wrap- and shawl were both green). On a few hairs there were signs of old age, but those hair were red”.

Commentary
Apart from these surahs the Surahs of Al-Haaqqah, Al-Qaari'ah, Al-Ghaashi'ah etc. have also been mentioned. In short all those surahs wherein frightening matters are mentioned, e.g. qiyaamah, jahannam, the Trumpet, the punishment of evil people etc. In a hadith it is stated that Sayyidina Rasulullah ﷺ had said: “If you knew what I know, you would laugh less and cry more. You would even stop going to your wives (or however he had said it)”. It is written in the ‘Sharh Sunnah’ that a person saw Sayyidina Rasulullah ﷺ in his dream. He asked: “Ya Rasulullah, this hadith had reached me, that you have said: ‘Surah Hud has made me old’”.

44

Shamaa-il Tirmidhi

Sayyidina Rasulullah ﷺ replied: “There is one aayah in it ‘Wastaqim kama umirta’ (Stay steadfast on the religion as I have commanded you). And it is well known that to stay steadfast on the commandments of Allah is very difficult”. That is why the sufis have written that to remain steadfast is better than a thousand miracles.

Shamaa-il Tirmidhi
sees these signs, such words naturally come to one’s tongue: “There is no doubt he is Allah’s Messenger and cannot be untruthful, etc.” The hadith states that many SahabaahRadiusAllahu ‘Anhum uttered such words when meeting Sayyidina Rasulullah ﺔﻠﻟﻪ ﻋﻠﻴﻪ وسلم for the first time.

The above hadith also states that the hair of Sayyidina Rasulullah ﺔﻠﻟﻪ ﻋﻠﻴﻪ وسلم was red. The ulama disagree whether Sayyidina Rasulullah ﺔﻠﻟﻪ ﻋﻠﻴﻪ وسلم dyed his hair or not. Some are of the opinion that Sayyidina Rasulullah ﺔﻠﻟﻪ ﻋﻠﻴﻪ وسلم dyed his hair and they base their argument on the red hair. Others deny this and say before the hair becomes white, it usually turns red. The redness was natural, and not that of a dye. Dying of the hair will be discussed in the ensuing chapter.

(43) Hadith Number 8
Jaabir bin Samurah Radiyallahu ‘Anhu was asked: “Were there any white hair in the mubaarak head of Rasulullah ﺔﻠﻟﻪ ﻋﻠﻴﻪ وسلم? He replied: ‘He only had a few on the middle path, and when Rasulullah ﺔﻠﻟﻪ ﻋﻠﻴﻪ وسلم oiled his hair, they did not show’.”

Commentary
This narration seems to contradict the one related by Sayyidina Anas Racjiyallahu ‘Anhu, which has been mentioned in the beginning of this chapter. There is no complication, as there were a few white hair in the path, that used to be covered by other hair. When oil was not rubbed in, they became visible. Therefore, if this is not mentioned in any hadith, there is no complication or harm.


45 - (2) Hadtha Sufyan bin Rikam Falal: Hadtha Aib عن شريك عن عثمان بن موهب قال: سئل أبو هريرة هل خضب رسول الله صلى الله عليه وسلم قال نعم ، قال أبو عيسى: وروى أبو عوانة هذا الحديث عن عثمان بن عبد الله بن موهب فقال عن ام سلمة ،

46 - (3) Hadtha Ibrahim bin HaaronFalal: أنبأنا النضر بن زارة عن أبي جتاب عن إياان بن لقيظ عن الجهذم امرأة بشير بن الخصامية فالنت: أنا رأيت رسول الله صلى الله عليه وسلم يخرج من بيت ينفس رأسه ،
Chapter on Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam using a dye

There are many different ahaadith on this subject. From among these Imaam Tirmidhi has mentioned four ahaadith in this chapter. Because of the different ahaadith on this subject, the ‘ulama have also differed as to whether Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam dyed his hair or not. Imaam Tirmidhi and the majority are of the opinion that he did not dye his hair. The Hanafis also hold the same view. It is stated in the ‘Durri Mubtaarl’ that it is more correct that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam did not dye his hair. ‘Allaamah Saami has reasoned that according to Bukhaari and other muhadditheen, Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam did not have more than seventeen white hair in his mubaarak beard and head. Bayjuri As-Shaa‘i’ee, the commentator on the ‘Shamaa-il Tirmidhi’ is of the opinion that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam sometimes dyed his hair but did not do so regularly.

MAS-ALAH: According to the Hanafi ‘ulama, dying of the hair is mustahhab but according to a well-known saying, the using of a black dye is makruh. The Shaa‘i ‘ulama say that the use of a dye is sunnah, and the use of a black dye is haram.

(44) Hadith Number 1
Abu Rimthah Taymi Radiyallahu ‘Anhu says: “I attended a gathering of Rasulullah Sallallahu ‘Alayhi Wasallam with my son. Rasulullah Sallallahu ‘Alayhi Wasallam asked me, ‘Is this your son?’ I replied: ‘Yes, this is my son. You be a witness to it’. Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘The revenge of his crime (jinaayah) is not on you, nor is the revenge of your crime (jinaayah) on him’. (This will be explained in the commentary). Abu Rimthah Radiyallahu ‘Anhu says: ‘At that time I noticed that a few hair of Rasulullah Sallallahu ‘Alayhi Wasallam were red’. Imaam Tirmidhi says: ‘This hadith is the most correct and closest on the subject of using a dye’.

Commentary
It was the custom in pre-Islamic times (jaahiliyyah) that a son was punished for the crimes of his father. On this basis Sayyidina Abu Rimthah Radiyallahu ‘Anhu said this, so that if it would be necessary at any time, Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam would be a witness that truly this was his son. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam in refuting this custom of the jaahiliyyah said: ‘This is not the law of Islam, that one person commits a crime and another gets punished for it’. (No laden soul can bear another’s load.—Surah Najm, 38).

(45) Hadith Number 2
Abu Hurayrah Radiyallahu ‘Anhu was asked: “Did Rasulullah Sallallahu ‘Alayhi Wasallam use a dye?” (for his hair). He replied: “Yes”.

(46) Hadith Number 3
Jah-dhamah Radiyallahu ‘Anha, the wife of BaSaahir Kha-saa‘iyyah Radiyallahu ‘Anhu says: “I saw Rasulullah Sallallahu ‘Alayhi Wasallam
coming out of the house after he had taken a bath and was stroking (or combing) his hair. There were signs of hina on his mubaarak head”.

(47) Hadith Number 4
Anas Radiyallahu ‘Anhu says: “I saw that the hair of Rasulullah Sallallahu ‘Alayhi Wasallam had been dyed”.

Commentary
As has been explained there are different narrations on the dyeing of the hair of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. There is an apparent contradiction between this narration and the one mentioned in the first hadith of the previous chapter, where Sayyidina Anas Radiyallahu ‘Anhu denies Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam used a dye. We may take both narrations to be correct, as they could have been narrated at an earlier and a later period.
Chapter on the ku‘l of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam

To apply ku‘l (surmah, antimony, collyrium) in the eyes is mustahab. One should use ku‘l with the intention of ajr (thawaab, reward). It benefits the eye and one receives ajr for following the sunnah also. Imam Tirmidhi mentions five ahaadith in this chapter.

(48) Hadith Number 1
Ibn ‘Abbaas Radiyallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘Use ku‘l made of ithmid on the eye; it brightens the eyesight and strengthens and increases the growth of the eye lashes’. (Sayyidina Ibn ‘Abbaas Radiyallahu ‘Anhu also used to say) Rasulullah Sallallahu ‘Alayhi Wasallam had a small container for keeping ku‘l, from which he applied ku‘l in each eye three times every night’.”

(49) Hadith Number 2
Ibn ‘Abbaas Radiyallahu ‘Anhu reports: “Rasulullah Sallallahu ‘Alayhi Wasallam applied ku‘l of ithmid three times in each eye before sleeping”. In a narration also from Ibn ‘Abbaas Radiyallahu ‘Anhu, it is reported: “Rasulullah Sallallahu ‘Alayhi Wasallam had a small container for keeping ku‘l, from which he applied in each eye ku‘l three times before sleeping”.

(50) Hadith Number 3
Jaabir bin ‘Abdullah Radiyallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘Use the ku‘l made from ithmid for the eyes. It brightens the vision and strengthens the growth of the eye lashes’”.

(51) Hadith Number 4
Ibn ‘Abbaas Radiyallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam has said: ‘The best from among all the ku‘l used by you is the one made from ithmid. It brightens the eyesight and strengthens the growth of the eye lashes’.”

Commentary
Ithmid is a special type of ku‘l which is reddish black in colour. It is obtained in the Eastern countries. Some of the learned say it is the Isfahaani ku‘l, and others say it is the Totiya. Some ‘ulama say, it means those who have good eyesight and it should be used by those with whose eyesight it agrees, otherwise a sick person’s eyes will pain more by its use. It is more beneficial to apply ku‘l at the time of sleeping as it will remain longer in the eyes, and will penetrate more into the pores. There are different narrations on the number of times it should be applied in each eye. In a few it is stated that it should be applied three times in each eye, as mentioned above. In other narrations it is stated that it should be put three times in the right eye and two times in the left eye. It is supposed that the variations are because of the different times of the narrations. At a certain time, Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam applied it in one manner and at another time in the other manner. Haafiz Ibn Hajar, Mulla ‘Ali Qaari and other ‘ulama have preferred the first method (as given in the hadith under discussion). The first method has been narrated many times from Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, as will be seen in the narrations that follow.
Commentary

One of the narrators in the chain of this hadith is Bishr bin Mufaddal RA. The 'ulama wrote that he performed four hundred rak'ahs nafl daily, and it was his permanent practice to fast every alternate day.

(52) Hadith Number,

‘Abdullah bin ‘Umar Ra’dyallahu ‘Anhu related the same hadith from Rasulullah Sallallahu ‘Alayhi Wasallam that: “Verily use the kuhl made from ithmid. It brightens the vision and strengthens the growth of the eye lashes”.

Commentary

In all the above narrations the use of kuhl made from ithmid has been stressed. Only those eyes are meant, that agree with the use of it, otherwise, because of certain eye conditions kuhl does not agree with some people, as was mentioned previously. The ‘ulama have written that due to these commands and practices it is sunnah to use kuhl, and it is better to use the one made from ithmid. If one uses kuhl made from any other substance it will be regarded as sunnah, but the virtue is obtained by using kuhl made of ithmid.
59 - (7) حدثنا سويد بن نصر، حدثنا عبد الله بن البارز بن سعيد بن إيساء الجريري عن أبي نصرة عن أبي سعيد الخدراى قال: كان رسول الله صلى الله عليه وسلم إذا استخصذ ثوبًا سماه بإسمة أو قميصًا أو رداءً، ثم يقول: «اللهُمَّ لكي الحمد كمَا كَسَّواَهُ، أسألك خيرًا وخيرًا ما صنعت له، وأغودُ بك من شر وشر ما صنعت له». 

حدثنا هشام بن يونس الكوفي، حدثنا القاسم بن مالك المزني عن الجريري عن أبي نصرة عن أبي سعيد الخدراى عن النبي صلى الله عليه وسلم غزو. 

60 - (8) حدثنا محمد بن بشار، حدثنا معاذ بن هشام، حدثني أبي عن قادة عن أنس بن مالك قال: كان أحب النياب إلى رسول الله صلى الله عليه وسلم بلبه الجبرة. 

61 - (9) حدثنا محمود بن غيلان، حدثنا عبد الرزاق، حدثنا سفيان عن عون بن أبي حذيفة عن أبيه قال: رأيت النبي صلى الله عليه وسلم وعليه خلقة حمراء كأن أنظر إلى نبي ساقه، 

قال سفيان: أراها حمراء. 

62 - (10) حدثنا علي بن خنصر، حدثنا عيسى بن يونس عن إسرائيل عن أبي إسحق عن البراء بن عازب قال: ما رأيت أحدًا من

57

Shamaa-il Tirmidhi

57 - (5) حدثنا أبو عمارة الحسن بن حريث، حدثنا أبو نعيم، حدثنا زهير بن عروة بن عبد الله بن قشير من معاوية بن قرة عن أبيه قال: أتبت رسول الله صلى الله عليه وسلم في رغبة من مريتة لبيبه، وإن قميصه لمطلق أو قال زرب قميصه مطلق، قال فأخدمت بدل في جيب قميصه فمسست الحائط.

58 - (6) حدثنا عبد بن جعفر، حدثنا محمد بن الفضل، حدثنا حماد بن سلمة عن حبيب بن الشهيد بن الحسن عن أنس بن مالك: أن النبي صلى الله عليه وسلم خرج وهو يأكل على اسمه بن زيد، عليه ثوب قفزة قد توسع به فصل بيهم، وقال عبد بن جعفر محمد بن الفضل سأناه يحيى بن منيع عن هذا الحديث أول ما جلس إلى، فقلت حدثنا حماد بن سلمة، فقال لم كان من كتابك، فقمت لأخرج كتابي فقبض على ثوب، ثم قال أبيه على فإني أخف أن لا ألقاك، قال فأملت عليه، ثم أخرج كتابي فقرأ عليه.

59 - (7) حدثنا سويد بن نصر، حدثنا عبد الله بن المبارك عن سعيد بن إيساء الجريري عن أبي نصرة عن أبي سعيد الخدراى قال: كان رسول الله صلى الله عليه وسلم إذا استخصذ ثوبًا سماه بإسمة أو قميصًا أو رداءً، ثم يقول: «اللهُمَّ لكي الحمد كمَا كَسَّواَهُ، أسألك خيرًا وخيرًا ما صنعت له، وأغودُ بك من شر وشر ما صنعت له».
Chapter on the dressing of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam

The author has mentioned sixteen ahaadith in this chapter. The ‘ulama say the dressing of a person is either waajib, mustahab, haraam, makruh or mubaah (permissible). A person should, when dressing, diligently follow the mandub (preferred) mode, and abstain from the makruh mode of dressing. It is waajib to dress in a manner where the satr is covered at all times. The mandub manner is that which the shari‘ah has preferred and induced us to wear, like the wearing of one’s best clothing on the two ‘Eids, and the wearing of white on Fridays. Makruh is that clothing which the shari‘ah has discouraged us from wearing. For example, a rich person should not always wear torn and tattered clothes. Haraam clothing is that which the shari‘ah has prohibited us from wearing. For example, (it is haraam) for a man to wear silken clothing without a valid shar‘ee reason.
The 'ulama have written different reasons for Sayyidina Rasulullah ﷺ.

Some say it is because it covers the body well and covers it better than the clothing, Rasulullah ﷺ Ummul Mu'mineen, Ummi Salamah ﷺ among all clothing, the qamis (kurtah) reaches the best. Some say because it is 'qumait' and besides it is less of a burden on the body, whereas a sheet has to be straightened every now and then. Some are of the opinion that it does not create pride in a person, as other clothing does. According to this humble servant the chapter seems contrary to this hadith. It shall be compared and reconciled there.

Hadith Number 3

It has been reported from Ummi Salamah Radhiyallahu ‘Anha: “Rasulullah ﷺ Ummi Salamah preferred wearing qamis (thowb)”.

Commentary

Mulla ‘Ali Qaari relates from Dimyaaṭi that the qamis of Sayyidina Rasulullah ﷺ Ummi Salamah was made of cotton and was not very long, nor were the sleeves long. Bayjuri has written that Sayyidina Rasulullah ﷺ Ummi Salamah had only one qamis. It is reported from Sayyididina ‘Aayesha Radhiyallahu ‘Anha that: “Rasulullah ﷺ Ummi Salamah did not leave any of the morning food for the evening, nor any of the evening food for the morning. He possessed only one each, of a lungi, qamis, sheet (body wrap), shoes or any other clothing. He did not have a pair of any of these”.

Munaawi relates from Sayyidina Ibn ‘Abbaas Radhiyallahu ‘Anhu that, ‘The qamis (thowb, kurtah) of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was not very long, nor were its sleeves long’. In another hadith of Sayyidina Ibn ‘Abbaas Radhiyallahu ‘Anhu it is stated that the qamis of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was above the ankles. ‘Allaamah Shami says: ‘It should reach halfway down the calf’.

Hadith Number 4

Asmaa bint Yazeed Radhiyallahu ‘Anha says: “The sleeve of Rasulullah Sallallahu ‘Alayhi Wasallam’s qamis reached to the wrists”.

Commentary

This narration apparently contradicts the one where it has been stated that the sleeves of the qamis of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam were a bit longer than the wrist. The ‘ulama have summed up the difference in several ways. Firstly, that at different times it had different lengths. Secondly, that when the sleeves were creased they were above the wrists, and when they were smooth and straight they were over the wrists. Some are of the opinion that both are taken on estimation. In this case there is no difficulty. Maulana Khalil Ahmad Saahib has written in the ‘Badhlul Majhud’ that where it is mentioned till the wrists, it is taken to be the best and desirable. Where the sleeves are stated to be longer, it is considered permissible. Allaamah Jazari states that it is sunnah that the length of the qamis (kurtah) sleeves reach till the wrists, and that of a jubbah be a bit longer, but in no case should it be longer than the fingers.

Hadith Number 5

Qurraah bin Iyaas Radhiyallahu ‘Anhu relates: “I came with a group from the tribe of Muzeenah to make bay’ah (pay allegiance) to Rasulullah Sallallahu ‘Alayhi Wasallam. The button loop of Rasulullah Sallallahu ‘Alayhi Wasallam’s qamis was open. I put my hand in the collar of Rasulullah Sallallahu ‘Alayhi Wasallam’s qamis to touch the Seal of Prophethood (To gain barakah)”.

Commentary

When he visited Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam he found the collar of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam’s qamis open. It is characteristic of one who loves, that every act of his beloved sinks into his heart. Sayyidina ‘Urwah Radhiyallahu ‘Anhu, who is a narrator of this says: “I have never seen Mu’aawiyah (bin Qurrah—Radhiyallahu ‘Anhu) and his son button up their collars. Be it summer or winter, their collars were always open”’. Their love for Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam has given us a glimpse of each and every act and deed of the beloved Rasul of Allah, Sallallahu ‘Alayhi Wasallam. ‘Jazahumullahu ‘anna wa-‘an saa-iril ummati ahsanal jaza’.
(58) Hadith Number 6
Anas bin Maalik Raziyallahu 'Anhu reports: “Rasulullah Sallallahu ‘Alayhi Wasallam came out of his house with the assistance of Usaamah bin Zayd. At that time he was wrapped in a Yamaani printed sheet. Rasulullah Sallallahu ‘Alayhi Wasallam came and led the Sahaabah in prayer”.

Commentary
‘Daar Qu'ti’ has stated that this incident took place when Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was ill. For this reason he was assisted by Sayyidina Usaamah bin Zayd Raziyallahu ‘Anhu. It is possible that it was the time of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam’s illness before his death. This hadith will also be mentioned in the chapter on ‘Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam leaning on something’. Imaam Tirmidhi has written a surprising incident on the sanad (chain of narrators) of this hadith, from which we can gauge the intense love of the muhadditheen for the hadith, and their detachment from this unstable and materialistic world. Muhammad bin Al-Fadl says: “Yahya bin Mu’een (who is a great imam and scholar of hadith)—some ‘ulama have said that he has written ten lakh -100,000- ahaadith with his own hands) asked me as soon as I sat down (when visiting him), about this hadith. I started reciting it to him. He said: ‘I desire you to read it out from your kitaab so that it may be more satisfying’” Muhammad bin Al-Fadl says: ‘I stood up to go inside and fetch the kitaab. He caught me by my qamis and said: ‘First dictate it to me from memory, so that I may write it down. There is no surety of life and death. It is possible I may meet you or I may not meet you again. You may repeat it from the kitaab later’. Muhammad bin Al-Fadl says: ‘I recited it to him from memory, then brought the kitaab and read it out again from the kitaab’. Allahu Akbar! He did not have that little assurance that either of them would live till he went inside to get a kitaab and return. His love for the hadith was such that he did not even like to wait till the kitaab was brought from inside the room.

(59) Hadith Number 7
Abu Sa’eed Khu’dari Raziyallahu ‘Anhu says: “When Rasulullah Sallallahu ‘Alayhi Wasallam put on a new garment, he would in happiness mention that garment’s name. For example, ‘Allah Ta’ala gave me this qamis (thobw, kurtah), ‘amaamah (turban) sheet, etc.” Then recited this du’aa:

(60) Hadith Number 8
Anas bin Maalik Raziyallahu ‘Anhu says: “The sheet (body wrap) most liked by Rasulullah Sallallahu ‘Alayhi Wasallam was the Yamaani printed sheet”.

Commentary
This seems to contradict the hadith mentioned at the beginning of the chapter where it is stated that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam preferred wearing the qamis (kurtah) the most. The ‘ulama have given many explanations for this. The simplest explanation is that there is no difference. He liked the qamis very much and the sheet too. It could also be said that among ordinary clothing that are worn, he liked the qamis the most, and from the ones that are used for outer covering, he liked the sheet the most. It has also been stated that for purposes of evidence this is a much stronger hadith. Some ‘ulama have taken the first hadith for the different types of clothing, among which Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam liked the qamis most, and this hadith for the coloured clothing, from which he liked the coloured printed sheet the most. Some say the sheet was of a green
colour. The object is that, among the colours, green was liked the most, as it is the colour of the clothing in Jannah (paradise).

(61) Hadith Number 9
Abu Juhayfah Radiyallahu 'Anhu says: “I saw Rasulullah Sallallahu 'Alayhi Wasallam wearing a pair of red (coloured) clothing. The lustre of the feet of Rasulullah Sallallahu 'Alayhi Wasallam is still before me”. Sufyaan Radiyallahu 'Anhu who is a narrator of this hadith says: “According to my understanding the pair (of clothing) was printed red”

Commentary
This incident took place at the time of Hajjatul-Widaa, as is stated in the Bukhaari and other kitaabs of hadith. Sayyidina Sufyaan Radiyallahu ‘Anhu’s reason for saying that this was a red printed pair is that it has been prohibited to wear red coloured clothing (for men). There is a difference of opinion among the ‘ulama. The Hanafis also state a number of opinions. This has been discussed in the first chapter. Before choosing red-coloured clothing an ‘alim should be consulted. Maulana Gangohi has mentioned a few times in his fataawa (religious rulings) that it is permissible for a man to wear red patterned garments. From the point of taqwaa (piety) it is better for a man not to wear red coloured garments, since there is a difference of opinion among the learned ‘ulama.

(62) Hadith Number 10
Baraa bin 'Aazib Radiyallahu 'Anhu says: “I have never seen anybody more handsome in red clothing than Rasulullah Sallallahu ‘Alayhi Wasallam. At that time, the hair of Rasulullah Sallallahu ‘Alayhi Wasallam reached his shoulders

Commentary
This hadith has been mentioned in the first chapter. It is repeated here because of the red-coloured clothing.

(63) Hadith Number 11
Abu Rimthah Taymi Radiyallahu ‘Anhu says: “I saw Rasulullah Sallallahu ‘Alayhi Wasallam covering himself in two green coloured sheets”

Commentary
This hadith has been quoted twice. It is repeated here briefly.

(64) Hadith Number 12
Qaylah bint Makhramah Radiyallahu ‘Anha says: “I saw Rasulullah Sallallahu ‘Alayhi Wasallam in such a state that he was wearing two old lungis (sarong, waist wrap) that had been dyed a saffron colour but there was no sign of saffron left on it”. There is a lengthy story in this hadith also.

Commentary
It is prohibited in the hadith to use clothing dyed with saffron. For this reason it has been pointed out in the above hadith that the colour of the saffron had faded, so that there remains no contradictions in the ahaadith. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam wore the two old sheets as a sign of humility. The sufis have for this reason chosen a rugged way of life. This leads one towards humility and keeps one away from pride and arrogance. It should also be borne in mind that if (the wearing of such clothing) does not have this effect then this manner is not preferred. It will cause more harm than good as we see it happening in these times. Many a time this way is adopted to show that one has reached the stage of perfection whilst the tongue is asking (begging).

An incident of Abul-Hasan Shaa-dhali—who is from among the great sufis—is famous. Once he was wearing smart clothing. Some raggedly dressed person objected. He replied: ‘My dressing in this manner shows praise and gratefulness to Allah, whereas this state of raggedly dressed person objected. He replied: ‘My dressing in this manner shows praise and gratefulness to Allah, whereas this state of raggedness will cause more harm than good as we see it happening in these times. Many a time this way is adopted to show that one has reached the stage of perfection whilst the tongue is asking (begging).

In short, it is better not to wear showy clothing but only with the intention of humbleness, and on condition that it does not lead one towards some other harm. On the other hand, if it is worn for some religious benefits or to please a confidant who has given it as a present, then in this case to wear elegant clothing will also be mandub (desirable) and better. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam once purchased a set of clothing in exchange for twenty seven camels and wore that clothing. The mashaai-ikh of taqawwuf always wore simple clothing for this reason. The mashaai-ikh of the Naqshabandiyah and Shaa-dhaliyyah Orders usually wear elegant type of clothing. It has been given preference because it saves one from the appearance of a beggar. Imaam Abul-Hasan Shaa-dhali has said: ‘It is important that one should keep away from the deceit of the heart from both angles. The gaining of fame by dressing shabbily, to show off by being humble, and to show pride by wearing smart elegant clothing, all are dangerous to our spiritual upliftment.

There is lengthy story in this hadith that is not relevant to the
dressing of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam. Therefore Imaam Tirmidhi omitted it here with the object of shortening the hadith. The story probably covers two sheets. The commentators have also omitted it for the same reason. In it are mentioned incidents of the early period and experiences of Sayyiditina Qaylah ‘Anha after her acceptance of Islaam. In a few famous narrations it is also mentioned that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam was sitting with his old clothing in a humble manner. He had a branch (fan) of a palm in his mubaarak hands. A person entered his noble assembly. He saw Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam in this state of humbleness and due to the awe-inspiring appearance of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam began shivering. Upon seeing this person in this state, or being made aware of it, Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam said to him: “Keep calm”. As soon as Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam said this he became calm, and all the signs of fear vanished. In some ahādīth we gather that this incident relates to Sayyiditina Qaylah ‘Anha herself. Imaam Tirmidhi has therefore mentioned this briefly in the chapter on the sitting of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam. The incident is attributed to Sayyiditina Qaylah ‘Anha and will be mentioned in the chapter on the sitting of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam.

(65) Hadith Number 13
Ibn ‘Abbaas ‘Anhu says that Rasulullah Šallallahu ‘Alayhi Wasallam used to say: “Choose white clothing, as it is the best clothing. White clothing should be worn whilst living, and the dead should be buried in white”.

Commentary
In this hadith it is not stated that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam wore white clothing. Its mention in the ‘Shamaa-il Tirmidhi’ is therefore implicit. It can be explained that when Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam encouraged the wearing of white clothing, then he must have worn it himself. It is clearly stated in the Bukhaari that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam wore white clothing.

(66) Hadith Number 14
Samurah bin Jundub ‘Anhu says: “Rasulullah Šallallahu ‘Alayhi Wasallam said: ‘Wear white clothing because it is more ṭaahir (paak) and clean, and also clothe your dead in it’”.

Commentary
By ‘It is more ṭaahir (paak) and clean’ is meant that if a small stain appears, it will show clearly, whereas in coloured clothing it does not show easily.

(67) Hadith Number 15
Ummul Mu-mineen, ‘Aayeshah ‘Anha reports: “Rasulullah Šallallahu ‘Alayhi Wasallam once left the house in the morning, wearing a sheet made of black hair”.

(68) Hadith Number 16
Mughirah bin Shu’bah ‘Anhu says: “Rasulullah Šallallahu ‘Alayhi Wasallam wore a Rumi Jubbah which had narrow sleeves”.

Commentary
This incident was at the time of Ghazwah Tabuk. The ‘ulama have interpreted from this hadith that a thing made by non-believers is not najis (na-paak) till we can outwardly find a sign of this. Upto that time there were no Muslims in Rome, and Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam wore the clothing made by them.
Chapter on the khuff (leather socks) of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam

Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam used different types of khuffs (leather socks). The etiquette of wearing a khuff is that the right one should be put on first. Before wearing the khuff the inside should be cleaned (dusted) out. The reason being that in the ‘Mu‘jizaat’ (miracles), Tabaraani has written a narration on the khuff in which Sayyidina Ibn ‘Abbaas Radiyallahu ‘Anhu relates that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam once while in the jungle, had on one of his khuffs and as he began to put on the second one, a crow came and took away that khuff, flew in the sky and dropped it. A snake had entered that khuff. When the khuff fell, the snake got injured and came out. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam thanked Allah and made it an etiquette of the khuff, that the inside be cleaned out before putting them on. Imaam Tirmidhi quotes two hadith in this chapter.

(69) Hadith Number 1
Buraydah Radiyallahu ‘Anhu says: “Najaashi sent two simple black coloured khuffs as a gift to Rasulullah Sallallahu ‘Alayhi Wasallam. He wore these and made mas-h over them after performing wudu’.

Commentary
Najaashi was the title of the kings of Abyssinia, like Sharif was the title of the rulers of Makkah. The name of this Najaashi was Ash-hamah, who later became a Muslim. The ‘ulama have deduced from this hadith that it is permissible to accept a gift from a non-believer. Najaashi had not yet accepted Islam at the time of sending the gift. The ‘ulama have therefore summed up these in different ways.

(70) Hadith Number 2
Sayyidina Mu‘ghirah bin Shu‘bah Radiyallahu ‘Anhu relates: “Diyyah Kalbi sent to Rasulullah Sallallahu ‘Alayhi Wasallam as a gift two khuffs. In another narration it is stated that with the khuffs a jubbah (long coat) was also sent. Rasulullah Sallallahu ‘Alayhi Wasallam did not inquire if the skin was from slaughtered animals or not”.

Commentary
The last sentence of this hadith strengthens the madh-hab of the Hanafis that it is permissible to use a tanned skin of an animal whether it is slaughtered according to the shari‘ah or not. Some of the ‘ulama differ on this question. It has been discussed in the books of fiqh (jurisprudence).
باب ما جاء في نعَل رسول الله صلى الله عليه وسلم

71 - (1) حدثنا محمد بن بشار، حدثنا أبو داود الطيالسي، حدثنا همام عن قادة قال: قلت لأنس بن مالك كيف كان نعَل رسول الله صلى الله عليه وسلم؟ قال: هما قيالان!

72 - (2) حدثنا أبو كريب محمد بن العلاء، حدثنا وكيع عن سفيان عن خالد الحذاء عن عبد الله بن الحارث عن ابن عباس قال: كان نعَل رسول الله صلى الله عليه وسلم قيالان مشى شياكَّهما.

73 - (3) حدثنا أحمد بن منيع ويعقوب بن إبراهيم، حدثنا أبو أحمد الزبيري، حدثنا عميس بن طهمنان قال: أخرج إلينا أنس بن مالك عنعلين جرَّاذين لهما قيالان، قال: فحدثني ثابت بعد عن أنس أنهما كانا نعَل النَّبى صلى الله عليه وسلم

74 - (4) حدثنا إسحاق بن موسى الأنصاري، قال حدثنا مغن، قال حدثنا مالك، حدثنا سعيد بن أبي سعيد المقرى عن عُبيد بن جرَّاح أنَّه قال لابن عمر: رأيت تلبت الثعال البيضاء قال: إلى رأيت رسول الله صلى الله عليه وسلم يلبس الثعال التي ليس فيها شعر، وبوضاً فيها فأنا احب أن ألبسها.

75 - (5) حدثنا إسحاق بن منصور، حدثنا عبد الرزاق عن مامر عن ابن أبي ذئب عن صالح مولى التوامه عن أبي هريرة قال: كان لعل رسول الله صلى الله عليه وسلم قيالان

76 - (6) حدثنا أحمد بن منيع، حدثنا أبو أحمد، حدثنا سفيان عن السدّي، قال: حدثني من سمع عمر ابن حريث يقول: رأيت رسول الله صلى الله عليه وسلم يُصل في نعَل مخصوَقين

77 - (7) حدثنا إسحاق بن موسى الأنصاري، حدثنا مغن، حدثنا مالك عن أبي الزناد عن الأعرج عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال: لا يشتيح أحدكم في نعَل واحدة.

78 - (8) حدثنا إسحاق بن موسى، حدثنا مغن، حدثنا مالك عن أبي الزناد عن جابر أن النَّبى صلى الله عليه وسلم نهى أن يأكل يعنى الرَّجل. بشماله أو يميخى في نعَل واحدة.

79 - (9) حدثنا قبيبة عن مالك ح وحدنا إسحاق بن موسى، حدثنا مغن، حدثنا مالك عن أبي الزناد عن الأعرج عن أبي هريرة: أن النبي صلى الله عليه وسلم قال: إذا اتعل أحدكم فليعدل بأهليه، وإذا قغ نزع فليبدأ بالشمال، فلنكن أمنا أو لهما يتعل وآخرهما تزع
Chapter on the shoes of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

In this chapter the type of shoe that Rasulullah Sallallahu 'Alayhi Wasallam wore, his method of putting them on and taking them off and other matters have been discussed. Maulana Ashraf 'Ali Thaanwi Saahib has written in his kitaab 'Zaadus Sa'eed' a detailed treatise on the barakaat and virtues of the shoes of Rasulullah Sallallahu 'Alayhi Wasallam. Those interested in this should read that kitaab (which is available in English). In short, it may be said that it has countless qualities. The 'ulama have experienced it many a time. One is blessed by seeing Rasulullah Sallallahu 'Alayhi Wasallam in one's dreams; one gains safety from oppressors and every heartfelt desire is attained. Every object is fulfilled by its tawassul (means, petition, request). The method of tawassul is also mentioned therein. Imaam Tirmidhi has written eleven ahaadith in this chapter.

(71) Hadith Number 1
Qutaadah Radiyallahu 'Anhu reports that: "I asked Anas to describe the shoe of Rasulullah Sallallahu 'Alayhi Wasallam". He replied: 'Each shoe had two straps'.

Commentary
The shoes in ‘Arabia were not of the type that are known here in India. They consisted of a leather sole with two straps on them.

(72) Hadith Number 2
Ibn ‘Abbaas Radiyallahu ‘Anhu reports that Rasulullah Sallallahu ‘Alayhi Wasallam’s shoe had two ‘double straps’.

Commentary
It means that every strap was made of two strips of leather sewn together. In the chain of narrators of this hadith there is a narrator Khaalid Hadh-dhaa. Hadh-dhaa in ‘Arabic means a shoemaker. The ‘ulama write that this narrator was not a shoemaker, but had an acquaintance with those whose trade was shoemaking. Due to his acquaintance and friendship, he was also named (Khaalid) Hadh-dhaa, and became known by this name. One is surely influenced and develops the habits and manners of those with whom one keeps company.

(73) Hadith Number 3
‘Eesa bin ‘Abbaas reports that Anas Radiyallahu ‘Anhu took out a pair of shoes and showed them to us. They did not have hair on them. Later Thaabit told me these were the shoes of Rasulullah Sallallahu ‘Alayhi Wasallam.

Commentary
It was common in ‘Arabia that the hair was not removed from the skin from which shoes were made. For this reason the narrator mentioned the hair.
(74) Hadith Number 4
‘Ubayd bin Jurayj RA. asked Ibn ‘Umar Radiyallahu ‘Anhu the reason for not wearing shoes with hair on them. He replied: “I had seen Rasulullah ﷺ wear and perform wudu with shoes that did not have hair on them. That is why I also like this type of shoes”.

Commentary
The reason for asking this question is that at that time it was not a general practice to wear shoes without hair on them. Imaam Bukhaari quotes a detailed hadith in his kitaab, where Sayyidina ‘Ubayd bin Jurayj RA. said to Sayyidina Ibn ‘Umar Radiyallahu ‘Anhu: “I see you observe a few things which the other Sahaabah do not observe?” Among other questions he asked the reason for wearing shoes with a smooth leather surface. Sayyidina Ibn ‘Umar Radiyallahu ‘Anhu made strong efforts to follow Sayyidina Rasulullah ﷺ in every aspect. The others generally wore the common leather shoes with hair.

In the above hadith it is also stated that wudu was performed with these shoes. The reason being, at that time in ‘Arabia, the shoes did not have an upper part. They were made of soles with two straps on them. It was therefore possible to perform wudu with this type of shoe where the feet could be washed without any inconvenience. For this reason, Sayyidina Rasulullah ﷺ sometimes, to show that it was permissible, did this. Some ‘ulama say that this means that he wore his shoes immediately after performing wudu and did not wait for the feet to dry and, that the wudu does not become invalid by putting on the shoes immediately after wudu.

(75) Hadith Number 5
Abu Hurayrah Radhiyallahu ‘Anhu relates that the shoes of Rasulullah ﷺ had two straps.

(76) Hadith Number 6
‘Amr bin Hurayth Radhiyallahu ‘Anhu reports: “I saw Rasulullah ﷺ, ‘Alayhi Wasallam perform salaah with such shoes that had another leather (sole) sewn onto them.”

Commentary
It means that the sole was double. It had two layers of leather. It may also mean that because the shoe was tearing a patch was sewn onto it.

(77) Hadith Number 7
Abu Hurayrah Radhiyallahu ‘Anhu reports: “Rasulullah ﷺ, ‘Alayhi Wasallam said: ‘One should not wear only one shoe and walk. Both shoes should be worn or both shoes should be removed’.”

Commentary
The reason for mentioning this hadith in the ‘Shamaa-il’ is that it was not the noble habit of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam to wear one shoe only. If Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam prohibited others to do so, he would not practise this himself. Apparently the prohibition in this hadih is for doing so habitually. However, if a single shoe is worn for a little while because the other one is torn or because of some difficulty, then there is no harm. Arising from this hadith the ‘ulama have added that, in the same manner only one khuff (leather sock) or one sleeve should not be worn. Both should be worn as is done commonly. One should keep away from cheap formalities, fashions and rudeness.

(78) Hadith Number 8
Jaabir Radhiyallahu ‘Anhu says that Rasulullah ﷺ, ‘Alayhi Wasallam prohibited eating with the left hand, or the wearing of one shoe only.

Commentary
According to the majority of the ‘ulama the fulfillment of these commands are meritorious, that means, not haram. Some ‘ulama of the zaahir have stated that it is prohibited to act contrary to this.

(79) Hadith Number 9
Abu Hurayrah Radhiyallahu ‘Anhu says that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam said: “Whenever one amongst you puts on his shoes, he should begin with the right, and when he removes his shoes the left one should be removed first. The right should be first when putting on and last when removing the shoes”.

Commentary
The shoe being an ornament for the feet, should be kept long on the feet, as has been mentioned earlier. In the same manner all those things, the wearing of which are ornaments, when wearing them, the right should be first, and when removing them, the left first, like the wearing of a qamis (kurtah), izaar, jubbah etc.
Hadith Number 10
‘Aayeshah Raddiallah ‘Anha says: “Rasulullah Sallallahu ‘Alayhi Wasallam while combing his hair; when wearing his shoes; and while washing the limbs during wudu, as far as possible began with his right”.

Commentary
This is not confined to the above three only, but covers all other acts as stated previously. The saying, ‘As far as possible’ means that for some unforeseen reason if he began from the left, then there is no harm.

Hadith Number 11
Abu Hurayrah Raddiallah ‘Anhu says that the shoes of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam had two straps. In the same manner the shoes of Abubakr and ‘Umar Raddiallah ‘Anhuma had two straps on them. ‘Uthmaan Raddiallah ‘Anhu began the use of one strap.

Commentary
Sayyidina ‘Uthmaan Raddiallah ‘Anhu may have adopted the use of one strap so that it may not be assumed that two straps are strictly necessary.
Chapter on the mubaarak ring of Sayyidina Rasulullah Sallallahu ‘Aalayhi Wasallam

Imaam Tirmidhi has mentioned eight ahaadith in this chapter

(82) Hadith Number 1
Anas bin Maalik Radiyallahu ‘Anhu says that the ring of Rasulullah Sallallahu ‘Aalayhi Wasallam was made of silver and the gem stone was from Abyssinia.

Commentary
According to the majority of the ‘ulama it is permissible to wear a ring made of silver. The Hanafis say it is not permissible to wear a ring made of bronze, iron, steel etc. In the early stages, Sayyidina Rasulullah Sallallahu ‘Aalayhi Wasallam did not have a ring made, until it was known that the kings of Persia and other countries did not accept or take into consideration letters that had no seal (stamp) on them. He had begun sending letters to the kings inviting them to Islaam. A seal (stamp) was made in the sixth or seventh year hijri. The ‘ulama give different opinions on the wearing of the ring. Some ‘ulama say that it is makruh for any person besides the king and judge to wear a ring. The research of the Hanafi ‘ulama (may Allah increase their number and accept their efforts) in this matter, according to the saying of ‘Shaami’ is, that it is sunnah for the kings, judges, trustees and those who need a seal. Besides them, it is permissible for others, but better not to use it. The reason is evident that Sayyidina Rasulullah Sallallahu ‘Aalayhi Wasallam only made one when it became necessary, before he began sending letters to the kings. This will be mentioned in hadith number six in this chapter. Abu Daawud and others have stated that besides the kings, others are prohibited from wearing a ring. Since it has been proven that many Sahaabah Radiyallahu ‘Anhum wore a ring in the presence of Sayyidina Rasulullah Sallallahu ‘Aalayhi Wasallam, and in other ahaadith that Sayyidina Rasulullah Sallallahu ‘Aalayhi Wasallam had permitted it, this prohibition will be taken as that which is contrary to a more meritorious and desired act.
Ibn ‘Umar Rādiyallāhu ‘Anhu says that Rasulullah Sallallāhu ‘Alayhi Wasallām had a ring made of silver. He used it as a seal (stamp) on letters etc., but did not wear it.

**Commentary**
Sayyidina Rasulullah Sallallāhu ‘Alayhi Wasallām wore a ring as has been stated in the aḥaādīth. Some have explained that it meant that he did not wear it continuously. Some are of the opinion that Sayyidina Rasulullah Sallallāhu ‘Alayhi Wasallām possessed two rings, one had the seal and was used to put a stamp on letters etc. and he did not wear this ring. The other ring was used for wearing. In the same manner, the ‘ulamā have given many other explanations. According to this humble servant the most accepted explanation is that he did not wear it always. It is reported in the hadīth that Sayyidina Rasulullah Sallallāhu ‘Alayhi Wasallām was once performing salah, he was wearing a ring on the right hand. While performing salah his eyes fell on the ring. After that he stopped wearing the ring. In the aḥaādīth a similar incident is mentioned regarding a printed cloth. While in salah his sight fell on it. Sayyidina Rasulullah Sallallāhu ‘Alayhi Wasallām removed this cloth and wore another one. Since the ring was of importance it could not be discarded completely. Therefore he did not generally wear it. This is the nearest (most correct). It will be stated in the sixth hadīth of the next chapter that the ring was mostly kept by Sayyidina Mu‘āqiq Rādīyyulāhu ‘Anhu.

**Hadith Number 3**
Anas Rādiyallāhu ‘Anhu reports that Rasulullah Sallallāhu ‘Alayhi Wasallām had a ring made of silver and its (inlaid) gem was also of silver.

**Commentary**
This hadīth seems to contradict the one where it is mentioned that an Abyssinian stone was inlaid. Those who are of the opinion that Sayyidina Rasulullah Sallallāhu ‘Alayhi Wasallām had two rings, say that this hadīth in context is similar to it being two rings. Bayhaqī and others also hold the same view, and according to him there is no complication. Those who are of the opinion that Sayyidina Rasulullah Sallallāhu ‘Alayhi Wasallām had one ring, give the explanation, that by Ḥabshī (Abyssinian) it is meant Ḥabshī colour or Ḥabshī style, or the maker of it was a Ḥabshī. According to this humble servant the explanation that there was more than one ring seems correct, because from the hadīth it has been proved that at different times Sayyidina Rasulullah Sallallāhu ‘Alayhi Wasallām had different rings. Sayyidina Rasulullah Sallallāhu ‘Alayhi Wasallām had a ring made for himself. His servant gave him one as a present as is evident from different narrations stated in the book of Jam’ul Wasa‘īl.

**Hadith Number 4**
Anas Rādiyallāhu ‘Anhu relates: “When Rasulullah Sallallāhu ‘Alayhi Wasallām intended to write letters to the kings of ‘Ajam, inviting them to Islaam, the people said that they did not accept letters without a seal (stamp) on them. Rasulullah Sallallāhu ‘Alayhi Wasallām therefore had a ring made, the whiteness of which is still before my eyes”.

**Commentary**
The last sentence shows that he remembers this incident well. By whiteness the silver in the ring is referred to.

**Hadith Number 5**
It is related from Anas Rādiyallāhu ‘Anhu that the inscription engraved on the ring of Rasulullah Sallallāhu ‘Alayhi Wasallām was ‘Muḥammad Rasulf’al’llah’, of which in the first line was engraved ‘Muḥammad’, in the second line ‘Rasul’, and in the third line ‘Allah’.

**Commentary**
Some ‘ulamā have written that ‘Muḥammad Rasulf’al’llah’ was engraved in such a manner, that the word ‘Allah’ was engraved on the top. This stamp was round, and was read from the bottom. The muḥaqiqīq (research scholars) write that this is not proven from any hadīth, but from the apparent words we find it was written thus:

Muḥammad
Rasul
Allah

**Hadith Number 6**
Anas Rādiyallāhu ‘Anhu relates that: “Rasulullah Sallallāhu ‘Alayhi Wasallām made an intention to write letters to Kisra, Qaysar (Caesar) and Najaashī, inviting them to accept Islaam. The people said: ‘(O Rasulullah) those people do not accept letters without a stamp on it’. For this reason Rasulullah Sallallāhu ‘Alayhi Wasallām had a stamp made,
the ring (loop) of which was silver, and had 'Muhammad Rasulullah' engraved on it'.

Commentary

Kisra is the title of the Persian kings. Qaysar (Caesar) that of the Romans and Najaashi that of the Abyssinian kings. Sayyidina Rasulullah Šallallahu 'Alayhi Wasallam sent a letter to Kisra with Sayyidina 'Abdullah bin Hudhaa-fah Radhiyallahu 'Anhu. Kisra tore the letter of Sayyidina Rasulullah Šallallahu 'Alayhi Wasallam to pieces. When Sayyidina Rasulullah Šallallahu 'Alayhi Wasallam heard this he said: 'May Allah tear his kingdom to pieces', and so did it happen. The letter to the king of the Romans was sent with Sayyidina Dihyah bin Khalifah Kalbi Radhiyallahu 'Anhu. Although accepting the prophethood of Sayyidina Rasulullah Šallallahu 'Alayhi Wasallam, he did not accept Islaam. The letter to Najaashi, the king of Abyssinia was sent with Sayyidina 'Amr bin Umayyah Damri Radhiyallahu 'Anhu, as is mentioned in 'Mawaahib Ladunniyyah' and other kitaabs. This is not the Najaashi that has been mentioned previously, and for whom Sayyidina Rasulullah Šallallahu 'Alayhi Wasallam had performed janaazah salaah. This was another Najaashi. It is not known whether he had accepted Islaam or not, as Mullâ 'Ali Qaari has written in his kitaab.

Sayyidina Rasulullah Šallallahu 'Alayhi Wasallam wrote many letters which have been discussed in detail in the books of hadith and history. Special books have been written on this subject. In the above hadith, three letters are mentioned, of which a brief account seems appropriate here. One letter was written to Kisra, which is the title of the kings of Persia. The name of this Kisra was Aparvez, who was the grandson of Naw-sherwaan. The contents of the letter to him were as follows:

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

From Muhammad, Allah's servant and Messenger, to Hiraal, the great (ruler) of the Romans.

Peace be upon the one that follows righteousness. After praise and salutations, I call you towards the Kalimah (La ilaha illallah Muhammadur Rasulullah) of Islaam. Accept Islaam that you may live in peace. Allah will grant you a double reward, (because the Ahlul-Kitaab will receive double reward if they accept Islaam, as is mentioned in the Qur-an at the end of Surah Hadid), and if you reject then the sin of the tillers of the land (farmers) who are under you, will be upon you. Oh People of the Book, come towards the kalimah, that is the same between us and you, and that is tauheed (the oneness of Allah), that we shall not worship anyone besides Allah and shall not make any partner unto Him, and that we shall not make anyone from among ourselves a god besides Allah (like the monks and priests are made gods) and if they reject (Oh you Muslims) then say to them that bear witness that we are Muslims (we openly proclaim our religion and now you are responsible for yourselves). -Bukhaari, I'laamus Saa-i-leen. The portion from, 'Oh People of the Book, come towards . . .' to the end, is an aayah of the Qur-an in Surah Aali 'Imraan.

When Sayyidina Dihyah Kalbi Radhiyallahu 'Anhu delivered this letter and it was read before the Qaysar, his nephew who was present, became very angry, and began saying, give this letter to me. The uncle (Qaysar) asked: 'What will you do with it?' He replied: 'This letter is not worth reading, your name was not mentioned first in the letter, but that of his (Sayyidina Rasulullah Šallallahu 'Alayhi Wasallam). Instead of
emperor he addresses you as a ruler etc. etc’. The Qaysar replied: ‘You are stupid. Do you want me to throw away such a letter from a person to whom the Great Jibra-eel (‘Alayhis Salaam) comes. If he is a prophet then he should write like this’. Sayyidina Dihyah Radийalihouette ‘Anhu was accommodated with great honour and respect. The Qaysar was on a tour there at that time. When he was returning he called all the ministers of his kingdom, and said to them that, ‘I wish to bring your attention to such a thing that is full of goodness and prosperity. And is a means to keep your country for long. Verily this person (i.e. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam is a prophet, follow him and pay allegiance to him’. He delivered this long speech in a room where all the doors and windows were closed and locked. The ministers and others became so rash with anger that they caused a commotion and began jumping about violently, trying to run out. Since all the doors and windows were locked, this situation carried on for a while. The Qaysar calmed all those present and delivered another speech, and said: ‘A person who has claimed prophethood has appeared. I was testing your reaction that how firm are you on your religion, and now I have gauged it’. As was normal all began prostrating before him. Thereafter he praised them and let them leave. In some narrations it is stated that he kissed the letter and put it on his head. He sent for the pope and discussed this matter with him. The pope said: ‘Verily this is the last of the Prophets, the good news of which has been mentioned in our Holy Books’. The Qaysar said: ‘I also believe this, but there is one problem, if I become a Muslim these people will kill me, and I will lose my kingdom’. I’laamus Saa-i-leen.

To investigate this matter the Qaysar called the leader of the Makkan traders. Details of this event are mentioned in the Bukhaari. This incident took place at the time when Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam had signed a peace treaty for a few years with the Makkans at Hudaybiyyah. An agreement was drawn up that there would be no war between the Muslims and the Makkans. Abu Sufyaan, who had not yet accepted Islaam, said: ‘I once went to Shaaam (Syria) during this period of peace. At that time Hiraql received Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam’s letter inviting him to accept Islaam. Upon receiving this letter, which was delivered by Dihyah Kalbi, he asked the local people if there was anybody in the town who knew this person claiming prophethood. They said: ‘Yes, there are some people who have recently arrived’. Thereupon we were asked to appear before the king. A few of my companions and myself from the Quraysh went to the king. He made us all sit near him and then asked: ‘Who of you is the nearest in relationship to the person that has claimed prophethood?’ I replied that I was the most closely related. He asked me to come nearer to him motioning my companions to sit behind me, and said to them: ‘I am going to ask him some questions. If he gives false information, inform me’. Abu Sufyaan had not yet accepted Islaam and was a staunch enemy of Rasulullah Sallallahu ‘Alayhi Wasallam. He said: ‘I swear that if I had not been afraid that the people would later say that I was a liar, and disgrace me, then I would have surely given false information, but fear of disgrace made me speak the truth’.

He then began asking me through his interpreter the following questions:

Q. The person who has claimed prophethood, how is he regarded amongst you according to his family lineage?
A. He hails from a great family and is of a noble lineage amongst us.
Q. Was anyone amongst his ancestors a king?
A. There was none.
Q. Before claiming prophethood, was he ever accused of falsehood?
A. Never.
Q. Those who follow him, are they from the elite, or are they from the ordinary people?
A. From the ordinary people.
Q. Are his followers increasing or decreasing?
A. They are increasing.
Q. Those who adopt his religion, does anyone among them become frustrated and turn away?
A. No.
Q. Did you go to war with him?
A. Yes.
Q. What were the results of the war?
A. Sometimes they were victorious, at other times we were victorious.
Q. Does he ever break his promises?
A. No. These days we have an agreement between us. We do not know if he will fulfil it or not. Abu Sufyaan said: ‘I did not have a chance to say anything from my own side besides this sentence’.
Q. Did anyone claim prophethood before him?
A. No.

In some narrations it stated that Hiraql asked Abu Sufyaan: ‘Why do you fear that he will dishonour the treaty?’ Abu Sufyaan replied: ‘My people have helped our allies against their allies’. Hiraql said: ‘You have been dishonest’. Thereafter Hiraql continued the conversation...
and said: 'I asked you about his lineage. You replied that he was of a noble lineage. The prophets are from the noble families of their people. I asked if any of his ancestors were kings? You said: 'No'. I thought that he wanted to regain the control of kingship. I asked if his followers were from the high class or common and weak people. All those who followed the earlier prophets, were from among such people (The high class felt it a shame to follow others). I asked if he was ever accused of falsehood before he claimed prophethood. You denied it. I thought that by lying to people he would begin to lie about Allah'


denied it. I thought that by lying to people he would begin to lie about Allah (Na'udhu billah). (The person who does not lie to people, how can he lie about Allah). I asked if anyone accepted his message and thereafter became disillusioned and turned away from it (became a murtad—apostate -). You replied in the negative. This is a peculiarity of imaan, that the love and happiness of it enters the heart. I enquired if their number increased or decreased? You replied that they were increasing. The peculiarity of good imaan is this till its completion. I asked about war against him? You said sometimes he gained victory, sometimes you. This was the case with all the prophets, but the best results were always in favour of them. I queried about his breaking promises? You said no. This is the quality of a prophet, for he does not break promises. I asked did anyone claim prophethood before him? You denied it. I thought if someone had claimed prophethood before, then he might be trying to imitate them. Hiraql thereafter asked these people: 'What are his teachings?' The people replied: 'To perform salah, give zakaah and to uphold relationship with one’s relatives. To keep one’s chastity and modesty'. Hiraql said: 'If all that you have said is true, then verily he is a nabi (prophet). It was certain that he was to be born shortly, but not certain that he would be amongst you. If I were sure that I could go to him, I would surely have gone to meet him. (But cannot go because of the fear that I will lose my kingdom and my life). If I were in his presence I would have washed his feet. There is no doubt that his rule will reach till where I am'.

There are many other incidents about Hiraql related in the books of hadith. He was well versed in their holy books and was also an expert in astronomy. He therefore thought on these lines, and did some research on it too. In some narrations it is related that he kept the letter of Sayyidina Rasulullah ﷺ 'Alayhi Wasallam very carefully with respect in a golden case. This was kept safely by his children and then their offspring for many generations.

The third letter which is mentioned in the above hadith was sent to Najaashi. It has already been stated that the Abyssinian kings were called Najaashi. In the lifetime of Sayyidina Rasulullah ﷺ 'Alayhi Wasallam there were two kings of Abyssinia. The name of the first was Qas-hamah who accepted Islaam. The Muslims had migrated to Abyssinia under his rule. At that time he had not yet accepted Islaam. This incident has been briefly narrated in the first chapter of 'Stories of the Sahaba'.

Sayyidina Rasulullah ﷺ 'Alayhi Wasallam sent a letter to the second Najaashi with Sayyidina ‘Amr bin Umayyah Damri Radjiyallahu ‘Anhu. The contents of the letter reads as follows:

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

From Muhammad, the Messenger of Allah to Najaashi, the king of Abyssinia.

You love peace. I convey to you the praises of that Allah, besides whom there is none worthy of worship. He is the King, and is free from all faults. He is free from all shortcomings (or the creation is safe from His oppression). He grants peace; He guards (He saves the creation from all calamities); And I bear witness that ‘Eesa ‘Alayhis Salaam is one of Allah’s Ruh’s, and was the Kalimah of Allah which was sent to the pure, clean and virgin Maryam, thus she conceived. Allah Ta’ala created ‘Eesa ‘Alayhis Salaam from one of his special ruh’s, and put life into him, as he had created Sayyidina Aadam ‘Alayhis Salaam with His hands (without a father). I call you towards the worship of the One Who is alone and has no partner and call you to assist in obeying His commands. I invite you to accept imaan (faith), and follow the shari‘ah with which I am sent. Without doubt I am the Messenger of Allah. I invite you and your army towards Allah. I have conveyed the truth to you and have advised you. Accept my advice. Peace be on the one who follows the right path.

A group among the muhadditheen have ascertained that this Najaashi had already accepted Islaam. After receiving this letter of Sayyidina Rasulullah ﷺ 'Alayhi Wasallam he publicly declared that he was a Muslim. Some are of the opinion that he accepted Islaam after receiving the letter. He replied to the letter confirming that he had accepted Islaam, and that whatever was written of Sayyidina ‘Eesa ‘Alayhis Salaam was word for word, true. He sent the reply with his son, accompanied by a group of seventy people, to Sayyidina Rasulullah ﷺ 'Alayhi Wasallam, but unfortunately the boat that they were travelling in sank in the sea and none among them reached Sayyidina Rasulullah ﷺ 'Alayhi Wasallam. Najaashi passed away during the life-time of Sayyidina Rasulullah ﷺ 'Alayhi Wasallam. Sayyidina Rasulullah ﷺ 'Alayhi Wasallam performed
janaazah salaah for him. (To perform janaazah salaah for an absent person is a fiqhi mas-alah. Due to many reasons it had its peculiarities according to the Hanafis). After the death of this Najaashi, another Najaashi was crowned as a ruler. Another letter was written to him which read as follows:

This letter is from Allah’s Nabi ﷺ to the Najaashi, great (ruler) of Abyssinia. Peace be on the one that follows the straight path, and reposes his faith in Allah and His Rasul, and bears witness that none is worthy of worship save Allah; He is One; He has no partners nor any wife, nor any child; And also bears witness that Muhammad ﷺ is His servant and Messenger. I invite you to the Kalimah (La ilaha illallah, Muhammadur Rasulullah) of Allah. Accept Islaam and you shall remain in peace. Oh People of the Book, come to the word that is common between us and you, that we shall not worship anyone besides Allah, and we shall not make anyone from amongst ourselves a god besides Allah. And if they reject (Oh Muslims) then say to them, bear witness that we are Muslims (openly announce their imaan). If you do not accept my invitation (to Islaam) and reject it, the sin of the Christians (as they are your followers) shall fall on you.

At the beginning of the letter, as is customary, Bismillah must have been written. But Bismillah was not written in the copy from where I have taken this. It has not been confirmed whether this Najaashi had accepted Islaam or not, or what his name was. The opinion of the majority of the muhadditheen is that the third letter in this hadith, which is to Najaashi, is the same Najaashi. In some narrations with the name Najaashi, it is also stated that this was not the Najaashi for whom Sayyidina Rasulullah ﷺ had performed janaazah salaah. This is a more correct explanation. A few muhadditheen have only mentioned the letter to the first Najaashi, and a few have only mentioned the second letter.

(88) Hadith Number 7
Anas bin Maalik Radiyallahu ‘Anhu reports: “When Rasulullah ﷺ went to the toilet, he removed his ring”.

Commentary
As the name of Allah Jalla Jalaaluhu was engraved on it, he never went to the toilet with it. For this reason the ‘ulama have written that it is makruh to go to the toilet with anything that has a venerable name or sentence on it.

(89) Hadith Number 8
Ibn ‘Umar Radiyallahu ‘Anhu says: “Rasulullah ﷺ kept his ring in his mubaarak hands (possession). Then it was kept by Abubakr Radiyallahu ‘Anhu, then by ‘Umar Radiyallahu ‘Anhu. Thereafter by ‘Uthmaan Radiyallahu ‘Anhu. In his (‘Uthmaan Radiyallahu ‘Anhu’s) time it fell in the Well of ‘Arees. The inscription on this ring was ‘Muhammadur Rasulullah’”.

Commentary
Bir ‘Arees is a well near Masjid Quba. During the khilaafah of Sayyidina Uthmaan Radiyallahu ‘Anhu the ring remained with him for six years, then accidentally it fell into the well. Sayyidina Uthmaan Radiyallahu ‘Anhu ordered a thorough search of the well. For two days water of the well was pulled out, but it could not be found. The ‘ulama write that from the time the ring fell in the well, mischief and revolt began, and increased in the later years of Sayyidina Uthmaan Radiyallahu ‘Anhu’s khilaafah. In this hadith Sayyidina Ibn ‘Umar Radiyallahu ‘Anhu says, Sayyidina Rasulullah ﷺ kept the ring in his mubaarak hands, and in another hadith in this chapter he denies that Sayyidina Rasulullah ﷺ wore a ring. This has already been explained. A special answer to the apparent contradictions in this hadith is that the meaning of Sayyidina Rasulullah ﷺ kept the ring in his hands is, he kept it in his possession. It does not necessarily mean that he wore it. It is stated in the following chapter that the ring was kept by Sayyidina Mu‘ayqeeb Radiyallahu ‘Anhu.
باب ما جاء في أن النبي صلى الله عليه وسلم كان يتخمض في يمينه

90 - (1) حدثنا محمد بن سهيل بن عسكر البغدادي وعبد الله بن
عبد الرحمن قال: أميرا نجي بن حسين، حدثنا سليمان بن
بلال عن شريك بن عبد الله بن أبي نفر عن إبراهيم بن عبد الله
حين عن أبيه عن علي بن أبي طالب رضي الله عنه أن
النبي صلى الله عليه وسلم كان يلبس خاتمه في يمينه،
حديثا محمد بن يحيى، حدثنا أحمد بن صالح، حدثنا عبد الله بن
وهب عن سليمان بن بلال عن شريك بن عبد الله بن أبي نفر نحوه.

91 - (2) حدثنا أحمد بن مينع، حدثنا يزيد بن هارون عن
حمزة بن سلمة قال: رأيت ابن أبي رافع يتخمض في يمينه، فسأله
عن ذلك فقال: رأيت عبد الله بن جعفر يتخضف في يمينه، وقال
عبد الله بن جعفر: كان رسول الله صلى الله عليه وسلم يتخمض في
يمنيه،

92 - (3) حدثنا يحيى بن موسى، حدثنا عبد الله بن غانير، حدثنا
إبراهيم بن الفضل عن عبد الله بن محمد بن عقيل عن عبد الله بن
جعفر: أن النبي صلى الله عليه وسلم كان يتخمض في يمينه،

93 - (4) حدثنا أبو الخطاب زيد بن يحيى، حدثنا عبد الله بن

94 - (5) حدثنا محمد بن حميد الرازي، حدثنا جرير عن محمد
بن أنس عن الصلت بن عبد الله قال: كان ابن عباس يتخض في
يمنيه ولا أخالله، إلا قال: كان رسول الله صلى الله عليه وسلم
يتخمض في يمينه.

95 - (6) حدثنا ابن أبي عمر، حدثنا سفيان عن أبوب بن موسي
عن نافع عن ابن عمر: أن النبي صلى الله عليه وسلم اتخذ
خاتمه من فضة وجعل فصه بما يل كفه، ونقش فيه
محمد رسول الله، وبنى أن ينقش أحمد عليه، وهو الذي
سقط من مهيب في بئر أريس.

96 - (7) حدثنا قتيبة بن سعيد قال: حدثنا حاتم بن إسماعيل عن
جعفر بن محمد بن أبيه قال: كان الحسن والحسن رضى الله
عنهما يبخان في يساراً.

97 - (8) حدثنا عبد الله بن عبد الرحمن، حدثنا محمد بن عيسى
وهو ابن الطاعم، حدثنا عبد بن العوامة عن سعيد بن أبي عروبة عن
قادحة عن نان بن مالك: أن النبي صلى الله عليه وسلم يتخض في يمينه.
Chapter stating that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam wore the ring on his right hand

In the previous chapter the author described the ring. In this chapter the author discusses how Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam wore the ring. Nine hadiths are mentioned in this chapter.

(90) Hadith Number 1

Commentary

Various narrations have been quoted regarding whether Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam wore the ring on his right or the left hand. A group of muhadditheen have preferred the view that he wore the ring on his right hand. This is also the view of Imaam Bukharaari, Imaam Tirmidhi, and other muhadditheen. A few of the ‘ulama have concluded that he wore it on the right hand, but sometimes wore it on the left. The ‘ulama differ as to which hand it is best to wear a ring.

Among the Hanafi ‘ulama there are different opinions. A few say it is best to wear it on the left hand and others say both hands are equal. Shaami has quoted both views. Mulla ‘Ali Qaari has quoted a saying of the Hanafis, that it is best to wear it on the right hand. According to the madh-hab, the view stated by Shaami is more reliable (acceptable). Imaam Nawawi has stated that it is permissible according to the majority of the ‘ulama, to wear it on either hand without karaahah. The Maalikis state it is better to wear it on the left hand. In short both are proven from the hadith. The ‘ulama have also given preference to both. It is mentioned in Durri Mukhtaar from Qahistani that it has become a symbol of the Rawaafid (Shi’ah) to wear a ring on the right hand, therefore it is waajib to abstain from wearing it on the right hand. The author of Durri Mukhtaar says that it is possible that it was the symbol of the Rawaafid at that time and now it is not. Maulana Gangohi writes in his kitaab ‘Kaukabi Durri’ that because the wearing of the ring on the left hand is the symbol of the Rawaafid, it is makhruh to do so. Maulana (Khalil Ahmad) Saharanpuri has given the same view in his ‘Badh-lul Majhud’ and has also written that although there is a difference of opinion whether the Rawaafid are Muslims or non-Muslims, there is no difference of opinion in that they are faasiqs. It is very important to save one’s self from imitating the fussaaq (plural of faasiq). (Now after the Iranian revolution the belief of the Rawaafid (Shi’ah) has been openly propagated and made known. They reject the fundamental beliefs of Islam and hence are apostates and out of the fold of Islam).

(91) Hadith Number 2
Hammaad bin Salamah says: “I saw ‘Abdurrahmaan bin Abi Raafi wearing a ring on his right hand. I asked him the reason and he replied: ‘I have seen ‘Abdullah bin Ja’far Radiiyallahu ‘Anhu wearing a ring on
his right hand, and he said that, he had seen Rasulullah ﷺ ‘Alayhi Wasallam wear a ring on the right hand’.

(92) Hadith Number 3
It is related from ‘Abdullah bin Ja’far Radyallahu ‘Anhu from another source (another chain of narrators) that Rasulullah ﷺ ‘Alayhi Wasallam wore a ring on the right hand.

Commentary
In a hadith it has also been stated that beauty and elegance is more appropriate to the right hand. Therefore Ibn Hajar, who is an imaam of the science of hadith says: ‘After studying that hadith I have found that if it is worn for elegance and beauty, it should be worn on the right hand, and if it is worn for use as a seal or stamp it should be worn on the left hand, as it is easier to remove from the left hand when using it’. It is mentioned in the ahaadith that the ring was worn on both hands (right or left).

(93) Hadith Number 4
Jaabir bin ‘Abdullah says: “Rasulullah ﷺ ‘Alayhi Wasallam wore the ring on the right hand”.

(94) Hadith Number 5
Sault bin ‘Abbaas Radiyallahu ‘Anhu says that Ibn ‘Abbaas Radiyallahu ‘Anhu wore a ring on the right hand, and, as far as I can remember he used to say that Rasulullah ﷺ ‘Alayhi Wasallam also wore it on the right hand.

Commentary
Imaam Tirmidhi has written this hadith briefly. It is mentioned with more detail in the Abu Daawud. Ibn Is-haaq says: ‘I have seen Sault wear a ring on the smallest finger of his right hand (This is known as the chungla finger in Urdu). I enquired the reason from him’. He replied: ‘I have seen Ibn ‘Abbaas wearing it in this manner. The top part of the ring was facing outwards, as far as I can recall he was talking about Rasulullah ﷺ ‘Alayhi Wasallam and said that Rasulullah ﷺ ‘Alayhi Wasallam wore it in the same manner’.

Two things are mentioned in this hadith. One is that the top part was kept on the outer side of the finger. It is stated in the ‘Badh-lul Majhud’ and ‘Mirqaatus Su’ud’ that it is more correct to wear the top part of the ring facing the inside (towards the palms). This has also been stated in many narrations. This is also mentioned in the hadith appearing hereafter. Allaamah Munaawi says that this is best because it protects the stone and saves one from pride and high mindedness. The second matter referred to is the wearing of the ring on the smallest finger. Imaam Nawawi says it is sunnah to do so according to the ijmaa’. Allaamah Shaami states that the ring should be on this finger, and the stone should face towards the palm for men, and towards the outside for women, as they wear it for beauty and elegance.

(95) Hadith Number 6
Ibn ‘Umar Radiyallahu ‘Anhu reports that: “Rasulullah ﷺ ‘Alayhi Wasallam had a ring made of silver. The top portion remained towards the inside. On it was engraved ‘Muhammad Rasulullah’. The people were prohibited from making this inscription on their rings. This is the same ring which fell from the hands of Mu’ayqeeb Radiyallahu ‘Anhu ‘Anhu into the well of ‘Arees during the khilaafah of ‘Uthmaan Radiyallahu ‘Anhu’.

Commentary
The reason for Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam prohibiting the Sahaabah Radiyallahu ‘Anhum to make the same inscription on their rings is because the Sahaabah Radiyallahu ‘Anhum followed and imitated Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam in every sphere of life, and by doing so it was feared that there would be a confusion with the original seal. Sayyidina Mu’ayqeeb Radiyallahu ‘Anhu was a Sahaabi and the guardian (keeper) of the ring of Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam. When Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam did not wear the ring it was kept by Sayyidina Mu’ayqeeb Radiyallahu ‘Anhu. In the same manner it was kept by him during the khilaafah of Sayyidina Abubakr, Sayyidina ‘Umar and Sayyidina ‘Uthmaan Radiyallahu ‘Anhum. During the khilaafah of Sayyidina ‘Uthmaan Radiyallahu ‘Anhu, while sitting at the well of ‘Arees, Sayyidina Mu’ayqeeb Radiyallahu ‘Anhu was giving the ring to Sayyidina ‘Uthmaan Radiyallahu ‘Anhu or was taking it from him and it accidentally fell into the well. This incident is mentioned in many ahaadith. As to whether it fell from the hands of Sayyidina ‘Uthmaan Radiyallahu ‘Anhu or from the hands of Mu’ayqeeb Radiyallahu ‘Anhu, the ‘ulama have adopted the view that it was the latter. Both ahaadith are agreed that it happened between them.

(96) Hadith Number 7
Imaam Muhammad Baaqir relates that Imaam Hasan Radiyallahu ‘Anhu and Imaam Husayn Radiyallahu ‘Anhu, both wore their rings on their left hands.
Commentary
This hadith is contrary to the one's mentioned at the beginning of the chapter by Imaam Tirmidhi. It is stated there that the ring was worn on the right hand. An explanation can be given that the intention here is to indicate that after mentioning all the aahaadi* this narration that is contrary to the others may be of a weak chain. According to this humble servant, the mentioning of the right hand shows that this is the preferred method. This narration (under discussion) indicates that this too is permissible. Some of the learned have explained that in translations, according to the practice of the muhadditheen, the word "Am fi yassarihi' has been removed. i.e Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam used to wear the ring on the right hand or left. According to this explanation no narration will be different from a translation.

(97) Hadith Number 8
It is related from Anas Radyallahu 'Anhu that Rasulullah Sallallahu 'Alayhi Wasallam wore a ring on the right hand, and some people have also related from Anas Radyallahu 'Anhu that Rasulullah Sallallahu 'Alayhi Wasallam wore a ring on the left hand.

Commentary
The findings of Imaam Tirmidhi are that both these hadith are incorrect, which would mean that Sayyidina Anas Radyallahu 'Anhu could not ascertain the correct hand. The muhadditheen take great precautions and study each part of a hadith in detail to determine which portion is correct, and which is incorrect in that hadith, although in other aahaadith this has been ascertained to be correct. Consequently, today the subject of hadith has been carefully preserved and has spread in the world with nur. Many aahaadith prove that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam wore the ring on both the right or the left hand. The aahaadith where he wore it on the right hand have been mentioned in this chapter. The aahaadith regarding his wearing it on the left hand are stated in the Abu Daawud and Muslim etc. Imaam Nawawi informs that both type of aahaadith are correct. It is a practice of the muhadditheen, that although if three aahaadith are correct (on a subject), and due to some special rule it does not comply with the standard, they will mention their views on this special rule. Therefore Imaam Tirmidhi has made a comment here.

(98) Hadith Number 9
Ibn 'Umar Radyallahu 'Anhu relates that Rasulullah Sallallahu 'Alayhi Wasallam had a ring made of gold which he wore on his right hand. The
Chapter on the sword of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

The 'ulama have stated that the reason for writing this chapter after the chapter of the ring is because of a special system, which also points towards a governmental rule. First letters inviting the kings to Islam are to be sent. If they accept Islam they will benefit in this world and the hereafter, otherwise they should decide between themselves and the sword. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had several swords, each of which had a special name. For example the first sword was named 'Ma-thur' which was inherited from his father. The name of another sword was 'Qadib'; one was 'Qil'ee'; one was 'Tabaar' and one was 'Dhulfiqaar' etc. Imaam Tirmidhi has quoted four ahadith in this chapter.

(99) Hadith Number 1
Anas Radhiyallahu 'Anhu reports that the handle of the sword of Rasulullah Sallallahu 'Alayhi Wasallam was made of silver.

Commentary
'Allaamah Bayjuri writes this about the sword named 'Dhulfiqaar'. At the time of conquering Makkah, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had this sword.

(100) Hadith Number 2
Sa'eed bin Abil Hasan Ba'sri Radhiyallahu 'Anhu has related the same hadith that the handle grip of the sword of Rasulullah Sallallahu 'Alayhi Wasallam was made of silver.

(101) Hadith Number 3
Mazeedah bin Maalik, the (maternal) grandfather of Hud says that when Rasulullah Sallallahu 'Alayhi Wasallam entered Makkah on the day it was conquered, his sword had gold and silver on it. Taalib who is one of the narrators of this hadith says: 'I asked the ustaadh 'On
which part of the sword was the silver? He replied: ‘The cap of the grip handle was made of silver’.

Commentary
According to the majority of the ‘ulama it is not permissible to use gold on a sword. This hadith cannot be used as proof, as it has been declared to be weak. ‘Allamah Torashti says this hadith cannot be used as an argument because its sanad (chain of narrators) cannot be relied upon. The use of silver for the handle etc. is permissible according to the previous hadith. It is said that since it is not permissible to use gold, the narrator did not care to investigate which portion of the sword was made of gold. He only investigated those portions that were made of silver.

(102) Hadith 4
Ibn Seereen says: ‘I made my sword like the sword of Samurah bin Jundub Ra’iyyallah ‘Anhu’. He said that he had his sword made in the same manner as the one Rasulullah Šallahahu ‘Alayhi Wasallam had. The sword was the type used by the tribe of Banu Ḥanifah.

Commentary
Banu Ḥanifah was a tribe in ‘Arabia who were famous for manufacturing good quality swords. These people, one after another, in imitating Sayyidina Rasulullah Šallahahu ‘Alayhi Wasallam, made a replica of his sword.

Chapter on the armour of Sayyidina Rasulullah Šallahahu ‘Alayhi Wasallam.

Sayyidina Rasulullah Šallahahu ‘Alayhi Wasallam possessed seven suits of armour. The names of these are: a. Dhaatul Fadl. Because of its size it was well-known by this name, as is mentioned in the books of hadith. This armour was pawned to a Jew named Abus Shāhm; b. Dhaatul Hawaashi; c. Dhaatul Wisaaah; d. Fiddah; e. Saghdiyyah. f. Tabraa; g. Kharnag. Two ahaadith are mentioned in this chapter.
Hadith Number 1

Zubayr bin Al-'Awwaam رضي الله عنه relates that Rasulullah ﷺ Alayhi Wasallam wore two suits of armour on his mubaarak body in the Battle of Uhud (Dhaatul Fu'dul and Fiddah). Rasulullah ﷺ Alayhi Wasallam Alayhi Wasallam intended climbing a hill but (since it was huge and due to the heavy weight of the two armours and the difficulties he confronted causing his mubaarak face to bleed, as a result) he could not do so. He therefore requested Talhah رضي الله عنه to sit, and, with his aid climbed the hill. Zubayr رضي الله عنه said: 'I heard Rasulullah ﷺ Alayhi Wasallam say: “It has become waajib (Jannah or the intercession of Rasulullah ﷺ Alayhi Wasallam) for Talhah ”.'

Commentary

The situation of the war in the Battle of Uhud was very serious. Some people began to fear that Sayyidina Rasulullah ﷺ Alayhi Wasallam had passed away. The reason for Sayyidina Rasulullah ﷺ Alayhi Wasallam climbing this hill was that the Sahaabah رضي الله عنهم could see him (being alive) and be reassured. Some of the learned say he climbed the hill to survey the enemy.

Sayyidina Talhah رضي الله عنه very bravely accompanied and protected Sayyidina Rasulullah ﷺ Alayhi Wasallam on this day. Whenever the Sahaabah رضي الله عنهم discussed the Battle of Uhud, they said that day belonged to Sayyidina Talhah رضي الله عنه. Sayyidina Talhah رضي الله عنه shielded Sayyidina Rasulullah ﷺ Alayhi Wasallam with his body. He received more than eighty wounds on his body, and yet he did not leave the side of Sayyidina Rasulullah ﷺ Alayhi Wasallam, even though his hand became paralysed.

Hadith Number 2

Saa-ib bin Yazeed رضي الله عنه says: “In the Battle of Uhud Rasulullah ﷺ Alayhi Wasallam wore two suits of armour. He wore one over the other”.

Commentary

It was not against tawakkul (having complete trust in Allah) for Sayyidina Rasulullah ﷺ Alayhi Wasallam to wear two armours. Firstly, according to the sufis, ‘Kamaali Suluk’ (The perfection of seeking) is to return to bidaayah (the beginning), that is, in general dealings to behave like the common people, and the following of the
A helmet is a hat made of steel to protect the head in war. The author has quoted two hadith in this chapter.

104 Hadith Number 1
Anas Raddiyyallah ‘Anhu reports: “On the day when Makkah was conquered, Rasulullah Sallallahu ‘Alayhi Wasallam wore a helmet when they entered the city. (Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam removed the helmet after being satisfied that everything was under control). Someone came to Rasulullah Sallallahu ‘Alayhi Wasallam and said: ‘Oh Messenger of Allah, this Ibn Khatl is holding the cover (black cloth) of the Ka’bah’. Rasulullah Sallallahu ‘Alayhi Wasallam replied: ‘Kill him’”.

Commentary
When Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam entered Makkah Mukarramah as a conqueror, the people of Makkah became frightened. There was no place to live nor a path to walk. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam who is well known for being merciful and generous, announced that the person who entered the House of Allah (Ka’bah) was safe, and those who remained in their homes were also safe. The one who laid down his arms was also safe, etc. There were eleven men and six women whose crimes could not be forgiven. These people were not included in the general amnesty. It was announced that there was no mercy for these people. Among these criminals seven men and two women embraced Islaam and were pardoned. The remaining four men and four women were killed. Ibn Khatl was one of the eight that were punished. He first came to Madinah Munawwarah where he accepted Islaam and kept the name ‘Abdullah. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam sent him to a tribe to collect zakaah. He killed a Muslim slave just because he had not prepared meals on time. Fearing that if he returned to Madinah Munawwarah he would be punished by death, he became a murtad (apostate) and went to Makkah. In Makkah he used to abuse Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. He purchased two slave girls, who sang songs in which Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was satirized. This made him feel happy. For this reason, despite of entering the Baytullaah (Ka’bah), he was killed. There are many versions according to the muhadditheen as to who the person was that killed him. A fiqhi masalah may also arise from this hadith that punishment and revenge is permissible in the Haram. The question needs a lengthy explanation, and there is no need for it here. It is omitted to keep the subject matter brief. These matters are referred to so that those who love to acquire knowledge and also students after reading it, will seek more information from their mashaikh. From this

Chapter on the helmet of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam
we also find a question of entering Makkah Mukarramah without ihraam, which is discussed in the hadith that follows.

(106) Hadith Number 2

It is related from Anas Radhiyallahu ‘Anhu that Rasulullah ﷺ, when entering Makkah as a conqueror, wore a helmet on his mubarak head. After he had removed it, a person came and said: ‘O Messenger of Allah, Ibn Kathîr is clinging to the cover of the Ka’bah’. Rasulullah ﷺ replied: ‘He is not of the ones who have been granted amnesty, kill him’. Ibn Shihab Zuhri says: ‘I have been informed that Rasulullah ﷺ was not in the state of ihraam’.

Commentary

The last sentence in the above hadith by Imaam Zuhri refers to a fiqhi mas-alah. According to the Hanafis it is not permissible to enter Makkah Mukarramah without ihraam, because it is mentioned in the hadith that it is not permissible to cross the miqaat boundary without wearing ihraam. On the strength of the above hadith the Shaafi’ees say it is permissible. According to the Hanafis this hadith cannot be used as an argument, because the prohibition was specially lifted for Sayyidina Rasulullah ﷺ on this particular occasion. Imaam Bukhaari and others have quoted narrations whereinSayyidina Rasulullah ﷺ has said: ‘This was permissible for me today (not wearing ihraam) and not for any other person’.

It may be possible that Ibn Kathîr went to hold the cover of the Ka’bah to repent and make supplications, since he knew that there was no amnesty for him. He remembered all his past deeds, turning apostate, and all that he had committed since. He may have done this to make a supplication, as these people also venerated and respected the Ka’bah. The simplest explanation seems to be that according to the old custom, he may have hoped for an amnesty, because of the sanctity and reverence for the Ka’bah, criminals were not killed in this state.
Chapter on the turban of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam

The length of the turban of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam has not been given in the well known ahaadith. In a narration from Tabraani seven dhi-raa have been mentioned. Bayjuri has related from Ibn Hajar that this hadith has no origin. ‘Allamah Jazari says: ‘I studied the books on seerah (the history of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam), but I found no mention of any length’. It is related from Imaam Nawawi that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam had two turbans, one was a small one, the length of which was six dhi-raa (cubits) according to Munaawi, and seven dhi-raa according to Mulla ‘Ali Qaari. The long one was twelve dhi-raa. The author of ‘Madaal’ mentions that the length of the turban of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was seven dhi-raa; he did not mention any other size. It was a continuous sunnah to wear the turban. It has been related that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam ordered the wearing of the turban. He said: ‘Wear an ‘amaamah (turban) regularly, for it increases one’s hilm (gentleness)’. -Fathul Baari. Someone enquired from ‘Abdullah bin ‘Umar Radyiallahu ‘Anhu: ‘Is it sunnah to wear an ‘amaamah (turban)?’ He replied: ‘Yes, it is a sunnah’. -‘Ainy. In one hadith it is stated that a turban should be worn regularly for it is a sign of Islaam, and it distinguishes between a Muslim and kaafir. -‘Ainy. The author has mentioned five ahaadith in this chapter.

(107) Hadith Number 1
Jaabir Radyiallahu ‘Anhu reports that when Makkah was conquered, Rasulullah Sallallahu ‘Alayhi Wasallam entered the city wearing a black turban.

Commentary
This hadith seems to contradict the previous ahaadith, wherein it is stated that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam wore a helmet and entered Makkah. In reality there is no difference. It is not impossible to wear a turban on a helmet. Both hadith can be summed up easily. Some ‘ulama say that when he entered Makkah he wore a helmet. As soon as he removed the helmet, he wore a turban. Since the time was appropriate, that is why in that narration the time of entry is mentioned. Some ‘ulama are of the opinion that because a metal head cover may have been troublesome, he may have worn a turban beneath it.

(108) Hadith Number 2
‘Amr bin Hurayth Radyiallahu ‘Anhu says: ‘I had seen Rasulullah Sallallahu ‘Alayhi Wasallam wear a black turban’.

Commentary
In Sahih Muslim and Nasa-ee, Sayyidina ‘Amr bin Hurayth Radyiallahu ‘Anhu says: ‘That scene is still before my eyes, when Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was reciting the khutbah on the mimbar. He wore a black turban on his mubaarak head, and its shamelah (the end portion of the turban) was between his shoulders’.

(109) Hadith Number 3
‘Amr bin Hurayth Radyiallahu ‘Anhu relates that Rasulullah Sallallahu ‘Alayhi Wasallam was once reciting the khutbah, and there was a black turban on his mubaarak head.

Commentary
According to well known sayings, this khutbah was at the time when Makkah Mukarramah was conquered. It was given from the threshold of the Ka’bah’s door, as has been mentioned in the previous ahaadith by Sayyidina Jaabir Radyiallahu ‘Anhu. Because in some ahaadith relating to this incident, it has been mentioned that the khutbah was delivered from a mimbar (pulpit), whereas the khutbah at the time when Makkah Mukarramah was conquered was not given from a mimbar.
mimbar. Some say that this incident did not take place in Makkah Mukarramah, but at Madinah Munawwarah on a Friday. In some ahadith it is also mentioned that this was a Friday khatibah. Mulla 'Ali Qaari has written on the commentary of 'Mishkaat' from Meerak Shah that this khatibah was delivered before Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed away. And Allah knows best.

(110) Hadith Number 4
Ibn 'Umar Radjiyallahu 'Anhu reports: “When Rasulullah Sallallahu 'Alayhi Wasallam fastened an 'amaamah (turban), he used to put the shamla between his shoulders. (i.e. he used to put it on the back)”. Nafi' says: 'I had seen 'Abdullah bin 'Umar Radjiyallahu 'Anhu do it in the same manner'. 'Ubaydullah, who is the student of Nafi', says: 'In my time the grandson of Abubakr Radjiyallahu 'Anhu, Qasim bin Muhammed and the grandson of 'Umar Radjiyallahu 'Anhu, Saalim bin 'Abdullah did the same'.

Commentary
The practice of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in putting the shamla (back-end portion of the turban) varied. He usually left a shamla on the turban. Some 'ulama have gone so far as to say that he never wore a turban without a shamla. The muhaqqiqaqeen (research scholars) say he sometimes did not leave a shamla. When wearing a turban he observed different practices with the shamla. He sometimes left it on the right front shoulder; sometimes on the back between the shoulders. Sometimes the two ends of the turban were left as a shamla. 'Allaamah Munawir says: 'Although all methods are mentioned, the best and most correct is to leave it between the shoulders on the back'.

(111) Hadith Number 5
Ibn 'Abbaas Radjiyallahu 'Anhu reports: “Rasulullah Sallallahu 'Alayhi Wasallam was once reciting the khatibah. He was wearing a black turban, or an oily strip of cloth”.

Commentary
This was before Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed away. It was his last sermon. After this Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not ascend the mimbar, nor recite a khatibah. In this khatibah Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam especially stressed the privileges of and consideration for the Ansaar. He counted their virtues and kind favours, and also requested that the one that was chosen as an amir should give special attention to the needs of the Ansaar. At that time Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had a severe headache, for which reason he might have fastened a strip of cloth. Also since the hair of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam used to be oiled regularly, which is mentioned in the ensuing chapters, the strip may have been oily for this reason. His habit of wearing a black turban is well known. The 'ulama have two meanings of a 'black turban'. Some have translated it as a black coloured turban, and some say it is an oily strip of cloth. Both are correct as it can have both meanings. One narrator of this hadith is Ibnul Ghaseel, who is from the children of Sayyidina Hanzalah Radjiyallahu 'Anhu, who was bathed by the malaa-ikah (angels). Sayyidina Hanzalah Radjiyallahu 'Anhu was nicknamed ‘Ghaseelul Malaa-ikah’, which means the one bathed by the angels. There is a thought provoking incident regarding this. When the call for the Battle of Uhud was announced, and the army was beginning to leave, he was having relations with his wife. In this state he heard the call for war, and heard the army leaving for the battlefield. He left everything at that moment and joined the army. He did not have a chance to do ghusl (bath). He was martyred in the battlefield. Because a shaheed (martyr) is not given ghusl, he too was not given a bath. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam saw the malaa-ikah bathing him. He made inquiries, and, on returning to Madinah Munawwarah, was informed by his wife of his condition. Truly, these people gave their lives for the sake of the deen, as willingly as we would today fulfil our passions, and in which we are so heavily engrossed.
Chapter on the lungi of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam

It was a noble habit of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam to wear a lungi (waist-wrap, sarong). There is a difference of opinion whether Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam wore an izaar or not. According to ‘Allaamah Bayjuri’s research, it is more correct that he did not wear an izaar, although he possessed one. It is also said that after he passed away, there was an izaar in his belongings (estate). Ibn Qayyim says that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam purchased an izaar, and he must have purchased it to wear it. It has also been mentioned in many ahaadith that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam wore an izaar. Many Sahaabah Radiyallahu ‘Anhum wore an izaar with the permission of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam.—Zaadul Ma’aad. Sayyidina Abu Umaamah Radiyallahu ‘Anhu says: ‘I said to Rasulullah Sallallahu ‘Alayhi Wasallam that the Ahlul-Kitaab do not wear a lungi, but they wear an izaar’. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam replied: ‘You must oppose the way of the non-believers. Wear an izaar, and a lungi too’. Sayyidina Abu Hurayrah Radiyallahu ‘Anhu says regarding a long hadith (conversation) that he
asked Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam: ‘Do you wear an izaar?’ Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam replied: ‘I do. I have been commanded to cover my body. No other thing covers the body more than this’. The muhaddithen state that this hadith is weak. -Nayful o-taar.

Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam mostly wore a lungi (waist-wrap, sarong) and a burdah (top-sheet, body-wrap). The sheet of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was four dh-ri-aa (cubits, hands) long, and two and half dh-ri-aa wide. According to one saying it is said that it was six dh-ri-aa long and three dh-ri-aa and one palm span wide. It is written that the lungi of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was four dh-ri-aa and one palm span long and two dh-ri-aa wide. The author has written four ahaadith in this chapter.

(112) Hadith Number 1
Abu Burdah bin Musa Al-Ash’ari Radiyallahu ‘Anhu reports: ‘‘A’yyeshah Radiyallahu ‘Anha showed us a patched sheet, and a thick coarse lungi, then said: ‘When Rasulullah Sallallahu ‘Alayhi Wasallam passed away, he was wearing these clothes’’.

Commentary
It was a habit of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam to wear simple clothing right up to the time of his demise, eventhough the standard of living had generally improved. After the conquest of Khaybar the economic situation of the Muslims became better. After the conquest of Makkah, the kings of other countries also began sending presents etc. Despite this, Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam did not change his standard of living. He lived simply and whatever was sent to him was distributed to others. A few examples have been mentioned in the book ‘Stories of the Sahaabah—Radiyallahu ‘Anhum’. Imaam Nawawi says that this hadith and other similar ones point to the fact that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam loved the hereafter and stayed away from luxuries. Thick and coarse clothing makes one feel humble and simple, while the wearing of fine clothing makes one feel great and proud. My buzrug, Maulana Hakim Jamiluddin Naginwi Ad-Dehlawi related an incident of Maulana Gangohi that when he went for hajj and while performing tawaaf, a blind buzrug was sitting on the outer side of the maatuf. Whenever Maulana passed by him, he said softly: ‘Wear the clothing of the pious’. When Maulana completed the tawaaf and went to the side where the blind buzrug was sitting, he heard him say: ‘Khashin, Khashin—coarse, coarse’—by which it was meant that the clothing of the pious was made of coarse material. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam generally wore coarse clothing. There is also evidence that he sometimes wore clothing made of fine material due to some religious benefit, if it was available. He normally did not wear clothing made of fine cloth.

(113) Hadith Number 2
‘Ubayd bin Khaalid Radiyallahu ‘Anhu says: “I was once going to Madinah Munawwarah. I heard a person from behind me say: ‘Wear the lungi higher because it avoids physical and spiritual najaasah (impurities)’. (The lungi will remain cleaner and will not become dirty by being dragged on the ground). When I turned to see who was talking I saw that it was Rasulullah Sallallahu ‘Alayhi Wasallam. I said: ‘Oh Rasul of Allah, this is a simple lungi, how can one become proud, and is it necessary to look after it (keep it clean)? Rasulullah Sallallahu ‘Alayhi Wasallam replied: ‘If you see no benefit in it, your following me has not ceased’. While Rasulullah Sallallahu ‘Alayhi Wasallam was telling me this, I saw that his lungi reached till half his shin’”.

Commentary
We have been warned strictly in the ahaadith on the wearing of a lungi or trouser below the ankle. All those parts that hang over the ankles will be burnt in the fire. ‘Abdurrahaaman says: ‘I asked Abu Sa’eed Khudari Radiyallahu ‘Anhu regarding the lungi. He replied: ‘You have a very meaningful question. Rasulullah Sallallahu ‘Alayhi Wasallam has said, The lungi of a Muslim should reach till the middle of the shin, and there is no harm if it reaches above his ankles. But those portions that hang over the ankles will burn in the fire of jahannam. The one that lets his clothing hang over the ankles, so much so, that we treat it to be something petty and pay no heed to the warning of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. To Allah is our complaint.

(114) Hadith Number 3
Salamah bin Akwa’ Radiyallahu ‘Anhu says: ‘‘Uthmaan (Radiyallahu ‘Anhu) wore his lungi till the middle of his shin and said: ‘This is how my master Rasulullah Sallallahu ‘Alayhi Wasallam wore his lungi’’.

114
Hadith Number 4
Hudhayfah bin Al-Yamaan Radiyallahu ‘Anhu reports that Rasulullah Sallallahu ‘Alayhi Wasallam caught the shin of my leg, or of his own leg and said: “This is where the lungi should reach, and if not, then a little further down, and if not, then the lungi has no right on the ankle”. (For this reason the lungi should not reach over the ankles).

Commentary
It is haraam to cover the ankles when wearing a lungi or an izaar etc. The ‘ulama say that only those persons are exempted who have a boil or a sore on the ankle, which will cause flies etc. to sit on it. Only then shall it be permissible to cover it with a lungi or izaar etc., with the object of safeguarding it till it heals.
Chapter on the walk of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

The walk of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has been described in the chapter on the noble features of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. In this chapter it has been described specifically. The author writes three narrations in this chapter.

(116) Hadith Number 1
Abu Hurayrah Radıyallahu ‘Anhu says: “I did not see anyone more handsome than Rasulullah Sallallahu ‘Alayhi Wasallam. It was as if the brightness of the sun had shone from his mubaarak face. I did not see anyone walk faster than him, as if the earth folded for him. A few moments ago he would be here, and then there. We found it difficult to keep pace when we walked with him, and he walked at his normal pace”

Commentary
That means we could only with effort keep up with his normal pace of walking.

(117) Hadith Number 2
Ebrahim bin Muḥammad says: “When ‘Ali Radıyallahu ‘Anhu described Rasulullah Sallallahu ‘Alayhi Wasallam, he used to say: ‘When Rasulullah Sallallahu ‘Alayhi Wasallam walked, he lifted his leg with vigour. He did not drag his feet on the ground like women do. When he walked, because of the speed and force of the legs, it seemed as if he was descending from a high place’.

Commentary
This has been discussed in the chapter on the ‘Noble features of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam’.

(118) Hadith Number 3
‘Ali bin Abi Taalib Radıyallahu ‘Anhu says: “When Rasulullah Sallallahu ‘Alayhi Wasallam walked, he bent slightly forward as if he was descending from a high place”.

Commentary
This has been explained in the previous ahaadith.
Chapter on the qinaa‘ of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam

Qinaa‘ is the cloth which Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam wore on his mubaarak head under the turban. This was to prevent the turban from becoming oily. The ‘ilama have also mentioned some other benefits. Only one hadith is mentioned in this chapter.

(119) Hadith Number 1

Anas bin Maalik Radiyallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam often wore a cloth on his mubaarak head. This cloth, because of its greasiness, looked as if it had been oiled”.

Commentary

That means that the cloth was oily due to the excessive use of oil. Besides all this, it is a peculiarity of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam that this cloth did not become dirty, nor did any lice live in the clothing of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, nor could an insect suck his mubaarak blood. ‘Allaamah Munaawi has related from (Qaari) ‘Allaamah Raazi that, ‘A fly never sat on the clothing of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam’.

(120) Hadith Number 2

Anas bin Maalik Radiyallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam often wore a cloth on his mubaarak head. This cloth, because of its greasiness, looked as if it had been oiled”.

Commentary

That means that the cloth was oily due to the excessive use of oil. Besides all this, it is a peculiarity of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam that this cloth did not become dirty, nor did any lice live in the clothing of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, nor could an insect suck his mubaarak blood. ‘Allaamah Munaawi has related from (Qaari) ‘Allaamah Raazi that, ‘A fly never sat on the clothing of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam’.

(121) Hadith Number 3

Anas bin Maalik Radiyallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam often wore a cloth on his mubaarak head. This cloth, because of its greasiness, looked as if it had been oiled”.

Commentary

That means that the cloth was oily due to the excessive use of oil. Besides all this, it is a peculiarity of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam that this cloth did not become dirty, nor did any lice live in the clothing of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, nor could an insect suck his mubaarak blood. ‘Allaamah Munaawi has related from (Qaari) ‘Allaamah Raazi that, ‘A fly never sat on the clothing of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam’.

(122) Hadith Number 4

Anas bin Maalik Radiyallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam often wore a cloth on his mubaarak head. This cloth, because of its greasiness, looked as if it had been oiled”.

Commentary

That means that the cloth was oily due to the excessive use of oil. Besides all this, it is a peculiarity of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam that this cloth did not become dirty, nor did any lice live in the clothing of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, nor could an insect suck his mubaarak blood. ‘Allaamah Munaawi has related from (Qaari) ‘Allaamah Raazi that, ‘A fly never sat on the clothing of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam’.

(123) Hadith Number 5

Anas bin Maalik Radiyallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam often wore a cloth on his mubaarak head. This cloth, because of its greasiness, looked as if it had been oiled”.

Commentary

That means that the cloth was oily due to the excessive use of oil. Besides all this, it is a peculiarity of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam that this cloth did not become dirty, nor did any lice live in the clothing of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, nor could an insect suck his mubaarak blood. ‘Allaamah Munaawi has related from (Qaari) ‘Allaamah Raazi that, ‘A fly never sat on the clothing of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam’.
Chapter on Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam’s way of sitting

In this chapter is described the sitting of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, and the different postures he adopted. Three hadith are mentioned here.

(120) Hadith Number 1
Qaylah bint Makhramah Radiyallahu Anha reports: “I saw Rasulullah Sallallahu ‘Alayhi Wasallam in the masjid (in a very humble posture) sitting in a qarfasaa posture. Due to his awe-inspiring personality, I began shivering”.

Commentary
The ‘ulama differ in the explanation of the word ‘qarfasaa’. The most commonly known is, that while sitting on the ground, to lift both thighs in an upright position, and fold both arms around the legs. It is also termed in the Urdu language as sitting ‘Gowt maar ke’. The reason for the awe was, that at this moment Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was in some deep thought and worry. He never worried over little things. He feared that perhaps a punishment or calamity might descend on the ummah. This seems to be the hadith that has been mentioned briefly in hadith number twelve in the chapter on the dressing of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. This hadith has another portion which the author has shortened, where it continues that one among those present, after seeing Sayyiditina Qaylah Radhiyallahu Anhu shivering said: ‘Oh Rasulullah, this poor woman is trembling’. Sayyiditina Qaylah Radhiyallahu Anha says: ‘I was behind Rasulullah Sallallahu ‘Alayhi Wasallam, and he did not look towards me. He only said: ‘Oh poor woman, be calm’. As soon as Rasulullah Sallallahu ‘Alayhi Wasallam said this all the fear in me vanished’. In some narrations this incident is narrated of a man, as has been mentioned in the chapter on the ‘Dressing of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam’.

(121) Hadith Number 2
The uncle of ‘Abbaad bin Tamim, ‘Abdullah bin Zayd Radhiyallahu Anhu reports: “I have seen Rasulullah Sallallahu ‘Alayhi Wasallam lying flat on his back in the masjid, with one leg resting on the other”.

(122) Hadith Number 3
Abu Sa’eed Khudari Radhiyallahu Anhu says: “When Rasulullah Sallallahu ‘Alayhi Wasallam sat in the masjid, he sat in the qarfasaa posture”.

Commentary
In a narration of Sahih Muslim it has been prohibited to sleep in this manner. The ‘ulama have summed up both narrations in different ways. A simple explanation is that there are two different postures of sleeping referred to in this manner, both of which have been verified in separate hadith. The first is to put the legs flat and rest the one leg on the other. This manner has been mentioned in the ‘Shamaa-il’, and there is no harm in adopting it. The second manner is to lie with both knees raised, then rest one leg on another. This verifies the narration of Sahih Muslim. The reason for Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam prohibiting the second manner is because the lungi was generally worn in Arabia at that time, and it is very likely that the private parts would be exposed in this manner.

It has also been argued here that this hadith is not relevant to the sitting of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. The ‘ulama give different reasons for this. The simplest one is that in this chapter on sitting, the general meaning of both sitting and lying down is taken, although some of the narrations on lying down will be mentioned in the chapter on sleeping. It may also be possible, as Ibn Hajar has explained, that this type of sleeping (despite being prohibited in the narration) is permissible in the masjid. Therefore to sit in different postures should also be permissible.

122
posture described in the hadith under discussion, besides showing humbleness, one gains rest also. It is said that sitting in a qarfaa posture is like leaning on a wall for the 'Arabs. This is because in the wilderness there are no walls to lean upon, therefore this manner of sitting is in place of leaning on a wall. Many a time instead of the hands, a cloth was tied around (the body and legs) thus affording more rest.

باب ما جاء في تكأة رسول الله صلى الله عليه وسلم

123 - (1) حدثنا عباس بن محمد الدواري البغدادي ، حدثنا إسحاق بن منصور عن إسرائيل عن سماك بن حرب عن جابر بن سمرة قال: رأيت رسول الله صلى الله عليه وسلم تكأنا على وسادة على يساره ،

124 - (2) حدثنا جيد بن مسعدة ، حدثنا بشر بن المفضل ، حدثنا الجرير بن عبد الرحمن بن أبي بكر عن أبيه قال: قال رسول الله صلى الله عليه وسلم لا أفتحكم بأكبر الكبائر ، قلنا بلى يا رسول الله ، قال: الاشراف بالله ، وعقوبة الوالدين ، قال: وجلس رسول الله صلى الله عليه وسلم وكان متكأنا ، قال: وشهد الزور ، أو قول الزور ، قال: فما قال رسول الله صلى الله عليه وسلم يقوها حي قلنا ليه سكت ،

125 - (3) حدثنا قبيبة بن سعيد ، حدثنا شريك عن علي بن الأقرم عن أبي جحيفة قال: قال رسول الله صلى الله عليه وسلم أما أنا فلا أكل متكنا ،

126 - (4) حدثنا محمد بن بشار ، حدثنا عبد الرحمن بن مهدي ، حدثنا سفيان عن علي بن الأقرم قال سمعت أبا جحيفة يقول: قال رسول الله صلى الله عليه وسلم لا أكل متكنا ،

125
Chapter on the pillow of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

The author has mentioned four ahaadith in this chapter.

(123) Hadith Number 1
Jaabir bin Samurah Radsyallahahu 'Anhu reports: “I observed Rasulullah Sallallahu 'Alayhi Wasallam leaning on a pillow, which was on his left side”.

Commentary
It is permissible to put a pillow on both the right and left, as stated in the hadith. The left side is mentioned, but only incidentally. According to the rules and regulations of the muhadditheen (hadih scholars), the left side is not mentioned in the well-known narrations. Imaam Tirmidhi has for this reason commented on this at the end of the chapter.

(124) Hadith Number 2
Abubakrah Radsyallahahu 'Anhu relates that: “Rasulullah Sallallahu 'Alayhi Wasallam once said: ‘Must I show you a great sin, from among the greatest sins?’ The Sahaabah replied: ‘Yes O Rasulullah, do tell us’. Rasulullah Sallallahu 'Alayhi Wasallam replied: ‘To ascribe a partner unto Allah. To disobey one's parents. To bear false witness, (or tell a lie)’. (The narrator is not sure which of the two Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had said). At that time Rasulullah Sallallahu 'Alayhi Wasallam was leaning on something. When he mentioned lies, he sat up, and because of its importance began to repeat it many times, till we began hoping that he would stop, and not repeat it so many times”.

Commentary
The reason for the Sahaabah Radsyallahahu 'Anhum wishing that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam should stop repeating it, is because of their love for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, and their fear that he would become tired. It is enough to say a thing once. It could be possible that he might have become angry, or that in anger, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam might say something that would become a cause of loss to the ummah. Those that attend these type of religious or worldly assemblies, are well aware of such situations. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam repeated this to show its importance. Lies and falsehood inevitably gets a person involved in adultery, murder and many other sins. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam also said: “When a person lies, the malaa-ikah stay a (distance) of a mile away from him because of the odour it causes in a person's mouth”. He has also said: “A Mu'min (believer) cannot be liar”. Sayyidina Abubakr Siddiqe Radsyallahahu 'Anhu says: ‘Stay away from lies, because lies keep away imaan’. -Al-I'tidaal.

In this hadith the major sins are mentioned. In the shari'ah there are two types of sins. One is the minor sins, which are forgiven after performing wudu, salah, saum, haj etc. The second is the major or greater sins. These are never forgiven without sincere taubah (repentance). Certainly if Allah wills He will forgive even the major sins through His Great Mercy. This is an exception, but the fundamental law is that they are not forgiven without sincere taubah. The âulama differ as to the count of the major sins. Special books have been written on this subject. ‘Allaamah Dha-habi has written a special treatise on this subject, wherein he has counted four hundred major
sins. ‘Allamaah Ibn Ḥajar Makki has also written a two volume book which has been printed in Egypt. He has mentioned all the major sins on every subject, like that of ṣalah, ṣāum, zakaah, ḥaj etc. He has counted four hundred and sixty seven major sins in detail. Mulla ‘Ali Qaari has written in the commentary of the ‘Shamaa-il Tirmidhi’ the common major sins are as follows: To murder a person; adultery; homosexuality; the drinking of wine and other intoxicants; theft; falsely accusing a person; refusing to give evidence of a factual incident; take a false oath; unlawfully taking possession of another's wealth or belonging; running away from war against non-believers without a valid reason; dealing in interest; stealing an orphan's possessions; taking and giving bribes; disobeying parents; cutting off relationship with one's relatives; relating a false hadith; breaking fast in Ramadaan (without a valid reason); cheating in measures and weights; performing a fard ṣalah before or after its stipulated time; avoiding paying zakaah; hitting or ill-treating a Muslim or a woman disobeying her husband, and without valid reason refuse to fulfil his desires.

Mulla ‘Ali Qaari has given the above examples of major sins. In the ‘Maghaahir Haq’, translation and commentary on ‘Mishkaat’, a special chapter has been written in the beginning, wherein similar sins have been mentioned. It has also been stated therein that to ascribe a partner unto Allah, in whatever form, e.g making a partner in praying to Him; in seeking assistance; in knowledge; in His Divine Power and Authority in creating; in calling (someone not present) for help; in saying; in naming; in slaughtering; in offering a vow; or the handing over all such matters to people instead of Allah; etc. The following are also included in the kitaab: To make a firm resolution that one shall not commit that sin again. If these fall onto the clothing and are not washed; disbelief and refute taqdeer (divine foreordainment); lower the trouser or lungi below the ankles in pride; lament (no-hah) a person's death; begin or invent a bad mode, thing or manner; be ungrateful to a benefactor; call a Muslim a disbeliever; have intercourse with a menstruating woman; become happy when food becomes scarce; commit a sexual act with an animal; look at a man with lust; peep or spy in another's house; degrade the ‘ulama or the huffaaz of the Qur-aan; fail to treat all wives equally if one has more than one wife; be unfaithful to the amir or leader etc.

The major sins also have their stages. That is why in the above hadith only the main ones among the major sins are mentioned according to their circumstances. The ‘ulama have written that to keep on committing a (minor) sin, results in it becoming a major sin, and by repenting sincerely a major sin is forgiven. A sincere taubah is that, one should make a firm resolution that one shall not commit that sin again.

(125) Hadith Number 3 and 4

Commentary
This manner of eating is against humility, and it drives one to eat more. Some people are of the opinion that it results in creating a large tummy, and the food also does not digest quickly. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam mentions himself so that he may be emulated. The ‘ulama write that there are four methods of leaning, and all four are included here. The first is to lean with either side of the body on a wall, pillow etc. The second is to lean with the palms on the ground. The third is to sit crossed legged on a pillow. The fourth method is to lean with the back on a large pillow or wall. All these postures are included in the above prohibition.
Hadith Number 5
Jaabir bin Samurah Radiyallahu ‘Anhu says: “I had seen Rasulullah Sallallahu ‘Alayhi Wasallam lean on a pillow”.

Commentary
This is the same hadith mentioned at the beginning of the chapter. The author wanted to comment on this hadith, therefore it is repeated here.

Chapter on Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam leaning on something other than a pillow

The pillow has been discussed in the previous chapter. Besides this Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam took support of people at the time of illness, and also leaned on them as is evident from
Two narrations are mentioned in this chapter. The author has therefore written this chapter separately.

(128) Ḥadīth Number 1

Anas Rādiyyalllahu ‘Anhu reports that Rasulullah Šallallahu ‘Alayhi Wasallam became ill. For this reason he came out of his room with the support of Usaamah Rādiyyalllahu ‘Anhu, and led the Ṣaḥaabah in ṣalaah. Rasulullah Šallallahu ‘Alayhi Wasallam wore a Yamaani printed shawl at that time.

Commentary

This has been discussed in hadith number six in the ‘Chapter on the Clothing of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam.’

(129) Ḥadīth Number 2

Fadl bin ‘Abbaas Rādiyyalllahu ‘Anhu says: ‘I came to Rasulullah Šallallahu ‘Alayhi Wasallam at the time of his last illness before he passed away. A yellow band was fastened around the mubaarak head of Rasulullah Šallallahu ‘Alayhi Wasallam. I greeted him and after replying, he asked me to fasten the band tightly around his mubaarak head. I carried out his request. Thereafter Rasulullah Šallallahu ‘Alayhi Wasallam sat up, then stood up supporting himself on my shoulder, and entered the masjid’’. There is a detailed incident in this hadith.

Commentary

Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam fastened the band because of a headache. Some ‘ulama have translated it as a turban instead of a band. It is evident that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam wore different coloured turbans. The proof of the yellow turban is taken from this hadith. The incident which Imaam Tirmidhi has referred to has been mentioned in detail in the kitaab ‘Majmal-uz Shamaa-il Tirmidhi’.

Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam had a fever and a ¢mare. For this reason he came out of his room with the support of Usaamah Rādiyyalllahu ‘Anhu, and led the Ṣaḥaabah in ṣalaah. Rasulullah Šallallahu ‘Alayhi Wasallam wore a Yamaani printed shawl at that time.

Commentary

This has been discussed in hadith number six in the ‘Chapter on the Clothing of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam.’
got up and said: ‘O Rasulullah, I am a coward and have the sickness of sleeping a lot’. Sayyidina Rasulullah ﷺ also made du’aa for him. Sayyidina Fadl Radyallahu ‘Anhu says: ‘We saw thereafter, that there was no person braver than him’. After this Sayyidina Rasulullah ﷺ went to the room of Sayyiditina ‘Ayesah Radyallahu ‘Anha and repeated to the womenfolk what he had said to the menfolk. One Sahaba got up and said: ‘Oh Rasulullah, I am helpless from my tongue’. Sayyidina Rasulullah ﷺ also made du’aa for her. –Majma-uz-Zawaaid.

These people called themselves munaafiq (hypocrite) because of the fear they had of Allah. A few incidents are related in the second chapter of the ‘Stories of the Sahaba Radyallahu ‘Anhum’. Due to the great fear that overcame them, they sometimes thought they had become hypocrites. Even Sayyidina Abubakr Siddiqe Radyallahu ‘Anhu, who is the best person among the entire ummah of Sayyidina Muhammad ﷺ, is the best person among the entire ummah of Sayyidina Muhammad ﷺ, by the consensus of the Ahlul-Haq (rightful ones), also at times, felt that he had become a munaafiq, as we find from the incident of Sayyidina Hanzalah Radyallahu ‘Anhu, which is mentioned in the ‘Stories of the Sahaba Radyallahu ‘Anhum’. Ibn Abi Mulaykah says: ‘I saw thirty people among the Sahaba Radyallahu ‘Anhum who feared that they might have become munaafiqs’. Hasan Baqri RA., who is among the great sufis and a Taabi’ee says: ‘These Muslims of the past, i.e. The Sahaba Radyallahu ‘Anhum and the present Muslims, i.e. those living among the Sahabaah and the Taabi’een, there are none among them who do not fear their nifaq (hypocrisy). And in the past, and present times, there is no munaafiq, that is not content’. It is also reported from Hasan Baqri RA. that the person that does not fear hypocrisy is in actual fact a munaafiq. Ebrahim Taymi, who is among the fuqahaa of the Taabi’een says: ‘Whenever I compare my sayings to my deeds, I fear that they may be false’. –Bukhaari, Fathul Baari. What is meant, is the fear all these great personalities had for their own deeds. They thought of them as things that did not exist, nor had any value, as if nothing had been accomplished. They always feared that their advices and counsels etc. might become a means of their hypocrisy.

باب ما جاء في صفه أكمل رسول الله صلى الله عليه وسلم

130 - (1) حدثنا محمد بن بشار، حدثنا عبد الرحمن بن مهدي عن سفيان عن سعد بن إبراهيم عن ابن الكعب بن مالك عن أبيه: أنّ النبي صلى الله عليه وسلم كان يُلعَظ أصابعه ثلاثاً، قال أبو عبيدة: روى غير محمد بن بشار هذا الحديث قال: كان يلعظ أصابعه الثلاث.

131 - (2) حدثنا الحسن بن علي الخالد، حدثنا عطان، حدثنا حماد بن سلمة عن ثابت عن أنس قال: كان النبي صلى الله عليه وسلم إذا أكل طعاماً لبع أصابعه الثلاث.

132 - (3) حدثنا الحسين بن علي بن يزيد الصدائق البغدادي، حدثنا يعقوب بن إسحاق يعني الخضري، حدثنا شعبة عن سفيان الثوري عن علي بن الأقرم عن أبي جعفر قال: قال النبي صلى الله عليه وسلم أنا أنا فلا أكل متقناً، حدثنا محمد بن بشار، حدثنا عبد الرحمن بن مهدي، حدثنا سفيان عن علي بن الأقرم خبره.

133 - (4) حدثنا هارون بن إسحاق الإهمداني، حدثنا عبده بن سليمان عن هشام بن عروة عن ابن الكعب بن مالك عن أبيه
Chapter on the description of the eating of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam.

A few of the eating and table manners of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam are mentioned in this chapter. Five ahaadith are mentioned herein.

(130) Hadith Number 1.
Kaa’b bin Maalik Radyiallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam licked his fingers thrice (after eating)”.

Commentary
After eating it is mustahab to lick the fingers before washing the hands. According to some authorities, due to this narration it is mustahab to lick the fingers thrice. Mulla ‘Ali Qaari says three times is not meant here, but that three fingers should be licked, as will be stated in another narration. Therefore, another narration of Sayyidina Kaa’b bin Maalik Radyiallahu ‘Anhu is also mentioned in this chapter. Some commenta-
second is that the middle finger is long, therefore it will be more contaminated. For this reason it is more appropriate to begin with this finger. Khatjaabi says: ‘Some foolish people do not like to lick the fingers, and think it disgraceful, but they do not reason that the food that is on the finger is the same that they have been eating, there is nothing new on it’. Ibn Hajar says: ‘If someone thinks of his own deed as disgraceful, it could be discussed. But to think of any act of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam as disgraceful, could be dangerous and may even lead to kufr (disbelief).’—Jam‘ul Wasaail.

In reality these things have a lot to do with habit. If one has a habit of something, it does not matter, and one will not even take notice of it. That is why if one naturally feels those deeds to be disgraceful, then too one should try to form a habit of it, (and should remind one’s self that it is a sunnah of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam). Once when this humble servant went to Hijaz (Sa’udi Arabia), a few who had not been to India, asked me surprisingly and with great astonishment, that we hear that there is a fruit in India known as the mango. We hear such disgusting things about it, that it surprises us. It is put to the mouth and sucked. It is removed then put to the mouth and sucked again, it is again removed, looked at, and sucked again. They were describing it with such disgust that it seemed they were about to vomit. An Indian will not feel anything disgusting about it. There are many such examples. One takes a spoonful of custard and puts it into the mouth, then puts the same spoon which has some saliva on it, into the plate again, eating from it a second and third time. There are countless other instances where a person is used to a certain way and manner and does not feel the least disgusted about it.

(134) Hadith Number 5.
Anas bin Malik Radyallahu ‘Anhu says: “Dates were presented to Rasulullah Sallallahu ‘Alayhi Wasallam. I saw him eating them. Due to hunger he was sitting on the support of something and not on his own support”.

Commentary
That means he was supporting his back on a wall or something. It has been prohibited in the ahaadith to lean on something and eat. Here it was due to weakness, therefore it cannot be said that it is contrary to the ahaadith prohibiting it, nor can it be reasoned from this hadith that it is permissible to lean and eat.
Chapter on the bread of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

The type of bread that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam ate is mentioned here. Eight ahaadith are mentioned in this chapter.

(135) Hadith Number 1.
‘Aayeshah Radiyallahu ‘Anha says: “Till the demise of Rasulullah Sallallahu ‘Alayhi Wasallam, his family never ate a full stomach of bread made of barley for two consecutive days”.

Commentary
It is possible that they may have eaten a full stomach of dates, but not of bread, where they did not eat it for two consecutive days. A question may arise, that it is evident from the ahaadith, that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam gave his wives their expenses...
for a year. There seems to be a contradiction between the two ahaadith. The 'ulama have explained it in various ways. Among these, one explanation is that, in the hadith the word 'Ahl' (family) is extra and it means that the expenses were for himself. It also shows that he did not have any other provisions. A narration is related on this topic from Sayyiditina 'Aayeesah Radiaayallaahu 'Anha at the end of the chapter. Some 'ulama have explained it in this manner, that he gave his wives provision, but they also, in wanting to gain thawaab (reward), gave it away in charity. According to this humble servant there are two other explanations that may be possible. Since it is not taken from the sayings of the great learned, it cannot be taken as an argument or proof, but can surely be assumed. The first is that the yearly expenses were only that much, that they did not cover the cost of continuously eating bread for two consecutive days, but of eating bread sometimes, dates sometimes, and at times remaining hungry. The second is that it may have been in the form of dates. This is not denied in this hadith but that of eating bread is.

(136) Hadith Number 2.
Abu Umaamah Al-Baahili Radiaayallaahu 'Anhu says: “Bread made of barley was never left over in the house of Rasulullah Sallallahu 'Alayhi Wasallam”.

Commentary
Whenever bread made of barley was prepared, the quantity was so little that there were none left over. There was not enough to fill the stomach. Also Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam used to have many guests and the As-haabus Suffah were permanent guests of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

(137) Hadith Number 3.
Ibn 'Abbaas Radiaayallaahu 'Anhu reports that: “Rasulullah Sallallahu 'Alayhi Wasallam and his family spent many consecutive nights without food, because there would be no supper. The bread of Rasulullah Sallallahu 'Alayhi Wasallam was mostly made of barley”. (Sometimes bread made of wheat was also available).

Commentary
Although there were among the Saahaabah Radiaayallaahu 'Anhum, a few who were wealthy, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not let anyone know, nor did his family members let anyone know, of their state.

(138) Hadith Number 4.
Someone asked Sahl bin Sa'd Radiaayallaahu 'Anhu: “Did Rasulullah Sallallahu 'Alayhi Wasallam ever eat bread made of white (fine) flour?” He replied: “White flour may not have come before Rasulullah Sallallahu 'Alayhi Wasallam till his last days”. The questioner then asked: “Did you people use sieved flour in the time of Rasulullah Sallallahu 'Alayhi Wasallam?” He replied “No, it was not”. The questioner then asked: “How was bread from barley prepared?” (because it has more particles in it). Sahl Radiaayallaahu 'Anhu replied: “We used to blow into the flour and the big particles flew out. The rest was made into dough”.

Commentary
Allah! Allah is everlasting. Today it is difficult for us to eat even wheat flour that is not sifted. Whereas unsifted flour is good for digestion. Bread made of fine flour although being heavy (and difficult to digest) has become common. Many homes, because of luxury have kept up this wasteful practice. Some 'ulama have written that the first bid'ah that crept into Islaam was the use of a sieve. This bid'ah should not be confused with the shar’ee bid’ah, which is against the sunnah. It is being called bid’ah in view of new trends. It is undoubtedly jaa‘iz (permissible).

(139) Hadith Number 5.
Anas Radiaayallaahu 'Anhu reports that: “Rasulullah Sallallahu 'Alayhi Wasallam never ate food from a table, nor from small plates, nor was chapatti (a type of thin bread) ever made for him. Yunus Radiaayallaahu 'Anhu says, I asked Qataadah: ‘Then on what did Rasulullah Sallallahu 'Alayhi Wasallam put and eat his food?’ He replied: ‘On this leather dastarkhaan’”.

Commentary
Sayyidina Yunus Radiaayallaahu 'Anhu and Sayyidina Qataadah Radiaayallaahu 'Anhu who are mentioned in the translation are two narrators in the chain of this hadith. 'Allamaah Munaawi and Mulla 'Ali Qaari say that it has always been the custom of proud people to eat on a table.

It has been stated in the ‘Kaukabe Durri’ that in our times because it is also an imitation of the Christians, therefore it is makruh tahreemi.
The question of imitating others is very important. We have been warned many a time in the hadith (under different headings) about it. We have been prohibited from imitating others in the manner of eating, drinking, mode of dress and even that of worship. The subject of imitating others has been mentioned many a time in the ahaadith of the saum (fast) of 'Aa-hura and adhaan. We consider it an insignificant thing and do not take special care of it. And to Allah is our complaint.

(140) Hadith Number 6.

Masruq says: “I went to ‘Aayehah (Radiyallahu ‘Anha). She ordered food for me and began saying ‘I never eat a stomachful but feel like crying, then I do cry’. Masruq asked: ‘Why do you feel like crying?’ She replied: ‘I remember that condition of Rasulullah Šallallahu ‘Alayhi Wasallam on which he left us for the next world. I swear by Allah that he never filled his stomach twice in one day with meat or bread’”.

(141) Hadith Number 7.

‘Aayehah Radiyallahu ‘Anha says: “Rasulullah Šallallahu ‘Alayhi Wasallam never filled his stomach with bread made of barley for two consecutive days till he passed away”.

Commentary

This is the same hadith that was mentioned in the beginning of the chapter. The only difference is, there the whole household was mentioned, here only Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam himself is mentioned. The aim is the same. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam preferred a simple life for himself and his family. There was not so much, that all could fill their stomachs. Even if there was something available it was given to the poor.

(142) Hadith Number 8.

Anas Radiyallahu ‘Anhu says: “Till the end of his life Rasulullah Šallallahu ‘Alayhi Wasallam never ate on a table and never ate a chapaati”.

Commentary

This hadith is also mentioned in hadith number five of this chapter. It is clear from the narrations that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam preferred a simple life. Whenever Allah Ta’aala sent an angel to ask Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam if he preferred to live a simple life with poverty and hunger or a life with wealth and pomp, he always replied that he preferred the first (simple life). Many ahaadith are mentioned on this subject. The ‘ulama give two explanations for this. The first is that because Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam preferred a simple way of life, only that much was made available as has been previously mentioned. Or that although it was available, in humbleness he did not consume it but distributed it.
باب ما جاء في صفة إدام رسول الله صلى الله عليه وسلم

143 - (1) حدثنا محمد بن سهيل بن عسكر، وعبد الله بن عبد الرحمن قال: حدثنا يحيى بن حسان، حدثنا سليمان بن بلال عن هشام ابن عروة عن أبيه عن عائشة رضي الله عنها: أن رسول الله صلى الله عليه وسلم قال: يعم الآدم والخلل، قال عبد الله بن عبد الرحمن في حديثه يعم الآدم أو الآدم الخلل.

144 - (2) حدثنا قتيبة، حدثنا أبو الأخوين عن سماك بن حرب قال: سمعت العثمان بن بشير يقول: أسلم في طعام وشراب ما شئت، لقد رأيت نيفكم (صلى الله عليه وسلم) وما بعيد من الدقل ما يلأ بئته.

145 - (3) حدثنا عبده بن عبد الله الخزاعي، حدثنا معاوية بن هشام عن سفيان عن محارب بن دثار عن جابر بن عبد الله قَال: قال رسول الله صلى الله عليه وسلم: يعمُ الآدم والخلل.

146 - (4) حدثنا هناد، حدثنا وكيع عن سفيان عن أبي بكر بن أبي قلابة عن زهده الجرمي قال: كنا عند أبي موسي الأشعري فأتي بحلم ذجاج، ففتحي رجل من القوم، فقال: ماذا؟ قال: إلى رأيت نيفكم رجاء من صلى الله عليه وسلم، فأ שקع، ودخلنا شجرة مباركة.

147 - (5) حدثنا الفضل بن سهل الأعرج البغدادي، حدثنا إبراهيم بن عبد الرحمن بن مهدي عن إبراهيم بن عمر بن سفينة عن أبيه عن جده قال: أكلت مع رسول الله صلى الله عليه وسلم لحم ذجاج.

148 - (6) حدثنا علي بن خجر، حدثنا إسماعيل بن إبراهيم عن أبي بكر القاسم التميمي عن زهده الجرمي قال: كنا عند أبي موسي الأشعري، قال: قيلت طعامه، قيل في طعامه لحم ذجاج، وفي يوم رجاء من بني تم الله، أصر فكان مولى، قال فلم يصعد، فقال له أبو موسي: إنا فإن قلت رأيت رسول الله صلى الله عليه وسلم أكثر منه، قال: إن رأيت نيفكم رجاء من صلى الله عليه وسلم، وادهنا به.

149 - (7) حدثنا محمود بن غيلان، حدثنا أبو أحمد الزبرى وأبو عمرو قال: حدثنا سفيان عن عبد الله بن عسيي عن رجل من أهل الشام يقال له عطاء من أبي أسيد، قال: قال رسول الله صلى الله عليه وسلم: كلا الزيت، وادهنا به.

150 - (8) حدثنا يحيى بن موسي، حدثنا عبد الزراق، حدثنا معمر عن زيد بن أسلم عن أبيه عن عمر بن الخطاب رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: كلا الزيت، وادهنا به فإنه من شجرة مباركة.
قال أبو عيسى: وكان عبد الرزاق يضطرب في هذا الحديث، فرأى أسدّه ورمى أرسله، حديثنا البجيج وهو أبو داود سليمان بن معد الموتى البجيج، حديثنا عبد الرزاق عن عمّر عن زيد بن أسلم عن أبيه عن النبي صلى الله عليه وسلم نعمة ولم يذكر فيه عن عمر.

151 - (9) حدثنا محمد بن بشار، حديثنا محمد بن جعفر وعبد الرحمن بن مهدي قالا: حدثنا شعبة عن قادة عن أنّس بن مالك قال: كان النبي صلى الله عليه وسلم يُعجب اللذاء فأي بتعلّم أو ذُعى له، فجعلت اتباعه، فأضجه بين بيديه لما أعلم أنه يعبّد

152 - (10) حدثنا قطينة بن سعيد، حديثنا حفص بن غياث عن إسماعيل بن أبي خالد عن حكيم بن جابر عن أبيه قال: ذكروا، على النبي صلى الله عليه وسلم فرأيت عنه ذِبَّاء يَفْطَلْ، فقلت ما هذا؟ قال: كثر به طعامنا، قال أبو عيسى: وجابر هذا هو جابر بن طارق، وقيل ابن أبي طارق وهو رجل من أصحاب رسول الله صلى الله عليه وسلم ولا يعرف له إلا هذا الحديث الواحد، وأبو خالد اسمه سعد.

153 - (11) حدثنا قطينة بن سعيد عن مالك ابن أسس عن إسحاق بن عبد الله بن أبي طلحة أنه سمع مالك بن مالك يقول: إن خياطة دعا رسول الله صلى الله عليه وسلم لطعام صنعه.

154 - (12) حدثنا أحمد بن إبراهيم الدورق وسّلما بن شبيب محمود بن غيلان قالا: حدثنا أبو اسامة عن هشام بن عروة عن أبيه عن عائشة قالت: كان النبي صلى الله عليه وسلم يحب الحلواء والعمل.

155 - (13) حدثنا الحسن بن محمد الزغفراني، حدثنا حجاج بن محمد قال: قال ابن جريح: أخبرني محمد بن يوسف أنّ عطاء بن يسار أخبره أنّه استمعفتحت إلى رسول الله صلى الله عليه وسلم جنبًا مشيئًا، فأمّل منه ثمّ قام إلى الصلاة وما توضّى.

156 - (14) حدثنا قطينة، حدثنا ابن هليفة عن سّلامة بن زيد عن عبد الله بن الحارث قال: أكلنا مع رسول الله صلى الله عليه وسلم شواءً في المسجد.

157 - (15) حدثنا محمود بن غيلان، حدثنا وكيع، حدثنا بمسر عن أبي صخرة جامع بن شداد عن المغيرة ابن عبد الله عن
المغيرة بن شعبة قال: ضمت مع رسول الله صلى الله عليه وسلم ذات ليلة فأتي ب ينبض مشوش ثم أخذ النفرة فجعل يحرز، فخرج لي بها نظر، قال: فجر بلال يؤذه فبكلمة فألقى النفرة فقال: ماله؟ ترت بذاة؟ قال: وكان شاربه قد وفى، فقال له أقصه وذلك على سواك أو قصته على سواك.

158 - (16) حدثنا واصيل بن عبد الأعلى، حدثنا محمد بن فضل عن أبي حيان التيمي عن أبي زرعة عن أبي هريرة قال: أيتي النبي صلى الله عليه وسلم بلحم فرفع إلي الدراخ، وكانت نُعِجْبُهُ، فتهشت منها.

159 - (17) حدثنا محمد بن بشار، حدثنا أبو داود عن زهير يعني ابن محمد عن أبي إسحاق عن سعيد بن عياس عن ابن مسعود قال: كان النبي صلى الله عليه وسلم يعجب الدراخ، قال: وسمه في الدراخ، وكان يرى أن اليهود سموه.

160 - (18) حدثنا محمد بن بشار، حدثنا مسلم بن إبراهيم، حدثنا أبوان بن يزيد عن قادة عن شهر بن حوشب عن أبي عبيد قال: طبت للنبي صلى الله عليه وسلم قدرا، وقد كان يعجب الدراخ فأولئك الدراخ ثم قال: ناولني الدراخ فناوله، ثم قال: ناولني الدراخ فقلت: يا رسول الله ورك للشاة من ذراع؟ فقال: والذى نفس يده لو سكت لأولئك الدراخ ما دعوت.

161 - (19) حدثنا الحسن بن محمد الزعفراني، حدثنا يحيى بن عباد عن فليح بن سليمان قال: حدثني رجل من فليح عباد بقال له عبد الوهاب بن يحيى بن عباد عن عبد الله بن الزبير عن عائشة قالت: ما كانت الذراع أحب اللحم إلى رسول الله صلى الله عليه وسلم بل كأنه كان لا يجد اللحم إلا غيبة، وكان يعجل إليها لأنها أعجِلها نضجًا.

162 - (20) حدثنا محمد بن غيلان، حدثنا أبو أحمد، حدثنا سعَر قال سمعت خبرًا من فهم، قال سمعت عبد الله بن جعفر يقول: سمعت رسول الله صلى الله عليه وسلم قال: إن أطيب اللحم حمظهر.

163 - (21) حدثنا سفيان بن وكيع، حدثنا زيد بن الحباب عن عبد الله بن المؤمل عن ابن أبي مليكة عن عائشة: أن النبي صلى الله عليه وسلم قال: نعم الأدام الحِل.

164 - (22) حدثنا أبو كرب محمد بن العلاء، حدثنا أبو بكر بن عياس عن ثابت أن حجة التالى عن الشعبي عن أم هانى قالت: دخل على النبي صلى الله عليه وسلم فقال: أنتعدك شيء؟ فقالت: لا إلا خير ياسب وخل، فقال هي، ما أقنعت بيت من أدم فيه خل.

165 - (23) حدثنا محمد بن المثنى قال: حدثنا محمد بن جعفر.
حدثنا عنه عن عمر بن مُرَّة عن مَرَّة الهَمْدَانِي عن أبي موسى الأشعري عن النبي صلى الله عليه وسلم قال: فضل عائشة على النساء كفضل النَّبِّي صلى الله عليه وسلم على سائر الطعام،

حدثنا علي بن حجر، حديثنا إسماعيل بن جعفر
حدثنا عبد الله بن عبد الرحمن بن معمر الأنصاري
أبو طالب أنه سمع أنس بن مالك يقول: قال رسول الله صلى الله عليه وسلم: فضل عائشة على النساء كفضل النَّبِّي صلى الله عليه وسلم على سائر الطعام،

167 - (24) حديثنا محمد بن غيلان، حديثنا أبو أحمد
حدثنا سفيان عن الأسود بن قيس عن نبيه عن جابر بن عبد الله قال: آتاني النبي صلى الله عليه وسلم في منزلنا، فذبحنا له شاة، فقال: كأنهم علموا أنَّ خُبُّ اللَّحُم، وفي الحديث قضية

168 - (26) حديثنا ابن أبي عمر، حديثنا سفيان بن غياث عن
وائل بن داؤد عن أبيه وهو بكير بن وائل عن الزُّهراء عن أنس بن مالك قال: أولم رسول الله صلى الله عليه وسلم على صحيفة
بتمر وسوقة

169 - (27) حديثنا الحسن بن محمد البصري، حديثنا الفضيل
بن سليمان، حديثي فائد مولى عبد الله بن علي إلى رافع مولى
رسول الله صلى الله عليه وسلم قال: حديثنا عبد الله بن علي

170 - (28) حديثنا محمد بن غيلان، حديثنا أبو أحمد
حدثنا سفيان عن الأسود بن قيس عن نبيه عن جابر بن عبد الله قال: آتاني النبي صلى الله عليه وسلم في منزلنا، فذبحنا له
شاة، فقال: كأنهم علموا أنَّ خُبُّ اللَّحُم، وفي الحديث قضية

171 - (29) حديثنا ابن أبي عمر، حديثنا سفيان، حديثنا
عبد الله بن محمد بن عقيل أنه سمع جابرًا، قال سفيان وحديثنا محمد بن المنكدر عن جابر قال: خرج رسول الله صلى الله عليه وسلم وأنا معه، فدخل على امرأة من الأنصار فذبحت له شاة فأتكل منها، وأتاه بقناع من رُطب فأتكل منه ثم توضأ للظهر وصل، ثم انصرف فأتيته بِغلالَةٍ من غلالاة الشاة، فأكل ثم صلى العصر ولم يتوضأ.
Chapter on the description of the curry of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam.

There are more than thirty ahaadith mentioned in this chapter. In some copies of this kitaab an additional subject (essay) is written and that is on the curries and different things that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam ate.

(243) Hadith Number 1.

Commentary
The reason being there is not much trouble in it. Bread can easily be eaten with it. It is always easily available. It also keeps away formalities. Besides one lives in this world for a little while. Vinegar has many benefits in it. It is an antidote for poison. It stops phlegm and gall. It helps digest food, kills the worms of the stomach and creates a good appetite. Due to its cold effect, it may not be good for some people. But it surely is a good curry which is obtained easily in whatever way it is praised, its full benefits cannot be emphasised. It is stated in a hadith that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam ate it and said: ‘What a wonderful curry it is’. In another hadith it is stated that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam made du’aa for
Shamaa-il Tirmidhi

barakah in it and said: 'It was the curry of the previous ambiyaa also'. In one hadith it is stated, 'The house that has vinegar in it, will not be in need'. i.e. That house will not be in need of curry. These narrations have been mentioned in the Jam'ul Wasaa-il from Ibn Maalah.

(144) Hadith Number 2.

Nu'maan bin Bashir Raddiyyalahu 'Anhu says: “Are you not in the luxuries of eating and drinking. Whereas I have seen Rasulullah Sallallahu 'Alayhi Wasallam not having ordinary type of dates to fill his stomach”.

Commentary

The Sahaba’s intention is to persuade one to follow the simple life of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and that one lives in this world for only a short period. When in the hadith it is denied that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam did not have ordinary dates to fill his stomach than what about bread and curry?

(145) Hadith Number 3.

Jaabir bin ‘Abdullah Raddiyyalahu ‘Anhu relates that Rasulullah Sallallahu ‘Alayhi Wasallam said: “What a wonderful curry vinegar is?”.

Commentary

It is possible that when Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam said this, both Sayyidinatina ‘Aayehah Raddiyyalahu ‘Anha and Sayyidina Jaabir Raddiyyalahu ‘Anhu were present. It is more correct that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam said this on different occasions.

(146) Hadith Number 4.

Zahdam Al-Jarmi RA. says that we were present in the assembly of Abu Musa Ash’ari Raddiyyalahu ‘Anhu. Fowl meat was served for food. A person from among those present, moved back. Abu Musa Raddiyyalahu ‘Anhu asked him the reason (for doing so). He replied: ‘I had seen the fowl eat something (dirty) so I swore an oath that I will not eat it’. Abu Musa Raddiyyalahu ‘Anhu said: ‘In that case, I had seen Rasulullah Sallallahu ‘Alayhi Wasallam eat the meat of a fowl’ (come and partake of it without fear. If it was not permissible or disliked, how did Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam eat it).

Commentary

The object is that something which is permissible in shari’ah must not be prohibited. Break the oath and give kaffaarah. Eating of the fowl is permissible according to all the Imaams. The ‘ulama have only stated that it is makruh to eat the Jalalah type of fowl. (Because it eats dirt). The effect of the fowl is hot and moist (according to the physicians). It digests quickly, creates good humour (body fluids) in the body. It strengthens the brain and the main parts of the body, clears the voice, and gives the body a good complexion. It strengthens the senses too.

(147) Hadith Number 5.

Safeena Raddiyyalahu ‘Anhu says: “I ate the meat of Hubaa-raa with Rasulullah Sallallahu ‘Alayhi Wasallam”.

Commentary

Hubaa-raa is a type of a bird. The ‘ulama differ on its meaning. Some say it is Ta’dha-ri. Some say it is Batera (quail), others say it is Sarkhaab. Some translations say it is Chaka Chakoi. It is written in the ‘Muheet Aa’zam’ that Hubaa-raa is called Ho-barah, Shawaat and Sha-vaal in Persian. In Turkish it is called Tau’adh-ri, and in Hindi Charz. It is a wild bird and has a greyish colour, a large neck and long legs, the beak is also slightly large, and it flies at a speed. It is also known as Jarj. The Greeks call it Ghalofas. In size it is between a Heron and a water fowl. The author of ‘Lu’atus Sa-raah’ has also translated Hubaa-raa as Shawaat. In Mazaaahire Haq it is translated as Ta’dhaari. Other authors have also translated it as Ta’dhaari. For this reason Ta’dhaari is more correct. The author of ‘Ghayaath’ has written both Ta’dhaari and Charz. —The author of ‘Bahrul Jawahir’ has also translated it as Ta’dhaari and Charz. He writes that it is also called Sarkhaab. But the author of ‘Muheet’ has written that Sarkhaab, which is also called Chakwa is another type of bird. The author of ‘Nafaa’is’ say the ‘Arabic of Chakwa and Sarkhaab is Na’haam. Therefore it is more correct that Sarkhaab is another bird.

Safeena was a laqab (title) of the freed slave of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. He was known as Safeena because in travels he carried a lot of goods on his back.
Shamaa-il Tirmidhi

(148) Hadith Number 6.
Zahdam Al-Jarmi RA. says: “We were present in the company of Abu Musa Ash’ari. Food was presented to him in which there was fowl meat also. Among those present was a person from the tribe of Banu Taymillah who was reddish in colour and seemed a freed slave. He moved back and sat on one side. Abu Musa asked him to come near (and partake of the food) and related to him that Rasulullah Sallallahu ‘Alayhi Wasallam also ate the meat of a fowl. He excused himself saying: ‘I had seen it eating such a thing which makes me dislike eating it. For this reason I had sworn an oath that I shall not eat it’”.

Commentary
This is the same hadith that has been mentioned previously. Because of the difference in the chain of narrators, there is also a difference in the describing of the narration. Both ahaadith are described in brief in the Shamaa-il. This incident is mentioned in detail in the Buaaari, where it is stated that in the end Sayyidina Abu Musa ‘Anhu told him to partake of the fowl and give a kaffaarah for the oath.

(149) Hadith Number 7.
Abu Usayd Radjiyallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam loved gourd (dubbaa-dodhi-kadu). Once food was presented to Rasulullah Sallallahu ‘Alayhi Wasallam or he attended an invitation. (The narrator doubts on which occasion this took place) where gourd was served. I knew Rasulullah Sallallahu ‘Alayhi Wasallam loved it. I searched for pieces from the curry and presented it to him”.

Commentary
We gather from this that if there are many things in a plate, then it is permissible to take a thing which one likes from the other side of the plate, provided the next person does not feel offended. The reason for searching for pieces of gourd is because it was the custom to have more gravy in the curry. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam also advised us to have more gravy in the curry so that the neighbours may also benefit.

(150) Hadith Number 8.
It is related from ‘Umar Radjiyallahu ‘Anhu that Rasulullah Sallallahu ‘Alayhi Wasallam said: “Use olive oil in cooking and rubbing (on the body) because it is from a mubaarak tree”.

Commentary
The reason for mentioning this hadith in the practices of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam is, that if he encouraged the use of olives, he must have used it himself.

(151) Hadith Number 9.
Anas bin Maalik Radjiyallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam loved gourd (dubbaa—dodhi—kadu). Once food was presented to Rasulullah Sallallahu ‘Alayhi Wasallam or he attended an invitation. (The narrator doubts on which occasion this took place) where gourd was served. I knew Rasulullah Sallallahu ‘Alayhi Wasallam loved it. I searched for pieces from the curry and presented it to him”.

Commentary
We gather from this that if there are many things in a plate, then it is permissible to take a thing which one likes from the other side of the plate, provided the next person does not feel offended. The reason for searching for pieces of gourd is because it was the custom to have more gravy in the curry. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam also advised us to have more gravy in the curry so that the neighbours may also benefit.

(152) Hadith Number 10.
Jaabir bin Taariq Radjiyallahu ‘Anhu says: “I attended the assembly of Rasulullah Sallallahu ‘Alayhi Wasallam. I observed, they were busy cutting a gourd into pieces. I inquired: ‘What shall be made of this’. He replied: ‘It will add to our food’”.

Commentary
The ‘ulama have mentioned many benefits of gourd (dubba—dodhi—kadu). Its benefits are also mentioned in the books of tiibb. It strengthens the brain and senses.
(153) Hadith Number 11.

Anas bin Maalik Radjiayallahu ‘Anhu says: “A tailor once invited Rasulullah Sallallahu ‘Alayhi Wasallam. I also attended the invitation with Rasulullah Sallallahu ‘Alayhi Wasallam. He served Rasulullah Sallallahu ‘Alayhi Wasallam bread made of barley, and gravy with meat and gourd (dubbaa-dodhi) in it. I see Rasulullah Sallallahu ‘Alayhi Wasallam look for pieces of gourd from all sides of the plate. From that time I also began loving gourd”.

Commentary
Sayyidina Anas Radjiayallahu ‘Anhu may have also been invited or may have accompanied Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. There is no harm if one accompanies an invited guest to an invitation provided the host does not feel offended.

Sayyidina Anas Radjiayallahu ‘Anhu saying, that from then on he began loving gourd, shows the love the Sahaabah Radjiayallahu ‘Anhum had for Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. True love demands that every deed of the beloved is loved and every word has a place in the heart. The degree of love will determine the ardour of the effects of the beloved.

What glory Allah has! Today the ones who claim to love Sayyidina Rasulullah Sallallahu ‘Alayhi do not like to make their appearance like him or even imitate him.

Observe the disparity of the path that from where to where it is.

(154) Hadith Number 12.


Commentary
Halva here apparently means anything sweet. Some are of the opinion that it is a special type of halva that is made of sweetmeats and ghee etc. The first person to present halva to Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was Sayyidina ‘Uthmaan Radjiayallahu ‘Anhu. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam liked it. This halva was made of flour, ghee and honey. Sugar was not commonly used in those times. Sweetening agents were derived from honey or dates.

(155) Hadith Number 13.

Umm Salamah Radjiayallahu ‘Anha says: “I presented a roasted side portion of meat to Rasulullah Sallallahu ‘Alayhi Wasallam. He ate it and (thereafter) performed salaah, without performing wu’u”.

Commentary
It is found in some ahaadith that things cooked on fire nullifies the wu’u. This was also the madh-hab of the ‘ulama mutaqaddimeen. The madh-hab of the Khulafa Raashideen, the four imaams and the majority of the ‘ulama is that those ahaadith wherein the necessity of wu’u is mentioned has been abrogated. This hadith of Sayyidina Umm Salamah Radjiayallahu ‘Anha also supports the madh-hab of the majority that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam did not perform wu’u again (after eating the cooked meat) before salaah.

(156) Hadith Number 14.

‘Abdullah bin Haarith Radjiayallahu ‘Anhu says: “We ate roasted meat with Rasulullah Sallallahu ‘Alayhi Wasallam in the masjid”.

Commentary
From this we find that it is permissible to eat and drink in the masjid, on condition that the masjid does not become untidy, otherwise it is makruh to do so. It is possible that this was at the time of i’tikaaf (in Ramadaan). It was the practice of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam to observe i’tikaaf every year, and at that time it is obvious that one eats in the masjid.

(157) Hadith Number 15.

Mughirah bin Shubah Radjiayallahu ‘Anhu says: “One night I became a guest with Rasulullah Sallallahu ‘Alayhi Wasallam. At the time of meal a roasted side portion of meat was served. Rasulullah Sallallahu ‘Alayhi Wasallam cut pieces from it and gave me to eat. During this period Bilaal came and called out the adhaan. Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘May his both hands be in dust. What made him call out the adhaan now’. He put down the knife and went for salaah”.

Mughirah Radjiayallahu ‘Anhu says “(Another thing that happened) that my moustache had grown long. Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘Come let me put a miswaak on it and trim it’, or said, ‘Put a miswaak on it and trim it’. (One of the narrators are in doubt as to which of the two Rasulullah Sallallahu ‘Alayhi Wasallam had said).

Commentary
There are a few important matters to be discussed here. The first is that Sayyidina Mughirah Radjiayallahu ‘Anhu became a guest of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. The ‘ulama give two meanings to this. This is also strengthened by other narrations. One is that the
word ‘together’ (with) is extra. The object is that I became a guest of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam. As a host he had a side portion roasted and cut pieces from the meat and gave me to eat.

The narration in Tirmidhî is more appropriate to this subject. The narration in Abu Daawud on this is clear and the words mentioned are this: 'I became a guest of Rasulullah Šallallahu ‘Alayhi Wasallam'. The second meaning is that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam and I were the guests of a third person. The word ‘together’ in the narration supports this. In this case, for Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam to cut the meat and feed the guest was to create love and brotherhood. Some have written a third meaning: ‘I invited Rasulullah Šallallahu ‘Alayhi Wasallam to be my guest’. This is not true. According to this humble servant it is more correct that: 'I was the guest of Rasulullah Šallallahu ‘Alayhi Wasallam and Rasulullah Šallallahu ‘Alayhi Wasallam and other guests were invited'. As was the general custom that respected people were invited with their servants and guests. In this manner there will be no contradiction between the narrations of Abu Daawud and Tirmidhî. In reality he was the guest of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam and because of an invitation to Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam and his guests, he and Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam were both the guests of another person.

The second question in the narrations of Abu Daawud and Bayhaqi is that it has been prohibited to cut with a knife. The ‘ulama of hadîth have summed up both hadîth in many ways. The easiest is, that it has been prohibited to use a knife for eating purposes. If the meat is not cooked well (tender), there is no harm in first cutting it and then eating it with the hand. As a general rule in law, where a thing is found to be both permitted and prohibited, and there is no sound reason for adopting it, then according to the basis of law the prohibition shall be given preference. This is an independent view of law. Some ‘ulama have written, the hadîth in which it has been prohibited is mentioned in the following terms (words): ‘Do not cut meat with a knife. This is the way of the ‘Ajamis (non-believers)’. We gather that the prohibition is in following the ways of the non-believers. There is no prohibition in using a knife. We have been prohibited in thousands of ahaadifi from imitating the non-believers.

The third question is the words that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam said about Sayyidina Bilaal Radiyallahu ‘Anhu. These words were an admonition. The meanings of such words are not intended, but are used to reproach someone. These types of words are used in every language when scolding someone. Although some ‘ulama have taken the literal meaning of the words because they are the words of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam. In reality it was only to reproach, the reason being that when the Messenger of Allah Šallallahu ‘Alayhi Wasallam is busy attending to a guest, then the aqbaan should not be given. It was better to wait till they had finished, as there was still room for performing salah a little later.

The fourth question is about trimming the moustache. The meaning is clear as stated in the explanation of the hadîth, that the moustache of Sayyidina Mughirah Radyallahu ‘Anhu had grown long. Instead of a comb Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam said a miswaak must be put to trim the moustache. Some of the commentators on hadîth say that the moustache of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam is meant here, but in the narration of Abu Daawud it is clearly stated that: ‘My moustache had become long which Rasulullah Šallallahu ‘Alayhi Wasallam then trimmed’. In different ahaadifi this is mentioned in different wordings. It has been stated: ‘Let the beards grow long’. And it has been stressed very much that the moustache be cut short. For this reason a group of ‘ulama say it is sunnah to shave the moustache. The research of the majority of the ‘ulama show that it is sunnah to cut the moustache short. It should be cut so short that it is nearest to shaving.

(158) Hadith Number 16.

Abu Hurayrah Radyallahu ‘Anhu says: “Meat was sent to Rasulullah Šallallahu ‘Alayhi Wasallam from someone. From it the forequarter was presented to Rasulullah Šallallahu ‘Alayhi Wasallam. He loved this portion (of the meat too). Rasulullah Šallallahu ‘Alayhi Wasallam tore the meat with his teeth and ate it”. (He did not use a knife to cut it).

Commentary

Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam has encouraged the use of the teeth to eat. It is related in the hadîth, that it should be torn and eaten, because it digests properly and it is more suitable to the body.

(159) Hadith Number 17.

Ibn Mas‘ud Radyallahu ‘Anhu says: “Rasulullah Šallallahu ‘Alayhi Wasallam loved the meat of the forequarter. Rasulullah Šallallahu ‘Alayhi Wasallam was given poison in the dhiraâ portion of the meat. It is suspected that the Jews poisoned him".
Commentary

After Khaybar was conquered, a Jewess living there, came to know that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam loved the dhiraa portion of the meat. She roasted the meat of a goat and mixed a lot of poison in it, and especially put more in the dhiraa part. She invited Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and served the meat. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam took a bite but did not swallow it, or may have swallowed a bit of it then spat it out and said: 'I have been informed by this meat that there is poison in it'. Some of the poison affected him. The poison's effect sometimes became severe, and at the time of his demise it began to take effect again and was the cause of his martyrdom. In this hadith it is mentioned that the meat itself informed Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that there was poison in it. In other narrations it is stated that Jibra-eel 'Alayhis Salaam informed him of this. There is no contradiction, as both are possible, first the meat must have informed him as a mu'jizah (miracle), thereafter Jibra-eel 'Alayhis Salaam came and affirmed it. After receiving the information Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam stopped eating it and prohibited the Sahabaah Radyallahu anhum from eating it too. I ater the woman was called and asked if poison was mixed in the meat? She confessed that she had poisoned the meat. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not avenge himself and the woman was pardoned at that time. But later Sayyidina Bishr bin Baraa Radiyallahu anhu ‘Anhu was martyred due to eating the poisoned meat. We find in a few narrations that the woman was later killed as a punishment, or as an example to others. There are different narrations from which we gather that she was punished. In others that she was not punished. Both are correct, as is gathered from the original incident. According to the shari’ah for such a deed it is waajib to punish the murderer or blood money taken. This is a fiqhi question and the ‘ulama hold different opinions, which needs an academic discussion, therefore, it is omitted here. Sayyidina Ibn Mas’ud Radyallahu anhu ‘Anhu saying that it is suspected that the Jewess poisoned the meat, is according to his thoughts, it seems he did not investigate this incident, otherwise the original incident has been ascertained. The Jewess had also confessed her crime as is mentioned in other narrations.

(160) Hadith Number 18.

Abu ‘Ubayd Radyallahu ‘Anhu says: ‘I cooked a pot (food) for Rasulullah Sallallahu ‘Alayhi Wasallam. Because Rasulullah Sallallahu ‘Alayhi Wasallam loved the dhiraa (forequarter of a goat or sheep) a lot, I served him that portion. He then ordered another one. I served the second one. He then ordered one again. I replied: ‘Ya Rasulullah (Sallallahu ‘Alayhi Wasallam) the goat has only two dhiraa’. Rasulullah Sallallahu ‘Alayhi Wasallam then said: ‘I swear an oath by the Name of that Being in whose hands is my life, if you kept quiet, you could have served me every time I requested one’.

Commentary

This was a mu’jizah (miracle) of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. In Musnad Ahmad, a similar incident is narrated from Sayyidina Abu Raafi’ Radyallahu ‘Anhu. This incident apparently happened to both of them. There is nothing surprising because there are many such incidents found in the life of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, which Qaadi ‘Iyaad has mentioned in his book ‘Shifaa’. Sayyidina Abu Ayyub Anṣāari Radyallahu ‘Anhu once invited Sayyidina Rasulullah, Sallallahu ‘Alayhi Wasallam and Sayyidina Abubakr Radyallahu ‘Anhu and prepared food that was enough for two people only. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam requested him to invite thirty respected people from among the Anṣāar. He invited them and after they had eaten, Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘Now invite sixty people’. After they had eaten, others were invited. In short, the food was enough for one hundred and eighty people.

Sayyidina Samurah Radyallahu ‘Anhu says: ‘Once a bowl of meat was sent to Rasulullah Sallallahu ‘Alayhi Wasallam from somewhere. People came to Rasulullah Sallallahu ‘Alayhi Wasallam from the morning till evening, and ate from it’.

Sayyidina Abu Hurayrah Radyallahu ‘Anhu had a bag with some dates, which were a bit more than ten in number. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam asked him if he had anything to eat? He replied: ‘I have a few dates in this bag’. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam took out a few dates from the bag with his mubaarak hands and spread it. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam recited a du’aa, then said: ‘Invite ten people at a time and feed them’. In this manner it was sufficient for the whole army. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam returned the dates that were left to Sayyidina Abu Hurayrah Radyallahu ‘Anhu and said: ‘Keep on eating from it, but do not turn and empty it’. He kept on eating from it. Sayyidina Abu Hurayrah Radyallahu ‘Anhu says: ‘I ate from it during the time of Rasulullah Sallallahu ‘Alayhi Wasallam and the khilaafah of Abubakr, ‘Umar and ‘Uthmaan (Radyallahu ‘Anhum). And at times took and gave sadaqah also, the amount of which must have been many maunds (one
maund equals forty Seers—approx. 38 kg). At the time of the martyrdom of ‘Uthmaan, some one took it away from me by force, and I lost it.

Sayyidina Anas Radjiyallahu ‘Anhu says that my mother prepared malidah (a type of cake) at one of the walimahs of Rasulullah Sallallahu ‘Alayhi Wasallam ‘Aayeshah. She sent it with me in a cup to Rasulullah Sallallahu ‘Alayhi Wasallam. Rasulullah Sallallahu ‘Alayhi Wasallam asked me to put the cup down and invite certain people, and also anyone else whom I might meet. I went to invite those people and also sent all those I met, till the rooms and the living quarters of the As-haabus Suffah became full. Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘Sit in groups of ten people and help yourselves’. After all had eaten and filled themselves, Rasulullah Sallallahu ‘Alayhi Wasallam told me to pick up the cup. Sayyidina Anas Radjiyallahu ‘Anhu says: “I cannot say if the cup was more full in the beginning or in the end.”

There were many such incidents. Qaadi ‘Iyaad says that these incidents occurred in large gatherings. It is very difficult to describe such happenings differently and those that were present at these gatherings would not have kept silent if these happenings were described incorrectly. In the above, wherein Sayyidina Abu ‘Ubayd Radjiyallahu ‘Anhu said that a goat only has two airaa (side portions), which was the reason for not getting the opportunity to serve other airaa.

According to Mull ‘Ali Qaari, miracles, karamahs, abnormal happenings will only take place when there is complete fanaa and because of the answer of Sayyidina Abu ‘Ubayd Radjiyallahu ‘Anhu, the full attention of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam did not remain. ‘Allaamah Munaawi says that in reality this is a gift from Allah. Rasulullah Sallallahu ‘Alayhi Wasallam liked the dhiraat portion and this denial apparently seems to be that it appears the liking of the dhiraat portion because of greed and desire, which is against the dignity of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, otherwise there is no denial of his liking only that portion of the meat.

(162) Hadith Number 20.
‘Abdullah bin Ja’far Radjiyallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘The best meat is that of the back portion’”.

Commentary
There is no contradiction between this and other narrations in which it is mentioned that he liked the meat of the dhiraat portion. Due to different reasons and the quality, both can be good. For example, strength-wise or it having less fibre, more fat etc. Therefore due to different aspects, both could be preferred and also be excellent.

(163) Hadith Number 21.
‘Aayeshah Radjiyallahu ‘Anha says that Rasulullah Sallallahu ‘Alayhi Wasallam said: “Vinegar is an excellent curry”.

Commentary
This has been mentioned in a few hadith in this chapter.

(164) Hadith Number 22.
Umm Haani Radjiyallahu ‘Anha (a cousin of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam) says: “Rasulullah Sallallahu ‘Alayhi Wasallam came to me (to my house at the time when Makkah was conquered) and asked if there was something to eat. I replied: ‘No, there is only dry bread and vinegar’. Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘Bring it. That house is not without a curry that has vinegar in it’”.

Commentary
This incident has been related by Sayyidina Ibn ‘Abbaas Radjiyallahu ‘Anhu in more detail. Bayhaqi has made takhrij (derivation) of this narration which is briefly mentioned here:- At the time when Makkah was conquered, Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam went to the house of Umm Haani Radjiyallahu ‘Anha and asked: ‘Is there..."
something to eat?’ She replied: ‘O Messenger of Allah, there is dry bread, and I feel ashamed to present it to you’. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘Do not worry, bring it’. She presented it. He broke it into pieces, soaked it in water and added salt. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam then asked: ‘Have you any curry?’ She replied that there was nothing besides vinegar. He requested it and poured some on the soaked bread, ate it and thanked Allah. He then said: ‘O Umm Haani, the house that has vinegar in it, is never without a curry’. Allahu Akbar, what a simple life Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam led. How wonderful will it be if Allah in His Infinite Mercy and with the shafa‘ah (intercession) of His beloved Rasul also grant us such simplicity. The fact is that food and drink in the eyes of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was given only such importance, that it was only used, when it was required. When necessary he ate what was available. Eating was looked upon as being a means to sustain life, and not as we see it, that the filling of the stomach is more important, and religious deeds are required. When necessary he ate what was available. Eating was looked upon as being a means to sustain life, and not as we see it, that the filling of the stomach is more important, and religious deeds are regarded as something of a secondary importance. Their aim in life was to propagate deen and make a fertile ground for it, and as an obligation and human need to fulfill religious needs. It is also proven from the hadith that where one has an informal relationship with someone, there is no harm in asking for something.

(165) Hadith Number 23.

Abu Musa Ash‘ari Radiyallahu ‘Anhu says that Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘The virtues of ‘Aayeshah (Radiyallahu ‘Anha) over other women is the same as the virtue of thareed over other foods’.

Commentary
From this hadith we learn the excellence and superiority of Sayyiditina ‘Aayeshah Radiyallahu ‘Anha over other women, and thareed over other foods. Thareed is a delicacy in which bread is mixed with gravy. Besides being tasty and nourishing, it digests quickly and easily, and has other benefits too. It is a custom in ‘Arabia to eat this delicacy, and was counted among the best of foods. There are many narrations wherein the excellence of Sayyiditina ‘Aayeshah Radiyallahu ‘Anha are mentioned. The ‘ulama differ in that, is her excellence over all the women or are some exempted from this? Is her excellence superior to that of Sayyiditina Khadijah Radiyallahu ‘Anha and Sayyiditina Faatimah Radiyallahu ‘Anha or not? Some are of the opinion that Sayyiditina ‘Aayeshah Radiyallahu ‘Anha is superior, and some say Sayyiditina Faatimah Radiyallahu ‘Anha is superior, while some are of the opinion that Sayyiditina Khadijah Radiyallahu ‘Anha is the best of them all. According to this humble servant each is superior in a special manner to another. Sayyiditina ‘Aayeshah Radiyallahu ‘Anha is superior in that she was the most beloved of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam for her jurisprudence, and that the wahyi (revelation) was revealed on her lap. Sayyiditina Khadijah Radiyallahu ‘Anha is superior as she was the first to accept Islaam, and the first wife of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, and due to many other virtues she is superior. Sayyiditina Faatimah Radiyallahu ‘Anha is superior as she is the darling child and a portion of the heart of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. She is also the leader of women in Jannah.

(166) Hadith Number 24.

Anas bin Maalik Radiyallahu ‘Anhu says, Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘The virtue and excellence of ‘Aayeshah over all other women is like the excellence of thareed over other foods’.

Commentary
The object of Imaam Tirmidhi in mentioning this narration is to show that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam loved thareed. We gather from different narrations that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam ate thareed regularly.

(167) Hadith Number 25.

Abu Hurayrah Radiyallahu ‘Anhu says: ‘He once saw Rasulullah Sallallahu ‘Alayhi Wasallam eat a piece of cheese then perform wudu. Then I saw him at another time eat a shoulder of a goat, and perform salaat without performing wudu’.

Commentary
In the early stages of Islaam, wudu became nullified after eating things cooked on fire. Later this law was abrogated. It is possible that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam performed wudu after eating cheese in the days when wudu became nullified after eating things that were cooked on fire, or he may have performed wudu due to some other reason. For example, he may have performed wudu again whilst still being in the state of wudu, or due to some reason the wudu may have become invalid. From the explanation of Sayyidina Abu Hurayrah Radiyallahu ‘Anhu we gather that in the early stages of Islaam, Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam performed wudu after eating things that were cooked on fire. Later this law was
abrogated, that is why he did not perform wudu after eating the mutton.

(168) Hadith Number 26.
Anas bin Maalik Radiyallahu ‘Anhu reports: “Rasulullah Sallallahu ‘Alayhi Wasallam performed the walimah of Safiyyah with dates and saweeq (sattu)”.

Commentary
(Saweeq -sattu- is a drink made of parched barley). Sayyiditina Safiyyah bint Hu-yay bin Akhtab Radiyallahu ‘Anha was from a Jewish family and from among the offspring of Harun ‘Alayhi Salaam. In the 7th year hijri after the Battle of Khaybar she was brought as a slave. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam freed, and married her. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam once said to her: “Your grandfather (Harun ‘Alayhi Salaam) is a nabi. Your uncle (Musa ‘Alayhi Salaam) is a nabi, and your husband is a nabi”. The walimah was performed whilst on a journey. What was served in the walimah? Different sayings are narrated in the ahaadith. In some it is narrated that Hayse which is a type of sweet dish, was served. In some cheese is mentioned. It is apparent, since they were on a journey, therefore whatever was available at breakfast time by Sayyidina Rasulullah Sallallahu ‘Alayhi Wa-sallam was put in a pot to cook and I went to Rasulullah Sallallahu ‘Alayhi Wasallam. He ate some meat from it. She then served from the remaining meat. Rasulullah Sallallahu ‘Alayhi Wasallam said to me not to remove the pot from the fire and not to prepare the bread till he came. When Rasulullah Sallallahu ‘Alayhi Wasallam came, he made damm (recite then blow) on the pot, as a result there was so much barakah that curry kept on coming out of the pot, and bread kept on being made from the dough. I swear by Allah that the thousand people ate and went away but the curry kept on coming out of the pot, and bread kept on being made from the dough.

(169) Hadith Number 27.
Salmaa Radiyallahu ‘Anha says that Imaam Hasan, ‘Abdullah bin ‘Abbaas and ‘Abdullah bin Ja’far Saadiq went to her and said: “Cook for us the food that Rasulullah Sallallahu ‘Alayhi Wasallam liked and ate with pleasure”. She replied: “O my children, you will not like it now”. (It was only liked in times of hardships). They replied: “Yes, we will surely like it”. She got up and took a bit of barley, (stamped it) and put it in a pot, and poured a little olive oil over it, then stamped some chillies and spices and added it to the pot and served it, saying, this is what Rasulullah Sallallahu ‘Alayhi Wasallam loved (and ate with pleasure).

(170) Hadith Number 28.
Jaabir bin ‘Abdullah Radiyallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam came to our house. We slaughtered a goat in his honour. Rasulullah Sallallahu ‘Alayhi Wasallam said (to make the host feel happy): ‘It is as if they knew that we like meat”’. (Imaam Tirmighi says: This hadith has a long incident, of which a portion is mentioned briefly here).

Commentary
It is said, this is that part of the incident which is mentioned in the books of hadith on the subject of Ghazwah Khandaq. Wherein a miracle of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam is also mentioned. That is: Sayyidina Jaabir Radiyallahu ‘Anhu says, “I saw the sign of hunger on Rasulullah Sallallahu ‘Alayhi Wasallam. I went home and asked if there was some food. There was a lamb, and some barley in a bag. I slaughtered the lamb and my wife ground the barley into flour. The meat was put in a pot to cook and I went to Rasulullah Sallallahu ‘Alayhi Wasallam and quietly said to him, ‘There is some food ready’. I invited Rasulullah Sallallahu ‘Alayhi Wasallam and a few companions.” Upon hearing this Rasulullah Sallallahu ‘Alayhi Wasallam announced to all those present at the trench, who numbered about a thousand people, that there was an invitation at the house of Jaabir, and all were invited. Rasulullah Sallallahu ‘Alayhi Wasallam said to me not to remove the pot from the fire and not to prepare the bread till he came. When Rasulullah Sallallahu ‘Alayhi Wasallam came, he made damm (recite then blow) on the pot, as a result there was so much barakah that curry kept on coming out of the pot, and bread was being made from the dough. I swear by Allah that the thousand people ate and went away but the curry kept on coming out of the pot, and bread kept on being made from the dough.

(171) Hadith Number 29.
Jaabir Radiyallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam once went to the house of a woman from among the Ansaar. I also accompanied him. The hostess slaughtered a goat for Rasulullah Sallallahu ‘Alayhi Wasallam. He ate some meat from it. She then served a tray of fresh dates. Rasulullah Sallallahu ‘Alayhi Wasallam also ate some from it. He then performed wudu for ghufr and performed the ghufr salaah. After returning from the salaah she served from the remaining meat. Rasulullah Sallallahu ‘Alayhi Wasallam ate from it. He did not perform wudu for the ‘asr Salaah (and performed salaah with the previous wudu)”.

Commentary
It can be argued from this hadith too that it is not necessary to perform wudu after eating something that has been cooked on fire. Proof may
also be obtained from this hadith that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam ate twice in a day. For this reason it could be said that where it has been narrated that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam ate only once a day, it may have been said according to the knowledge of the narrator. It may also be said that in those narrations, the filling of the stomach twice has been denied, but eating twice has not been denied. A little may have been eaten the second time.

(172) Hadith Number 30.

Commentary
From this hadith we derive that to give consideration to the asbaab (causes) is not against tawakkul (complete faith and reliance in Allah). This has been discussed in detail in the (Imaam Ghazaali’s) Ihya-ul ‘Ulum. Those who wish may refer to it there.

(173) Hadith Number 31.
Umm Mu’mineen ‘Aayesha Radyiyyallahu ‘Anha says: “Rasulullah Sallallahu ‘Alayhi Wasallam used to come to me and ask if there was any food available? When I said ‘No’ he used to say, ‘I have intended to fast’. Once when Rasulullah Sallallahu ‘Alayhi Wasallam came and inquired, I replied: ‘We have received a present’. Rasulullah Sallallahu ‘Alayhi Wasallam asked: ‘What is it?’ I replied: ‘Hayse (Malidah)’ (Malidah is a type of cake made of dates, ghee, cheese, or flour). He said: ‘I have made an intention of fasting already’. (She says) He then ate some from it.”

Commentary
Two mas-alahs are derived from this hadith. One is that the intention for a nafl fast could be made before half of the day has passed, on condition that nothing that nullifies the fast had been committed. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam performed the niyyah (for fasting) after inquiring from Ummul Mu’mineen Sayyiditina ‘Aayesha Radyiyyallahu ‘Anha. This is the madh-hab of the Hanafis and Shaafi’ees. The madh-hab of Imaam Maalik RA. is that niyyah for nafl fast is necessary from the night. In this mas-alah we gain support from the above hadith. But because it is against the madh-hab of a reputed Imaam, it is better if the niyyah for nafl fast is made from the night. If due to circumstances this could not be done, there is no harm if the niyyah is made a little before zuhr on that day.

The second mas-alah is, if one has observed a nafl fast, one has the option of breaking it. This is the madh-hab of Imaam Shaafi’ee. According to the Hanafis, because of the aayah: ‘Do not nullify your deeds’. -Surah Muhammed, 32. It is not ‘permissible to break a fast or salaah. But since we find from this hadith the breaking of the fast, we may act on both in the following manner. That when due to an important factor or necessity we may regard it as a concession from this hadith, normally it is not jaa-iz (permissible) to break the fast without a reason. It is also clear from the hadith that this was the reason of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam breaking the fast. Some ‘ulama have explained this sentence “I made an intention of fasting”, was not a firm intention, but just a thought that I shall fast today. According to this humble servant the first explanation is correct. Mas-alah: According to the Hanafis, because of some necessity if a nafl fast is broken, then it will be waajib to observe a qadaa. It has been narrated in a hadith from Sayyiditina ‘Aayeshah Radyiyyallahu ‘Anha wherein Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam told her to observe a qadaa on another day.

(174) Hadith Number 32.
Yusuf bin ‘Abdullah bin Salaam Radyiyyallahu ‘Anhu says: “I once observed Rasulullah Sallallahu ‘Alayhi Wasallam take a piece of bread and put a date on it and said this is the curry for this (bread), then ate it”.

Commentary
Because dates were not regarded as a curry, Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam suggested that, dates could be used in place of curry. The few days of ones life could also be covered in this manner. One should spend one’s life in things that will benefit in the hereafter and forever. It should be pondered upon, and all of one’s time should not be wasted in maintaining and nourishing the stomach. It is very foolish to do so, because the few days we are granted in this world will,
in any way, pass. Death brings an end to all difficulties. We should ponder on those things that even death cannot bring an end to.

(175) Hadith Number 33.
Anas Ra'diyyahu 'Anhu says: “Rasulullah Sallallahu 'Alayhi Wasallam liked to eat the left overs of a pot and cup (plate)’.

Commentary
This is a sign of the complete humbleness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. He first fed others, then liked for himself what was left over. There are may instances in the hadith that inform us of this. Some ‘ulama state that the reason for this is because food at the bottom is less fatty and also digests quickly.
Chapter on Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam performing wudu at the time of eating.

Here the time of eating is general, before or after. Technically, wudu is that which is a requirement for salah and performed at the times of salah. It is well known. In the Arabic language only the washing of the hands and face is also called wudu. This is commonly known as the Lughawi (linguists-literal) Wudu. Two types of narrations are mentioned in this chapter. In some we find that wudu was performed, this is the Lughawi Wudu. In some narrations it is found that he did not perform wudu, this is the first type which is the common (shar’ee) wudu, or technical wudu.

(176) Hadith Number 1.
Ibn ‘Abbaas Radhiyallahu ‘Anhu says: “Once when Rasulullah Sallallahu ‘Alayhi Wasallam came out of the toilet, after relieving himself from the call of nature, food was served to him. They asked if water for wudu should be brought? He replied: ‘I have been commanded to perform wudu when I perform salah’”.

Commentary
Technical wudu is only waajib for salah. It is not necessary to perform wudu before eating or immediately after relieving one’s self. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam did not perform wudu, for it must not be thought that wudu is compulsory after visiting the toilet.

(177) Hadith Number 2.
Ibn ‘Abbaas Radhiyallahu ‘Anhu relates: “Rasulullah Sallallahu ‘Alayhi Wasallam once, after relieving himself in the toilet, came out, and was served food. The Sahaabah inquired: ‘Will you not perform wudu?’ Rasulullah Sallallahu ‘Alayhi Wasallam replied: ‘Do I have to perform salah, that wudu must be performed?’”

Commentary
It has been mentioned in the previous hadith that it is not mustahab to perform wudu before eating. It is better to be in the state of wudu at all times. Physical cleanliness has an effect on spiritual cleanliness. It is therefore recommended that wudu be performed after visiting the toilet.

(178) Hadith Number 3.
Salmaan Faarisi Radhiyallahu ‘Anhu says: “I have read in the Taurrah, that performing wudu, (washing the hands) after eating increases blessings. I mentioned this to Rasulullah Sallallahu ‘Alayhi Wasallam. Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘Wudu before and after eating (washing the hands and mouth) increases blessings’”.

Commentary
It may be possible that only the time (after eating) is mentioned in the Taurrah. In this manner the other time (before eating) was added to the shari’ah of Muhammed Sallallahu ‘Alayhi Wasallam. Many laws have been revealed that were not in the shari’ah of the previous ambiyaa. It is possible that both times are mentioned in the Taurrah, and since changes have been made to it, the law of washing the hands before eating, may have been removed from it. The ‘ulama have stated that by Barakah (blessings) in washing the hands before eating, means increase in the food, and filling of the stomach. The ‘Barakah of washing the hands after eating’, means that the benefits and intention of eating is fulfilled. i.e. It becomes part of the body, creates energy and stamina, assists in strengthening one to perform ibaadah, and to possess good manners.
باب ما جاء في قول رسول الله صلى الله عليه وسلم قبل الطعام وبعد ما يفرغ منه

179 - (1) حدثنا قبيبة بن سعيد. حدثنا ابنه بن عبد بن أبي حبيب عن راشد بن جندل اليافعي عن حبيب بن أوس عن أبي بكر الأنصاري قال: كنا عند رسول الله صلى الله عليه وسلم يوماً، فقرب إليه طعاماً، فلم يأكله، وكان أعظم بركة منه أكلها ما أكلنا، ولا أقل بركة في آخره، فقالنا يا رسول الله كيف هذا؟ قال: إنما ذكرنا اسم الله حين أكلنا، ثم قعد من أكل ولم يسُمِّيَ الله تعالى، فأكل معه الشيطان.

180 - (2) حدثنا يحيى بن موسى، حدثنا أبو داود، حدثنا هشام الدستوائي عن بديل الغفلي عن عبد الله بن عبيد بن عمر عن أم كلثوم عن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: إذا أكل أحدكم فسوى أن يذكر اسم الله تبارك وتعالى على طعامه فليقل "بِسْمِ اللَّهِ أَوْلَاهُ وأُخْرِجَهُ".

181 - (3) حدثنا عبد الله بن الصباح الهاشمي البصري. حدثنا عبد الأعلى عن معمر عن هشام بن عروة عن أبيه عن عمر بن

182 - (4) حدثنا محمد بن غيلان. حدثنا أبو أحمد الزبيري. حدثنا سفيان الثوري عن أبي هاشم عن إسحاق بن رباح عن رباح بن عيدة عن أبي سعيد الخدري قال: كان رسول الله صلى الله عليه وسلم إذا فرغ من طعامه قال: "أَلْحَمَّدُ اللَّهُ الَّذِي أَطْعِمَنا وَسَفَقَانَا وَجَعَلاَ مُسَلِّمِينَ".

183 - (5) حدثنا محمد بن بشار. حدثنا يحيى بن سعيد. حدثنا ثور بن يزيد عن خالد بن معدان عن أبيه امامة قال: كان رسول الله صلى الله عليه وسلم إذا رفعت المائدة من بين يده يقول: "أَلْحَمَّدُ اللَّهُ حَمِيدًا كَبِيرًا أَطْعِمْنَا مُبَارِكًا فِيهِ، غَيْرُ مُوَؤْدِعُ وَلَا مُسَتَّعْنَى عَطَنَا رِبَّنَا".

184 - (6) حدثنا أيوب بن محمد بن أبان. حدثنا وكيع عن هشام الدستوائي عن بديل بن ميسرة الغفلي عن عبد الله بن عبيد بن عمر عن أم كلثوم عن عائشة رضي الله عنها قالت: كان النبي صلى الله عليه وسلم يأكل الطعام في سِبْتِه من أصحابه فضاء أعرابه فأكله بلقائمين فقال رسول الله صلى الله عليه وسلم: لو سميّ لكتابًا!
Chapter on the words that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam uttered before and after eating

The du'aas that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam recited before and after meals are mentioned in this chapter. Imam Tirmidhi has mentioned seven ahaadith here.

(179) Hadith Number 1.
Abu Ayyub Ansaari Radiyallahu 'Anhu reports: "We were once present in the assembly of Rasulullah Sallallahu 'Alayhi Wasallam. Food was brought to him. I did not observe any food that had so much barakah at the beginning and at the end of which there was no barakah left in the food. We therefore asked Rasulullah Sallallahu 'Alayhi Wasallam the reason. He replied: 'In the beginning we all recited 'Bismillah' before we began eating. Then someone in the end joined us, and did not recite 'Bismillah'. The shaytaan ate with him'".

Commentary
According to the majority of the 'ulama, by the word 'Shaytaan eating', the actual meaning is intended. It is not impossible for the shaytaan to eat and drink. In this hadith only Bismillah is mentioned, therefore the 'ulama say, if one only recites Bismillah before eating, it will suffice, but it is better and recommended that the full 'Bismillahir Rahmanir Rahim' be recited. The 'ulama have also written that it is better to say the Bismillah audibly so that others who may have forgotten may also remember it.

(180) Hadith Number 2.
'Abdalah Raddullah Raddullah says: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'When one eats and has forgotten to recite 'Bismillah', then when one remembers while eating, one should recite 'Bismillahi awwaluhu wa aakhiruhu'".

(181) Hadith Number 3.
'Umar bin Abi Salamah Raddullah Raddullah 'Anhu came to Rasulullah Sallallahu 'Alayhi Wasallam while food had been served to him. Rasulullah Sallallahu 'Alayhi Wasallam said: 'O my son come near, recite Bismillah, and eat with your right hand from that portion which is in front of you'.

Commentary
The 'ulama are unanimous that it is sunnah to recite 'Bismillah'. According to the majority it is sunnah to eat with the right hand, and some say it is waajib. The reason being Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam cursed a person who ate with his left hand, subsequently that person's hand became paralysed. This exemplary incident is mentioned in the kitaabs of hadith, that a person was eating with the left hand. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam cursed him to eat with the right hand. He replied: 'I cannot eat with the right hand'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam advised him to eat with the right hand. He replied: 'I cannot eat with the right hand'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'You will not be able to eat with it in the future also'. After that, his right hand did not reach his mouth. In another narration it is related that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam once saw a woman eating with her left hand. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam cursed her, the woman died in a plague. It is stated in Ibn Maajah that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'The shaytaan eats with the left hand, therefore do not eat with the left hand'. According to some 'ulama, because of this narration, it is waajib to eat with the right hand. The majority of the 'ulama say it is sunnah. Nevertheless, due to these ahaadith strict importance should be paid to eating with the right hand. Nowadays people do not pay heed to this, especially when drinking water (and tea). This disease has spread
widely. Sayyidina Rasulullah Űllah Ŧayyibah ‘Alayhi Wasallam has com-
mmanded, ‘Eat with the right hand and drink with the right hand,
because the Shaytaan eats and drinks with the left hand’. In the same
manner according to some ‘ulama it is waajib to eat from one’s own side
(the food that is before one), but according to the majority it is sunnah.

(182) Hadith Number 4.
Abu Sa’eeed Khudari Radiallahu ‘Anhu says: “After eating Rasulullah Űllah Ŧayyibah ‘Alayhi Wasallam read this du’aa:

الحمد لله الٌذٌ أطعمنا وسعفنا وجعلنا مسلمين
Alhamdulillahil ladhi at-a-manaa wa-saqaa-naa wa-ja’a-lanaa muslimin
Translation: Praise be to Allah Who fed us, and gave us drink, and
made us Muslims”.

Commentary
It is evident that after eating we must thank Allah and as stated in the
Qur’aan: ‘...if you give thanks to Me I will increase for you’.—Surah Ebrahim, 7.
This an opportunity for giving-thanks. The word ‘made us Muslims’
is included because together with worldly favours, Allah has granted us
spiritual favours by making us Muslims. Or because in reality the
offering of thanks for eating and drinking and also the
praising and thanking of Allah is the result of Islaam. Therefore this too has been
included.

(183) Hadith Number 5.
Abu Umaamah Radiallahu ‘Anhu says: “When the dastarkhaan (table
cloth) was being removed in the presence of Rasulullah Űllah Ŧayyibah ‘Alayhi Wasallam, Rasulullah Űllah Ŧayyibah ‘Alayhi Wasallam recited this
du’aa:

الحمد لله حمدا كثيرا طيبا مباركا فيه غير مودع ولا مستغنی
غنی رزبا

Alhamdulillahi hamdan kathiran layyiban mubarakan fihi—ghayra
mu-wadda-in wa-laa mus-taghnun ‘anhu rabbuna
Translation: Praise be to Allah, abundant, excellent, blessed praise!
Unceasing, never parting, indispensable (praise), Lord of us”.

(184) Hadith Number 6.
‘Aayeshah Radiallahu ‘Anha relates that while Rasulullah Űllah Ŧayyibah ‘Alayhi Wasallam and six of the Sahaabah were having meals, a badawi
came. He ate all the food up in two bites. Rasulullah Űllah Ŧayyibah ‘Alayhi
Wasallam said: “If he had read ‘Bismillah’ it should have been sufficient
for all”.

Commentary
Because the badawi did not recite Bismillah, the Shaytaan joined and
finished everything. The barakah of the food vanished.

(185) Hadith Number 7.
Anas Radiallahu ‘Anhu relates from Rasulullah Űllah Ŧayyibah ‘Alayhi
Wasallam that Allah Ta’aala is pleased with that servant who eats one
morsel (bite) or drinks one sip and gives thanks to Him.
Chapter on the cup of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

By cup here, it is meant that from which water is drunk, as is stated in the narrations.

(186) Hadith Number 1.
Thaabit Radiyallahu ‘Anhu relates that Anas Radiyallahu ‘Anhu showed us a large wooden cup, which was lined with metal, and said: "O Thaabit, this is the cup of Rasulullah Sallallahu 'Alayhi Wasallam".

(187) Hadith Number 2.
Anas Radiyallahu ‘Anhu says: “I gave Rasulullah Sallallahu 'Alayhi Wasallam to drink from this cup all those things that are drunk; nabeelah, milk etc.”.

Commentary
Nabeelah is a drink made by soaking dates raisins etc. in water till these things (became soft and) give off its effect. It is a tonic and gives strength. Dates etc. were soaked for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam at night and he drank it in the morning. It was also sometimes used the next day, provided it did not ferment and become intoxicating.

١٨٨ - (١) حدثنا إسماعيل بن موسى الفاراري، حدثنا إبراهيم بن سعد عن أبيه عن عبد الله بن جعفر قال: كان النبي صلى الله عليه وسلم يأكل القناة بالرطب.

١٨٩ - (٢) حدثنا عبدة بن عبد الله الحزاعي البصري، حدثنا معاوية بن هشام عن سفيان عن هشام بن عروة عن أبيه عن عائشة رضي الله عنها: أن النبي صلى الله عليه وسلم كان يأكل البُطبُخ بالرطب.

١٩٠ - (٣) حدثنا إبراهيم بن يعقوب، حدثنا وهب بن جرير، حدثنا أبي قال: سمعت حمزة يقول أو قال حدثني حميد قال وهب: وكان صديقاً له عن أنس بن مالك قال: رأيت النبي صلى الله عليه وسلم يجمع بين الحُرْيَز والرطب.

١٩١ - (٤) حدثنا محمد بن يحيى، حدثنا محمد بن عبد العزير الرملي، حدثنا عبد الله بن يزيد بن الصليبة عن محمد بن إسحاق عن يزيد بن رومان عن عروة عن عائشة رضي الله عنها: أن النبي صلى الله عليه وسلم كان يأكل البُطبُخ بالرطب.

١٩٢ - (٥) حدثنا قيمة بن سعيد عن مالك بن أنس ح، حدثنا إسحاق بن موسى، حدثنا معن، حدثنا مالك عن سهيل بن أبي صالح عن أبيه عن أبيه بأبيه قال: كان الناس إذا رأوا أول النمر جاؤوا به إلى النبي صلى الله عليه وسلم فإذا أخذوه رسمه صلى الله عليه وسلم، قال: «اللهُمَّ بارك لنا في ثماناً ونُهِي أن نَأْمَر ونُعِيَّن ونَبَارِك لنا في مَدِينَيَا ونَبَارِك لنا في مَدِينَيَا».

١٩٣ - (٦) حدثنا محمد بن حمزة الرازي، حدثنا إبراهيم بن اختار عن محمد بن إسحاق عن أبي عائدة بن محمد بن عمر بن ياسر عن الزُبَع بنت مُعْذَر بن عفراة قال: بعثي معاذ بن عفراة بُقِّاع مِن رَطْب وعَلِيه أَحْجِر مِن قَتَافِ زَمْغ، وكان النبي صلى الله عليه وسلم يحب الفَتَّاءَ فَتَأْثِبَهُ وقَعَبَهُ وعَنِدهُ جَلَبًا قَد قُدِمَت عليه من البحرين فَمَا يَدَى منها فأعطانيه.

١٩٤ - (٧) حدثنا علي بن خجر، حدثنا شريك عن عبد الله بن محمد بن عقيل عن الزُبَع بنت مُعْذَر بن عفراة قال: أتيت النبي صلى الله عليه وسلم بقهار من رطب وأححر زمغ فأعطاني رآس كلهَ خُليَّ أو قال ذهباً.
Chapter on the fruits eaten by Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam

The fruits that were eaten by Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam are mentioned here. Seven ahaadith are mentioned in this chapter.

(188) Hadith Number 1.
‘Abdullah bin Ja’far Radyiallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam ate qith-thaa (cucumbers) with dates.”

Commentary
Cucumber has a cold effect and dates a hot one. By combining the two it becomes mild. From this hadith we gather that it is recommended that the effect (hot or cold) of things eaten be taken into consideration. Cucumber is insipid and tasteless, and dates are sweet which results in the cucumber also tasting sweet.

(189) Hadith Number 2.
‘Aayeshah Radyiallahu ‘Anhu reports that “Rasulullah Sallallahu ‘Alayhi Wasallam ate watermelon with fresh dates.”

Commentary
In Tirmidhi and other narrations, in explaining this, Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam also said: ‘The cold effect of one removes the heat of the other, and the heat of one removes the cold effect of the other’.

(190) Hadith Number 3.

Commentary
Some ‘ulama have translated this also as ‘watermelon’ instead of musk-melon, the reason being, as in the first narration, here also the cold effect is intended. But is is clear that musk-melon is meant here. The reason for eating dates together is also that it gives the melon a sweeter taste. It is not necessary that one’s benefit be gauged everywhere. It is possible that this is due to some other benefits. According to this humble servant the eating of watermelon with dates has its own benefit and that is to create evenness in the effect of both, so that it becomes mild. The eating of musk-melon with dates has its own benefit and that is that if the melon is insipid and tasteless, many a times, due to it being insipid sugar is mixed before it is eaten. Therefore it is not necessary to give the same reasons for both the watermelon and musk-melon.

(191) Hadith Number 4.
‘Aayeshah Radyiallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam ate watermelon with fresh dates”.

(192) Hadith Number 5.
Abu Hurayrah Radyiallahu ‘Anhu reports: “When the people saw (picked their) new fruit, they used to come and present it to Rasulullah Sallallahu ‘Alayhi Wasallam. Rasulullah Sallallahu ‘Alayhi Wasallam then read this du’aa:

اللهمَ بارِك لَنَا فِي ثَمَارَنَا وَبَارِك لَنَا فِي مَدِينَتِنَا وَبَارِك لَنَا فِي
صَعِعَةْنَا وَفِينَ مَدَانِا، اللَّهَمَّ إِنِّي بِرَحْمَتِكَ غَنِي وَخَلِيفُكَ وَنَعِيكَ
وَإِذَى عَبْدُكَ وُقِيتُكَ وَإِذَا ذَخَاهُ لَمْ يَكُ لِمَدِينَتِي وَإِذَا أَذَعُوكَ لَمْ يَكُ لِمَدِينَتِي بِمِثْلِ
مَا ذَخَاكُ بِلَمْ يَكُ لِمَدِينَة وَمَطْلِعَ مُعَهَ


Translation: O Allah! Bless us in our fruits. Bless us in our city. Bless us in our ‘Saa’, and bless us in our ‘Mudd’ (These are two measures used in Madinah to measure dates etc.). O Allah verily Ebrahim ‘Alayhis Salaam is Your servant, friend and Nabi. And most certainly I am also Your servant and Nabi (since it was an occasion for humbleness. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam did not mention here his being the habib—beloved—of Allah). And (whatever) he has supplicated to You for (colonising) Makkah. (Which is mentioned in the aayah: “… so incline some hearts of men that they may yearn towards them, and provide Thou
them with fruits in order that they may be thankful”. -Surah Ebrahim, 37) I supplicate the same to You for Madinah.

He (the narrator) says: He then called a small child, to whom he gave that fruit”.

(193) Hadith Number 6.
Rubayyi bint Mu‘awwidh bin ‘Af-raa Radiyallahu ‘Anha says: “My uncle Mu’aaadh bin ‘Af-raa sent me with a plate of fresh dates, which had small cucumbers on it, to Rasulullah Šallallahu ‘Alayhi Wasallam. Rasulullah Šallallahu ‘Alayhi Wasallam relished cucumbers. I took this to him. At that time some jewelry had been sent to Rasulullah Šallallahu ‘Alayhi Wasallam from Bahrain. He took a handful from it and gave it to me”.

Commentary
Besides the previously mentioned benefits of cucumbers and dates, it makes the body plump too. Sayyiditina ‘Aayeshah Radiyallahu ‘Anhu relates that after my marriage, when the time came for me to go and live with Rasulullah Šallallahu ‘Alayhi Wasallam, my mother thought I should become a bit plump and my build become better. She gave me cucumbers and dates to eat. As a result my body became nice and plump. It is related in a weak narration that Sayyiditina ‘Aayeshah Radiyallahu ‘Anha said that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam ate cucumbers with salt. It is possible that he at times ate it with salt and at times with dates. Sometimes one prefers something that is sweet and at other times a thing that is salty.

(194) Hadith Number 7.
Rubayyi bint Mu‘awwidh bin ‘Af-raa Radiyallahu ‘Anha said: “I took a plate of fresh dates and small cucumbers to Rasulullah Šallallahu ‘Alayhi Wasallam. He gave me a handful of jewelry, or a handful of gold”.

Commentary
This is the same hadith mentioned above. Here it is mentioned briefly. The narrator doubts if it was jewelry or gold.
Chapter on the description of the things that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam drank.

The author has mentioned two hadith in this chapter.

(195) Hadith Number 1.
‘Aayeshah Radayyullah ‘Anha says: “The drink most liked by Rasulullah Sallallahu ‘Alayhi Wasallam was that which was sweet and cold”.

(196) Hadith Number 2.
Ibn ‘Abbaas Radayyullah ‘Anhu reports: “Khaalid bin Waleed and I both accompanied Rasulullah Sallallahu ‘Alayhi Wasallam to the house of Maymunah. (Ummul Mu-mineen, Maymunah Radayyullah ‘Anha was the maternal aunt of both). She served milk in a vessel. Rasulullah Sallallahu ‘Alayhi Wasallam drank from it. I was on his right and Khaalid bin Waleed on his left. Rasulullah Sallallahu ‘Alayhi Wasallam said the right of drinking now is yours. (As you are on the right). If you so wish you could give your right to Khaalid. I replied that I would give no one preference from your left over. After that Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘Whenever Allah feeds one something, this du’aa should be recited:

اللهُمَّ بارِكَ لَنَا فِي هَٰذَا وَأَطْعَمْنَاهُ حُبَرًا مِنْهُ

Allahumma baarik lanaa fihi wa-at-imnaa khayram minhu

Translation: O Allah grant us barakah in it, and feed us something better than it.

Whenever Allah gives someone milk to drink one should read:

اللهُمَّ بارِكَ لَنَا فِي هَٰذَا وَزِيدْنَا مِنْهُ

Allahumma baarik lanaa fihi wa-zidnaa minhu

Translation: O Allah grant us barakah in it and increase it for us.
Sayyidina Ibn ‘Abbaas Radiyallahu ‘Anhu says that after having something Rasulullah Sallallahu ‘Alayhi Wasallam made du’aa for something better than it. And after drinking milk he taught us to make du’aa for the increase of it, because Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘There is no thing that serves both as food and water excepting milk’”.

Commentary
Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam chose to give the milk first to Sayyidina Ibn ‘Abbaas Radiyallahu ‘Anhu because he was sitting on the right, and Sayyidina Khaalid bin Waleed Radiyallahu ‘Anhu on the left. As is mentioned in many ahaadith that the cup etc. should be passed from right to left, Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam requested the giving of preference to Sayyidina Khaalid Radyallahu ‘Anhu, as he was elder. It was also intended to educate Sayyidina Ibn ‘Abbaas Radiyallahu ‘Anhu that, though it was his right, it is better to give an elder preference. But the love Sayyidina Ibn ‘Abbaas Radiyallahu ‘Anhu had for Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam naturally made him not give up this right for the left over water of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam.
Chapter on those ahaadith in which is described the manner Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam drank.

The author has mentioned ten ahaadith in this chapter.

(197) Hadith Number 1.
Ibn ‘Abbaas Raddiyallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam drank zam-zam (water) while he was standing”.

Commentary
Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam has prohibited the drinking of water whilst standing. This shall be discussed in the commentary of the next hadith. For this reason some ‘ulama have
prohibited the drinking of zam-zam also whilst standing. They say that he drank it whilst standing because of the huge crowds and the rush, or as a concession. The well-known view of the 'ulama is that zam-zam is not included in this prohibition. It is better to stand and drink it.

(198) Hadith Number 2.
'Amr bin Shu'ayb Radiyallahu 'Anhu relates from his father, and he from his ('Amr's) grandfather, that he said: 'I had seen Rasulullah ﷺ drinking water whilst standing and also whilst sitting'.

Commentary
There are many narrations mentioned wherein Sayyidina Rasulullah ﷺ prohibited the drinking of water whilst standing. A narration of Sayyidina Abu Hurayrah Raddiahu 'Anhu is mentioned in Sahih Muslim that Sayyidina Rasulullah ﷺ said: 'No person should stand and drink water, and if one forgetfully stood and drank it, it should be vomited out'. Some 'ulama have summed both the deed and the prohibition in a few ways. Some 'ulama are of the opinion that the prohibition came later and repeals the previous law. Some 'ulama hold the opposite view that the narrations where he stood and drank water repeals the one that prohibits it. According to a well known saying, the prohibition is not that of a shar'e or unlawful nature, but as an etiquette. It is also a blessing and kindness. Ibn Qayyim and others have mentioned the harm that standing and drinking causes. In short, Sayyidina Rasulullah ﷺ standing and drinking shows it being permissible to do so, and that it is not haram to stand and drink water. It is best not to do so, as this is against the recommended practice and one will be committing a makhruh act by doing so.

(199) Hadith Number 3.
Ibn 'Abbaas Raddiahu 'Anhu says: "I gave Rasulullah ﷺ zam-zam water to drink. He stood and drank it".

Commentary
This has been discussed in the first hadith of this chapter.

(200) Hadith Number 4.
Naazzaal bin Sabrah RA. says that while he was with 'Ali in the courtyard (of the masjid at Kufah), water was brought in a clay pot to him. He took water in his palms, washed his hands, gargled his mouth, put water in his nose (cleaned it), then made mas-h of his face, hands and head. Thereafter he stood and drank from it. Then said: 'This is the wudu of a person who is in a state of wudu. I had observed Rasulullah ﷺ 'Alayhi Wasallam perform (wudu) in this manner'.'
Commentary

In this hadith drinking water in two breaths is intended, apparently this seems correct. Sayyidina Ibn ‘Abbaas Radhiyallahu ‘Anhu has stated in a verbal hadith: ‘Do not drink water only in one breath, but drink it in two or three breaths’. In this manner the minimum number of times is mentioned in this hadith and that it was done sometimes. Sayyidina Rasulullah ﷺ at times drank water in two breaths to show that this was the minimum amount of gulps one could take. It is possible that this may mean that two breaths were taken whilst drinking water. Another explanation may be this that in the hadith it is meant that two breaths should be taken whilst drinking water. If two breaths are taken whilst drinking water, then all the water will naturally be drunk in three gulps. By this explanation there remains no contradiction between the two hadith.

(203) Hadith Number 7.

Kabshah bint Thaabit Radhiyallahu ‘Anha narrates: “Rasulullah ﷺ visited my home. A leather water bag was hanging there, Rasulullah ﷺ stood and drank water from the mouth of the water bag. I got up and cut out the mouth (portion) of the bag”.

Commentary

Imaam Nawawi has mentioned two reasons from Imaam Tirmidhi for cutting it. One is tabarrukan (for barakah), because the mubaarak saliva of Sayyidina Rasulullah ﷺ touched it and she wanted to keep it. The second is that she did not want anyone else to drink from the portion where Sayyidina Rasulullah ﷺ had drunk. The reason being respect and courtesy. It will be disrespectful if someone else drank from the same place. There are two things mentioned in this hadith. One is standing and drinking which has already been discussed. The second is that it is reported in the Bukhaari from Sayyidina Anas Radhiyallahu ‘Anhu that it has been prohibited to drink from the mouth of a water bag. Therefore we shall take this hadith to show the permissibility of doing so, or that it will be taken to show that this is against the recommended practice. Also by Sayyidina Rasulullah ﷺ drinking from it, can be that in times of necessity one is allowed to do so. It is related in a hadith that a person was drinking water from a water bag and a snake came out from it. On hearing that Sayyidina Rasulullah ﷺ forbade the drinking of water direct from a water bag.

According to this hadith, the drinking of water in this manner apparently seems to have taken place in the early periods. A special note should be made here. One of the reasons for prohibiting the drinking of water in this manner is that every person’s mouth is not such that if it touches a waterbag etc. it will not leave a smell. Certainly there are mouths whose saliva is a cure for diseases, and which is more tastier than everything in this world and creates more happiness than everything else.

Therefore the drinking of Sayyidina Rasulullah ﷺ from a waterbag cannot be compared with others.

(204) Hadith Number 8.

Thumaamah bin ‘Abdullah Radhiyallahu ‘Anhu says: “Anas bin Maalik drank water in three draughts (breaths), and used to say that Rasulullah ﷺ also drank water in the same manner”.

(205) Hadith Number 9.

Anas Radhiyallahu ‘Anhu reports: “Rasulullah ﷺ went to my mother, Umm Sulaym’s house. A leather water bag was hanging there. Rasulullah ﷺ touched the mouth piece of the water bag from which Sayyidina Rasulullah ﷺ drank water and drank water from it. Umm Sulaym Radhiyallahu ‘Anhu stood up and cut off that portion of the bag”.

Commentary

The same type of incident of Sayyiditina Kabshah Radhiyallahu ‘Anhu has been related in the hadith. It is however difficult to sit and drink from a waterbag that is hanging. These are things that are done in times of necessity. A few ahaadith reported on the incident of Sayyiditina Umm Sulaym Radhiyallahu ‘Anha that she said, while cutting off the mouth piece of the water bag from which Sayyidina Rasulullah ﷺ drank: ‘No one shall put their mouth on it and drink from it again’. We understand from this that she did it out of love and respect for Sayyidina Rasulullah ﷺ.

(206) Hadith Number 10.

Sa’d bin Waqqaas Radhiyallahu ‘Anhu says: “Rasulullah ﷺ ‘Alayhi Wasallam drank water while standing”.

Commentary

This was not his habit, he did it now and then due to some reason. This has been discussed already.
باب ما جاء في تعطر رسول الله صلى الله عليه وسلم

207 - (1) حدثنا محمد بن رافع وغير واحد قالوا: حدثنا أبو أحمد الزبيري، حدثنا شيبان عن أبي عبد الله بن المختار عن موسى بن أنس بن مالك عن أبيه قال: كان لرسول الله صلى الله عليه وسلم سكة بيطبف منها.

208 - (2) حدثنا محمد بن بشار، حدثنا عبد الرحمن بن مهدي، حدثنا عزرة بن ثابت عن ثامامة بن عبد الله قال: كان أنس بن مالك لا يرضد الطيب، وقال أنا أن أنثى صلى الله عليه وسلم كان لا يرد الطيب.

209 - (3) حدثنا قبيبة بن سعيد، حدثنا ابن أبي فذيك عن عبد الله بن مسلم بن جندب عن أبيه عن ابن عمر قال: قال رسول الله صلى الله عليه وسلم: ثلاث لا ترد: الوسائد والأهدان والطيب واللب، (الطيب).

210 - (4) حدثنا محمود بن غيلان، حدثنا أبو داود الحكفي عن سفيان عن الجعري عن أبي نصرة عن رجل عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: يطيب الرجال ما ظهر ريحه وخفف لونه، ويطيب النساء ما ظهر لونه وخفف ريحه.

211 - (5) حدثنا محمد بن خليفة ومروي عن علي قالا: حدثنا يزيد بن زرارة، حدثنا حاجج الصواف عن حنان عن أبي عثمان النهدي قال: قال رسول الله صلى الله عليه وسلم: إذا أعطي أحدهم الريحان فلا يرده فإنه خرج من الجنة.

212 - (6) حدثنا عمر بن إسحاق بن مجادل بن سعيد المداني، حدثنا أبي عن يابان عن قيس بن أبي حذام عن جبريل بن عبد الله قال: غربت بن يدى عمر بن الخطاب، فألقى جبريل رداه ومنى في إزار، فقال له خذ رداءك، فقال عمر للقوم: ما رأيت رجلاً أحسن صورة من جبريل إلا ما بلغنا من صورة يسوه عليه السلام.
Chapter on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam using 'itr.

A sweet fragrance naturally emitted from the mubaarak body of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, as if he did not use 'itr. In a narration Sayyidina Anas Radhiyallahu 'Anhu says: 'I did not smell anything more fragrant than the fragrant smell of Rasulullah Sallallahu 'Alayhi Wasallam. Its fragrance was better than 'Amber and Musk'. Various other narrations testify to this. Many narrations are mentioned in the books of hadith, where it is stated that the perspiration of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was used instead of 'itr. A narration from Sayyidina Umm Sulaym Radiyallahu 'Anha is related in the Sahih Muslim and other kitaabs, that once while Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was sleeping, sweat began to emit from his mubaarak body. She began collecting it in a small bottle. The mubaarak eyes of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam opened. He asked her what she was doing. She replied: 'We use this in our 'itr, it has the most fragrance'.

Once Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam blew (made damm) on his palm and wiped it over the back and stomach of Sayyidina 'Uqbah Radiyallahu 'Anhu. It became so fragrant, and as he had four wives, every one of them put on so much 'itr, to equal that fragrance, but it could not overcome the fragrance Sayyidina 'Uqbah Radiyallahu 'Anhu had.

"What should I do with the sweet smell of flowers O Nasim (fragrant breeze)."

"The clothing is also hopeful of attaining a sweet smell."

Sayyidina Abu Ya'laa Radiyallahu 'Anhu and others relate that in whichever alley Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed, others who passed later knew immediately that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had just passed there. Many other narrations are reported on this subject. Besides this Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam usually used 'itr. The author has written six ahaadith in this chapter.

(207) Hadith Number 1.
Anas Radhiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam had a 'Sukkah'. He used a fragrance from it".

Commentary
The 'ulama give two meanings to the word 'Sukkah'. Some say it is an 'itr box, and say it is that box in which 'itr is kept. In this case it will mean he used the fragrance from an 'itr box. My ustaadh Rahmatullahi 'Alayhi gave the above translation. Some 'ulama say it is a mixture of various fragrances. The author of Qamus and others prefer this meaning, and have also written the full recipe of how it is made.

(208) Hadith Number 2.
Thummaaah bin 'Abdullah Radhiyallahu 'Anhu reports: "Anas bin Maalik did not refuse 'itr, and used to say that Rasulullah Sallallahu 'Alayhi Wasallam never refused the acceptance of 'itr".

(209) Hadith Number 3.
Ibn 'Umar Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'Three things should not be refused: a pillow; fragrance ('itr—oil); and milk'".

Commentary
These things are mentioned because it is not a burden for the one that gives these presents. And by refusing, one may at times offend the giver. All those things are included in this which are simple and does not burden the one that presents it. By 'pillow', some 'ulama say it means presenting a pillow, as it does not burden a person. Some 'ulama say that it is just for one's use while sitting, lying, sleeping, leaning etc.

(210) Hadith Number 4.
Abu Hurayrah Radiyallahu 'Anhu narrates: "Rasulullah Sallallahu 'Alayhi Wasallam said: "The 'itr of a male is, the fragrance of which spreads and has less colour in it (i.e. rose, kewrah etc.), and the 'itr of a female is that, which has more colour and less fragrance (hina (mendhi)-, za'faraan etc.)"."

Commentary
Males should use a fragrance that is masculine, as colour does not suit them. Women should use a feminine fragrance, which does not give off a strong fragrance, it must be such that its fragrance does not reach strangers.
(211) Hadith Number 5.

Abu 'Uthmaan An-Nahdi (At-Taabi'ee) RA. relates that Rasulullah Šallallahu 'Alayhi Wasallam said: “If one is given rayḥaan, he should not refuse it, because it originates from Jannah.”

Commentary

From this, it is only the rayḥaan itself that is meant or are other fragrant substances also included? The linguists give both meanings, and both may be intended here. Allah Ta’aala made an imitation of the fragrance of Jannah in this world, because this may be an incentive for the people towards Jannah, and also increase their desire and zeal for it. People are naturally attracted to something fragrant. What comparison can there be made with the original fragrance of Jannah. It shall have such a strong fragrance, that the distance of five hundred years will have to be covered to reach its source.

(212) Hadith Number 6.

Jarir bin ‘Abdullah Bajali Radiyallahu ‘Anhu reports that I was presented to ‘Umar (for an inspection). Jarir threw off his top shawl and walked in his lungi only (so that he could be inspected). ‘Umar told him to take his top sheet (put it on) and addressed the people saying: “I did not see anyone more handsomer than Jarir besides what we have heard of Yusuf As-Šiddiqe ‘Alayhis Salaam”.

Commentary

‘What we heard of Yusuf As-Šiddiqe ‘Alayhis Salaam’ shows that he must have been more handsome and beautiful than Sayyidina Jarir Rādiyallahu ‘Anhu. Otherwise it seems there was none more handsomer than him (Sayyidina Yusuf ‘Alayhis Salaam). Sayyidina ‘Umar Rādiyallahu ‘Anhu was making a detailed inspection of the army at the time of jihaad. Every soldier was inspected and Sayyidina Jarir Rādiyallahu ‘Anhu was among them. There are a few difficulties in this narration. But shall be omitted to keep the subject short. One of these difficulties is, that the beauty and handsomeness of Sayyidina Yusuf ‘Alayhis Salaam is exempted here. But the mubaarak beauty and handsomeness of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam is not exempted or mentioned here. We can openly say that the handsomeness of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam was more than that of Sayyidina Yusuf ‘Alayhis Salaam. By not mentioning this, the handsomeness of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam is obviously exempted. Shah Waliyullah Dehlawi has men-
Chapter on the speech of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

Three ahaadith are compiled in this chapter.

(213) Hadith Number 1.
‘Aayeshah Radyallahu ‘Anha relates that the speech of Rasulullah Sallallahu ‘Alayhi Wasallam was not quick and continuous as that of yours. He spoke clearly, word for word. A person sitting in his company remembered what he said.

Commentary
The speech of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was not of an abridged nature nor was it fast, that nothing could be understood. He spoke calmly and clearly, word for word. A person sitting by him remembered what he said.
(214) Hadith Number 2.
Anas bin Maalik Radiyallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam (sometimes) repeated a word (as was necessary) thrice, so that his listeners understood well what he was saying”.

Commentary
If what he was explaining was difficult or it was something that had to be given a thought, or if there were many people, he faced all three sides and repeated it to every side, so that those present understood well what he said. Repeating a thing thrice was the maximum. If saying a thing twice only sufficed, he only said it twice.

(215) Hadith Number 3.
Imaam Hasan Radiyallahu ‘Anhu says: “I asked my (maternal) uncle Hind bin Abi Haalah, who always described the noble features of Rasulullah Sallallahu ‘Alayhi Wasallam to describe to me the manner in which Rasulullah Sallallahu ‘Alayhi Wasallam spoke. He replied that Rasulullah Sallallahu ‘Alayhi Wasallam was always worried (about the hereafter). And was always busy thinking (about the attributes of Allah and the betterment of the ummah). Because of these things he was never free from thought and never rested (or because of worldly affairs he did not gain rest, but gained rest and contentment from religious well being. It is mentioned in the hadith that the coolness of my eyes is in salaah). He always spoke clearly from beginning to end. (He did not speak in a manner where only half sentences are spoken and the other half remained in the mind of the speaker, as is prevalent among snobbish high-minded and proud people). He spoke concisely, where the words are less and meaning more. (Mulla ‘Ali Qaari has collected forty such ahaadith in his commentary which are very short. Those who wish may refer to it and memorise it). Every word was clearer than the previous one. There was no nonsensical talk, nor was there ‘half-talks’ where the meaning was not complete and could not be grasped. He was not short-tempered, nor did he disgrace anyone. He always greatly appreciated the blessings of Allah even though it might be very minute, he did not criticize it. He did not criticize food, nor over-praised it (The reason for not criticizing food is clear, that it is a blessing from Allah. The reason for not praising it is because it might be felt that one is gluttonous. Nevertheless, he praised food if it was to make someone happy, and sometimes praised some special things). He was never angered for anything materialistic. (The reason being that he did not pay much attention, and did not care much about materialistic things).

If someone exceeded the limits in religious matters or against the truth, he became so angry that no one could endure it, nor could anybody stop it till he avenged it. If for some reason he made a gesture or pointed at something, he did it with a full hand. (The ‘ulama say the reason being that it is against humbleness to point with one finger only. Some ‘ulama say it was his noble habit to signal the oneness of Allah with one finger, therefore he did not signal anyone in that manner). When he was surprised by something he turned his hand, and when he spoke sometimes while talking, he moved his hands, he sometimes hit the palm of his right hand with the inside part of his left thumb. When he became angry with someone, he turned his face away from that person, and did not pay attention to that person, or he forgave that person. When he was happy due to humility it seemed as if he had closed his eyes. The laugh of Rasulullah Sallallahu ‘Alayhi Wasallam was mostly a smile, at that moment his mubaarak front teeth glittered like white shining hailstone.

Commentary
This hadith is the remaining portion of the seventh hadith mentioned in the first chapter. Every sentence of it should be read carefully and one should try to emulate them as much as possible. Every action of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam is complete in humbleness and etiquette. Sayyidina Hind bin Abi Haalah Radiyallahu ‘Anhu is a step brother of Sayyiditina Faatimah Radiyallahu ‘Anha.
قال رسول الله صلى الله عليه وسلم: إن لأعلم أول رجل يدخل الجنة وأخر رجل يخرج من النار، يُوقَى بالرجل يوم القيامة قَيَّالاً، أعربوا عليه صغار ذئباً ويُحَبَّا عنه كبارها، فقال له: عملت يوم كذا كذا وكذا وهو مَيْلٌ لا يَكْبُر وهو مَشَفَقٌ من كبارها، فقال اعطلوا مكان كل سيدة عملها حسنة، فقول إن لي دنيا ما أراها هُنا، قال أبو ذر: فلقد رأيت رسول الله صلى الله عليه وسلم ضحَّكَ حتى بدت نواذِحة.

216 - (1) حدثنا أحمد بن منيع، حدثنا عبَّاد بن العوام، أخبرنا الحجاج وهو ابن أرِطْأة عن سامع بن حرب عن جابر بن سمرة وقال: كان في ساق رسول الله صلى الله عليه وسلم خميتة وكان لا يضحك إلا تيسماً، فكانت إذا نظرت إليه قلت: أمَّحَل العينين وليس بأَكْحَل.

217 - (2) حدثنا قتيبة بن سعيد، أخبرنا ابن لهيعة عن عبيد الله بن المغيرة عن عبد الله بن الحارث بن جزء قال: ما رأيت أحداً أكثر تبسمًا من رسول الله صلى الله عليه وسلم.

218 - (3) حدثنا أحمد بن خالد الخالدي، حدثنا محيي بن إسحق السيلماني، حدثنا لبيد بن سعد عن يزيد بن أبي حبيب عن عبد الله بن الحارث قال: ما كان ضحَّك رسول الله صلى الله عليه وسلم إلا تبسَّمًا، قال أبو عيسى: هذا حديث غريب من حدث لبيد بن سعد.

219 - (4) حدثنا أبو عمَّار الحسين بن حرب، حدثنا وكيع، حدثنا الأعمش عن المعور بن سُوَّد عن أبي ذر رضي الله عنه قال:

220 - (5) حدثنا أحمد بن منيع، حدثنا معاوية بن عمرو، حدثنا زائدة عن يبن عن قيس بن أبي حازم عن جبريل بن عبد الله قال: ما حَجِّي رسول الله صلى الله عليه وسلم منذ أسلمت ولا رأي إلا ضحك.

221 - (6) حدثنا أحمد بن منيع، حدثنا معاوية بن عمرو، حدثنا زائدة عن إسماعيل بن أبي خالد عن قيس عن جبريل قال: ما حَجِّي رسول الله صلى الله عليه وسلم منذ أسلمت ولا رأي إلا تبسم.

222 - (7) حدثنا هناد بن السرٍّي، حدثنا أبو معاوية عن الأعمش عن إبراهيم عن عبيدة السلماني عن عبد الله ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم إلى لأغرُف آخر أهل النار خروجاً رجل يخرج منها راحفاً، فقال له:
Chapter on the laughing of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam

Nine ahaadith are mentioned in this chapter.

(216) Hadith Number 1.
Jaabir bin Samurah Radyallahu ‘Anhu says: “The calf of the leg of Rasulullah Sallallahu ‘Alayhi Wasallam was slightly thin. His laugh was only that of a smile. Whenever I visited Rasulullah Sallallahu ‘Alayhi Wasallam, I thought he had used kuhl on his eyes. Whereas he had not at that time used kuhl.”
Verily the eyes of Sayyidina Rasulullah ﷺ always remained in deep thought and sorrow. This seems to contradict that hadith. Two explanations are given to the hadith. The first is that the meaning of the hadith is that Sayyidina Rasulullah ﷺ smiled more than he laughed. No other person was seen, whose smile was more than his laugh. In a further hadith which is reported from the same Sahaabi, this has been clearly elucidated. The second explanation is that Sayyidina Rasulullah ﷺ besides being naturally worried, smiled and appeared cheerful so that the Sahaabah Radyiallahu ﷺ Anhum might feel at ease and comfortable. This is the pinnacle of humbleness and good character. In the fifth and sixth hadith of this chapter, Sayyidina Jarir Radyiallahu ﷺ Anhu says that whenever Sayyidina Rasulullah ﷺ saw me, he met me with a cheerful smile. There now remains no contradiction with the first hadith. Many times it so happens that a person is sad and worried, but to keep others happy, or for some other reason one has the opportunity to meet them cheerfully. Those who have in their hearts a mark of love, experience this many times.

(218) Hadith Number 3.
‘Abdullah bin Haarit Radyiallahu Anhu relates: “The laugh of Sayyidina Rasulullah ﷺ was but a smile”.

Commentary
That means he smiled more often. There were fewer occasions where he laughed.

(219) Hadith Number 4.
Abu Dhar Radyiallahu Anhu says: “Rasulullah ﷺ said: ‘I know that person well who will enter Jannah first and also that person who will be the last one to be taken out of jannah. On the day of qiyaamah a person will be brought forward to the court of the Almighty Allah. It shall be commanded that all the minor sins of that person be put forward to him and the major sins be concealed. When the minor sins are disclosed to that person, he will accept that he had committed them, as there will be no room for refuting them. (He will begin to tremble and say in his heart that these are only the minor sins, what will happen when the major sins are exposed). During this happening it shall be commanded that for every sin of that person be given the ajr (thawaab—reward) of a good deed. Upon hearing this the person himself will say I still have many sins left to account for, that are not seen here’. Abu Dhar Radyiallahu Anhu says: ‘Rasulullah ﷺ and Alayhi Wasallam while narrating the words of that person began laughing till his mubaarak teeth began to show’”. (The reason being that the person himself disclosed the very sins he was frightened of).

Commentary
This person whose case is being narrated in detail is the same person of whom it was first described in brief that he will be the last one to enter Jannah, or it may be another person. The findings of the commentators is that it is another person. The person who will enter Jannah last is the one whose incident is mentioned in the seventh hadith of this chapter.

(220—221) Hadith Number 5 and 6.
Jarir bin ‘Abdullah Radyiallahu Anhu says: “After I accepted Islaam, Rasulullah ﷺ never prohibited me from attending his assemblies. Whenever he saw me he laughed.” In the second narration it is stated that he smiled.

Commentary
The second narration is mentioned because it may be known that by laughing as mentioned in the first hadith, it is meant that Sayyidina Rasulullah ﷺ Alayhi Wasallam smiled. This smile is to show happiness, as to meet one cheerfully makes one feel at ease. I have observed that my elders at times met visitors with such happiness and cheerfulness that the visitor may feel; happiness is being felt by our coming.
(222) Hadith Number 7.

‘Abdullah bin Mas’ud Rādīyallahū ‘Anhū said: “I know the person who will come out last from the fire. He will be such a man who will crawl and come out (due to the severity of the punishment of jahannam he will not be able to walk). He will then be ordered to enter Jannah. He will go there and find that all the places therein are occupied. He will return and say ‘O Allah the people have taken all the places’. It will be said to him. ‘Do you remember the places in the world?’ (That when a place gets filled, there remains no place for a newcomer. And a person that arrives first occupies as much as one pleases, there remains no place for the ones that arrive later. The elders have translated it in this manner. According to this humble servant, if the meaning of it is taken as follows, it seems more appropriate, that do you remember the vastness and plentiness of the world and how big the world was. He is being reminded, because an announcement is going to be made that a place that is ten times greater than the world shall be given to him. After imagining the vastness of the world once, it may be assessed how great this gift is?). He will reply: ‘O my creator, I remember well’. It will be commanded to him. Make your wish in whichever way your heart desires. He will put forward his desires. It shall be commanded. All your desires are fulfilled and in addition ten times the size of the world is granted to you. He will reply: ‘Are You jesting with me O my Allah, and You are the King of Kings?’ (There is no place in Jannah and You are granting me a place ten times greater than the world). (Sayyidina Ibn Mas’ud Rādīyallahū ‘Anhū) said: ‘I saw Rasūlullah Ṣallallahu ‘Alayhī Waṣallam laugh till his mubaarakah teeth showed, when he related this portion of the man’s reply’”.

Commentary

The laughing of Sayyidina Rasūlullah Ṣallallahu ‘Alayhi Waṣallam was due to his happiness on Allah granting His Mercies and Bounties on a person who is the last to be taken out of jahannam. From this it is clear that the person was the most sinful (Muslim). Yet he was so greatly rewarded in this manner. What about the general Muslims, and especially the pious, what great Mercies and Bounties shall be showered on them? The more bounties the ummah receive, the more it becomes a reason for Sayyidina Rasūlullah Ṣallallahu ‘Alayhi Waṣallam to become happy. It is possible that Sayyidina Rasūlullah Ṣallallahu ‘Alayhi Waṣallam laughed, because that person, who after experiencing the great hardships and punishment, came out of jahannam. Yet he had the audacity to express his desires and also say that Allah was joking.

(223) Hadith Number 8.

‘Alī bin Rābī’ah RA. says: “A conveyance (a horse or something was brought to ‘Alī during the period of his khilafah). He recited Bismillah when he put his leg in the stirrup. After he had mounted he said Alhamdulillah and recited this du’aa:

Subhaanaka inni zalantu nafsī—fagh-firli fa-innahu laa yagh-firudh dhu-nuba illaa anta

Translation: Glorified be Thou! Behold, I have wronged myself. So forgive Thou-me. Indeed, none forgiveth sins but Thou.

then (Sayyidina ‘Alī Rādīyallahū ‘Anhū) laughed (smiled). I said to him, ‘What is the reason for laughing O Amirul Mu’mineen?’ He replied: ‘Rasūlullah Ṣallallahu ‘Alayhi Waṣallam also recited these du’aas in this manner and thereafter laughed (smiled). I also inquired from Rasūlullah Ṣallallahu ‘Alayhi Waṣallam the reason for laughing (smiling) as you have asked me. Rasūlullah Ṣallallahu ‘Alayhi Waṣallam said, Allah Ta’ala becomes happy when His servants say, ‘No one can forgive me save You. My servant knows that no one forgive sins besides Me’”.

(224) Hadith Number 9.

‘Aamir bin Sa’d Rādīyallahū ‘Anhū says: “My father Sa’d said: ‘Rasūlullah Ṣallallahu ‘Alayhi Waṣallam laughed on the day of the Battle
of Khandaq till his teeth showed’. ‘Aamir Radhiyallahu ‘Anhu says: ‘I asked why did he laugh?’. He replied: ‘A kaafir had a shield, and Sa’d was a great archer. The kaafir protected himself by swaying the shield from side to side covering his forehead. (Sayyidina Sa’d Raddhiyallahu ‘Anhu was a famous marksman, but the kaafir did not let the arrows get him). Sa’d Raddhiyallahu ‘Anhu took an arrow (and kept it ready in the bow). When the non-believer removed the shield from his head, he quickly aimed at the kaafir and did not miss the target. i.e. the (enemies) forehead. The enemy immediately fell down, his legs rising into the air. On that Rasulullah Sallallahu ‘Alayhi Wasallam laughed till his mubaarak teeth showed’. I asked: ‘Why did Rasulullah Sallallahu ‘Alayhi Wasallam laugh?’ He replied: ‘Because of what he had done to the man’.

Commentary
It may be doubted that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam laughed because the man’s feet were raised in the air, hence the satr (private parts) was exposed. Therefore the reason for laughing had to be asked. Sayyidina Sa’d Raddhiyallahu ‘Anhu replied: ‘No, but because I, although a good marksman, the non-believer protected himself. He was clever to move his shield from side to side. But Sa’d thought of a plan, and aimed at him in such a way that he did not have a chance to protect himself and fell down’.

باب ما جاء في صفة مزاح رسول الله صلى الله عليه وسلم

225 (1) حدثنا محمد بن غيلان، حدثنا أبى اسامة عن شريك عن عاصم الأحول عن أنس بن مالك قال: أن النبى صلى الله عليه وسلم قال له: يا ذا الأذنين، قال محمد قال أبو اسامة: يعني ‘يا ايضاه،

226 (2) حدثنا هندان بن السرى، حدثنا وكيع عن شعبة عن أبى ابیذالح عن أنس بن مالك قال: إن كان النبي صلى الله عليه وسلم ليخشأنا حتی يقول لأح才算ى أبا عمار: عمير ما فعل التغير؟ قال أبى عمسى: وفقه هذا الحديث أن النبى صلى الله عليه وسلم كان ‘ياايضاه وفيه أنه كنى غالحا صغيرا، فقال له: يا أبا عمر وفه أنه لا بأس أن يعطي الصبي الطير ليلعب به، وإنما قال له النبي صلى الله عليه وسلم يا أبا عمر، ما فعل التغير؟ لأنه كان له نفيً بلعب به، فمات فحزن الغلام عليه فمازقه، النبي صلى الله صلى الله عليه وسلم فقال يا أبا عمر ما فعل التغير؟

227 (3) حدثنا عباس بن محمد الدورى، حدثنا علي بن الحسن بن شقيق، أتاني عبد الله بن المبارك عن اسامة بن زيد عن سعد المقدى عن أبى هريرة قال: قالوا يا رسول الله إنك تداعينا، قال: نعم غير إلا لا أقول إلا حقاً.
Chapter on the description of the joking of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam.

It has been proven that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam joked. It has also been prohibited to joke. In Tirmidhi a narration of Sayyidina Ibn Abbaas Radiyallahu ‘Anhu is reported wherein it has been prohibited to joke. Imaam Nawawi has compared the two in this manner and said that excessive joking which will result in the heart becoming hard, or it will keep one away from the remembrance of Allah, or it may become a means of troubling a Muslim, or it may lessen the dignity and degrade one. All these are included in the prohibition. If it (joking) is void of this and is done solely to appease or make someone happy, then it will be mustahab. Sayyidina ‘Abdullah bin Ḥaarith Rādiyallahu ‘Anhu says: ‘I have not seen anyone who makes a person more cheerful than Rasulullah Sallallahu ‘Alayhi Wasallam’. The reason being that the cheerful nature of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was more of a source of happiness than sadness.

There was also a special necessity for Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam to joke. That is due to the personal dignity and
greatness of Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam which was of such a high calibre, that even at a distance of a months journey his awe was felt. For this reason, if Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam did not smile and joke, it would have been impossible due to the awe, for people to come near him and the doors of reaping benefit would have been closed. It would have become a habit of those who strive to follow and emulate every deed and habit of his awe was felt. For this reason, if Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam did not smile and joke, it would also have become difficult for those close to a greatness of Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam to open the doors of easiness for the ummah. Someone told Sayyidina Sufyaan bin 'Uyaynah Ṣallallahu 'Alayhi Wasallam: 'Anhu, who was a great muhaddith. 'Joking is also a calamity'. He replied: 'It is a sunnah, and only for those who know its bounds and also know how to joke properly'.

(225) Hadith Number 1.

Anas bin Maalik Ṣadiqaynallahu Ṣallallahu 'Alayhi Wasallam once told him jokingly, 'Abū Ḍahū-nayn (O two eared one').

Commentary

Every person has two ears. It must have been for a special reason that he was called 'Abū Ḍahū-nayn'. For example he might have had large ears or a sharp hearing, that he could hear from a distance. The latter explanation seems more correct.

(226) Hadith Number 2.

Anas Ṣadiqaynallahu Ṣallallahu 'Alayhi Wasallam added to associate with us and joke. I had a younger brother. Rasulullah Ṣallallahu 'Alayhi Wasallam asked him: 'O ba 'Umayr what did the nughayr do?'

Commentary

Nughayr is a type of bird. The 'ulama have translated it as La'il. The author of Ḥayyatul Ḥaywaan says that it is a bulbul. Imaam Tirmidhi says that the gist of this hadith is that Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam addressed this child by his kuniyyah (patronymic name). He had adopted an animal (bird) as a pet. The animal had died, as a result the child became grieved. In order to cheer him Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam asked him, 'What did the...
(228) Hadith Number 4.
Anas bin Maalik Radyiyyallohu Anhu relates that a person requested from Rasulullah Sallallahu Alayhi Wasallam that he be given a conveyance. Rasulullah Sallallahu Alayhi Wasallam replied: "A child of a camel shall be given to you". The person said: 'What shall I do with a child of a camel? I want one for a conveyance'. Rasulullah Sallallahu Alayhi Wasallam replied: "Every camel is a child of a camel".

Commentary
The person thought that he would be given a small camel which is unfit for riding. In this hadīth besides joking it also points to the fact that a person should carefully listen and understand what the other person is saying.

(229) Hadith Number 5.
Anas bin Maalik Radyiyyallohu Anhu reports: "A resident of the wilderness whose name was Zaahir bin Hiraan Al-Ashja'ee, whenever he visited Rasulullah Sallallahu Alayhi Wasallam he brought with him presents of the wilderness, vegetables etc. and presented it to Rasulullah Sallallahu Alayhi Wasallam. When he intended to leave Madinah, Rasulullah Sallallahu Alayhi Wasallam presented him with provisions of the city. Once Rasulullah Sallallahu Alayhi Wasallam said: 'Zaahir is our wilderness, and we are his city'. Rasulullah Sallallahu Alayhi Wasallam was attached to him. Zaahir Radyiyyallohu Anhu was not very handsome. Rasulullah Sallallahu Alayhi Wasallam came to him once while he was standing in a place and selling his merchandise. Rasulullah Sallallahu Alayhi Wasallam caught him in between the arms from the back in such a manner that he (Sayyidina Zaahir) could not see him. Zaahir Radyiyyallohu Anhu said: 'Who is this? leave me'. But when he saw with the corner of his eye that it was Rasulullah Sallallahu Alayhi Wasallam, he straightened his back and began pressing it to the chest of Rasulullah Sallallahu Alayhi Wasallam. (For as long as he gained this opportunity it was better than a thousand gifts). Rasulullah Sallallahu Alayhi Wasallam then said: 'Who will purchase this slave?' Zaahir Radyiyyallohu Anhu replied: 'O Rasul of Allah, if you shall sell me, you will sell a defective thing, and earn a very little sum'. Rasulullah Sallallahu Alayhi Wasallam said: 'No, you are not defective in the sight of Allah, but much more valuable'.

Commentary
Sayyidina Rasulullah Sallallahu Alayhi Wasallam coming and embracing him from the back and covering the eyes of Sayyidina Zaahir Radyiyyallohu Anhu was being humorous to him. This saying that who shall purchase him was also in joking. Because Sayyidina Zaahir Radyiyyallohu Anhu was not a slave but a free man. Some of the commentators have written that this hadīth is about joking, but in reality it is full of virtues and hidden benefits. When Sayyidina Rasulullah Sallallahu Alayhi Wasallam found him engrossed in selling his merchandise. Sayyidina Rasulullah Sallallahu Alayhi Wasallam feared that because he was so busy selling, it will keep him away from the remembrance of Allah. Therefore Sayyidina Rasulullah Sallallahu Alayhi Wasallam Alayhi Wasallam caught him from the back, and the embrace would be a means of returning him to the remembrance of Allah. And as a reminder he said: 'Is there anyone who will purchase this slave?', is because the person who is so engrossed in things other than the remembrance of Allah, is like a slave of his own desires. The embrace of Sayyidina Rasulullah Sallallahu Alayhi Wasallam totally awakened his faculties for the remembrance of Allah. That is why Sayyidina Rasulullah Sallallahu Alayhi Wasallam gave him the good news that his status in the eyes of Allah is not low but that of an elevated one.

(230) Hadith Number 6.
Hasan Basri Radyiyyallohu Anhu says that an old woman came to Rasulullah Sallallahu Alayhi Wasallam and made a request: "O Messenger of Allah, make du'aa to Allah that He may grant me entrance into Jannah." Rasulullah Sallallahu Alayhi Wasallam replied: "O Mother, an old woman cannot enter Jannah." That woman began crying and began to leave. Rasulullah Sallallahu Alayhi Wasallam said: "Say to the woman that one will not enter in a state of old age, but Allah will make all the woman of Jannah young virgins. Allah Ta'aala says: ‘Lo! We have created them a (new) creation and made them virgins, lovers, friends’. -Surah Waaoq'aah, 35-36-37.
باب ما جاء في صفحة كلام رسول الله صلى الله عليه وسلم

ف في الشعر

٢٣٤ - (٤) حديثا محمد بن بشار ، حديثا يحيى بن سعيد ، حديثا

سيفي النوري ، حديثا أبو إسحاق عن البراء بن عازب قال: قال له

رجل: أفرتم عن رسول الله صلى الله عليه وسلم يا أبا غمامة؟ فقال

لا والله ما ولى رسول الله صلى الله عليه وسلم ، ولكن ولي سرعان

الناس تلقته هؤلاء يلقي، ورسل الله صلى الله عليه وسلم على

غلهه ، وأبو سفيان بن الحارث بن عبد المطلب أخذ بلجامها ،

وسل الله صلى الله عليه وسلم يقول:

"أنا النبي لا كلذب أنا ابن عبد المطلب"

٢٣٥ - (٥) حديثا إسحاق بن منصور ، حديثا عبد الرزاق ، حديثا

جعفر بن سليمان ، حديثا ثابت بن أنس: أن النبي صلى الله عليه وسلم

في حديثة القضاء وأين رواية يحيى بين يديه وهو يقول:

"خلوا بي الكفاذ عن سبيله ، اليوم نضمك على تنزله

ضربي نضر يليل الهم عن مقبله ، ويهذ الاحبل عن خليله

فقال له عمر: يا ابن رواية بين يدى رسول الله ﷺ فإني في حرم الله

تقول شعرًا، فقال النبي صلى الله عليه وسلم خلل عنه يا عمر

قلبي أسرع فيهم من نضج البئل

٢٣٦ - (٦) حديثا علي بن حجر ، حديثا شريك عن سمك بن

حب عن جابر بن سمرة قال: جالست رسول الله ﷺ بيته أكثر من

ماة مرة ، وكان أصحابه يتشادون الشعر ويذاكرون أشياء من

أمر الجاهلية وهو ساكت وربا تسب معهم ،

الله يطيبون
The description of the sayings of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam on poetry.

It has been reported in the ahaadith that Sayyidina Rasulullah Sallallahu Sallallahu 'Alayhi Wasallam heard and recited poetry. Those sayings are known as poetry that have deliberately been rhymed and composed according to the laws of poetry. It is certain that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was not a poet. This is clearly stated in the Qur'aan, in reply to the surprising accusations of the kuffaar (non-believers) that he was a magician, or a mad person, na'udhu billah. Regarding his being a poet the Qur'aan clearly states: "And We have not taught him (Muhammad Sallallahu 'Alayhi Wasallam) poetry, nor is it meet for him..." -Surah Ya Seen, 68. In a few instances where the sayings of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam are found to be rhymed, this was not said deliberately and hence could not be called poetry. According to this humble servant in reality it is a miracle of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that he was not a poet. If a person's sayings rhyme naturally, and if he deliberately tries to improve it. How wonderful can he make it? But Allah Ta'aala has granted Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam a much higher status, therefore his thought never wandered towards that. Many narrations have been reported on the praises and faults of poetry. In some it is stated that it is a good thing. In some it is prohibited and despised. A judgment between the two is also mentioned in a narration, that there is no good or bad in poetry itself. If the subject matter is good and beneficial, then poetry is a good thing. And if its effects are bad and detrimental and based on falsehood, then in the manner that the subject is prohibited or haraam or makruh, poetry will also be regarded as such. Even in the case where it is permissible, it is undesirable to indulge deeply in it. The author has mentioned nine ahaadith in this chapter.

(231) Hadith Number 1.

Someone enquired from 'Aayeshah Radiyallahu 'Anha: "Did Rasulullah Sallallahu 'Alayhi Wasallam recite poetry?" She replied: "He sometimes as an example recited the poetry of 'Abdullah bin Rawahah (and sometimes of other poets). He sometimes recited this couplet of
Tarfah: ‘Sometimes that person brings news to you whom you have not compensated’.

(That means if one wants to know anything about a place, one will have to pay a person for obtaining information. A person has to be given money etc. for the journey in order to obtain information. At times it may so happen that the news is received without having to spend anything. Someone comes and gives full news. Some of the ‘ulama have written that this example given by Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, that without any remuneration, he has given (humanity) the news of Jannah, jahannam, qiyaamah, particulars and information regarding the Ambiyaa ‘Alayhimus Salaam, the signs of the future etc. Yet the kuffaar (non-believers) do not appreciate this.

before the hijrah of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, Rawahah

In this and was martyred during the lifetime of Sayyidina Rasulullah Sallallahu ‘Alayhi

'Alayhi

Radiyallahu ‘Anhu, a famous Sahaabah, who accepted Islaam before the advent of Islaam.

Commentary

Sayyidina Labeed bin Rabi’ah: ‘Verily be aware, besides the Almighty Allah, everything else is futile’.

And Ummayyah bin Abis-Sault was about to accept Islaam”.

(232) Hadith Number 2.

Abu Hurayrah Radhiyallahu ‘Anhu reports that Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘The most truthful couplet recited by a poet is that of Labeed bin Rab’i: ‘Verily be aware, besides the Almighty Allah, everything else is futile’.

(233) Hadith Number 3.

Jundub bin Sufyaan Radhiyallahu ‘Anhu relates: “Once a stone hit the mubaarak fingers of Rasulullah Sallallahu ‘Alayhi Wasallam and injured them, they became covered in blood. Rasulullah Sallallahu ‘Alayhi Wasallam thereupon recited this couplet: ‘You are but a finger, no damage has overcome you, besides covering you in blood. This is not fruitless, for reward has been obtained in the path of Allah’”.

Commentary

A question may arise that how did Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam recite these couplets? An answer has already been given. Here a specific answer may also be given that this is called ‘Rijz’—verses read on a battlefield—and not that of poetry. Some people have said that the compiling of one or two verses of poetry does not make one a poet, therefore this cannot be against the Qur-aanic aayah: ‘And we have not taught him (Muhammad Sallallahu ‘Alayhi Wasallam) poetry, nor is it meet for him. . . . -Surah Ya Seen, 68. Some have said that the last word of Damayti and Laqayti has a saakin and not a kasrah. In this case it will not be regarded as rhyming correctly. According to this humble servant, if this explanation is given, that this was not the words of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam but that of another poet, than no other explanation is necessary. Waqidi says it is the words of Walid bin Walid. Ibn Abid Dunya has written in his kitaab ‘Muhasabatun Nafs’ that these were the words of Sayyidina Ibn Rawahah Radhiyallahu ‘Anhu. It is not impossible for two poets to compile the same verses, therefore it may be possible that both may have said them. There is a difference of opinion as to when this was said. The majority of the ‘ulama say that it was at the time of the Battle of Uhud. Some are of the opinion that it was said before the hijrah.

(234) Hadith Number 4.

Baraa bin ‘Aazib Radhiyallahu ‘Anhu was once asked: ‘You all deserted Rasulullah Sallallahu ‘Alayhi Wasallam and ran away in the Battle of Hunayn?’ He replied: ‘No, Rasulullah Sallallahu ‘Alayhi Wasallam did not turn away, except a few people in the army who were in a hurry (many of whom were from the tribe of Sulaym and a few newly converted youth of Makkah) turned away when the people of the tribe of Hawaazin began to shower arrows. Rasulullah Sallallahu ‘Alayhi Wasallam (with whom there naturally were the great Sahaabah Radhiyallahu ‘Anhum) was riding a mule and Abu Sufyaan bin Al-Haarith bin ‘Abdul Mu’talib Radhiyallahu ‘Anhu was leading it by its
reins. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam was reciting the following couplet: *Verily, without doubt I am a prophet. I am from the children (grandsons) of ‘Abdul Muţţalib’*.

**Commentary**

Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam mentioned his grandfather (‘Abdul Muţţalib) instead of his father, because ‘Abdul Muţţalib had forecast to the kuffaar of Quraysh that they would be defeated. At this moment the forecast had been fulfilled. Some people say the reason of this is that the father of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam passed away before his birth, therefore he was commonly known as Ibn ‘Abdul Muţţalib. It is also said that because ‘Abdul Muţţalib was a famous leader, therefore Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam mentioned his grandfathers name. Haafiz Ibn Hajar has written this reason, that it was well known among the kuffaar (non-believers) that a person would be born among the children of ‘Abdul Muţţalib, who would guide the people, and would be the Seal of all the Prophets. That is why Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam mentioned this relationship and reminded them of this well known fact.

The Ghazwah of Hunayn took place in the eigth year hijri. The tribes of Arabia were waiting for Makkah to be conquered before they accepted Islaam. If Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam conquered that city, he would overcome the non-believers and he would be obeyed without any fuss or question. If he could not conquer Makkah, he would not be able to overcome the non-believers. Finally when Makkah was conquered, the kuffaar of Hunayn and the outlying areas decided to test their fate. A few tribes made a pact and decided to go to war at Hunayn, a place about ten miles from Makkah in the direction of ‘Arafah and Taa-ıf. A few experienced old people of these tribes advised their people that war should not be waged against the Muslims. The energetic young people did not heed their advice and said that the Muslims had not yet fought experienced soldiers, hence they were conquering many places. They may want to attack us, therefore we should attack first. More than twenty thousand fighters were assembled to wage war. When Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam received the news of their preparations, he assembled an army of ten to twelve thousand fighters, in which were included the Muhaajireen, Anṣaars, and the newly converted Muslims of Makkah. A group from among the kuffaar of Makkah who had not yet accepted Islaam were also included. A few had joined the Muslims hoping that they would receive booty and a few just to experience how a battle is fought. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam left for Hunayn on the 9th of Shawwaal in the 8th year hijri. The Muslims had to pass a very narrow valley. The enemy had posted some contingents on the hills. When the Muslims passed there, they began showering arrows on them. This sudden attack shocked the Muslims and they began dispersing into different directions.

In the narration of Imaam Bukhari RA., the Muslims began defeating the enemy at the beginning of the battle. The enemy scattered in all directions. The people began taking the booty. Suddenly the enemy who were hiding in the mountains began attacking from all sides. The army then began dispersing in different directions in panic. Besides the great Sahaba, Sayyidina Abubakr Radiyallahu ‘Anhu, Sayyidina ‘Umar Radiyallahu ‘Anhu, Sayyidina ‘Ali Radiyallahu ‘Anhu, Sayyidina ‘Abbaas Radiyallahu ‘Anhu, and some other Sahaba Radiyallahu ‘Anhum, none remained near Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam. In this time of difficulty, the Islaam or faith of a few weak Muslims was at stake. Some began to shout, jeer and taunt. Some ran away and returned to Makkah and began relating the defeat of the Muslims to those people who had not accepted Islaam, or to those who had accepted Islaam hypocritically. At this moment the Haas-himi blood of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam began to boil. He dismounted from his mule and began walking through this frightening scene and began saying: ‘Annan Nabi laa kadhib’, and began going towards the enemy. Sayyidina ‘Abbaas Radiyallahu ‘Anhu called the Muhaajireen, Anṣar, the companions of the tree (As-haabus Shawjarah), by saying: ‘Come here, where are you going?’ As soon as they heard this call, this worried and distressed group returned with such love and enthusiasm, as a camel returns to its child. As soon as the Muslims returned a fierce battle ensued between the two sides. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam took a handful of soil and stones etc. and threw it in the direction of the enemy saying ‘Shaahatil Wujuh’ (The faces have become distorted/disfigured). The scene of fierce battle remained for a few moments. The Muslims who were distressed, now began defeating the enemy, who began running away from the battle-field in such a manner that they did not care to look back, leaving their possessions, wives and children etc. as booty for the Muslims. This event is written briefly here. If one is interested, a detailed history book may be referred to.

It is very important that this factor be brought to notice. One should not create a doubt or perplexity after reading one or two hadith on an incident or subject. This is a sign of being lax in seeking facts.
details of an incident are many a time not fully covered in one or two hadith, nor is it the intention of the narrator to explain the complete incident. One should not draw one's own conclusion without fully obtaining all the details on the subject. Merely to express one's should not come to an immature conclusion after reading a brief history of an incident. This is contrary to the facts and against sound thinking. It would not have been difficult for the kuffaar, who numbered more than twenty thousand to surround a few Muslims and kill them when some from their army had deserted. It is astonishing to hear from those who have experienced war, to make such derogatory statements, and become influenced and impressed by narrations where it is stated that SAYYIDINA RASULULLAH SAALLALLAH 'ALAYHI WASSALLAM was left alone. An army is divided into five companies. SAYYIDINA RASULULLAH SAALLALLAH 'ALAYHI WASSALLAM positioned the army in their strategic positions. The front, right, left, middle (of which SAYYIDINA RASULULLAH SAALLALLAH 'ALAYHI WASSALLAM was the commander) and the back. All these companies were in separate positions on the battlefield and each had its own commander with its flag. The commander of the Muhajireen was SAYYIDINA 'UMAR RADIYALLAHU 'ANHU, SAYYIDINA 'ALI RADIYALLAHU 'ANHU, SAYYIDINA SA'D BIN ABI WAQQAS RADIYALLAHU 'ANHU, SAYYIDINA USAYD BIN HUDAYR RADIYALLAHU 'ANHU, and SAYYIDINA KHASBAAB BIN MUNDHIR RADIYALLAHU 'ANHU etc. were commanders of the other companies and were stationed at their strategic places. The front company consisted of the people of Banu Sulaym, whose commander was SAYYIDINA KHAALID BIN WALEED RADIYALLAHU 'ANHU. This incident took place with this company. When they were passing through the valley, at the beginning the enemy began running away, as a result the Muslims thought they were victorious and began collecting the booty. Suddenly the enemy who were hiding in the mountains began showering arrows from all sides. It was natural in this case for the Muslim army to be taken by surprise and scatter in different directions. This also made the other companies frightened and created a momentary chaos. This does not mean that the whole army began to run away. A person by the name of 'ABDURRAHMAAN who was not a Muslim at that time says: 'When we attacked the Muslims at HUNAYN, we began to push them back. They could not withstand our attacks and retreated even further. We carried on this manner till we reached a person who was riding a white mule, and had a very handsome face. Many people were around him. He saw us and said: 'SHA-'HATTIL WUJUH, IRJI-'U'. After he said this we began to retreat and they overcame us'. For this reason SAYYIDINA BARAA RADYALLAHU 'ANHU says in a hadith mentioned previously in the Shamaa-il that SAYYIDINA RASULULLAH SAALLALLAH 'ALAYHI WASSALLAM did not turn back, but a few impatient people who could not withstand the arrows began fleeing. It is also stated that when this happened, SAYYIDINA RASULULLAH SAALLALLAH 'ALAYHI WASSALLAM continued on a path on the right side. It should be pondered that at such a time when there is chaos, the people will not know where SAYYIDINA RASULULLAH SAALLALLAH 'ALAYHI WASSALLAM is, and it was not possible for them to know which way SAYYIDINA RASULULLAH SAALLALLAH 'ALAYHI WASSALLAM had taken. At such a time a hundred people were left with SAYYIDINA RASULULLAH SAALLALLAH 'ALAYHI WASSALLAM as mentioned in a narration. At another time eighty people were left with SAYYIDINA RASULULLAH SAALLALLAH 'ALAYHI WASSALLAM as stated in another narration. When he began to ride fast on the mule the people gave way till only twelve men were left. After that only those four were left who were steering and holding the reins of the mule. When the mule could not move at the desired pace, SAYYIDINA RASULULLAH SAALLALLAH 'ALAYHI WASSALLAM dismounted and took a handful of pebbles and went forward. This is the same time which is mentioned in a narration of SHAHIB BUKHARI that SAYYIDINA RASULULLAH SAALLALLAH 'ALAYHI WASSALLAM was alone and no one was with him. With this, if one predetermines that in this battle the people ran away, and also decides that besides SAYYIDINA RASULULLAH SAALLALLAH 'ALAYHI WASSALLAM all the SHA'ABAAB defected, it is surely a sign that one does not know the full incident. Since there was chaos and verily many people were running away and a few people were happy about this (temporary) defeat as has been mentioned in detail in the events of this battle. One did not know where the other was, as it often happens at such times. For this reason SAYYIDINA RASULULLAH SAALLALLAH 'ALAYHI WASSALLAM asked SAYYIDINA 'ABBAAS RADYALLAHU 'ANHU who had a loud voice to call the Muhajireen, ANSAAR, the people of the tree, separately, so that on hearing the call, all would return to SAYYIDINA RASULULLAH SAALLALLAH 'ALAYHI WASSALLAM. In the second attack the battlefield was in the hands of the Muslims. Anyhow on this subject, that how many people were with SAYYIDINA RASULULLAH SAALLALLAH 'ALAYHI WASSALLAM at that time? There are many narrations and each one relates to a different moment. Even the narration of BUKHARI, where it is mentioned that no one was with SAYYIDINA RASULULLAH SAALLALLAH 'ALAYHI WASSALLAM is correct. When SAYYIDINA RASULULLAH SAALLALLAH 'ALAYHI WASSALLAM descended from his
mule and went forward and threw at the enemy a handful of pebbles or sand, all remained behind whilst Sayyidina Rasulullah Sallallahu 'Alayhi stepped forward alone. It is not mentioned in any narration that, those who were at any time near Sayyidina Rasulullah Wasallam (235) was walking ahead of him reciting these couplets: Radiyallahu 'Anhu (throwing his sword over his shoulder and holding the reins of the camel of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam) was walking ahead of him reciting these couplets: ‘O non-believers clear his path (and leave it today. Do not prohibit Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam from entering Makkah as you had done last year) for today we shall smite you. We will take such action against you that will separate the brain from its body. And will make a friend forget his friend’. ‘Umar Radyiayllahu ‘Anhu stopped him and said: ‘O Ibn Rawahah, in the presence of Rasulullah Sallallahu ‘Alayhi Wasallam and the Haram of Allah you are reciting poetry? Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘Leave him O ‘Umar, these couplets are more forceful than showering arrows onto them’.

Commentary
In the sixth hijri Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam intended to perform the ‘umrah and went to Makkah, but the kuffaar stopped him and his companions at Hudaybiyyah. Among the clauses of the agreement between the two parties, it was agreed that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam would perform the ‘umrah in the following year. According to the agreement Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam performed the ‘umrah in the month of Dhul Qa’da, in the seventh year hijri. The Hanafis say, this ‘umrah is the first one to be made qadaa. The name of this ‘umrah being ‘Umratul Qaadaa also supports the view of the ‘Hanafi’s. The Shaafi’ees and other Imaams hold a different view. This has been discussed in the first hadith. On this journey Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam married Sayyiditina Maymunah Radjiayllahu ‘Anha, performed ‘umrah with dignity and according to the agreement left Makkah Mukarramah after three days and returned to Madinah Munawwarah.

Sayyidina ‘Umar Radjiayllahu ‘Anhu taking into consideration the honour and respect for Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam and the sanctity of the Haram, prohibited Sayyidina Ibn Rawahah Radjiayllahu ‘Anhu from reciting the couplets of poetry. Due to it being a local and temporary measure, and also a means of jihaad of the tongue, Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam did not prohibit it. It is related in a hadith that Sayyidina K’aib Radjiayllahu ‘Anhu inquired from Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam that Allah Ta’ala has despised poetry in the Quraan. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam replied: ‘A Mu-min makes jihaad with a sword and also with the tongue. This jihaad of the tongue is also like showering arrows’. It is concluded from these ahaadith that poetry is also a form of jihaad. In the manner that there are laws and conditions that govern jihaad, there are laws that apply to poetry too.

(236) Hadith Number 6.
Jaabir bin Samurah Radjiayllahu ‘Anhu says: “I attended the assemblies of Rasulullah Sallallahu ‘Alayhi Wasallam more than a hundred times, wherein the Shaabah recited poetry and related the stories of the jaahiliyyah (pre-Islamic era). Rasulullah Sallallahu ‘Alayhi Wasallam silently listened to them (and did not forbid them). At times he smiled with them.”

Commentary
If a laughable incident was mentioned then Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam also smiled, from which we find that the silence was not due to displeasure, but because of baatini tawajjuh. Sayyidina Zayd bin Thaabit Radjiayllahu ‘Anhu, a scribe of the waahi (revelation) says: I was a neighbour of Rasulullah Sallallahu ‘Alayhi Wasallam. When the waahi (revelation) was revealed, he sent for me to write it down. When we discussed the world, Rasulullah Sallallahu ‘Alayhi Wasallam also discussed the world. When we discussed the hereafter, Rasulullah Sallallahu ‘Alayhi Wasallam also discussed the hereafter. When we talked about food, he also talked about it. Whatever subject the Shaabah discussed, Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam because of his kindness and tenderness towards people, joined them and showed his affections to them. In all his assemblies Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam did not only speak of religion, but spoke of other matters too. Discussing different topics was a means of increasing the love for Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. If only one subject is discussed all the time, then many a time one becomes frustrated, especially for a
stranger, who mostly comes for one's material needs. These discussions were a means to make strangers feel at ease.

(237) Hadith Number 7.

Abu Hurayrah Radiyallahu ‘Anhu relates from Rasulullah Šallallahu 'Alayhi Wasallam that the best words from among the poets of 'Arabia is that of Labeed: Verily be aware, that everything besides the Almighty will perish.

(238) Hadith Number 8.

‘Amr ibn ‘SHAREED Radiyallahu ‘Anhu reports that his father said: “I once accompanied Rasulullah Šallallahu ‘Alayhi Wasallam and sat behind him on a conveyance. I recited a hundred couplets of Umayyah bin ŠAUL to Rasulullah Šallallahu ‘Alayhi Wasallam. After reciting a couplet Rasulullah Šallallahu ‘Alayhi Wasallam said ‘continue’ till I recited a hundred couplets. In the end Rasulullah Šallallahu ‘Alayhi Wasallam said: ‘He (Umayyah) was close to accepting Islaam’”.

Commentary
The reason for this has already been mentioned. In his poetry Umayyah mostly mentioned taubee (the oneness of Allah), the hereafter, advice and the truth. For this reason Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam listened to his poetry and said that he was near to accepting Islaam. Some of the ‘ulama have said that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam said this on the couplet: ‘O our Lord, all praises, affluence and superiority is only for You. None is more worthy of praises, nor greatness besides You’.

(239) Hadith Number 9.

‘AAYEGAH Radiyallahu ‘Anha says: “Rasulullah Šallallahu ‘Alayhi Wasallam used to put a mimbar (pulpit) in the masjid for Hassaan bin Thaabit, so that he might stand on it and recite poetry on the praises of, and on behalf of Rasulullah Šallallahu ‘Alayhi Wasallam, or said that he used to defend Rasulullah Šallallahu ‘Alayhi Wasallam (in reply to the accusation of the kuffaar). Rasulullah Šallallahu ‘Alayhi Wasallam used to say: ‘May Allah assist Hassaan with the Ruhul Qudus till he defends, or praises, on behalf of Rasulullah Šallallahu ‘Alayhi Wasallam’”.

Commentary
Jihaad is observed at all times in different ways according to the time and circumstances. In the time of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam one type of Jihaad was the tongue, by reciting poetry etc. Replies were given and debates were held. Events of praise were composed. It was something like present day debates. Once a delegate from the Banu Tamim came with his poet Aqra’. They requested a debate in composing poetry and reciting praises. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam replied that I was not sent to compose poetry nor recite praises, but nevertheless, let the debate take place. First their speaker stood up. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam requested Sayyidina Thaabit bin Qays Radiyallahu ‘Anhu to reply to their speaker. Thereafter their poet stood up. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam asked Sayyidina Hassan Radiyallahu ‘Anhu to reply to him. In both debates the Muslims were victorious. Their poet was the first to accept Islaam. Reciting of poetry was common in those days and it was widely written. It also had a great effect on people. This has been mentioned in the fifth hadith of this chapter. It is also stated in the Sahih Muslim from Sayyiditina ‘Aayegah Radiyallahu ‘Anha that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam ‘Alayhi Wasallam said: ‘Satire is more effective on the Quraysh than showering arrows on them’. It has been narrated in the Mishkaat with ‘Isti’aab’ that Sayyidina Ka‘b Radiyallahu ‘Anhu inquired from Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam regarding poetry? Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam replied: ‘A Mu-min makes jihaad with his sword, and also with his tongue’. In another narration on this incident it is reported, that ‘I swear by Allah, this poetry hits them like an arrow’.
قالت الرابعة: زوجي كَلِّبي تهانَةً لا حَزَر ولا قَزَر ولا مَحافِظةً ولا سَبأةً ،
قالت الخامسة: زوجي إن دخل فَهَد وإن خرج أَمْيَد ولا يَسَل
عَمَّا عَهَد ،
قالت السادسة: زوجي إن أَكَل لَف والد جَبْرُ احْتْفَّي وإن احْتَضَنَّ التَّف ، ولا يَبْلُغ الكِفَ لَيْعَلَّم الْبِئْث ،
قالت السابعة: زوجي عَبْياء أو عَبْياء طَابِقَةُ كلُّ دَاء لَهُ دَاء دَاء ،
شْجَك أو فَلْك أو جَمَع كَلَا لَك ،
قالت الثامنة: زوجي لَمَّس أَرْبَعُ والدْبَخ رَيْخَ رَيْخ ،
قالت التاسعة: زوجي رَفِيع الْعَمَاد عَظِيم الْرَمَاد طَوِيل الْتَجَاد قَرْبُ
البيتِ من النَّاد ،
قالت العاشرة: زوجي مالك وما مالك ؟ خَيْرٌ مِن ذَلِك لِي إِبَل
كِتَارَةِ المَبَار ، فَلِيلَات السَّارِح ، إذا سَبَع صوتِ المَزْعَر ،
أَبْقِيَ أَثْنِين هوَلَك ،
قالت الحادية عشرة: زوجي أَب زَعَر وما أَب زَعَر ؛ أَنَاس مِن
خَلِي أَذْل ، وَمَا مِن شَجَم عَضْدَيْ رَبْيَّيْنُ فَيْجَحَث إِلَى نَصِيبِ
وَدَانِس وَمَتَّع فَعَدَى أَقْل فَلا أَقْلُ ، وَأَقْلٌ فَاتِصْحَب ، وَأَقْلٌ
فَاتِصْحَب ، أمَّا أَب زَعَر فَما أَمَّ أَب زَعَر ؛ عَكْوَاهَا زِدَّاً ، وَبِيْها
فِسَاحً ، إِنَّ أَب زَعَر فَما أَب زَعَر ؛ فَمَا أَب زَعَر ؛ مُضِعَة كَمْسَلَ شَطْبَةِ
وَمُشْعِيّةٌ ذِرَاعُ الجَفْرَة ، بِتَأَبِ زَعَر فَما بَتِ أَب زَعَر ؟ طَوِعُ
Chapter on the story telling of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam at night.

This chapter is on the stories that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam related. The author has written two hadith here as specimens.

(240) Hadith Number 1.
‘Aayeshah Radiyallahu ‘Anha reports: “Once, at night, Rasulullah Sallallahu ‘Alayhi Wasallam related an event to his family members. One of the ladies said, this story is just like the stories of Khuraaafah. (The ‘Arabs used the stories of Khuraaafah as proverbs). Rasulullah Sallallahu ‘Alayhi Wasallam asked: ‘Do you know what is the original story of Khuraaafah? Khuraaafah was a man from the tribe of Banu ‘Udh-rah, whom the jinns took away. They kept him for some time, then left him among the people. He related to the people strange things of his stay there. The people were astonished. After that every amazing story is called Khuraaafah’.”

(241) Hadith Number 2.
‘Aayeshah Radiyallahu ‘Anha reports: “Once eleven women assembled and made an agreement, that each of them would describe the true state of their husbands, without hiding any fact”.

Commentary
It is possible that the person had another name, and because the people took his stories to be fables and amusing, he became to be famously known as Khuraaafah. In the time of the jaahilyyah, exorcism was widespread. The jinns troubled humans very much, they took them away, spoke to them, had intercourse with women, etc. of which there are many famous incidents. After the appearance of Islaam their strength subsided, till some people began to believe that jinns existed before, now they do not exist. The fact is that they do exist, but do not have the power they possessed previously. At the time of the birth of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam the events that took place, the wailing, trouble etc. that the jinns experienced is a testimony to this. In the Sahih Bukhaari a narration of Sayyidina ‘Umar Radiyallahu ‘Anhu is mentioned, where he states about the poetry of a beloved woman of a magician, named Janiyah, on grief, disgrace and the misfortune of the jinns. Imaam Suyu‘i has mentioned many incidents of this nature in his book ‘Khasaa-is Kubra’.
top is not easy, so that it may be possible to climb it, nor is the meat of such worth, that because of it one should separate it into a hundred lots and carry it down”.

Commentary
That means he is so useless that no one can benefit from him materially or otherwise, and besides this he is proud, arrogant and ill-mannered. He is in such a state that it is difficult to contact him.

He is a medicine of no use and utterly useless, and because of his pride and arrogance it is difficult to reach him.

THE SECOND WOMAN said: “(If I do describe my husband what can I describe about him. I have nothing to say about him). I fear if I begin to describe his faults, there will be no end to it. If I begin I will have to mention all his inner and outer faults”.

Commentary
She means if she begins, no matter how many faults she describes, he is full of faults. If someone has a few faults they could be described, but the one that is only made of faults, how many of them could be described or pointed out. It is such a long story that one would become bored. A few commentators have made an objection to this that she broke her promise by refusing to describe her husband. The fact is that, she described everything in a few words, that he is a body full of faults and these are not countable.

THE THIRD WOMAN said: “My husband is an ‘A-shannaq’ which means he is a very tall man. If I ever say anything he immediately will say talaq, if I keep silent, I just hang around”.

Commentary
The tallness of the husband must have been mentioned due to the popular saying that tallness is a sign of stupidity. The statement after the height mentions his stupidity, or it is mentioned because he was ugly. Like a tall tower that is without a suitable built, looks ugly and is also bad mannered. If I say anything or express a need, he will immediately divorce me. If I keep quiet and do not express my needs, he does not care. I am just hanging around. I cannot be counted among those who have a husband, as there is no thing like a husband, nor among those who have no husbands that I may look for one in another place. In some narrations there is also a sentence which translates: ‘I am always in such a state as if I am under a sharp sword. I do not know when my affair will come to an end’.

THE FOURTH WOMAN said: “My husband is mild mannered, like the nights of Tihaamah. He is not hot nor cold, nor is there anything to fear of him, nor any displeasure”.

Commentary
He is mild natured and is not very cunning or dull. One does not fear to live with him, nor do the nerves and mind become dull or tired. It is said that the name of this woman is Mahd bint Abi Harumah. Makkah and its surroundings areas are called Tihaamah. The nights of this area are always mild even if the days are very hot.

THE FIFTH WOMAN said: “When my husband comes into the house, he becomes a cheetah, and when he goes out, he becomes a lion. He does not care to investigate what happens in the house”.

Commentary
It is said that name of this woman is Kabhah. The ‘ulama differ in whether she praised her husband or criticised him. Both meanings can be derived from it. It clearly seems that she praised him. If it is taken to be criticism it will then mean that, when he comes into the house he becomes vicious like a cheetah. He does not say anything, nor does he have anything to do with the household affairs. When he goes out he is like a gentleman. If any difficulty arises in the house, he has nothing to do with it, he does not inquire, nor is it his worry. If this is taken to be praise, then it shall mean, that when he enters the house he becomes quiet, he does not know of anything and does not utter a complaint on any word. He does not become angry. He is so unaware, it is as if he is sleeping. Whatever we cook or eat, he does not interfere in anything, nor does he investigate anything, that, why was such a thing done, or why did this happen? When he goes out he is like a lion. Presses his teeth and thunders loudly. Whatever there is in the house for eating etc. he does not care, nor inquires that how and why was this spent? Whatever was brought to the house, was used by the household as they saw fit.

THE SIXTH WOMAN said: “When my husband eats, he eats everything. When he drinks, he does not leave anything. When he sleeps, he sleeps in his own sheet. He does not even touch me, so that he can know the disturbance in my mind”.

Commentary
In these words too, both praise and criticism could be derived. In the fifth one there seems to be more praise, but in this one there seems to be more criticism as can be seen from the translation. If praise is meant,
That when he eats, he eats anything; he eats fruit, nuts, all types of food etc. When he drinks, he sometimes drinks milk, sometimes a drink, sometimes sharbat etc. In short he drinks anything. All types of food are on his table. He spends and is not a miser, if there is daal, there is no meat. If there is water then there is no milk. He keeps away from quarrels. When he drinks, he does not look for the faults of others or their shortcomings. If it is the time of eating, whatever comes before him he polishes it off, nothing is left for the family members. Like a buffalo he eats up everything. When it is time to drink, he gulps the whole well. He sleeps like a stranger in his own sheets. Forget embracing me, he does not even touch my body so that he may know of my grief and sorrows, or feel the heat or coldness in my body.

**THE SEVENTH WOMAN** said: “My husband is impotent and unmanly. He is such a dunce that he cannot even speak. Whatever sickness a person has in this world, he possess it. His manners are such that he may break my head or injure my body, or do both”.

**THE EIGHTH WOMAN** said: “My husband is soft like a rabbit when I touch him. His smell is like the fragrance of za’faraan (saffron)”.

**Commentary**

It is said the name of this woman is Naashirah bint Aws. By her praise she means he has a soft nature, he is not harsh and ill mannered. Both pleasure of the body and soul are found in him. He has a tender body which makes me want to embrace it, or he is soft-natured that there is no sign of anger. Fragrance is constantly emitted from his body. In some narrations this sentence is also added which means: “I dominate him, and he dominates all other people. My domination is not due to his humbleness, because he dominates others. My domination is because of love, or the politeness in him”.

**THE NINTH WOMAN** said: “My husband is of a high status, generous, hospitable, owner of a high dwelling. He has a lot of ashes. He is tall built. His home is near the majlis and Daarul Mashwarah (House of Counsel)”.  

**Commentary**

This woman has mentioned many praises. The first is that her house is very high. If a big mansion is meant here, then it shall mean wealth and leadership, because a high mansion can only be built by a wealthy person. If by high dwelling, it is meant that the house is built on a raised ground, like it was common among the ‘Arabs for generous and hospitable people to build their houses on raised places, so that strangers and travellers could see it and come to it. In this case it will mean that he is generous and hospitable. Some ‘ulama state that by a high dwelling, it is meant that he descended from a high and noble family.

The second praise is of his hospitality, due to this it is natural that there will be a lot of ashes in the house, because a lot of food is cooked for visitors.

The third praise is his height. To be tall, provided that it does not exceed that which is deemed moderate, is laudable and praiseworthy for a man. By this big house near the majlis (assembly) means that he is wise and a man of counsel. There is always someone who comes to seek his advice. The opinion of this humble servant, is that it is possible that this may also mean that he keeps the Daarul Mashwarah (House of Counsel) near his house, so that he will not say in humbleness etc. to those who gather there, that my house is a distance away. He keeps his home near, so that a long time is not spent in preparations for hospitality, and because of it an occasion for an excuse may not arise.

**THE TENTH WOMAN** said: “My husband is Maalik, and what can I describe about Maalik. He is more generous than all those who have been praised, or he is more praiseworthy than all the praises I may shower on him. He owns many herds of camels, which are kept near the house. They are seldom taken out for grazing. When the camels hear the sound of the mizhar, they are sure that their end is near”.

**Commentary**

It is said that the name of this woman is Kabshah bint Maalik. She praised the generosity of her husband, which is explained thus, if the camels go out to graze in the fields, then at the time of hospitality and attending to the guests, time is wasted in herding them back. There are always visitors at his home. The camels are not sent out to graze but fed in their pans, so that when a visitor arrives a camel could be slaughtered immediately. Some have translated the sounding of the mizhar as, that whenever a visitor arrives, in happiness and in the visitors honour, this instrument is sounded. By hearing the sound, the camels know that the time for their slaughter is near, as a visitor has arrived. According to ‘Arab custom this meaning seems more appropriate, that when a visitor arrives he is immediately entertained by being served drinks, tid-bits, police of the body and soul are found in him. He has a tender body which makes me want to embrace it, or he is soft-natured that there is no sign of anger. Fragrance is constantly emitted from his body. In some narrations this sentence is also added which means: “I dominate him, and he dominates all other people. My domination is not due to his humbleness, because he dominates others. My domination is because of love, or the politeness in him”.

**THE NINTH WOMAN** said: “My husband is of a high status, generous, hospitable, owner of a high dwelling. He has a lot of ashes. He is tall built. His home is near the majlis and Daarul Mashwarah (House of Counsel)”.  

**Commentary**

This woman has mentioned many praises. The first is that her house is very high. If a big mansion is meant here, then it shall mean wealth and leadership, because a high mansion can only be built by a wealthy person. If by high dwelling, it is meant that the house is built on a raised ground, like it was common among the ‘Arabs for generous and hospitable people to build their houses on raised places, so that strangers and travellers could see it and come to it. In this case it will mean that he is generous and hospitable. Some ‘ulama state that by a high dwelling, it is meant that he descended from a high and noble family.

The second praise is of his hospitality, due to this it is natural that there will be a lot of ashes in the house, because a lot of food is cooked for visitors.

The third praise is his height. To be tall, provided that it does not exceed that which is deemed moderate, is laudable and praiseworthy for a man. By this big house near the majlis (assembly) means that he is wise and a man of counsel. There is always someone who comes to seek his advice. The opinion of this humble servant, is that it is possible that this may also mean that he keeps the Daarul Mashwarah (House of Counsel) near his house, so that he will not say in humbleness etc. to those who gather there, that my house is a distance away. He keeps his home near, so that a long time is not spent in preparations for hospitality, and because of it an occasion for an excuse may not arise.

**THE TENTH WOMAN** said: “My husband is Maalik, and what can I describe about Maalik. He is more generous than all those who have been praised, or he is more praiseworthy than all the praises I may shower on him. He owns many herds of camels, which are kept near the house. They are seldom taken out for grazing. When the camels hear the sound of the mizhar, they are sure that their end is near”.

**Commentary**

It is said that the name of this woman is Kabshah bint Maalik. She praised the generosity of her husband, which is explained thus, if the camels go out to graze in the fields, then at the time of hospitality and attending to the guests, time is wasted in herding them back. There are always visitors at his home. The camels are not sent out to graze but fed in their pans, so that when a visitor arrives a camel could be slaughtered immediately. Some have translated the sounding of the mizhar as, that whenever a visitor arrives, in happiness and in the visitors honour, this instrument is sounded. By hearing the sound, the camels know that the time for their slaughter is near, as a visitor has arrived. According to ‘Arab custom this meaning seems more appropriate, that when a visitor arrives he is immediately entertained by being served drinks, tid-bits,
music etc. By the sound of the music the camels know that meal times are near, and for its preparations, the time for their slaughter is near.

THE ELEVENTH WOMAN Umm Zar-a’ said: “My husband was Abu Zar-a’, and how can I praise Abu Zar-a’? He made my ears bow with jewels. He made my sides (by feeding) full of fat. He kept me so happy and contented, that due to self admiration and haughtiness I thought I was virtuous. He made me bow with jewels. He made my sides (by feeding) full of fat. He kept me so happy and contented, that due to self admiration and haughtiness I thought I was virtuous. He found me from such a poor home, that lived with hardship, owning only a few goats for a living. From there he brought me into such a prosperous family who owned horses, camels, oxen for ploughing, and gardeners (and possessed all types of wealth. Besides all this he was so good natured) that he did not criticise me or scold me for anything. I slept till late in the morning, and no one was allowed to wake me up. Food was so abundant that after filling myself I just left it (and it never got finished). The mother of Abu Zar-a’ (my mother-in-law), in what manner can I praise her? Her huge utensils were always full. Her house was very spacious (She was very rich, and according to the habit of women, was not a miser. By the vastness of the house it is meant that many visitors were entertained). The son of Abu Zar-a’, in what manner can I praise him? He was also a light upon a light. He was so thin and skinny, the sleeping part of his body (ribs etc.) was thin like a branch, or a sword. A side of a lamb was enough to fill his stomach. (i.e. There was no great formalities for a brave one to sleep, like a soldier he slept a little in a small place. In the same manner he ate simple food, but befitting a warrior. Two or three pieces of meat was his food). The daughter of Abu Zar-a’, how can she be praised? She obeys her mother and father. She is fat and healthy, and a jealousy for the second wife (The second wife feels jealous on her excellence. Among the ‘Arabs it is desirable that a man be thin and tall, and a woman fat and healthy). And how can I praise the slave girl of Abu Zar-a’? She never gossiped about our house affairs to anyone. She did not even use foodstuffs without permission. She did not let the house become dirty and untidy, but kept it clean. (The days passed wonderfully). One morning whilst the utensils of milk were being churned Abu Zar-a’ went out of the house. He found a woman, with two cheetah like children playing with pomegranates. (The similarity of cheetah is with playing, and the pomegranates are either in reality pomegranates which the children were spinning and playing with, or breasts of the woman are intended here). He loved her so much, that he divorced me, and married her. (I was divorced because as a second wife, she would not become heart sore, and by divorcing me the new wife would have greater regard for him). In one narration it is mentioned that he married her. He then divorced me. Subsequently I married another chief and noble man, who was a prince and soldier. He showered on me many gifts. And from each type of animal i.e. camel, cow, goat, etc. etc., he presented me a pair and said to me, ‘Eat as much as you want yourself, and send to your parents as much as you wish’. The fact is this, if I add up all his good qualities etc. then too he will not excel the little thing that Abu Zar-a’ bestowed upon me”. Sayyiditina ‘Aayeshah Rاديyallahu ‘Anha says: “After Sayyidina Rasulullah صلی اللہ علیہ وسلم completed this story, he said to me: ‘I am also to you as Abu Zar-a’ had been to Umm Zar-a’’.

Commentary

In another hadith it is stated that Sayyidina Rasulullah صلی اللہ علیہ وسلم also there after said: ‘I will not divorce you’. It has been mentioned in Tabraani that Sayyiditina ‘Aayeshah راديي اللہ انصاری replied: ‘O Messenger of Allah, what truth is there about Abu Zar-a’. May my mother and father be sacrificed on you. You are much more to me then him’. May Allah Ta’ala grant every Muslim husband and wife the following of the footsteps of Sayyidina Rasulullah صلی اللہ علیہ وسلم on this subject, because this is the result of chastity. Aameen. Some ‘ulama are of the opinion that those women who criticised their husbands committed backbiting, and this was narrated in the assembly of Sayyidina Rasulullah صلی اللہ علیہ وسلم. If Sayyidina Rasulullah صلی اللہ علیہ وسلم related this story himself, then there is even a greater perplexity. But the fact is, that this is not entering the boundaries of backbiting. To discuss something about a person whose name or other details are not known to the people, certainly cannot be included in the category of backbiting.
باب ما جاء في صفة نوم رسول الله صلى الله عليه وسلم

242 - (1) حدثنا محمد بن المنى، حدثنا عبد الرحمن بن مهدي، حدثنا إسرائيل عن أبي إسحاق عن عبد الله بن بزيذ عن البراء بن عازب: أن النبي صلى الله عليه وسلم كان إذا أخذ مضحجه وضع كثغه المنى تحت ظهره الأيمن وقال: "رغب في عذابك يوم تبعث عذابك".

245 - (4) حدثنا محمد بن بشار، حدثنا عبد الرحمن بن مهدي، حدثنا سفاني عن سلمة بن كعب بن منبج عن كرتب عن ابن عباس: أن رسول الله صلى الله عليه وسلم نام حتى نفخ وكان إذا نام نفخ فأنه نفخ بالصلوة فقال وصلى ولم يتوسأ.

وفي الحديث قصة:

246 - (5) حدثنا إسحاق بن منصور، حدثنا عفان، حدثنا حامد بن سلمة عن ثابت عن أنس بن مالك: أن رسول الله صلى الله عليه وسلم كان إذا أوى إلى فراشه قال: "الحمد لله البدين أطغعنا وسقاناه وتفكنا وأوانا، فكم ممن لا كاف له ولا مؤوى".

247 - (6) حدثنا الحسن بن محمد الجريجانى، حدثنا سليمان بن حرب، حدثنا حماد بن سلمة عن حسيب بن عبد الله المزني عن عبد الله بن رباح عن أبي قادة: أن النبي صلى الله عليه وسلم كان إذا عرس بليل اضططلع على شقته الأيمن، وإذا عرس قبيل الصح نصب ذراعه ووضع رأسه على كتفه.
Chapter on the sleeping of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam.

In this chapter is mentioned how Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam slept, what he recited before retiring etc. Six ahaadith have been compiled in this chapter.

(242) Hadith Number 1.

Baraa Radyallahu ‘Anhu reports: “When Rasulullah Šallallahu ‘Alayhi Wasallam retired, he put his right hand under his right cheek, and recited this du’aa:

ربّ قني غذآبك يوم تبعث ياذاك

Rabbi qini adhaa-baka yauma tub-a-thu ‘ibaadaka

Translation: ‘O Allah, save me from Your punishment on the day of qiyaamah’”

Commentary

It is stated in the Hisn Haqeen that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam recited this du’aa thrice. This has also been reported by ‘Abdullah bin Mas’ud Radyallahu ‘Anhu in a narration. We find that this was the general practice of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam, which many Sahaabah Radyallahu ‘Anhum had witnessed. Although Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam was sinless, he recited these types of du’aa (supplications) to express his humbleness and bondmanship. It is proper that a devoted worshipper asks only his creator, or this was done to educate the ummah. It is clear from this hadith that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam slept on his right side. This was his noble practice. Therefore it is mustahab to sleep on the right side. A special benefit may be derived from this. The heart is on the left side of the chest, and by sleeping on the right side, the heart remains on the top side. One will not have a deep sleep, but will sleep lightly. If one sleeps on the left side, the heart will be at the bottom, which will result in a deep slumber. Some physicians have for this reason said, that it is good to sleep on the left side, because if one has a deep sleep, the food will digest better. This is a fact. But there is a harm too, which has not been taken into consideration. If the heart is at the bottom, the weight of the whole body will be on it and this will affect it. The heart is one of the main organs of the body. Putting a little pressure on it may cause many diseases. Therefore, medically speaking, if it is good to sleep on the left, then too it is detrimental, from which one should at all times take precaution. In this respect, from the medical point of view it is important to sleep on the right side. Besides, sleeping on the right side reminds one of the grave. We have been commanded to remember death regularly. Many worldly and religious benefits are derived by constantly remembering death. One should constantly remember the breaker of all pleasures. The fact is this, how can one forget a thing that every being will experience which is sure to come and it is not known when it shall take place?

(243) Hadith Number 2.

Hudhayfah Radyallahu ‘Anhu says: “When Rasulullah Šallallahu ‘Alayhi Wasallam lay down on a bed, he recited:

اللهُمَّ إِنَّكَ نُشْرُورُ وَأَحِيَا

Allahumma bi-ith-mika a-mutu wa ahyaa

Translation: ‘O Allah! In Thy name do I live and die’. When he awakened he recited this du’aa:

الحَمْدُ لِلَّهِ الَّذِي أُحْيِيْناَ بَعْدَ ما أَمَاتَنَا وَإِلَيْهِ النُّشْرُورُ

Alhamdulillahi lahdhi ahyaanaa ba’da maa amaatana wa-ilayhin nushur

Translation: ‘Praise be to Allah Who restored unto us life, having caused us to die and unto Him shall be the Resurrection’”.

Commentary

Sleep is synonymous with death. That is why sleep has been linked to death, and waking with life. For this reason too one should sleep on the right side, as sleeping is an example of death. Because sleep is likened to death, and waking up is becoming alive again. The ‘ulama have written, it is a thing that should be pondered upon, that, after dying in this manner, on the day of qiyaamah one will be given life again. In reality Allah Ta’ala has made this world a little replica of the hereafter. An example of everything has been made in this world so that one may ponder and take heed of things to come. The life in this world is not
more than a dream. A person is happy, affluent, possessing all types of luxuries and does not experience any sort of trouble. If this person sees in a dream that he is being taken to jail and flogged, and is experiencing all types of calamities, not realising that it is a dream, he is distressed, and crying too. Suddenly the eyes open and all the tranquility and happiness returns. The troubles of this dream does not remain nor are its effects felt. In the same manner, this is the state of a pious person. All the difficulties that are experienced in this world, are like a dream. After opening the eyes when all the happiness is experienced, what effect shall the dream have? But imagine the opposite? If one is experiencing luxuries in a dream, then on awakening one finds oneself in jail with all its punishments, what taste shall remain of a sweet dream? If a detainee is sentenced to hard labour, what benefit will this dark dungeons, of what benefit will this...

(244) Hadith Number 3.

‘Aayeshah Radiyallahu ‘Anhu narrates: “Every night before Rasulullah Sallallahu ‘Alayhi Wasallam slept on his bed, he put together his hands (as in the du’aa) and blew on it and recited (the surahs of) Al-Ikhlaas (Qul huwawallahu ahd). Al-Falaq (Qul a’udhu birabbil falaq), and An-Naas (Qul a’udhu birabbin naas) and wiped those parts of the body that he could (wherever the hand could reach). He began with the head, then the face and then the front part of his body. This was done thrice”.

Commentary
The ahaadith state that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam recited different du’aa’s before he went to bed. He also recited different surahs and ayaat of the Qur-aan. It is reported from Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam that if one recites a portion of the Qur-aan before sleeping, an angel is appointed to protect one till one awakens. From the above hadith it is found that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam himself recited the three surahs mentioned. Besides these, it has been narrated that he recited the musabbihaaat. i.e. those surahs that begin with Sabbaha, Yusabbihuu, Subhaanaa, etc. He also regularly recited the Surahs of (Alif Laam) Sajdah and Surah Mulk (Tabaarak). The ahaadith state that he also recited the Aayatul Kursi and the last two aayahs of Suratul Baqarah. A

(245) Hadith Number 4.

Ibn ‘Abbaas Radiyallahu ‘Anhu reports: “Once Rasulullah Sallallahu ‘Alayhi Wasallam slept and began snoring. It was the nature of Rasulullah Sallallahu ‘Alayhi Wasallam, that he snored when he slept. Bilaal Radiyallahu ‘Anhu gave the call to prepare for salaah. Rasulullah Sallallahu ‘Alayhi Wasallam awakened and performed the salaah. He did not perform the wudu’”. This hadith has a detailed incident.

Commentary
It is a peculiarity of the Ambiyaa that their wudu does not become invalid by sleeping. For this reason Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam did not perform wudu. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam informed us of the reason. When the Ambiyaa sleep their hearts and minds do not sleep, only their eyes sleep. The dreams of the Ambiyaa are also revelations. They are protected from the influence of the shaytaan. The incident that Imaam Tirmidhi refers to took place at the house of the aunt of Sayyidina Ibn ‘Abbaas Radiyallahu ‘Anhu. It will be discussed in the fifth hadith of the ensuing chapter. The subject was not relevant to this chapter, therefore the author omitted it here.

(246) Hadith Number 5.

Anas bin Maalik Radiyallahu ‘Anhu says: “When Rasulullah Sallallahu ‘Alayhi Wasallam went to bed, he recited this du’aa:

الحمد لله الذي أطعمنا وسقااناك وكفاناك وأوانتاك ، فكم بمِنَ لا كاففِ لله ولا مؤوِي

Alhamdulillahil laadi at’a-manaa wa-saqaanaa wa-aa-waa-naa—fa-kam mini-mal laa kaafiya lahu wa-laal mu-wiyya

Translation: ‘Praise be to Allah Who gave us food and drink, provided us sufficiently, and gave us (a place for) shelter! How many there are who have neither a provider nor a shelterer!’"
Commentary

The law of Allah is that when one leaves one's work to Allah, Allah Ta'aala also takes care and fulfils one's work through an unknown source. And whosoever keepeth his duty to Allah, Allah will appoint a way out for him. — Surah Talaq, 3.

And this is certainly completed on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Therefore the sufficing is of a complete nature. Thereafter, the more one relies and has trust in Allah, so much more does Allah fulfil one's needs. This has been mentioned in many ahaadith under different headings. It is reported in a hadith: 'To whom poverty reaches and that person asks the people for rescue from starvation, then the persons needs are not fulfilled. If one puts forward one's request to Allah Ta'aala, then soon in someway or the other, that need is fulfilled'. In another hadith it is reported that Allah Ta'aala says: 'O son of man. If you free yourself (from all things) for the sake of My worship. I will fulfil your needs and fill you with richness (from all wants). Otherwise I will fill your hearts with problems and I will not let your needs be fulfilled'. Those who wait for their material needs to be fulfilled, so that they can spend their time for religious activities, should take heed from this. The only way to fulfil religious needs is to make oneself free from material needs, and concentrate on the path of Allah.

The du'aa of the above hadith has been mentioned by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam so that one may be reminded to express gratitude to Allah. It is important that everyone thank Allah according to one's capacity. The more one thanks Allah, the more one receives of His blessings. Allah Ta'aala says in the Qur-aan: "If ye give thanks, I will give you more; . . ." - Surah Ebrahim, 7. Allah Ta'aala has also commanded that one should remember those who are less fortunate, so that thanks may emit from the heart. How many people are there in the world who have no food and are starving? They do not have someone to aid them in their difficulties. How great is Allah Ta'aala's Mercy, that He has bestowed upon us such great bounties.

(247) Hadith Number 6.
Abu Qataadah Radhiyallahu 'Anhu relates: "If Rasulullah Sallallahu 'Alayhi Wasallam made an early journey-break in the last portion of the night on his travels, he slept on his right side. If he was staying there till before the morning, he lifted his right arm, put his head on it and slept".
باب ما جاء في عبادة رسول الله صلى الله عليه وسلم

248 - (1) حدثنا قتيبة بن سعيد وبيان بن معاذ قالا: حدثنا أبو عوانة عن زيد بن عقبة عن المغيرة بن شعبة قال: صلى رسول الله صلى الله عليه وسلم حتى انتهت قدماه، فقال له أتت عدو الله لك ما تقدم من ذنبك وما تأخر، قال: أفلا أكون عبدا شكوراً.

249 - (2) حدثنا أبو عُثّامة الحسن بن حريث، حدثنا الفضل بن موسى عن محمد بن عمر عن أبي سلمة عن أبي هريرة قال: كان رسول الله صلى الله عليه وسلم يصل حتى ثلث قدماه، قال: فقيل له: أتفرج هذا وقد جاءك أن الله تعالى قد غفر لك ما تقدم من ذنبك وما تأخر، قال: أفلا أكونُ عبدا شكوراً.

250 - (3) حدثنا عيسى بن عثمان بن عيسى بن عبد الرحمن الرملة، حدثني عني بن عيسى بن أبي عمرو عن الأعمش عن أبي صالح عن أبي هريرة قال: كان رسول الله صلى الله عليه وسلم يقوم يصل حتى تنتفع قدماه، فقال له يا رسول الله أتفرج هذا وقد غفر الله لك ما تقدم من ذنبك وما تأخر، قال: أفلا أكون عبدا شكوراً.

Shamaa-ill Tirmidhi

251 - (4) حدثنا محمد بن بشار، حدثنا محمد بن جعفر، حدثنا شعبة عن أبي إسحاق عن الأسود بن يزيد قال: سألت عائشة عن صلبة رسول الله صلى الله عليه وسلم بالليل، فقالت: كان ينام أول الليل ثم يقوم فإذا كان من السحور أوتر، ثم ألقى فراح إذا كان له حاجة ألم بأنه يخلع، فإذا سمع الأذان وَبَرَبَ، فإن كان جنبي أضف عليه من الماء وإلا توضأ وخرج إلى الصلاة.

252 - (5) حدثنا قتيبة بن سعيد عن مالك بن أنس ح. حدثنا إسحاق بن موسى الأنصاري، حدثنا معاذ عن مالك عن خرمة بن سليمان عن كريم عن ابن عباس أنه أخبره أنه بات عند ميمنة وهي حالته قال: فاضطجعت في عرض الوسادة واضطجع رسول الله صلى الله عليه وسلم في طلبه، فقام رسول الله صلى الله عليه وسلم، وإذا انتصف الليل أو قيله بليل (أو بعده بقليل)، فاستيقظ رسول الله صلى الله عليه وسلم فجعل يستحب الدم عن وجهه ثم قرأ العشر إلاوات الخواتم من سورة آل عمران، ثم قام إلى شم متعلق فرضما منه (منه). فأحسن الوضع ثم قام يصل، قال عبد الله بن عباس فقالت ألي جنبه فوضع رسول الله صلى الله عليه وسلم: يا إبني على رأسك ثم أخذ بذر الربني فثناها فصلى ركعتين ثم ركعتين ثم ركعتين ثم ركعتين ثم ركعتين ثم ركعتين ثم ركعتين ثم ركعتين، قال معاذ: ستين مرات، ثم أوتر ثم اضطجع ثم جاءه المؤذن فقام فصلي ركعتين خفيفتين ثم خرج فصلى الصبح.
257 - (10) حدثنا أبو كريب محمد بن العلاء، حدثنا معن، حدثنا مالك عن سعيد بن أبي سعيد المقرى عن أبي سلمة بن عبد الرحمن أن الله أخبره أن سأل عائشة كيف كانت صلوات رسول الله ﷺ في رمضان؟ فقالت: ما كان رسول الله ﷺ صلى الله عليه وسلم ليزيد في رمضان ولا في غيره على إحدى عشرة ركعة صلى أربعا لا تسال عن حسنين وطهرين، ثم صلى أربعا لا تسال عن حسنين وطهرين، ثم صلى ثلاثا، قالت عائشة: قلت: يا رسول الله أتمنى قبل أن توتر؟ فقال: يا عائشة إن عيني تامان ولا ينام قلبي.

258 - (11) حدثنا أبو سفيان بن أبي عروة عن عائشة: أن رسول الله ﷺ كان يصل من الليل إحدى عشرة ركعة يوتر منها واحدة فإذا فرغ منها أضطع على شقته الأيمن.

259 - (12) حدثنا هناد، حدثنا أبو الأحوص عن الأعمش عن إبراهيم بن الأسود عن عائشة: قالت: كان رسول الله ﷺ صلى من الليل تسع ركعات، حدثنا محمد بن غيلان، حدثنا يحيى بن أبى أمية، حدثنا سفيان التری عن الأعمش خوهر.

260 - (13) حدثنا محمد بن المنى، حدثنا محمد بن جعفر،
صلت ليلة مع رسول الله صلى الله عليه وسلم، فلم يزل قائمًا حتى هممت بأمر سوء، قبل له وما هممت به؟ قال هممت أن أغدق وأدع النبي صلى الله عليه وسلم،
حدثنا سفيان بن وقح، حدثنا جرير عن الأعمش نحوه،

263 - (16) حدثنا إسحاق بن موسى الأنصاري، حدثنا معن، حدثنا مالك عن أبي البصرة عن أبي سلمة عن عائشة: أن النبي صلى الله عليه وسلم كان يصلي جالسًا فيقرأ وهو جالس فإذا بقي من قراءته قد ما يكون ثلاثين أو أربعين آية قام فقرأ وهو قائم، ثم ركع وسجد ثم صنع في الركعة الثانية مثل ذلك،

264 - (17) حدثنا أحمد بن منيع، حدثنا هشيم، حدثنا خالد الجذاء عن عبد الله بن شقيق قال: سألت عائشة عن صورة رسول الله صلى الله عليه وسلم عن تطوعه فقالت: كان يصلي ليلة طويلة قائماً وليلة طويلة قاعدًا، فإذا قرأ وهو قائم ركع وسجد وهو قائم، وإذا قرأ وهو جالس ركع وسجد وهو جالس،

265 - (18) حدثنا إسحاق بن موسى الأنصاري، حدثنا معن، حدثنا مالك عن ابن شهاب عن السائب بن يزيد عن المطلب بن أبي وداعة السهمي عن حفصة زوج النبي صلى الله عليه وسلم قالت: كان رسول الله صلى الله عليه وسلم يصلي في سبحة قاعدًا، ويقرأ بالسورة ويرثؤها حتى تكون أطول من أطول منها،

266 - (14) حدثنا أبو بكر محمد بن نافع البصري، حدثنا عبد الصمد بن عبد الواحد بن إسماعيل بن مسلم العبدي عن أبي المتكل عن عائشة رضي الله عنها قالت: قام رسول الله صلى الله عليه وسلم، بأيمن من القرآن ليلة،

267 - (15) حدثنا محمود بن غيلان، حدثنا سليمان بن حرب، حدثنا شعبة عن الأعمش عن أبي وائل عن عبد الله بن مسعود قال:
Chapter on the worship and devotions of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam.

Every deed and action of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam is divine worship. Every word and quietness is dhikr (remembrance of Allah). As an example and being part of the Shamaa-il,
the author has mentioned a few acts of worship, from where it may be gauged that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, although being sinless and assured of forgiveness and high status, which no wali of Allah can attain, nor any previous nabi has attained; did not stop at that, but gave much importance and attention to voluntary devotions. We who are called his ummah and claim to follow his path, how much importance do we attach to these acts when we are more sinful and lax. In relation to our sins, and for the mizaan (scale), we are more in need of worship than Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Then, our prayers are such, leaving aside the full remuneration, if only a minute remuneration is received, it would be considered a blessing and good fortune. Every deed is rewarded by Allah Ta'aala according to the sincerity attached to it. The more the sincerity, the greater the reward will be. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has said: “When a person completes a salah; a tenth (portion) in reward is written for that, for some ninth, likewise some are rewarded an eighth; seventh; sixth; fifth; quarter; third; half etc. (portion)”. —Abu Daawud. The tenth portion is mentioned as an example, otherwise the reward may be less than that too. In another hadith it is mentioned that the first question that will be asked on the day of qiyaamah will be regarding salah. Allah Ta’aala will command the mala-ikah (angels): “See the prayers of my servants, are they fulfilled completely or are they incomplete? If it is complete a full reward must be written. If it is incomplete, then see if there are any voluntary (nawaafil) prayers, if there are, add them to the obligatory prayers and complete them. Then in the same manner, one shall be questioned regarding other deeds like zakaah etc.—Abu Daawud. We know well how our obligatory prayers are performed. It is of utmost importance that one performs voluntary acts to safeguard one’s salah, or other acts of saadaqah and devotions be performed in great quantity with care and sincerity. That time shall be difficult when we will have to present ourselves in the court of the Almighty. The two overseers of our deeds are always with us. This is not enough, but every portion of a human body will testify as to the good and bad deed committed by man. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam has advised us to count the recitation of the Kalimah Tayyibah (La ilaha illallahah) and the Tasbeehaat (Praises of Allah) on the fingers, for on the day of qiyaamah the fingers shall also be questioned, and asked to reveal the deeds committed by it. The fingers will be given the power of speech. May my mother and father be sacrificed on Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, for his example of every thing is before us. Twenty four ahaadith are mentioned in this chapter.

(248) Hadith Number 1.
Mughirah bin Shu’bah Radjiallahu ‘Anhu reports that Rasulullah Sallallahu ‘Alayhi Wasallam performed such lengthy nafl prayers, that his mubaarak legs became swollen. The Sahaabah said: “You undergo such great difficulties, whereas Allah has forgiven your past and future sins.” Rasulullah Sallallahu ‘Alayhi Wasallam said: “(When Allah Ta’ala has blessed me so much) should I not be a grateful servant?”

Commentary
Apparently the questioner thought that prayers are for the forgiveness of sins. When Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam is sinless, how could he commit a sin? Why should he voluntarily undergo such difficulties? Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam replied that the object of worship is not only this, but has several reasons. When Allah Ta’aala has forgiven all my sins, then the correct and most appropriate thing is that I constantly worship Him and thank Him for His grace and blessings. Sayyidina ‘Ali Radyallahu ‘Anhu says: “Ibaadah is sometimes performed because the object is Jannah, this is a businessman’s ‘ibaadah. The ‘ibaadah is meant for purchasing. The price is paid here and the articles obtained there. Sometimes ‘ibaadah is because of fear, this is a slave’s ‘ibaadah. ‘Ibaadah is performed for fear of punishment, as is the custom of the servants. One ‘ibaadah is that which is performed without any future need or fear. It is solely for the gratitude of Allah’s abundant blessings”.

It is mentioned in the above hadith that Allah Ta’aala has forgiven all the sins of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. A doubt may arise here, that he committed a sin, but Allah Ta’aala forgave him. Whereas all the Ambiya (prophets) are sinless. They do not commit sins. The ‘ulama have given many answers to this question, which are mentioned in their respective places. Especially many answers have been given in the tafseer (commentary) of Surah Fath. According to this humble servant the easiest is: The deeds of the pious are regarded as a sin for the near one’s to Allah. One commits a sin according to one’s status. According to the status of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, that which is considered to be a shortcoming, is of such a nature, that for the rest of us they are the very essence of devotions. As an example: Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was conferring with the leaders of the kuffaar (non-believers) in the hope that they would accept Islaam. Which in essence is the core of the deen. At that moment a blind Sahaabi, Sayyidina Ibn Ummi Maktum Radjiallahu ‘Anhu came to Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam and said something. Due to the importance of the
discussion, Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam felt annoyed at the Šaheebi’s intrusion. On that Allah Ta’ala admonished Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam in the Surah of ‘Abas. In the same manner after the Battle of Badr, Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam treated the prisoners of war with great kindness and mercy, in the hope that they would accept Islam, or their offspring would accept Islam. He took fidyah (ransom) from them and freed them. He was cautioned in the Qur-aan on this. These are such cases, which due to the high rank of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam, are regarded as shortcomings.

(249) Hadith Number 2.
Abu Hurayrah Raziyyallah ‘Anhu says: ‘Rasulullah Šallallahu ‘Alayhi Wasallam performed so many nawaafil prayers that his legs swelled. Someone said to him, you take so many pains, whereas you have been given the good news that your past and future sins have been forgiven? He replied: ‘Should I not be a grateful servant?’”.

Commentary
A detailed narration has been narrated from Sayyiditina ‘Aayeshah Radsyallahu ‘Anhu regarding this thanks-giving. Sayyidina ‘Ataa Radsyallahu ‘Anhu says: ‘I once requested ‘Aayeshah to relate a surprising incident of Rasulullah Šallallahu ‘Alayhi Wasallam?’. She replied: ‘Which act of Rasulullah Šallallahu ‘Alayhi Wasallam was such that it was not surprising’. Thereafter she said: ‘One night Rasulullah Šallallahu ‘Alayhi Wasallam returned home to sleep and slept with me in my blanket. After a little while, as he was sleeping he said: ‘Forget it, let me worship my creator’. Saying this he got up, performed wudu and began to perform salaah. He began weeping till the tears flowed onto his mubaarak legs. He then performed ruku’, and continued crying in this posture. Then performed sajdah and kept on weeping in this posture too. He stood up from the sajdah and remained crying. He remained in this state till the morning when Bilaal came to call out the adhaan. I said: ‘O Messenger of Allah, why did you cry so much? Allah Ta’ala has forgiven all your past and future sins’. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam replied: ‘Should I not be a thankful servant of Allah? Then said: ‘Why should I not do so, when these ayaat were revealed to me today, and recited the ayaat of the last ruku’ of Surah Aali ‘Imraan’”.

(250) Hadith Number 3.
It is also narrated from Abu Hurayrah Radsyallahu ‘Anhu that Rasulullah Šallallahu ‘Alayhi Wasallam performed such a long salaah that his mubaarak legs became swollen. He was asked: “You perform such long prayers, whereas all your past and future sins have been forgiven?”. Rasulullah Šallallahu ‘Alayhi Wasallam replied: “Should I not be an appreciative servant?”.

Commentary
Due to its importance Imaam Tirmidhi has mentioned this hadith from three sources. A question may arise on these narrations that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam had many a time forbidden that one should exert one’s self more than one can bear. The fact is, that humans have been created solely for the worship of Allah. Allah Ta’ala says in the Qur-aan: ‘I created the jinn and humankind only that they might worship Me’.—Surah Dhaariyaat, 56. When this is the sole reason for creating man, then the more importance it is given and the more one worships, the more will it be desirable and praiseworthy. Whenever it was prohibited, it was because of some obstacle and trouble. Where it creates an obstacle or an obstacle exists, there it is undesirable. Among such obstacles may be boredom, confusion and perplexity, as a result it is left altogether. There is a famous proverb in Urdu. ‘Do not run and walk, nor tear up and fall’. The ahaadith wherein it has been prohibited are because of the reason mentioned already. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam has said: ‘Practise only the amount that can be borne’. Allah Ta’ala does not withhold the granting of ajr (thawaab—reward) till one does not become bored of ‘amal (practice). For this reason the ‘ulama prohibit one from exerting one’s self. It is possible that one will become bored and leave it completely. The attributes and qualities of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam is much higher than this. There was no probability of his becoming bored or tired. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam has said: ‘The coolness of my eye is in salaah’. Why should it not be, when salaah is a secret link with Allah? The amount of enjoyment a pious and sincere person like Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam may experience, cannot be imagined. Only those who are unlucky become bored.

In the same manner the second prohibition that has been mentioned in the ahaadith, is because of negligence in fulfilling the compulsory rights and duties. By exerting one’s self, weakness is felt. As a result one becomes negligent in fulfilling the rights of others. This question does not arise for Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam, for such a great and venerated holy personage, who while performing such great endeavours and eating less, could also fulfil the desires of nine wives.
Therefore the question of weakness does not arise. Likewise, this is the case with all other obstacles which benefited Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Therefore there are no perplexities in these types of ahaadith.

(251) Hadith Number 4.

Aswad bin Yazeed Radiyallahu 'Anhu says he enquired from 'Aayeshah Radiyallahu 'Anha regarding the salah of Rasulullah Sallallahu 'Alayhi Wasallam at night. She replied: “Rasulullah Sallallahu 'Alayhi Wasallam slept (after 'eshaa) for the first half portion of the night. He then awakened (and performed the tahajjud prayers) till the time of suhur (sehri), thereafter he performed the witr salah. He then went to his bed. If he had a desire, he went to his wife. When he heard the adhaan, he got up. If he was in a state of janaabah (requiring ghusl) he performed ghusl. If not, he performed wudu and went for salah”.

Commentary

The physicians say the best time for intercourse is the last part of the night. At that time the stomach is mild and both parties are fresh with regained strength. In the first part of the night, the stomach is full. In such a state it is detrimental to have intercourse. It is more detrimental when one is hungry. In the last portion of the night the stomach is not too full, nor is it very empty so that one feels hungry. All this is medically speaking. In the shari’ah it is permissible to have intercourse with the wife at other times. This is evident that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had relations in the first part of the night and at different times of the day. Some mashaa-ikh have written that if one has intercourse with the wife at the time of salah, resulting in her falling pregnant, the child from that union will be disobedient to the parents. (Because of the disobedience of the parents in not fulfilling salah).

(252) Hadith Number 5.

Ibn 'Abbaas Radiyallahu 'Anhu reports that he once slept at the house of his aunt Maymunah (during his childhood). She slept on the width of the cushion and Rasulullah Sallallahu 'Alayhi Wasallam slept on the length of the cushion. (Qaadi 'Iyaad and others have translated pillow as a bed. When the original word means pillow and it is possible to use it in such a manner, it is not necessary to translate it as a bed. For instance, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam must have slept on the length of the pillow facing the qiblah, and Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu on the breadth of it, putting his head on the qiblah side). Rasulullah Sallallahu 'Alayhi Wasallam (after having a little conversation with his wife) slept till the middle of the night, or till a little before that. Rasulullah Sallallahu 'Alayhi Wasallam then awakened and began wiping off the signs of sleep from his face. He then recited the last ten aayaat of Surah Aali 'Imraan (Inna fi laila wal qamara ziyaad) and went to a leather bag that was hanging and (took water in a utensil from it) performed wudu from it. He then commenced his salah. 'Abdullah bin 'Abbaas Raddiyyallahu 'Anhu says: “I also got up (performed wudu) and stood next to him (on his left). Rasulullah Sallallahu 'Alayhi Wasallam put his right hand on my head and caught my ear and twisted it (A muqtadi should stand on the right side of an Imaam. The ear was twisted to remind him. In one narration it is stated that, I began to sleep, so Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam caught my ear. In another narration it is stated he caught my ear and pulled me to his right side, so that I might stand on the right according to the sunnah). He performed two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs. Ma’n (a narrator of this hadith) says Rasulullah Sallallahu 'Alayhi Wasallam recited two two rak'ahs six times (the total of twelve rak'ahs). Mulla 'Ali Qaari has written that according to the madh-hab of Imaam Aa’zam Abu Hanifah, in tahajjud prayers there are twelve rak'ahs). He then performed the witr salah and slept. When the mu-adh-dhin (Sayyidina Bilaal Raddiyyallahu 'Anhu) came to him, he got up and recited two short rak'ahs and went for the fajr salah.

Commentary

It is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam performed different amounts of rak'ahs in tahajjud. These are according to different times. If there was time he performed more rak'ahs, otherwise less rak'ahs were performed. There are no specified amount of rak'ahs for tahajjud. Many a time Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam performed less rak'ahs, although there was time to perform more rak'ahs. He certainly recited lengthy portions from the Qur-aan, as is mentioned in the different ahaadith in this chapter.

(253) Hadith Number 6.

Ibn 'Abbaas Raddiyyallahu 'Anhu says: “Rasulullah Sallallahu 'Alayhi Wasallam sometimes performed 13 rak'ahs of tahajjud (including witr)”.

Shamaa-il Tirmidhi
Commentary
He performed ten rak'ahs of tahajjud and three rak'ahs witr salah. Some of the 'ulama have included the two sunnahs of fajr salah too. In that case tahajjud will be eight rak'ahs.

(254) Hadith Number 7.
‘Aayeshah Rādiyallahu ‘Anha reports that whenever Rasulullah Šallallahu ‘Alayhi Wasallam could not perform the tahajjud because of some reason. He performed twelve rak'ahs in the day (at the time of chaasht—before midday).

Commentary
If tahajjud was fard on Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam then it is apparent that he performed qadaa. If it was not fard then he performed qadaa because of it being meritorious and full of virtue. In the Sahih Muslim, Sayyidina ‘Umar Rādiyallahu ‘Anhu relates a saying of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam that ‘If a person could not fulfil his witr (daily practices) and ma’mul (regular practices) at night, one should complete them anytime in the morning before noon. It will be just as if he had completed them at night’. The mashaa-ikh of suluk (spiritual guides) take from this that if one cannot get through one’s daily and regular practices at night, one should complete them in the morning. Because of the time passing by, one should not ignore it, otherwise the nafs will become accustomed to it.

(255) Hadith Number 8.
Abu Hurayrah Rādiyallahu ‘Anhu says that Rasulullah Šallallahu ‘Alayhi Wasallam said: “When one awakens at night (for tahajjud salah), two short rak'ahs should be performed at the beginning”.

Commentary
So that one may not become tired quickly by beginning to perform lengthy rak'ahs. Some ‘ulama have written that these two rak'ahs are that of tahiyyatul wudu, it is preferable to shorten these rak'ahs as we have been commanded to do. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam also shortened the rak'ahs of this prayer. Haafiz Ibn Hajj has written a fine point in his commentary on the Bukhaari. He says that it is stated in a hadith that when a man sleeps, the shaytaan fastens three knots in the hair like a magician, in which this spell is cast that the night is still very long, keep on sleeping. When one gets up and recites the name of Allah, i.e. a du’aa etc., the first knot loosens. When wudu is performed the second knot opens. Therefore it has been commanded that two short rak'ahs be performed, so that the third knot also opens. The remaining portion of the salah will be performed, whilst one is free from the deceits of the shaytaan. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam was free from the guile of the shaytaan, but as an example for the ummah, he considered their necessities and to teach them, many a time he shortened these rak'ahs as has been mentioned in the narrations.

(256) Hadith Number 9.
Zayd bin Khaalid Al-Juhani Rādiyallahu ‘Anhu says: “I once made up my mind that today I will closely study how Rasulullah Šallallahu ‘Alayhi Wasallam performed his prayers. I lay down on the threshold of the house or a tent of Rasulullah Šallallahu ‘Alayhi Wasallam (so that I may have a chance to observe with close attention). Rasulullah Šallallahu ‘Alayhi Wasallam first performed two short rak'ahs. After that he performed long, long, long rak'ahs. (Long is mentioned thrice because of the lengthy periods spent in the rak'ahs). He then performed two rak'ahs shorter than the previous one’s. Then performed two rak'ahs shorter than that. And again performed two rak'ahs shorter than the previous one. He again performed two rak'ahs shorter than that. He then performed the witr. All these (amounted to) thirteen rak'ahs”.

Commentary
Those who are of the opinion that witr is one rak’ah, say that two rak’ahs nafl were performed six times and one rak’ah witr. The total of which is thirteen. Those who are of the opinion that witr is three rak’ahs, say that a total of fifteen rak’ahs were performed. Thirteen rak’ahs are counted in this manner, that the first two rak’ahs of tahiyyatul wudu are not included in a few narrations. “Then he performed two rak’ahs shorter than the previous one”. This instead of being mentioned four times, is only mentioned thrice. In this case besides the two short rak’ahs of tahiyyatul wudu which is mentioned in the beginning, the total amounts to ten nafl rak’ahs. In such a case there is no other way but to accept witr as three rak’ahs. If witr is taken to be one rak’ah, then the total shall not amount to thirteen rak’ahs.

In this hadith it is mentioned that Sayyidina Zayd bin Khaalid Al-Juhani Rādiyallahu ‘Anhu slept on the threshold of the house or a tent of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam. A narrator of this hadith is in doubt that did the teacher say threshold of the house
or that of a tent. The muḥaddithīn always took great care to convey the correct wordings. When in a little doubt, they always made this clear. It is evident that this was on the threshold of a tent, as this incident took place on a journey. When Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam was in Madinah, he slept at the house of one of his wives, and Sayyidina Zayd bin Khaalid Rādiyallahu ‘Anhu did not get a chance to observe this here. On a journey Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam may have slept alone in a tent, it is possible that none of his wives were accompanying him. In such an instance this probability is understood. Therefore this is most correct. The majority of the ulama say, this incident was at the time of a journey.

(257) Ḥadith Number 10.

Abū Salāmah bin ‘Abdurrahmaan Rādiyallahu ‘Anhu says he asked ‘Aayeesah Rādiyallahu ‘Anha “How was the salaah (how many rak‘ahs takhaajud was performed) of Rasulullah Šallallahu ‘Alayhi Wasallam in Ramadaan?” She replied: “Rasulullah Šallallahu ‘Alayhi Wasallam did not perform more than eleven rak‘ahs during Ramadaan or after Ramadaan. (Eight rak‘ahs takhaajud and three rak‘ahs witr). He performed four rak‘ahs. Do not ask of its length or how wonderfully (i.e. with humbleness and concentration) it was performed. In the same manner he performed four more rak‘ahs. In the same manner he again performed four rak‘ahs, and do not ask of its length or how wonderfully it was performed. After that he performed three rak‘ahs witr”. ‘Aayeesah Rādiyallahu ‘Anha says: “I said: ‘O Messenger of Allah. Do you sleep before you perform witr?’” He replied: “‘O ‘Aayeesah, my eyes sleep, but my heart remains awake”. (This is a special gift to the ambiyā (prophets) that their hearts remain awake at all times).

Commentary

There are a few important points of discussion in this Ḥadith, of which two have been discussed already. Firstly, Sayyidintinā ‘Aayeesah Rādiyallahu ‘Anha says that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam did not perform more than eleven rak‘ahs in takhaajud in Ramadaan or out of Ramadaan. Whereas in the narration of Sayyidina Ībū ‘Abbaas Rādiyallahu ‘Anhu, Sayyidina Zayd bin Khaalid Rādiyallahu ‘Anhu and other Šahābah Rādiyallahu ‘Anhūm, it is stated that Sayyidīna Rasulullah Šallallahu ‘Alayhi Wasallam performed thirteen rak‘ahs. In a few others it is stated that he performed more than thirteen rak‘ahs. In a narration mentioned in Abu Daawūd, Sayyidintinā ‘Aayeesah Rādiyallahu ‘Anha in reply to a question from Sayyidīna ‘Abdullāh bin Ībī Qays Rādiyallahu ‘Anhu herself counted the rak‘ahs of takhaajud as follows: that four and two is six, and two equals thirteen. It is even narrated by Sayyidintinā ‘Aayeesah Rādiyallahu ‘Anha herself that Sayyidīna Rasulullah Šallallahu ‘Alayhi Wasallam performed thirteen rak‘ahs. Abu Daawūd informs us in a narration that it is reported from Sayyidintinā ‘Aayeesah Rādiyallahu ‘Anha that: “Rasulullah Šallallahu ‘Alayhi Wasallam did not perform (takhaajud) less than seven rak‘ahs, or more than thirteen rak‘ahs”. In the Muwātta Imaam Malīk, it is narrated that Sayyidintinā ‘Aayeesah Rādiyallahu ‘Anha said: “Rasulullah Šallallahu ‘Alayhi Wasallam may have at times performed more, or less rak‘ahs than these, as is evident from a few ahaaath.

The second discussion is that a few people derive the mas‘alah from this Ḥadith, that taraweeh is eight rak‘ahs. Whereas from this narration it also cannot be said that takhaajud is only eight rak‘ahs, as has been mentioned previously. This Ḥadith has nothing to do with taraweeh. The literal meaning of salaahul layl is the prayers of the night. By it nothing besides takhaajud is meant. If every prayer of the night is intended, then with the taraweeh, the faraa-id and sunan of maghrib and ‘eshaa, all will be excluded, of which no solution can be found. In this only the takhaajud is mentioned, and the question is only intended for this salaah, which Sayyidintinā ‘Aayeesah Rādiyallahu ‘Anha kindly replied. The reason for asking is clear, that did Sayyidīna Rasulullah Šallallahu ‘Alayhi Wasallam perform more acts of worship in Ramadaan than at normal times, as has been mentioned in several narrations. Therefore Sayyidīna Abu Salāmah Rādiyallahu ‘Anhu thought that it might be possible that more rak‘ahs of takhaajud were performed. Upon inquiring, Sayyidintinā ‘Aayeesah Rādiyallahu ‘Anha replied in the negative. Otherwise it was also not the intention of Sayyidintinā ‘Aayeesah Rādiyallahu ‘Anha to leave aside the taraweeh. The rak‘ahs of takhaajud were never more than eleven rak‘ahs. The performance of thirteen rak‘ahs has been confirmed by Sayyidintinā ‘Aayeesah Rādiyallahu ‘Anha herself. On the subject of taraweeh, Maulana Rashid Ahmad Gangohi has written a detailed booklet ‘Ar Ra‘y an Najeeb’ in Urdu. Those who wish may refer to it.
Briefly, in the ahaadith tahajjud is termed as salaatul layl (The prayer of the night), and taraweeh as Qiyaami Ramadaan (The standing—in prayer—of Ramadaan). These are two separate prayers. The consensus of many 'ulama is that by Qiyaami Ramadaan, taraweeh is meant. Sayyidina Rasulullah Sallallahu 'Alayhi wasallam paid much importance to the Qiyaam of Ramadaan. In many ahaadith the importance of it has been stressed and practised also. Sayyidina Rasulullah Sallallahu 'Alayhi wasallam has said: “The one that stands in prayer in Ramadaan with sincere faith and hope, all his sins are forgiven”. (The 'ulama say, by sins only the minor one’s are intended). Sayyidina Abu Hurayrah Raddiwallahu ‘Anhu reports that Sayyidina Rasulullah Sallallahu ‘Alayhi wasallam did not enforce a command that qiyaam should be made in Ramadaan, but rather persuaded or commended one to do so. Sometimes Sayyidina Rasulullah Sallallahu ‘Alayhi wasallam performed this salaah (taraweeh) with a large congregation, and excused himself for not performing it continuously, saying that it may become fard. There are many reasons for it possibly becoming fard by Sayyidina Rasulullah Sallallahu ‘Alayhi wasallam performing it regularly. Certainly the Sahabaah Rad’iyyallahu ‘Anhum, some individually and some in congregation, performed this salaah. This continued till about the middle of the night, and at times a little longer. Sayyidina ‘Umar Raddiwallahu ‘Anhu instructed the people in the time of his khilafaah to perform taraweeh with jamaa’ah (congregation) and not individually to avoid confusion. Sayyidina Saa-ib Raddiyyallahu ‘Anhu says: “The Imam generally recited those surahs that consists of a hundred ayaat. We used to lean on something because of the standing for lengthy periods and the tiredness that resulted. This salaah ended before suhur (sehri)”. Many ‘ulama have written the consensus of the Ahlus-Sunnah wal Jamaa’ah that taraweeh is sunnah. From among the Ahlul-Qiblah (People of the Qiblah) none besides the Rawafid (Shi’ah) deny this. The four Imaams, viz. Imaam Abu Hanifah RA., Imaam Shaafi’ee RA., Imaam Malik RA., Imaam Ahmad bin Hambal RA., all have mentioned this in their kitaabs of fiqh (jurisprudence), that taraweeh is twenty rak’ahs sunnah mu-akkidah. According to Imaam Malik RA. a famous saying of his is that taraweeh is thirty six rak’ahs. In the ‘Mughi’, a famous kitaab on Hambali fiqih, it is stated that the view of Ahmad bin Hambal RA. is, that the most accepted saying is that taraweeh is twenty rak’ahs. This is also the madh-hab of Sufyaan Thaury RA., Imaam Abu Hanifah RA. and Imaam Shaafi’ee RA.. The madh-hab of Imaam Malik RA. is that it is thirty six rak’ahs. Imaam Malik RA. said: “An envoy of the king came to me, that a concession be given in the rak’ahs of taraweeh. I rejected this”. A student of Imaam Malik RA. says: “Thirty nine rak’ahs were performed in Madinah, i.e. Thirty six for taraweeh, and three witr”. This subject has been discussed in detail in the kitaab ‘Awjaz’. My respected tutors said: “The thirty six rak’ahs that were performed in Madinah, of those, twenty were of taraweeh, between every tarweehah (stop after every four rak’ahs) it is mustahab to rest the time it took to complete the four rak’ahs. Therefore the people performed four rak’ahs nafi in the tarweehahs. Hence the sixteen rak’ahs performed in the four tarweehahs became extra. Anyhow, this is the madhhab of the Maaliki’s. The most accepted madhhab of the remaining three Imaams are that it is twenty rak’ahs.

(258) Hadith Number 11.

‘Aayeshah Raddiyyallahu ‘Anha says: “Rasulullah Sallallahu ‘Alayhi wasallam performed eleven rak’ahs at night, of which one was a rak’ah of witr. When he completed this he slept on his right side”.

Commentary

This hadith contradicts the previous one, in which eight rak’ahs have been mentioned. For this reason some ‘ulama have commented on the ahaadith of Sayyiditina ‘Aayeshah Raddiyyallahu ‘Anha on this subject, which has already been discussed in the previous hadith. As a further explanation, this could also be said that this happened at different occasions. At times Sayyidina Rasulullah Sallallahu ‘Alayhi wasallam performed eight rak’ahs and at times more or less. The second question is about witr being mentioned as one rak’ah. There exists some differences regarding this salaah, the first is in its ordinance. The Hanafis say it is waajib and some Imaams say it is mustahab. As the hadith does not mention this, this question is omitted. Another difference is regarding the rak’ahs of witr. The madhhab of Imaam Abu Hanifah RA. is that witr consists of three collective rak’ahs with one salaam. Other Imaams are of the opinion that it is performed in a single rak’ah. A difference of opinion exists on this too. Some say it is only one single rak’ah. Some say it is one rak’ah with two separate waajib rak’ahs and a salaam before it. Various narrations have been mentioned regarding this. The differences among the a-immah are, on which of these is preferable. The Hanafis support their view with a few ahaadith:

1. That narration of Sayyidina ‘Abdullah bin Abi Qays Raddiyyallahu ‘Anhu that has been mentioned by Abu Daawud and others, which has been discussed already in the previous hadith, where Sayyiditina ‘Aayeshah Raddiyyallahu ‘Anha has mentioned that the salaah of Sayyidina Rasulullah Sallallahu ‘Alayhi wasallam consisted of four and three, six and three, eight and three and ten
and three. To mention this with such trouble and at every place mention three without increasing or decreasing the number of witr rak'ahs, is a clear proof that in this salaah there is no increase or decrease and remains three rak'ahs. Otherwise Sayyiditina 'Aaye'ah Radiyallahu 'Anha would have said seven, nine, eleven, and not six and three etc.

2. Mulla 'Ali Qaari has written that the proof of the Hanafiyyah is that there is a consensus among the Sahaabah Radiyallahu 'Anhum that it is jaa-iz (permissible) and preferable that witr is three rak'ahs and there is a difference of opinion in rak'ahs less than this. Some say one rak'ah is also jaa-iz, others say it is altogether not jaa-iz. It is apparent that the consensus of the Sahaabah Radiyallahu 'Anhum is stronger and better than the one wherein there exist discordant views. Sayyidina Hasan Ba~ri Radiyallahu 'Anhu, a famous muhaddi* and one of the great sufis, say that there is a consensus among the Muslims that witr consists of three rak'ahs. 'Umar bin 'Abdul'aziz RA. was asked a question that 'Abdullah bin 'Umar performed three rak'ahs of witr with a salaam at the end of the second rak'ah and performed the third rak'ah separately? He replied: "His father 'Umar performed the three rak'ahs of witr with one salaam, and he (Sayyidina 'Umar Radiyallahu 'Anhu) was more learned".

3. It has been prohibited in the ahaadith to perform only a single rak'ah. Sayyidina 'Abdullah bin Mas'ud Radiyallahu 'Anhu was informed that Sayyidina Sa'd Radiyallahu 'Anhu performed only a single rak'ah of witr. He said: "A single rak'ah is not valid in salaah". The Hanafis put forth many proofs from different sources. The 'ulama have written many books on it. In this chapter the fiqhi angle has not been discussed. It is briefly and sufficiently highlighted.

(259) Hadith Number 12.
'Aayeshah Radiyallahu 'Anha reports that: "Rasulullah Sallallahu 'Alayhi Wasallam performed nine rak'ahs at night".

Commentary
In the madh-hab of the Hanafis this is six rak'ahs tahajjud and three rak'ahs witr. In a narration from Sayyidina 'Abdullah bin Abi Qays Radiyallahu 'Anhu, Sayyiditina 'Aayeshah Radiyallahu 'Anha herself has said the words: 'Six and three'.

(260) Hadith Number 13.
Hudhayfah bin Al Yamaan Radiyallahu 'Anhu says he performed salaah with Rasulullah Sallallahu 'Alayhi Wasallam one night. (It has been reported in a few narrations that this incident took place during a night of Ramadaan. It is possible that this was tahajjud or taraweeh salaah). After commencing the salaah he recited:

Allahu Akbar, dhul malakuti wal jabaruti wal kibriyyatu wal aqamati

Translation: Allah is supreme! Lord of Dominion, Power, Majesty, and Magnificence.

He then recited (after the Faatihaa) Surah Baqarah, and performed ruku'. The length of the ruku' was as long as the qiyaam (standing posture). The 'ulama give two meanings to this and both are possible. The first is that the ruku' was as long as the qiyaam. For example, if the qiyaam was for one hour, the ruku' was also for about one hour. Accordingly, this mas-alah is established, that if the ruku' and sajdah are longer than normal, the salaah will be valid. The second is that the qiyaam was longer than normal. In this instance if the qiyaam was for an hour, and the ruku' for fifteen minutes, then too it will be truly explaining this hadith. According to this saying the salaah remains in the normal manner. i.e. a fundamental action of salaah that was long, like qiyaam, remained long. And those that were short, like ruku' or sajdah, remained short. But certainly every fundamental action was longer than normal. Rasulullah Sallallahu 'Alayhi Wasallam re peated:

Subhaana rabbiyal azimi—Subhaana rabbiyal azimi

Translation: Glory be to my Lord the Magnificent.

He lifted his head from the ruku' and stood. This standing was also long like that of the ruku'. At this moment he repeated:

Li rabbiyal hamdu—Li rabbiyal hamdu

Translation: All praises are for my Lord. All praises are for my Lord.

He then performed the sajdah. The sajdah was as 'long as the qawmah (standing in between the ruku' and sajdah), and he recited:
He then sat up from the sajdah. This sitting was also long as that of the sajdah. Here he repeated:

Rabbi fir lee—Rabbi fir lee

Translation: O Lord forgive me. O Lord forgive me.

Rasulullah Shallallahu Alayhi Wasallam recited in this salah Surah Baqarah, Surah Aali 'Imraan, Surah Nisaa, Surah Maa-idah or Surah An'aam. The narrator (Sayyidina Shu’ba Radiyallahu 'Anhu) is in doubt regarding the last two surahs, whether is it Maa-idah or An’aam.

Commentary

This hadith apparently indicates that these four surahs were recited in four rak’ahs. The narration of Abu Daawud is more detailed and it is stated therein that Sayyidina Rasulullah Shallallahu Alayhi Wasallam performed four rak’ahs wherein he recited these four surahs. But in a narration of Sahih Muslim and others it is mentioned that Sayyidina Rasulullah Shallallahu Alayhi Wasallam recited Surah Baqarah, Surah Nisaa and Surah Aali ‘Imraan, all three in one rak’ah. The narration of Abu Daawud and Muslim apparently seem to be on different occasions. Although it may also be possible that this is the same event and an error may have occurred in transmission. It is not necessary to suppose it is an error, as Sayyidina Rasulullah Shallallahu Alayhi Wasallam daily performed lengthy prayers. There could be no perplexity if four surahs were recited in four rak’ahs once, and three surahs in one rak’ah at another time.

(261) Hadith Number 14.

‘Aayegah Radiyallahu ‘Anha says: “Once at night (tahajjud salah time), Rasulullah Shallallahu Alayhi Wasallam kept on repeating one aayah.”

Commentary

The aayah is the last aayah of Surah Maa-idah:

In tu-adh-dhib-hum fa-innahum ‘ibaaduk. Wa in tagh-fir lahum fa-innaka antal azizul hakim

Translation: “If Thou punish them, lo! they are Thy slaves, and if Thou forgive them, (lo! the are Thy slaves). Lo! Thou, only Thou, art Mighty, the Wise”. Surah Maa-idah, 118.

The Being that possesses great power, if He wills, He may forgive the criminal. The One that is All Wise, there is Wisdom and benefit in every act of His. The reason for Sayyidina Rasulullah Shallallahu Alayhi Wasallam reciting this aayah while standing and also in the ruku’ and sajdah, and repeating it many times, is to bring to mind the two attributes of Allah, namely the attributes of justice and forgiveness. The whole scene on the day of qiyaamah will be of these two things. It is stated that Imaam Aa’zam Abu Hanifah RA. also recited the following aayah the whole night:

Wamtaazul yauma ayyuhal mujrimun

Translation: “But avaunt ye, O ye guilty, this day!” Surah Yaseen, 58.

In this aayah too the scene of qiyaamah is portrayed. That today the sinners should separate and distinguish themselves. What a severe and nerve-chilling command this is. Today they are together with the pious and holy people and benefiting from the barakaat (blessings) they receive, but at this moment the sinners will be separated from them. May the Most Merciful Allah with His Grace keep those pious souls under His shadow, otherwise it is really a time for great trials.

(262) Hadith Number 15.

‘Abdullah bin Mas’ud Radiyallahu ‘Anhu reports: “Once at night I performed salah with Rasulullah Shallallahu Alayhi Wasallam. Rasulullah Shallallahu Alayhi Wasallam stood for such a long time that I intended to commit an evil deed”. Someone asked him what deed did you intend to commit? He replied: “To sit down and leave Rasulullah Shallallahu Alayhi Wasallam alone”.

Commentary

The aayah is the last aayah of Surah Maa-idah:
Commentary
This may have two meanings. If I sit and perform salah, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam will remain standing alone. This was said to be a bad action and a sign of disrespect. There is a possibility that by saying 'sit down' he meant ending his prayer. It is clear that this is rude, bad and shows disrespect and carelessness, that possibility that by saying 'sit down' he meant ending his prayer. It is said to be a bad action and a sign of disrespect. There is a different explanation of the phrase 'long part of the night'.

(263) Hadith Number 16.
'Aayesah Radiyallahu 'Anh says: "Rasulullah Sallallahu 'Alayhi Wasallam performed salah in a sitting posture (in old age) in a sitting posture (due to reciting lengthy portions). When about thirty or forty ayaat were recited, he then performed the ruku' and sajdah. He did the same in the second rak'ah".

Commentary
A group among the 'ulama have stated that it is not jaa-iz for a person performing salah in a sitting posture to stand up, then perform the ruku' and sajdah. The majority of the 'ulama including the four a-immah say it is jaa-iz (permissible) to do so. Likewise it is also jaa-iz to stand and perform these. This applies only to nafi salah. It is not permissible for the able-bodied who can stand, to sit and perform the fard salah.

(264) Hadith Number 17
'Abdullah bin Shaqueeq Radiyallahu 'Anhu reports that he asked 'Aayesah Radiyallahu 'Anh regarding the nawaafil prayers. She replied: "Rasulullah Sallallahu 'Alayhi Wasallam performed nawaafil in the long part of the night whilst standing, and performed nawaafil in the long part of the night whilst sitting. His noble habit was that if he stood and recited (the Qur-aan) he performed ruku' and sajdah in a standing posture. If he recited whilst sitting, he performed the ruku' and sajdah in a sitting posture".

Commentary
The 'ulama give two meanings of the phrase 'long part of the night'. One is that a long portion was recited whilst standing and a long portion whilst sitting. The second is that this is the description of different nights. On some nights he recited lengthy sections whilst standing and on some nights he recited lengthy sections whilst sitting.

The second explanation is more appropriate, which means it was the practice of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam always to recite lengthy sections in the rak'ahs of tahrjуд. If he sometimes felt weak he sat and performed the tahajjud, otherwise he stood and performed it.

The last section of this hadith seems to contradict the previous one. The 'ulama have mentioned that both incidents are on separate occasions. The stipulation of nawaafil is on strength, willingness and happiness. Whatever strength and temperament was experienced at the time, salah was performed accordingly. Besides, many acts of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam were meant to educate. He performed many deeds to let the people know that a certain deed could be performed in a particular manner. This is known as bayaan jawaaz (sign of permissibility). Therefore Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam received the full reward for performing salah in a sitting posture. Others will receive full reward for performing salah in a sitting posture and only half for sitting and performing salah. The reason being that by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sitting and performing salah, he was fulfilling an object of the nubuwwah (prophethood). The aim and mission of a nabi is to give a practical demonstration on how deeds are to be performed.

(265) Hadith Number 18.
Hafsa Radiyallahu 'Anha, the wife of Rasulullah Sallallahu 'Alayhi Wasallam reports: "Rasulullah Sallallahu 'Alayhi Wasallam performed salah whilst sitting. He recited a surah in it, and recited with such tarteel (distinct and clear intonation), that the surah became longer than one that is lengthier".

Commentary
A small surah recited with tarteel and qira-ah, can take the same time as it takes to recite a longer surah (if recited in an ordinary manner). Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam recited the Qur-aan with calmness and little by little. He did not recite with haste. The time it took him to recite a small surah, takes another person the same time to recite a long surah. The reason his feet swelled, was due to standing for long periods.

(266) Hadith Number 19.
'Aayesah Radiyallahu 'Anha reports: "Rasulullah Sallallahu 'Alayhi Wasallam performed most of his (nafi) salah in a sitting posture before he passed away".
Commentary
This was the period when Sayyidina Rasulullah ﷺ had become weak and he recited lengthy portions of the Qur-aan, as has been mentioned previously. He performed the major part of the nafl salaah whilst sitting for this reason. The ajr (thawaab—reward) for sitting and performing salaah is half that of performing salaah in a standing posture. Sayyidina Rasulullah ﷺ is exempted from this rule. For Sayyidina Rasulullah ﷺ to sit and perform salaah, is the same in reward as that of standing and performing salaah as mentioned above. A narration has been mentioned in the Abu Daawud and other kitaabs that Sayyidina Rasulullah ﷺ has said: “I am not like you in this manner. I receive the same amount of ajr (thawaab—reward) when sitting and performing salaah”.

(267) Hadith Number 20.
Ibn ‘Umar Radiyallahu ‘Anhu reports: “I performed two rak’ahs before and after zuhr, and two rak’ahs after maghrib with Rasulullah ﷺ in his house, and (also) two rak’ahs after ‘eshaa in his house”.

Commentary
The sunnah prayers are mentioned in this hadith. The importance of sunnah mu-akkidah according to the Hanafis are the same as that mentioned in the hadith of Sayyidina Ibn ‘Umar Radiyallahu ‘Anhu. The sunnah of zuhr are four instead of two according to the Hanafis.

Sayyidina Rasulullah ﷺ has said in many ahaadith: “The one that continually and habitually performs twelve rak’ahs every day and night, Allah Ta’ala creates for him a house in Jannah”. The details of the twelve rak’ahs have been mentioned in many ahaadith from Sayyiditina ‘Aayeshah Radiyallahu ‘Anha and Sayyiditina Umme Habibah Radiyallahu ‘Anha, in which the same view is mentioned as the one narrated by Sayyidina Ibn ‘Umar Radiyallahu ‘Anhu. Certainly in these narrations it is stated that four rak’ahs were performed before the zuhr farq. It is reported in a hadith: “The one that performs four rak’ahs with one salaam before zuhr, the doors of the heavens open up for that person”, which means it is quickly accepted. Bukhaari and Muslim narrate a hadith that Sayyidina Rasulullah ﷺ never omitted the four rak’ahs before zuhr. Musnad Ahmad, Abu Daawud and others have written a hadith of Sayyiditina ‘Aayeshah Radiyallahu ‘Anha that: “Rasulullah ﷺ performed four rak’ahs in the house before going for salaah”. Apparently it seems Sayyidina Rasulullah ﷺ performed the sunan at home, then went into the masjid, as mentioned by Sayyiditina ‘Aayeshah Radiyallahu ‘Anha and others. A detailed narration of Sayyiditina ‘Aayeshah Radiyallahu ‘Anha is mentioned in the Abu Daawud, wherein she states: “Rasulullah ﷺ performed four rak’ahs in my house, then went to the masjid and led the farq salaah. Thereafter he returned to the house and performed two rak’ahs. He came to my house after maghrib salaah and performed two rak’ahs. He also came after the ‘eshaa salaah and performed two rak’ahs, and after the subh saadiq performed two rak’ahs, then went for (the fajr) salaah”. From this detailed hadith we find that the sunan were often performed at home. When he did come to the masjid, it is probable that the tahiyyatul masjid was performed. Sayyidina Ibn ‘Umar Radiyallahu ‘Anhu reports, and this may be possible, that Sayyidina Rasulullah ﷺ sometimes because of necessity may have performed only two rak’ahs sunnah. Sayyidina Ibn ‘Umar Radiyallahu ‘Anhu sayin; in the hadith under discussion: “That he performed salaah with Rasulullah ﷺ in my house”, does not mean that he performed them with jamaa’ah (in congregation). Sayyidina Rasulullah ﷺ performed his sunan and I (Sayyidina Ibn ‘Umar Radiyallahu ‘Anhu) also performed my sunan. It has not been ascertained that sunnah prayers were performed with jamaa’ah (besides the taraweeh in Ramadaan).

(268) Hadith Number 21.
Ibn ‘Umar Radiyallahu ‘Anhu reports: “Hafsah (my sister, Ummul Mu-mineen) related to me that when the time of fajr began (subh saadiq), and the mu-adh-dhin called out the adhaan, Rasulullah ﷺ performed two short rak’ahs”.

Commentary
Regarding the sunnah of fajr, it has been stated in most of the narrations that Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam shortened its rak’ahs. To the extent that some ‘ulama say, only the Faaitha (Alhamdu) should be recited and it is not necessary to add a surah to it. The fact is, that it has been ascertained that Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam recited a surah therein. Certainly it is better to recite a short surah. A narration in the Sahih Muslim is mentioned that Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam recited the
surahs of Kaafirun and Al-Ikhtlaas in this sunnah. Other surahs have also been reported in the ahaadith. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam has said: “How wonderful these two surahs are, that they are recited in the sunnahs of the fajr salaah”.

(269) Hadith Number 22.
Ibn ‘Umar Radiyallahu ‘Anhu says: “I memorised from Rasulullah Sallallahu ‘Alayhi Wasallam eight raka-aat; two before zuhr and two after zuhr; two raka’ah after maghrib and two after ‘eshaa’”. Ibn ‘Umar Radiyallahu ‘Anhu said: “Hafsa related to me about the two raka’ahs of the morning, which I did not observe from Rasulullah Sallallahu ‘Alayhi Wasallam”.

Commentary
Since these two raka’ahs were almost always performed in the house and mostly at the time of fajr the mind is not attentive, therefore, it is not impossible for Sayyidina Ibn ‘Umar Radiyallahu ‘Anhu to say this. Some ‘ulama are of the opinion that the meaning of ‘not observing it’ is that he had not seen it at the time Sayyiditina Hafsa Radiyallahu ‘Anhu had seen it. He had the opportunity of observing it later as we find in a few narrations, where Sayyidina Ibn ‘Umar Radiyallahu ‘Anhu describes his observance of these sunan. Of all the sunan, the one of the fajr is the most emphasised. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam many a time emphasised its importance. For this reason some ‘ulama have declared it waajib. Particular importance should therefore be attached to it.

(270) Hadith Number 23.
‘Abdullah bin Shaqceeq Radiyallahu ‘Anhu reports: “I asked ‘Aayeshah about the (nawaafil) prayers of Rasulullah Sallallahu ‘Alayhi Wasallam?” She replied: “He used to perform two raka’ahs before and two after zuhr. Two after maghrib and two after ‘eshaa, and two before fajr”.

Commentary
Besides the two raka’ahs before the zuhr, the raka’ahs mentioned are the same as that of the Hanafi madh-hab. The view of the hanafis is that the sunnah before zuhr consists of four raka’ahs. This has been mentioned previously in the commentary of the hadith narrated by Sayyidina Ibn ‘Umar Radiyallahu ‘Anhu. A hadith of Sayyiditina ‘Aayeshah Radiyallahu ‘Anha is mentioned in the Bukhaari that: “Rasulullah Sallallahu ‘Alayhi Wasallam did not neglect the performing of four raka’ahs before zuhr, and two raka’ahs before fajr”. Meaning he performed them regularly. Therefore, it shall be said that this (performing of two raka’ahs) was because of some necessity.

(271) Hadith Number 24.
‘Aa-sim bin Damrah Radiyallahu ‘Anhu says: “We asked ‘Ali about the nawaafil that Rasulullah Sallallahu ‘Alayhi Wasallam performed in the day” (He must have known already about the nawaafil of the night i.e. tahajjud etc. Many well known narrations have been narrated regarding the tahajjud) ‘Ali Radiyallahu ‘Anhu replied: “You do not have the strength to perform these.” (i.e. The importance, punctuality, humility and humbleness Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam attached to performing these prayers, cannot be fulfilled. The reason for saying this was to admonish, as what benefit is there simply by asking and investigating, until an effort is not made to practise these) We replied: “The one amongst us who has the strength, will perform it”. (Those who do not possess the strength, will learn so that others could be guided and an effort will be made to practise). ‘Ali Radiyallahu ‘Anhu said: “In the morning when the sun rises to the height of that, the same as it is at the time for ‘asr. At that time Rasulullah Sallallahu ‘Alayhi Wasallam performed two raka’ahs (salaatul ish-raqaq). When the sun rose in the east to the height, where it is in the west at the time of zuhr salaah, he performed four raka’ahs (salaatut duha—chaast—, this will be explained in the ensuing chapter). He performed four raka’ahs before the salaah of zuhr, and two after (These six raka’ahs are sunnah mu-akkidah). Four raka’ahs were performed before ‘asr. In between the four raka’ahs he sat and sent salutations on the malaakah muqarrabeen, the ambitayyaa and the mu-mineen”.

Commentary
The tashahhud (At-tahiyyaat) may be referred to here, as in it the words “Assalamu ‘alayka ayyuhan nabiyu ...” are mentioned. In this case where four raka’ahs are mentioned, all are included herein. This may also be possible that it means salaam was made after two raka’ahs. The aim will then be that in the four raka’ahs before ‘asr two salaams were made. It has been ascertained that both types, two and four raka’ahs were performed before ‘asr. Sayyidina ‘Ala Radiyallahu ‘Anhu has himself also narrated both hadith.
باب صلاة الصحب

الحسن عن عبد الله بن شقيق قال: قلت لعائشة رضي الله عنها:
أكان النبي صلى الله عليه وسلم يصل الصحب؟ قلت: لا إلا أن
يجبه من مقهيه ،

276 - (٥) حدثنا زيد بن أيوب البغدادي ، حدثنا محمد بن
رباعة عن فضيل ابن مروق عن عطية أبي سعيد الخدري قال:
كان النبي صلى الله عليه وسلم يصل الصحب حتى نقول لا يدعها
ويدعها حتى نقول لا يصلها ،

277 - (٦) حدثنا أحمد بن متيجع ، حدثنا هشيم ، حدثنا
عيدة عن إبراهيم عن سهم بن بنجاب عن قرطع الصحب / أو
/ عن قرطع عن قرطع عن أبي أيبن الأنصارى رضي الله تعالى
عنه: أن النبي صلى الله عليه وسلم كان يدين أربع ركعات
عند زوال الشمس ، فقلت: يا رسول الله إلئ كتمن هذه
الأربع ركعات عند زوال الشمس فقال: إن أواب السماء تفتح
عند زوال الشمس فلا تفتح حتى يصل الظهر ، فأحب أن
يصعب له في تلك الساعة خبر ، قلت: أي كلهن قراءة ؟ قال: نعم
، قلت: هل فيما تسليم فاص ، قال: لا ،
أخبرني أحمد بن متيجع ، حدثنا أبو معاوية ، حدثنا عيدة عن
إبراهيم عن سهم بن بنجاب عن قرطع عن قرطع عن أبي أيبن
الأنصارى رضي الله عنه عن النبي صلى الله عليه وسلم نحوه ،
Chapter on salaatut duha (chaast prayers)

According to the fuqahaa (jurists) and muhadditheen (hadith scholars) the time for salaatut duha is from the morning after the makruh time passes till zawaal. But according to the sufis these are two separate prayers, one is called ish-raaq and the other duha (chaast) prayers. The sufis substantiate their view from the previous hadith of Sayyidina ‘Ali Radiyallahu ‘Anhu and other narrations. The ‘ulama differ on salaatut duha. The commentators on hadith have written eight ma-dhaa-hib of the ‘ulama. According to Imaam Abu Hanifah this salaah is mustahab.

The ‘ulama have written that many ahaadith have been narrated regarding this salaah. In the kitaab ‘Awjaz’ narrations of twenty five Sahaabah Raddiyyallahu ‘Anhum have been mentioned. Besides these there are many others. It has been reported in a hadith that a human has three hundred and sixty joints. For every joint a daily sadaqah is necessary, thanking Allah Ta’ala that He has kept it safely in its proper condition. Look at the joints of the finger for instance. If it dislocates, the finger becomes useless. Instead of remaining soft, it becomes hardened. Nor will the finger move, nor can anything be held, picked up. Thus Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam counted the sadaqahs, that to utter once subhanallaah, is also a type of sadaqah. He then said: “The two rak’ahs of chaast is a complete sadaqah on behalf of the three hundred and sixty joints (of the body)”. The author has mentioned eight ahaadith in this chapter.

(272) Hadith Number 1.
Mu’aadhah Raddiyyallahu ‘Anha says: “I asked ‘Aayeshah, ‘Did Rasulullah Sallallahu ‘Alayhi Wasallam perform the salaatut duha (chaast prayers)’? She replied: “Yes, he performed four rak’ahs (the least), and added to it the amount Allah Ta’ala willed”.

Commentary
Salaatut duha is a nafl devotion, therefore at least two rak’ahs could be performed. More could be added to it, if the heart wills, which has no end. It has been ascertained that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam performed upto twelve rak’ahs. Some are of the opinion, that it has been ascertained that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam only performed eight rak’ahs. But one has certainly been encouraged in a narration to perform up to twelve rak’ahs.

(273) Hadith Number 2.
Anas Raddiyyallahu ‘Anhu reports: “Rasulullah Sallallahu ‘Alayhi Wasallam performed six rak’ahs of the salaatut duha”.

Commentary
Due to different times, different number of rak’ahs have been narrated regarding the salaatut duha of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. Therefore there will be no contradiction between them. For this reason the ‘ulama have written that at least two rak’ahs, and it is best that eight or twelve rak’ahs be performed. It has been narrated that
Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam usually performed eight rak‘ahs.

(274) Hadith Number 3.
‘Abdurrahmaan bin Abi Layla RA. (a Taabi’ee) reports: “None had given me the news that they had observed Rasulullah Sallallahu ‘Alayhi Wasallam perform the salaatut duha, besides Ummi Haani. She said: ‘Rasulullah Sallallahu ‘Alayhi Wasallam came to her house, the day Makkah was conquered. He performed eight rak‘ahs. I did not observe Rasulullah Sallallahu ‘Alayhi perform any salaah shorter than these, despite him performing every ruku’ and sajdah properly’”. (He did not perform the ruku’ and sajdah haphazardly because the salaah was short).

Commentary
‘Abdurrahmaan RA. saying that none besides Sayyiditina Ummi Haani Radyiallahu ‘Anha narrated this hadith, does not necessarily mean that no other Sahaabi knew about this. In this chapter the narration of a few Sahaabah Radyiallahu Anhum are mentioned. Ibn Jareer RA. says: ‘So many ahaadith have been narrated on salaatut duha that it reached the stage of tawaatur (unbroken chain of authentic narrators). It has already been stated that nineteen Sahaabah Radyiallahu Anhum narrated about this salaah. It may be that those people did not have information that from whom did ‘Abdurrahmaan RA. investigate about this salaah. There is no perplexity in this. Some ‘ulama are of the opinion that the salaah mentioned in the hadith under discussion, was not the salaatut duha, but a prayer of thanks on the conquering of Makkah. It was the practice of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam when an event of happiness occurred, to perform salaatut shukr (prayer of thanksgiving). It may also be possible that these eight rak‘ahs included both the salaatut duha and salaatut shukr.

(275) Hadith Number 4
‘Abdullah bin Shaqeeq Radyiallahu ‘Anhu relates: “I enquired from ‘Aayeshah, that did Rasulullah Sallallahu ‘Alayhi Wasallam perform the salaatut duha?’”. She replied: “No he did not regularly perform it, but when he returned from a journey, he performed it”.

Commentary
It was the noble habit of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam that whenever he returned to Madinah Munawwarah, he entered the city in the morning. He first entered the masjid and

(276) Hadith Number 5.
‘Abu Sa’eed Al-Khudari Radyiallahu ‘Anhu relates: “Rasulullah Sallallahu ‘Alayhi Wasallam at times performed the salaatut duha with such regularity, that we thought, he would not leave it. At times he left it (fearing it might become fard or because of some advantage), till we thought he left it completely, and would not perform it again”.

Commentary
Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam taking the ummah into consideration, discontinued many devotions, of which there are many examples. Sayyiditina ‘Aayeshah Radyiallahu ‘Anha says: ‘Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam very much liked to do a few things, but did not do it, fearing it would become fard on the ummah’.

(277) Hadith Number 6.
Abu Ayyub Al-Ansaari Radyiallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam always performed four rak‘ahs after the time of zawaal. I said: ‘O Messenger of Allah. You give much importance to these four rak‘ahs after the zawaal of the sun?’ Rasulullah Sallallahu ‘Alayhi Wasallam replied: ‘The doors of the skies open from the zawaal of the sun till the zuhr salaah is performed. I desire that a good deed of mine reaches the skies at that time’. I asked: ‘Is there a recital in every rak‘ah?’ He replied: ‘Yes’. I enquired: ‘Should salaam be made at the
end of two rak'ahs?' Rasulullah Ŝallallahu 'Alayhi Wasallam replied: 'No' (Salaam should be made only at the end of four rak'ahs)".

**Commentary**

The sufiš name this salaah as salaatuz zawaal, and this is included in the mustahab prayers. According to the majority of the muhadetteen this is the four sunan of zuhr salaah. The reason being, besides the sunan of zuhr, there is no other nafl prayer after zawaal (midday) that Sayyidina Rasulullah Ŝallallahu 'Alayhi Wasallam performed regularly. In both cases according to both sayings this hadith and the ensuing one has no apparent relevance with the salaatut duha.

It is perplexing that Imaam Tirmidhi has mentioned this hadith in this chapter. The mashaa-ikh have given a few explanations regarding this. The first is that this was the ending time for chast, therefore it was naturally included here, and a separate chapter was not created. Some are of the opinion that this is due to an error committed by the copier (calligrapher), which resulted in this being mentioned here. Otherwise its original place was in the previous chapter. It is said that in a few copies of this kitaab, this hadith is mentioned under the previous chapter, and not in this chapter. Some have given other explanations too.

(278) **Hadith Number 7.**

'Abdullah bin Saa-ib Radjyallahu 'Anhu reports: "Rasulullah Ŝallallahu 'Alayhi Wasallam performed four rak'ahs after zawaal before the zuhr salaah, and used to say: 'The doors of the heavens open at this moment. I like that a good deed of mine ascend there at this moment'."

**Commentary**

What deed can there be more pious and better than salaah, as this is the best among all devotions. Sayyidina Rasulullah Ŝallallahu 'Alayhi Wasallam has said: "The coolness of my eye is in salaah". In another hadith it is stated: "The one that performs salaah, is like one having a private conversation with Allah".

(279) **Hadith Number 8.**

'Ali Radjyallahu ‘Anhu used to perform four rak'ahs before zuhr and used to say: "Rasulullah Ŝallallahu 'Alayhi Wasallam also performed these four rak'ahs after zawaal, and recited long verses therein".

Commentary

Imaam Ghazaali has stated in his Ihya 'Ulumid Deen, that it is desirable to recite the Surah Baqarah in these four rak'ahs, or a similar surah, which consists of more than a hundred aayaat, so that a sunnah of Sayyidina Rasulullah Ŝallallahu 'Alayhi Wasallam could be practised in reciting a lengthy portion.
Chapter on Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam performing the nawaafil at home

It is better to perform the nawaafil in the home. It has been mentioned in many narrations that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam exhorted one to perform these in the home and did so himself. Many benefits are derived from this devotion. Among these are that through the barakah of salaah the home becomes filled with barakah and nur. The members of the household will learn the salaah, and will gain the courage to perform these. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam has commanded in a few aḥaādīth that “Perform part of the prayers in the home. Do not make it a cemetery”. i.e. Do not make the house like a cemetery where salaah is not performed, or like the dead who do not perform the prayers. Do not make the house in this manner a resemblance of a graveyard. The author has mentioned only one hadith in this chapter.

(280) Hadith Number 1.
‘Abdullah bin Sa’d Radiyallahu ‘Anhu says: “I enquired from Rasulullah Sallallahu ‘Alayhi Wasallam, is it more meritorious to perform nafl salaah in the home or in the masjid? Rasulullah Sallallahu ‘Alayhi Wasallam replied: ‘Do you observe that my house is so near the masjid (which does not make it difficult, or cause a hindrance in coming to the masjid, in spite of all this) I prefer to perform the salaah, besides the faraā-id, in my house, rather than in the masjid’”.

Commentary
As the nawaafil are based on concealment, therefore it is better to perform it in the home, to ensure complete concealment. It keeps away from show and pretense. But certainly, it is undesirable that the faraā-id etc. be concealed. More ajr (thawaab-reward) is gained by performing it in the masjid. Included are also the rak’ahs performed after the ṭawaf of the Ka’bah, salaatut taraweeh etc. Although the taraweeh is not from the faraā-id, it is a peculiar feature of Ramadaan, and is masnun to perform in jamaa’ah (congregation). Likewise is every salaah performed with jamaa’ah, like the salaah of kusuf (solar eclipse prayers), which are meant to be publicly declared. Therefore it is desirable to perform these in the masjid.
باب ما جاء في صوم رسول الله صلى الله عليه وسلم

284 - (4) حدثنا محمد بن بشار، حدثنا عبد الرحمن بن مهدي عن سفيان عن منصور عن سلمان بن أبي الجعد عن أبي سلمة عن أم سلمة قالت: ما رأيت النبي صلى الله عليه وسلم يصوم شهرين متابعين إلا شعبان ورمضان.
قال أبو عصي: هذا إسناد صحيح، وهكذا قال عن أبي سلمة عن أم سلمة، وروى هذا الحديث غير واحد عن أبي سلمة عن عائشة رضي الله عنها عن النبي صلى الله عليه وسلم، وتحمل أن يكون أبو سلمة بن عبد الرحمن قد روى هذا الحديث عن عائشة وام سلمة جميعا عن النبي صلى الله عليه وسلم.

285 - (5) حدثنا هنداء، حدثنا عبدة عن محمد بن عمر، حدثنا أبو سلمة عن عائشة قالت: لم أر رسول الله صلى الله عليه وسلم يصوم في شهر أكثر من صيامه الله في شعبان، كان يصوم شعبان ألا قليلا بل كان يصوم كله.

286 - (6) حدثنا القاسم بن دينار الكوفي، حدثنا عبيد الله بن موسى وطلق بن غمام عن شببان عن عاصم عن زر بن جهيش عن عبد الله القائل: كان رسول الله صلى الله عليه وسلم يصوم من غزوة كل شهر ثلاثة أيام، وقلما كان يصوم يوم الجمعة.

287 - (7) حدثنا أبو حفص عمر بن علي، حدثنا عبد الله بن
لاعائدة: أكان رسول الله صلى الله عليه وسلم يصوم ثلاثة أيام من كل شهر؟ قالت: نعم، قلت: من أيّة كان يصوم؟ قالت: كان لا ينال من أيّة صام.
قال أبو عيسى: يزيد الرستخ هو يزيد الضبعي البصري، وهو ثقة روى عنه شعبة وعبد الوارث بن سعيد، وحماد بن يزيد وإسماعيل بن إبراهيم وغير واحد من الأئمة وهو يزيد القاضي.
ويقال القسام، والرستخ بلغة أهل البصرة هو القسام.

288 - (8) حدثنا محمد بن يحيى، حدثنا أبو عاصم عن محمد بن رفاعة عن سهيل بن أبي صالح عن أبيه عن أبي هريرة: أن النبي صلى الله عليه وسلم قال: تعرض الأعمال يوم الأثنين والخميس، فأجبر أن يعرض عملًا وأنا صام.

289 - (9) حدثنا محمود بن غيلان، حدثنا أبو أحمد ومعاوية بن هشام قالا: حدثنا سفيان بن منصور عن خيذة عن عائشة قالت: كان النبي صلى الله عليه وسلم يصوم من الشهر السبتمبر والأحد والأثنين، ومن الشهر الآخر الثلاثاء والأربعاء والخميس.

290 - (10) حدثنا أبو مصعب المدني مالك بن أنس عن أبي النضر عن أبي سلمة بن عبد الرحمن عن عائشة قالت: ما كان رسول الله صلى الله عليه وسلم يصوم في شهر أكثر من صيامه في شعبان.


292 - (12) حدثنا هارون بن إسحاق المهاذاب، حدثنا عبادة بن سليمان عن هشام بن عروة عن أبيه عن عائشة قالت: كان عاشوراء يومًا يصومه فريق في الجاهلية، وكان رسول الله صلى الله عليه وسلم يصومه، فمن أفترض رمضان كان رمضان هو الريضة، وترك عاشوراء، فمن شاء صامه ومن شاء تركه.

293 - (13) حدثنا محمد بن بشار، حدثنا عبد الرحمن بن مهدي، حدثنا سفيان عن منصور عن إبراهيم عن علقمة قالت: سألت عائشة رضي الله عنها: أكان رسول الله صلى الله عليه وسلم يصوم من الأيام شيئاً؟ قالت: كان عمله دين، وأيّكم يطيق ما كان رسول الله صلى الله عليه وسلم يطيب.
Chapter on the fasting of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam

The nafl ṣaum (fast) of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam is discussed here. It was the noble practice of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam to observe many siyaam (fasts). At times he continually observed fasts for many days. The virtues of fasting have been mentioned in many kitaabs. In every command of Allah there are thousands of benefits and wisdom. The human mind and lofty thinking cannot reach the wisdom of the All Wise Allah. Every person can grasp the deeni and dunyawi (worldly) benefits of Allah’s commands only till where it can think loftily. The wisdom of Allah is much higher than this. In the manner that all other commandments are filled with thousands of benefits, likewise is the ṣaum, a few of its benefits are apparent and self-evident, one of which is beneficence and sympathy. One who remains hungry, can feel what a hungry person experiences. The difficulties the hungry confront. In such a state one creates a passion to help the hungry, and the feeling to help the poor is also sensed. More than this, it subdues one’s animalistic passions and urges. Many a time when these tendencies irritate a human, it results in degrading a human religiously as well as materially. Maulana Rumi explains this in the following couplets:

‘This love which the people have today, is not the love which good people have. This is a mischief to fill the stomach. When the stomach is filled, then unlawful deeds come to mind. And when the stomach is empty and full of hunger, then love and its kind are all forgotten’.

Therefore it is stated in the ḥadith: “The one who cannot get married, should observe many fasts, for this will subdue his carnal passions”. A major benefit of ṣaum is the great spiritual strength that is derived from it. For this reason, in every religion and society there was a form of ṣaum. From among the truthful religions, since the time of Sayyidina Aadam ‘Alayhi Salaam, ṣaum has been prescribed. The practices of the Ambiyaa ‘Alayhimus Salaam were different in this matter. Sayyidina Nuh ‘Alayhi Salaam always fasted for twelve months. The practice of Sayyidina Dawud ‘Alayhi Salaam was to fast every alternate day. Sayyidina ‘Eesa ‘Alayhi Salaam fasted every third day. In the same manner the Ambiyaa ‘Alayhimus Salaam had different practices. The
practice of Sayyidina Rasulullah Šallallahu 'Alayhi Wasallam was unique in this respect. Due to periodical benefits, it was his practice to fast on special and fixed days. Besides this, at times for timely benefits he continuously fasted, and at times did not fast. The reason is clear, that when saum is observed as an antidote or a medical cure for timely benefits, it will be necessary as is the principle of medicine to use less or more. The author has given a few examples of the practices of Sayyidina Rasulullah Šallallahu 'Alayhi Wasallam.

(281) Hadith Number 1.
‘Abdullah bin Shaqeeq Rадиyallahu Anhu reports: “I inquired from ‘Aayefi (Rадиyallahu Anhu) regarding the (nafl) saum of Rasulullah Šallallahu ‘Alayhi Wasallam. She replied: ‘At times Rasulullah Šallallahu ‘Alayhi Wasallam fasted continuously. We used to say, he will keep on fasting (this month). At times he did not fast, till we began thinking that he would not fast (that month). Rasulullah Šallallahu ‘Alayhi Wasallam did not fast for a full month after he came to Madinah, besides the fasts of Ramadan’”. (In this manner, the passing of the whole month without fasting was not observed.—As mentioned in Abu Daawald. This practice of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam will be mentioned in the commentary of hadith number three in detail).

(282) Hadith Number 2.
Anas Rадиyallahu Anhu reports: “Someone was asked about the saum of Rasulullah Šallallahu ‘Alayhi Wasallam? He replied: ‘It was his noble habit to fast on different occasions. In some months he fasted for so many days, that it was thought he would continue fasting. In other months he did not fast, we thought he would not fast now. It was also from his noble habits that if one wanted to observe Rasulullah Šallallahu ‘Alayhi Wasallam perform salaah at night, it was possible, and if one wished to observe Rasulullah Šallallahu ‘Alayhi Wasallam sleep at night, this too was possible’”.

Commentary
The object here is that the noble habit of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam was not to sleep the whole night, neither to remain awake the full night, but adopt a middle course, wherein the rights of the nafs were considered, and also the ‘ibaadat were given its full importance.

Therefore it was possible to observe his sleep at night as he retired for a portion of the night, and also observe the salaah, as part of the night was devoted to prayers. Some of the ‘ulama have given another explanation to this, that the noble habit of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam varied in this respect. At times he performed the nawaafil in the first portion of the night. Sometimes in the middle portion of the night. At times in the last portion of the night. Therefore, if one wanted to observe sleep or salaah at a special time of the night, this too was possible. If one feels that one would like to observe the salaah of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam at a certain part of the night, then this opportunity could also be obtained, and if one wished to observe the sleep at this time an opportunity could also be obtained at some time. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam would rotate the time spent in prayer to every portion of the night on different days. We understand two benefits of this. The first is that the main object is worship, and man was created for this reason, resulting in attaining the pleasure of Allah. On every portion of the night, at one time or another, the blessings will be obtained. The second is, that when ‘ibaadah (devotion) is confined to an appointed time, it becomes a sort of habit, then the taste and pleasantness of hardship does not remain. When ‘ibaadah is performed at different times of the night it will not become a habit.

(283) Hadith Number 3.
Ibn ‘Abbaas Rадиyallahu Anhu relates: “Rasulullah Šallallahu ‘Alayhi Wasallam fasted the major portion of the month at times, till we thought that he did not intend ending the fasts. In some months he did not fast, we began to think he would not fast now. Besides Ramadan he did not fast for a full month’”.

Commentary
The practice of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam has been mentioned in many narrations. There are two reasons for this. The first one has already been mentioned in the beginning of the chapter, that in reality saum is an antidote, and at times it is a medicine for spiritual fulfillment and other benefits. In this manner according to the general rules of medicine, at times it is necessary to use medicine continuously, and at times there is no need for it, or if it is casually needed, then due to some timely obstacles it is necessary to abstain from it. This is common among physicians. Who can reach the state of a spiritual doctor more than Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam, therefore, Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam many a time fasted continuously for some timely necessities, and at times did not fast. The spiritual doctors of the ummah, may determine
for the sake of spiritual benefit, when should one fast and when should one not fast. Those who are not spiritual doctors themselves, should consult those who are and benefit from them. The second reason is this, that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had a few special practices. For example, the fasting on the days of Monday and Thursday; three days in every month; the ayyamul beed (i.e. the 13th, 14th and 15th day of the Islamic lunar month); tenth of Muharram and the tenth of Dhul Hijjah etc. Sometimes because of being on a journey, or due to some obstacles these fasts were not kept. When the obstacles were overcome he kept these missed fasts as a qadāa, and also to complete his special practices. It was also from the special habit of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that whenever he began a devotion he continually kept up this practice. Therefore, whenever any fasts were missed from his special practices, he completed them by observing continuous fasts. O Allah grant us the strength to follow his noble path.

(284) Hadith Number 4.

Ummi Salamah Radiyallahu 'Anha reports: "I did not observe Rasulullah Sallallahu 'Alayhi Wasallam fast for two consecutive months, besides the month of Sha'baan and Ramadaan".

Commentary

Apparently this hadith seems to contradict all the previous ahaadith. Till now all the ahaadith were unanimous that besides Ramadaan, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not fast for a complete month. In this hadith the month of Sha'baan has also been added. The 'ulama have reconciled both in many ways. The first is that in this hadith the whole of Sha'baan is mentioned as an exaggeration. The noble habit of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was to fast for most part of the month. This has accordingly been made clear in a hadith from Sayyiditina 'Aayeshah Radiyallahu 'Anha which will be mentioned in the ensuing hadith. The second is that it may be possible, at some time Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam by chance kept fast for the whole month of Sha'baan, the news of which reached Sayyiditina Ummi Salamah Radiyallahu 'Anha and did not reach the others. The third is that in the narrations of Sayyiditina 'Aayeshah Radiyallahu 'Anha, Sayyidina Ibn 'Abbaas Radyallahu 'Anhu, and others, the habit of doing so is denied, that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not fast for consecutive days in any month besides that of Ramadaan. It will not contradict this statement if by chance fasts are kept for the full period of any other month. Therefore if for some reason Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam fasted for the whole month of Sha'baan in some year,—and since this was not his normal practice,—for this reason Sayyiditina 'Aayeshah Radiyallahu 'Anha and others did not mention it, and Sayyiditina Ummi Salamah Radiyallahu 'Anha mentioned he did, because he fasted for the whole month. There is no contradiction here. The fourth explanation is that in the beginning Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam fasted for the whole month of Sha'baan and in the later years because of weakness, lessened the amount of days. Therefore, whoever mentions the later deeds, says this because it was towards the end, and said he fasted for most of the month. The one that thought that this was because of some reason or obstacle, says the original practice was to fast for the whole month. Some are of the opinion that i: is the opposite, in the beginning he fasted for most of the month and in later days he began fasting for the full month.

(285) Hadith Number 5.

'Aayeshah Radiyallahu 'Anha says: "I did not observe Rasulullah Sallallahu 'Alayhi Wasallam fast for more days in any month (excluding Ramadaan) other than Sha'baan. He fasted for the major part of the month, and nearly fasted for the full month".

Commentary

This goes a bit further where Sayyiditina 'Aayeshah Radiyallahu 'Anha clearly mentions the fasting of the full month of Sha'baan, by this, an exaggeration is indicated. The reason for fasting the major portion of Sha'baan is mentioned by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam himself that, 'In this month, there is also that day wherein the deeds of the year are presented before Allah. I love that my deeds should be presented whilst I am fasting'. Besides this many other reasons are narrated in the ahaadith. It is possible that at a certain time it is for a particular reason and at another time it is for some other reason. The combining of many reasons at one time has also been mentioned by Sayyiditina 'Aayeshah Radiyallahu 'Anha, that the practice of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was to fast for three days in every month. At times, due to unforeseen circumstances these were not observed. The total qadaa (of missed fasts) were combined and kept in Sha'baan by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. In another narration it is mentioned that it was the practice of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to fast on every Monday and Thursday. In this manner during the course of the
year, due to circumstances the fasts of two or three months could not be observed. It could be possible for these to add up to a full month. In one narration it has been stated that because of the sanctity and greatness of Ramadaan the fasts of Sha’baan are meritorious. I.e. in the manner that sunan are performed before the fard salah, likewise there are nafl fasts before Ramadaan. Weakness due to fasting did not affect Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, therefore at times he fasted for consecutive days. It is stated in the hadith that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was once asked the reason for fasting so many days of Sha’baan. He replied: ‘The names of all those who are going to die during the course of the year, are written down in this month. I desire that my death be written in a state when I am fasting’. Some of the ‘ulama have written that it was a special practice of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam to observe nafl saum in every month, and there was no way to observe nafl saum in the month of Ramadaan, therefore those nafl portions of Ramadaan were kept in advance in the month of Sha’baan. For this reason if the fasts of both Sha’baan and Ramadaan are combined, it will cover most of the month.

(286) Hadith Number 6.
‘Abdullah bin Mas’ud Radiyallahu ‘Anhu reports: “Rasulullah Sallallahu ‘Alayhi Wasallam fasted for three days at the beginning of every month, and he very seldom did not fast on Friday”.

Commentary
One has been persuaded in many ahaadith to observe saum for three days in every month. The thawaab (reward) for every good deed is tenfold, therefore the fasting of three days will add up to the thawaab of thirty days. In this manner it will be as if one has fasted for one’s whole life. Many ahaadith have been mentioned regarding the fixing of the three days. There are no differences in this. At times on every Monday and Thursday. Sometimes on the thirteenth, fourteenth and fifteenth. In the same way he fasted at other times too. It is mentioned in an ensuing hadith by Sayyiditina ‘Aayeshah Radiyallahu ‘Anha that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam did not fix special days for fasting. Sayyidina Ibn ‘Abbaas Radiyallahu ‘Anhu says: ‘Rasulullah Sallallahu ‘Alayhi Wasallam did not omit the fasting of the ayyaami beed (13th, 14th and 15th day of the Islaamic lunar month) at home or while on his travels’. The second point in the above hadith is the fasting on Fridays. From this hadith it is found that the fast of Fridays were given importance, but in another hadith it has been prohibited to fast on Fridays only. For this reason some of the ‘ulama, due to the above hadith are of the opinion that it is mustahhab to fast on Fridays. And some ‘ulama due to the hadith wherein it has been prohibited, are of the opinion that it is makruh to fast on Fridays only. The Hanafis hold both opinions.

(287) Hadith Number 8.
‘Aayeshah Radiyallahu ‘Anha reports: “Rasulullah Sallallahu ‘Alayhi Wasallam (often) gave importance to the fasting on Mondays and Thursdays”.

Commentary
In some narrations the reason for giving importance to these days are mentioned. One reason will be mentioned in a hadith of Sayyidina Abu Hurayrah Radiyallahu ‘Anhu which follows in this chapter, that deeds are presented on these days. In a narration in Sahih Muslim regarding Monday, it has been stated that “I was born on a Monday, the revealing of the Qur-an to me also began on a Monday”. In one hadith it is stated that “Allah Ta’ala forgives the sins of every Muslim (provided the rules apply) on Mondays and Thursdays”. It is said regarding those two people who are on bad terms “Hold the granting of their forgiveness till they reconcile among themselves”.

(288) Hadith Number 10.
Abu Hurayrah Radiyallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘Deeds are presented (before Allah Subhanahu Wa Ta’ala) on Mondays and Thursdays. I desire that my deeds be presented whilst-I am fasting’”.

Commentary
Making it possible for these to be easily accepted. A question may arise regarding the presenting of deeds. The gist of a hadith mentioned in Sahih Muslim show that deeds are presented daily in the morning and evenings. What is meant by the deeds being presented on Mondays and Thursdays? The muhadditheen sum both up in different ways. The easiest is that the deeds of the day and night are presented in detail twice a day. The deeds of the night separately and the ones of the day separately. On Mondays and Thursdays they are presented briefly, the deeds of the whole year are summed up in Sha’baan and Laylatul Qadr and presented before Allah the Almighty. One benefit among the many benefits of presenting the deeds repeatedly are that the honour of the pious are made evident before the angels. The angels raised a question
when Allah Ta’ala created humans, that ‘You are creating such a being that will spread bloodshed and turmoil in the world’. Allah Ta’ala knows at every moment the deeds committed by every person, therefore it is not necessary that deeds be presented to Him.

(289) Hadith Number 11.
‘Aayeshah Radiyallahu ‘Anha reports: “Rasulullah Sallallahu ‘Alayhi Wasallam fasted three days of every month. In some months he fasted on Saturdays, Sundays and Mondays, and in some months he fasted on Tuesdays, Wednesdays and Thursdays”.

Commentary
So that in this manner all the days of the week are covered. The days of Friday were intentionally omitted as stated in some ahaadith that this day has been proclaimed as an ‘Eid. Other important matters were fulfilled on this day. Or Friday has not been mentioned in this narration and may have been mentioned in other narrations.

(290) Hadith Number 9.
‘Aayeshah Radiyallahu ‘Anha reports: “Rasulullah Sallallahu ‘Alayhi Wasallam did not fast in any month more than in the month of Sha’baan”.

Commentary
This has already been explained in detail.

(291) Hadith Number 7.
Mu’aadhadh Radyiallahu ‘Anha says: “I inquired from ‘Aayeshah Radiyallahu ‘Anha, did Rasulullah Sallallahu ‘Alayhi Wasallam fast for three days of every month?” She replied: “Yes”. I then asked: “On which days of the month did he fast”’. She replied: “He did not fast on specific days, but whenever suitable”.

Commentary
At certain times it was the practice of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam not to give importance to fixing certain days. At times he fixed certain days. For example, fasting on the first three days of the month, or sometimes on the last three days of the month, or in some months on Saturday, Sunday and Monday, and in another month on Tuesdays, Wednesdays and Thursdays. Therefore different ahaadith have been narrated on this subject, and Sayyiditina ‘Aayeshah Radiyallahu ‘Anha refused to specify a certain day.

(292) Hadith Number 12.
‘Aayeshah Radiyallahu ‘Anha reports: “The Quraysh observed the fast of ‘Aa-shura in the days of jaahiliyyah (pre-Islamic period of ignorance). Rasulullah Sallallahu ‘Alayhi Wasallam also observed this fast (before the hijrah as a nafl). (After the hijrah) when he come to Madinah Munawwarah he observed these and commanded the ummah also to observe it. When the command to fast in Ramdaan was revealed, it was proclaimed fard, and the fast of ‘Aa-shura become nafl. Those who wished, observed them (‘Aa-shura) and those who did not, omitted them”.

Commentary
Many narrations have been narrated on the virtues of the saum (fast) of ‘Aa-shura. It is stated in a narration in Sahih Muslim that by observing the saum of ‘Arafah the sins of two years are forgiven, and by observing the fast of ‘Aa-shura the sins of one year are forgiven. Some commentators write that on the day of ‘Aa-shura, the taubah (repentance) of Sayyidina Aadam ‘Alayhis Salaam was accepted; The boat of Sayyidina Nuh ‘Alayhis Salaam docked (after the great floods); Sayyidina Musa ‘Alayhis Salaam was saved from Firown, and Firown drowned on this day; Sayyidina ‘Eesa ‘Alayhis Salaam was born, and raised to the heavens on this day; On this day Sayyidina Yunus ‘Alayhis Salaam was freed from the stomach of the fish, and his ummah forgiven; On this day Sayyidina Yusuf ‘Alayhis Salaam was taken out of the well; On this day Sayyidina ‘Ebrahim ‘Alayhis Salaam was born; On this day Sayyidina Sulaymaan ‘Alayhis Salaam was given the powers to rule a country; Besides these many other karaamaat (miracles) are mentioned in the commentaries of the ahaadith and books on seerah. Although according to the muhadditheen many questions have been raised on these incidents, there are numerous miracles that have been ascertained. It is said that the wild animals also fast on this day. Allahu Akbar! What a blessed day this is? Yet we waste it in amusements and useless pastimes. Probably it is from among these reasons that, the virtues of this day was well known in the days of jaahiliyyah. Therefore the Quraysh must have observed this fast before the advent of Islaam. When Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam came to Madinah Munawwarah, he observed that the Jews, who are from
among the Ahlul-Kitaab, also observing the fast of ‘Aa-shura. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam inquired from them the reasons for fasting on this day. They replied: ‘Allah Ta’ala saved Musa ‘Alayhis Salaam on this day from the oppression of Firown (Pharaoh) and also Firown was drowned on this day. In gratitude and happiness Musa ‘Alayhis Salaam fasted on this day’. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam replied: “We are more entitled than you to follow Musa ‘Alayhis Salaam”. Therefore, Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam himself fasted on this day and commanded the ummah also to fast on this day. This incident is mentioned in the Sahīh Muslim. For this reason the Hanafis say this şaum (fast) was fard before the command of Ramadaan was revealed. When the fast of Ramadaan was ordained, these were abrogated. Its merits and the virtues for the forgiveness of one year’s sin still remain.

MAS-ALAH: The original day for the observance of the fast of ‘Aa-shura is the tenth. In the early periods of Islaam, Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam in agreement with the Ahlul-Kitaab, as their belief was also from the heavenly revealed religions, and was better than the religion of the mushrikeen, but in the later years the Ahlul-Kitaab were also opposed in words and deeds, which was necessary due to many factors. Once a Sahāabi brought this to the notice of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam whereupon he replied: “If I remain alive next year, I will surely fast on the ninth next year”. In another narration it is stated: “Oppose the Jews, observe the fast of the ninth or eleventh” i.e. add a fast to that of the tenth. With this no resemblance or imitation will remain. Therefore, it is advisable not to observe the fast of the tenth only, it is preferable that the fast of the ninth be also added to it, so that one will be fulfilling the commands of both hadith. If the ninth could not be observed, then the eleventh should be added.

(293) Hadith Number 13.

Commentary
That meant to set aside a day for some special devotion. For example, to specify Monday for fasting. Fast is observed on every Monday and nothing is ever eaten on this day. Or besides Monday, fasts are not observed on other days. Both these were not found, but it was certainly the practice of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam that whatever deed he began observing, he punctually continued its practice. You do not possess the strength and cannot fulfil these with such punctuality as that of Rasulullah Šallallahu ‘Alayhi Wasallam’. He punctually completed his prescribed practices. If for any reason it could not be fulfilled, he completed it at a later time, as has been mentioned in the fasts of Shaba’aan. The gist of this is, that it was not given such importance that, the deed was observed only on a particular day, and no other deed was observed on that day. He certainly fulfilled his prescribed practices with care, among which are included the fasting on special days. No doubt remains on this commentary, that Sayyiditina ‘Aayeshah Radiyallahu ‘Anha has mentioned in hadith number eight, that special attention was given to the fasting on Mondays and Thursdays. The findings of Haafizul Hadith (one who has memorised a minimum of 100 000 ahaadith with its chain of narrators), Ibn Hajar RA is that this question and answer is regarding these three fasts, it was the practice of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam to observe these fasts every month. This has already been mentioned in hadith number seven. According to this explanation there is no confusion.

(294) Hadith Number 14.
‘Aayeshah Radiyallahu ‘Anha says: “Rasulullah Šallallahu ‘Alayhi Wasallam once came home, a woman was present at that time. Rasulullah Šallallahu ‘Alayhi Wasallam inquired. ‘Who is this woman?’ I replied: ‘This is a certain woman who does not sleep at night’. Rasulullah Šallallahu ‘Alayhi Wasallam said: ‘One should observe only that amount of nawaafil which one can bear. I swear an oath that Allah Ta’ala does not fear the granting of rewards, till you begin to fear the observance of deeds’. ‘Aayeshah Radiyallahu ‘Anha says: ‘The most beloved deed of Rasulullah Šallallahu ‘Alayhi Wasallam were those that were practised continuously’”.

Commentary
This Sahāabiyyah was Sayyiditina Kholaa bint Tuwayt bin Habib Radiyallahu ‘Anha. She had the fervour and intense desire to perform ibaadah. Many incidents of this type are mentioned in the ahaadith, where the zeal of the Sahāabah Radiyallahu ‘Anhum was so intense, it compelled them to perform ibaadah more than normal. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam advised them to observe moderation. Sayyiditina ‘Abdullah bin ‘Amr ibnul ‘Aas Radiyallahu ‘Anhu, a famous Sahāabi says: “I once made up my mind, that I would strive to
intensify my devotions. I would always fast during the day. I would complete the recitation of the whole Qur'aan (khaan) every night. My father got me married to an honourable woman. Once my father inquired from my wife about my state of affairs? She replied: ‘He is a very pious man, he does not come to bed the whole night. He does not have anything to do with anyone’. My father became very angry with me, that I had got you married to an honourable woman, and you have left her hanging. Due to my intense desire for devotions this did not affect me. My father complained to Rasulullah Sallallahu ‘Alayhi Wasallam about my state of affairs. Rasulullah Sallallahu ‘Alayhi Wasallam asked me: ‘I have heard you always fast during the day, and stand in prayer the whole night?’ I replied: ‘Yes’. Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘Do not do so, but fast sometimes, and abstain sometimes. In the same manner do perform salah at night, and sleep too. Your body also has a right on you. Your eyes also have a right on you, it will become weak due to staying awake the whole night. Your wife also has a right on you. Your children also have a right on you. Those who meet you also have a right on you’”.

(295) Hadith Number 15.
Abu Saalih RA reports: ‘I enquired from ‘Aayeshah and Ummi Salamah Radyiullahu ‘Anhuma that which act was the most beloved by Rasulullah Sallallahu ‘Alayhi Wasallam?’ Both gave the reply: “That deed which was practised continuously, even if it was a little”.

Commentary
The object of all these ahaadith are that saum, and likewise all other nafl deeds, even if it be a little, or whatever could be done should be practised continuously and with care. One should not forsake these with the thought that it cannot be practised constantly, because the naaafa‘il are the only acts that compensate for the shortcomings of the fara‘aid (compulsory acts). Therefore one should endeavour to observe and practice as much as one possibly can.

(296) Hadith Number 16.
‘Awf bin Maalik Radyiullahu ‘Anhu says: “I spent a night with Rasulullah Sallallahu ‘Alayhi Wasallam. Rasulullah Sallallahu ‘Alayhi Wasallam used the miswaak (cleaned the teeth), then performed the wudu, then stood up in salah. I stood with him (joined him). He began reciting the Surah Baqarah. Whenever he come across an aayah of mercy, he paused and beseeched Allah for His forgiveness from adhaab. He then performed ruku’, and remained in the ruku’ for as long as he had spent in the standing posture. He recited in the ruku’:

سُبْحَانَ ذِئَبُ الْخَيْرَاتِ وَالْمَكْرَرَاتِ وَالْكِبَارِةِ وَالْعَظِيمَةِ

Subhaana dhill jabaruti wal-malakuti wal-kibri-yaa-i wal-a-za-mati
Translation: Glory be to the Lord of the Might, the Dominion, the majesty, and the Magnificence.
Thereafter he performed the sajdah, which was as long as the ruku’, and recited the same du’aa in the sajdah. He then recited the Surah Aali ‘Imraan (in the second rak‘ah), thereafter one surah (in each rak‘ah), and did the same”.

Commentary
How lengthy these rak‘ahs must have been, is evident from the saying (of the above narration). The Surah Baqarah covers about two and half juz, and then Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam recited with care, every word was recited clearly and distinctly. A pause was made at every aayah where mercy and punishment are mentioned, and du‘aa was made. Thereafter a long ruku’, the same length as that of the standing was performed, and likewise was the sajdah. This is one rak‘ah. In this manner it will be difficult to complete four rak‘ahs in the whole night. But due to the intense desire and zeal, especially for such a noble personality, whose coolness of the eye was in salah, such a deed was not difficult. Apparently the last few ahaadith have no relation with the subject on the fasting of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. In (some) editions of the Shamaa-il these are included not only in the chapter on salahutu dhu‘a, saum etc., but in every chapter on the devotions of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. There is no perplexity in this, but in those editions where these different chapters exist, a minute point is derived, that generally those who have a strong zeal for fasting, it is observed that, they begin to exert themselves so much that they tend to become lax in the rights of others. For this reason, Imaam Tirmidhi has in the beginning mentioned the ahaadith on moderation, and in the end has indicated that when in zeal one sometimes exceeds one’s normal practice, there is no harm. It must not be of such a nature that an indifference and weariness for ‘ibaadah (devotions) is created as a result of this.
باب ما جاء في قراءة رسول الله صلى الله عليه وسلم

297 - (1) حدثنا قتيبة بن سعيد، حدثنا الليث عن ابن أبي مليكة
عن يعلى بن مملك أنه سأل أمّ سلمة عن قراءة رسول الله صلى الله عليه وسلم إذا تعت قراءة مفرّة حرفًا حرفًا،

298 - (2) حدثنا محمد بن بشار، حدثنا وهب بن جرير بن حازم، حدثنا أيوب عن قادة قال: قلت لأبي بن مالك: كيف كان قراءة رسول الله صلى الله عليه وسلم؟ قال مداً،

299 - (3) حدثنا علي بن حجر، حدثنا يحيى بن سعيد الأموي
عن ابن جريج عن ابن أبي مليكة عن أم سلمة قالت: كان النبي صلى الله عليه وسلم يقّطع قراءته يقول: الحمد لله رب العالمين ثم يقف ثم يقول الرحمن الرحيم ثم يقف وكان يقرأ مالك بعمق الدين،

300 - (4) حدثنا قتيبة بن سعيد، حدثنا الليث عن معاوية بن صالح عن عبد الله بن أبي قيس قال: سألت عائشة عن قراءة النبي صلى الله عليه وسلم أكان يسر بالقراءة أم يجزى، قالت: كل ذلك قد كان يفعل، (قد كان) رحمًا أو سوء، وزبًّا جهر، فقلت الحمد لله الذي جعل في الأمر سعة،

301 - (5) حدثنا محمود بن غيلان، حدثنا ركع، حدثنا
مسعر عن أبي العلاء العبدى عن يحيى بن جعدة عن أم حانى قالت: كنت أسمع قراءة النبي صلى الله عليه وسلم بالليل وأنا على غيظى،

302 - (6) حدثنا محمود بن غيلان، حدثنا أبو داود، حدثنا
شعبة عن معاوية بن قرة قال سمعت عبد الله بن مغفل يقول: رأيت النبي صلى الله عليه وسلم على ناقة يمر الفتح وهو يقرأ إنا فتحنا لك فتحاً ميناً يغفر الله ما تقدم من ذنيك ورما تأمر، قال فقرأ ورَجّع، قال: وقال معاوية بن قرة لو لا أن يجتمع الناس على أخذت لكم في ذلك الصوت أو قال اللحن،

303 - (7) حدثنا قتيبة بن سعيد، حدثنا نوح بن قيس الجذانى
عن حسام بن مسك عن قادة قال: ما بعث الله نبيًا إلا حسن الوجه حسن الصوت، وكان نبيكم صلى الله عليه وسلم حسن الوجه حسن الصوت وكان لا يرتجع،

304 - (8) حدثنا عبد الله بن عبد الرحمن، حدثنا يحيى بن
حسان، حدثنا عبد الرحمن بن أبي الزناد عن عمرو بن أبي عمر عن عكرمة عن ابن عباس قال: كان قراءة النبي صلى الله عليه وسلاً يسمعها من في الحجارة وهو في البيت،
Chapter on the recital of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam.

The manner in which Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam recited and the importance he attached to the tarteel (distinct and clear intonation) and tajweed (recital with established rules of pronunciation and intonation) in reciting the Qur-aan is mentioned here. Eight ahaadith are mentioned in this chapter.

(297) Hadith Number 1.
Ya’laa bin Mamlak Radiyallahu ‘Anhu says: “He asked Ummul Mu’mineen Sayyiditina Ummi Salamah Radiyallahu ‘Anha about the recital of Rasulullah Sallallahu ‘Alayhi Wasallam”. She replied: “He recited every word separately and clearly”.

Commentary
When Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam recited he uttered every word distinctly and clearly. Sayyiditina Ummi Salamah Radiyallahu ‘Anha may have described this verbally, it may also be possible that she demonstrated the manner in which Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam recited, wherefrom this explanation is apparent. The commentators on hadith give two explanations. The second explanation seems more appropriate. A hadith of this nature is mentioned by Sayyiditina Ummi Salamah Radiyallahu ‘Anha in hadit number three of this chapter, wherein she demonstrates how Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam recited.

(298) Hadith Number 2.
Qataadah Radiyallahu ‘Anhu reports: “I inquired from Anas Radiyallahu ‘Anhu: ‘How was the recital of Rasulullah Sallallahu ‘Alayhi Wasallam?’ He replied: ‘He recited (The words of madd) with a madd’”.

Commentary
The words that are to be recited with madd were recited with a madd (long intonation). This can only be done if one recites steadily, and with care. It is difficult to pronounce the madd if one recites hastily. From this, both things are apparent. One should recite steadily, and recite the madds where they appear. The commentators of hadith have written that there are laws governing the recital of the madd. These are described fully in the books of tajweed. It is necessary to implement them. In our times the Qurraa (Qaaris) stretch the madd so much, overdoing it. Only the things that are done according to its laws and fundamentals are correct. Excess or deficiency are both abhorred.

(299) Hadith Number 3.

Commentary
Briefly, he recited every aayah distinctly, and with ease. There is a difference of opinion among the Qurraa, that is it adfal (better) to take a breath after the recital of every aayah or not? Maulana Gangohi has written a special booklet ‘Raddut Tughyaan fi Awqaafil Qur-aan’ in Urdu, which is quite comprehensive. This book is beneficial for the masaa-il of this nature.

(300) Hadith Number 4.
‘Abdullah bin Abi Qays Radiyallahu ‘Anhu reports: “I inquired from ‘Aayeenah Radiyallahu ‘Anha about the recital of Rasulullah Sallallahu ‘Alayhi Wasallam, did he recite softly or audibly? She replied: ‘He recited in both ways’. I said: ‘Alhamdulillaah, (Praise be to Allah), who has accorded us easiness in the matter’”. (According to the situation whatever was proper, reciting softly or audibly was adopted).

Commentary
This question, as has been mentioned in the Jaami’ Tirmidhi, is regarding the recital at the time of tahajjud. Sayyiditina ‘Aayeenah Radiyallahu ‘Anha replying that he recited both softly and audibly, may also mean that he recited both tones in the same night. This is also correct that in one night he recited the entire salaah audibly, and on another night he recited the entire salaah softly. Both are correct, and there is no harm in reciting in both manners. At times it is better to recite audibly, especially where it is intended to persuade others, or it will create strength to recite. Where there is a possibility that one will be troubled, or where it is doubted that this will create pride, it is better not to recite audibly as it is important to consider those present. When sometimes both are of the same nature, then it is
advisable to recite in a slightly audible tone. It was the practice of Sayyidina Abubakr Radiyallahu 'Anhu to recite softly in the tahajjud. Sayyidina 'Umar Radiyallahu 'Anhu used to recite audibly. Once Sayyidina Rasulullah Šallallahu 'Alayhi Wasallam passed both at night and witnessed the practices of both. When they attended the noble gathering of Sayyidina Rasulullah Šallallahu 'Alayhi Wasallam in the morning, Sayyidina Abubakr Radiyallahu 'Anhu ‘When I passed you, you were reciting softly'. He replied: ‘That great being with whom I was conversing was listening’. Sayyidina Rasulullah Šallallahu 'Alayhi Wasallam then said to Sayyidina 'Umar Radiyallahu 'Anhu: ‘When I passed you, you were reciting loudly’. Sayyidina Šallallahu 'Alayhi Wasallam approved the explanations of both, and said to Sayyidina Abubakr Radiyallahu 'Anhu “Raise your voice a little” and to Sayyidina 'Umar Radiyallahu 'Anhu: “Lower your voice a little”.

(301) Hadith Number 5
Ummi Haani Radiyallahu Anha reports: “I heard Rasulullah Šallallahu 'Alayhi Wasallam reciting (the Qur-aan in the Masjidul Haraam) at night, while I was on the rooftop of my house”.

Commentary
This will mean that Sayyidina Rasulullah Šallallahu 'Alayhi Wasallam recited very clearly and with an audible tone, that I could hear it on the rooftop of my house. Normally at night due to quietness the voice travels quite a distance. On the rooftop which is open it could be heard better, especially when the house is near.

(302) Hadith Number 6.
‘Abdullah bin Mughaffal Radiyallahu ‘Anhu says: “I saw Rasulullah Šallallahu 'Alayhi Wasallam riding his camel on the day when Makkah was conquered, he was reciting:

“Lo! We have given thee (O Muhammad) a signal victory, That Allah may forgive thee of thy sin that is past and that which is to come, . . ..”—Surah Fath: 1-2

He says: “He read it and repeated it”. Mu'aawiyah bin Qurrah Radiyallahu 'Anhu (who is a narrator in the chain of this hadith) says:

“If I did not fear that the people would surround me, I should have recited it in the same tone”.

Commentary
According to the ‘Arabic language tar-jee’ means to return or repeat. It means that the sound is repeated. The tafseer (commentary) of it is related by Sayyidina ‘Abdullah bin Mughaffal Radiyallahu ‘Anhu himself as Aa-Aa. Some of the ulama state that it means to clear the voice and recite. Sayyidina Rasulullah Šallallahu 'Alayhi Wasallam was very happy on the conquest of Makkah, and it becoming Daarul Islam, therefore he was reciting with enjoyment. The research of my late father—May Allah fill his grave with nur—is that since Sayyidina Rasulullah Šallallahu 'Alayhi Wasallam was sitting on a camel, its walking and moving made it seem that the sound was being repeated. For this reason Sayyidina ‘Abdullah bin Mughaffal Radiyallahu ‘Anhu explained it as Aa-Aa and Sayyidina Mu'aawiyah Radiyallahu ‘Anhu did not attempt to demonstrate it, because he feared people would begin gathering around him. According to this explanation it will not contradict the following hadith. This humble servant prefers this explanation, because according to the first explanation it will mean to recite clearly and with a good melodious voice, then what fear shall there be that of people gathering around. It is necessary to recite the Qur-aan correctly, wherein there is no singing tune. In many ahaadig under different headings it has been stressed that the Qur-an must be recited with tarteel and a good intonation. I have compiled some of these ahaadig in my kitaab ‘Chehl HaditlJ. Those who are interested may read it.

(303) Hadith Number 7.
Qataadah Radiyallahu ‘Anhu narrates that Allah gave to every Nabi that He had sent a beautiful feature and beautiful voice. Your Nabi Šallallahu 'Alayhi Wasallam also had a beautiful feature and a beautiful voice. Rasulullah Šallallahu 'Alayhi Wasallam did not recite in a melodious tone as singers do.

Commentary
Apparently this hadith seems to contradict the previous one, explained in the commentary of the previous hadith. It meant that he did not repeat the sound whilst reciting. Some of the ulama take this to mean as singing and reciting, and that it has been prohibited in many ahaadith to recite with a singing tone.
Hadith Number 8.
Ibn 'Abbaas Radhiyallahu 'Anhu says: “Rasulullah ‘Allahu ‘Alayhi Wasallam raised his voice only to the extent, that it might have been possible that if he recited in the house, those in the courtyard might be able to listen.”

Commentary
The voice did not reach beyond the courtyard. The reciting of the Qur-an softly and audibly are both better according to the circumstances. On a correct and suitable occasion, or where for a reason it is desirable to recite audibly, there one should recite audibly. If there exist a fear that it will create show etc., there one should recite softly. The object is that according to circumstances it keeps changing, therefore, Sayyidina Rasulullah ‘Allahu ‘Alayhi Wasallam has said the one that recites the Qur-an audibly is like the one that openly gives sadaqah, and the one who recites softly is like the one who gives sadaqah secretly. Concerning sadaqah, at times it is better to openly reveal the giving of it and at times it is better to conceal it. Circumstances should be taken into consideration, which change from time to time. This rule applies to the reciting of the Qur-an also.

باب ما جاء في بكاء رسول الله صلى الله عليه وسلم

305 - (1) حدثنا سعيد بن نصر، حدثنا عبد الله بن المبارك عن حadds بن سلمة عن ثابت عن مطرف وهو ابن عبد الله بن الشخير عن أبيه قال: أتبت رسول الله صلى الله عليه وسلم وهو يصلي وجعلهو أنيز كأنيز المرجل من البكاء,

304 - (2) حدثنا محمد بن غيلان، حدثنا معاوية بن هشام، حدثنا سفيان عن الأعمش عن إبراهيم عن عبد بن عبد الله بن مسعود قال: قال لي رسول الله صلى الله عليه وسلم: إقرأ علينا، فقالت: يا رسول الله أقرأ عليه وعلى أزلي، قال: إلى أحب أن أسمع منه غيري، فقرأ سورة النساء حتى بلغت وجمعنا بك على هؤلاء شهيداً، قال: فرأيت عني رسول الله عليه السلام,

307 - (3) حدثنا قبيبة، حدثنا جرير عن عطاء بن السائب عن أبيه عن عبد الله بن عمر قال: انكسفت الشمس يوما على عهد رسول الله صلى الله عليه وسلم، فقام رسول الله صلى الله عليه وسلم يصل حتى لم يكده يركع ثم ركع فلم يكده يرفع رأسه ثم رفع رأسه فلم يكده أن يسجد ثم سجد فلم يكده أن يرفع رأسه ثم رفع رأسه فلم يكده أن يسجد ثم سجد فلم يكده أن يرفع رأسه فجعل يدفع ويكي

325
Chapter on the weeping of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam

A person weeps (cries) because of some reason. At times one cries because of mercy and kindness; at times because of fear; sometimes because of fondness and love; sometimes due to intense happiness; sometimes due to pain or sorrow; at times due to the oppression of someone. Among these there is the crying of taubah (repentance) which is a result of some sin committed; one type of crying is due to nifaaq (hypocrisy), which is done for show, where one cries in salaah so that others may feel that that person is crying due to piety; humbleness etc.; one type of crying is for a request, for instance where one cries for a dead person without taking any remuneration; one is to cry for a remuneration where one is paid to cry at the house of a dead person as is the custom in some areas; one type of crying is the crying of acceptance where one sees another crying and after seeing this also begins to cry, etc. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam mainly cried due to the fondness and love for a deceased person, or for fear of, on behalf of the ummah, or because of the fear or longing for Allah Ta'aala, as will be seen in the narrations. Only these types of crying are praiseworthy. The mashaal-ikh have written, one type of crying is called a lie, that is the crying of a person after committing a sin, but thereafter does not refrain from that sin. The commentators on hadith write the crying of Sayyidina Daawud 'Alayhi Salaam was due to sorrow. The crying of Sayyidina Ebrahim 'Alayhis Salaam was due to a desire, and the crying of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam...
Shama-il Tirmidhi

Wasallam was because of love. According to this humble servant this will mean that he mostly cried at night due to love, otherwise Sayyidina Rasulullah Ṣallallahu ’Alayhi Wasallam cried due to different reasons as has been mentioned already. Therefore, the different types of narrations will be mentioned. The author has compiled six ahaadig in this chapter.

(305) Hadith Number 1.
‘Abdullah bin Shikh-kheer Radiyallahu ‘Anhu says: “I attended the noble assembly of Rasulullah Ṣallallahu ’Alayhi Wasallam. He was performing salaah. Because of his crying, such a sound emitted from his chest, like that of a boiling pot”.

Commentary

This due to the total humbleness of Sayyidina Rasulullah Ṣallallahu ’Alayhi Wasallam. Some mashaa-ikh have written that this state of Sayyidina Rasulullah Ṣallallahu ’Alayhi Wasallam occurred when both the jalaali and jamaali attribute of Allah appeared together. None can control the appearing of the jalaali attributes. Certainly, when the jamaali attributes appeared, at that time a sort of happiness and contentment became apparent. Through the tufayl (mediation/means) of Sayyidina Rasulullah Ṣallallahu ’Alayhi Wasallam the mashaa-ikh of suluk also experience these two conditions.

(306) Hadith Number 2.
‘Abdullah bin Mas’ud Radyallyahu Ṣallallahu ’Alayhi Wasallam once asked me to recite the Qur-aan to him. (He might have said this because one may be able to concentrate more if one listens, of he may have said this for another reason, which may include many reasons. For example, the hearing of the recital of the Qur-aan is regarded as a sunnah, as a result of this deed of Sayyidina Rasulullah Ṣallallahu ’Alayhi Wasallam) I said: “O Messenger of Allah, should I recite it to you when it has been revealed to you?” (Sayyidina Ibn Mas’ud Radyallyahu Ṣallallahu ’Anhu may have thought this recital was for tabligh as a reminder) Rasulullah Ṣallallahu ’Alayhi Wasallam said: “I love to hear it from another person” Thereupon I began reciting Surah Nisaa (which begins from the last quarter of the 4th juz). When I reached this aayah: “But how (will it be with them) when We bring of every people a witness, and We bring thee (O Muḥammad) a witness against these?”—Surah Nisaa, 41

I saw tears flowing from both eyes of Rasulullah Ṣallallahu ’Alayhi Wasallam”.

Commentary

This crying of Sayyidina Rasulullah Ṣallallahu ’Alayhi Wasallam was due to the listening of the words of Allah, and this befits the dignity of the Qur-aan. Imaam Nawawi writes that to cry whilst reciting the Qur-aan is the quality of the ‘aarifeen and a sign of the saalih-een. Allah Ta’āla has praised these people in the Qur-aan at many places. Allah Ta’āla says: “When the revelations of the Beneficent were recited unto them, they fell down (into sajdah), adoring and weeping”.—Surah Maryam, 58.

“Lo! those who were given knowledge before it, when it is read unto them, fall down prostrate, on their faces, adoring”.—Surah Israa (Bani Israa-eel), 107.

By this it is clear that who can confirm more to these aayaat than Sayyidina Rasulullah Ṣallallahu ’Alayhi Wasallam. It is not imaginable that the crying of Sayyidina Rasulullah Ṣallallahu ’Alayhi Wasallam was due to the greatness and Jalal of the Qur-aan. In this case, it is possible that Sayyidina Rasulullah Ṣallallahu ’Alayhi Wasallam must have been crying from before and Sayyidina ‘Abdullah bin Mas’ud Radyallyahu Ṣallallahu ’Anhu must have observed it only after Sayyidina Rasulullah Ṣallallahu ’Alayhi Wasallam had been crying for some time. It may also be possible that he began crying specially after the reciting of the aayah. The translation of this aayah is: “But how (will it be with them) when We bring of every people a witness, and We bring thee (O Muḥammad) a witness against these?”—Suratun Nisaa, 41.

Sayyidina Rasulullah Ṣallallahu ’Alayhi Wasallam will be called to give evidence on these people. This is the scene of qiyaamah. On that day every nabi will be called upon to give evidence as a witness. The events of which are described in detail_t the ahaadith of the day of mah-shar. In this manner it is possible that this crying of Sayyidina Rasulullah Ṣallallahu ’Alayhi Wasallam will be due to the difficult times on the day of qiyaamah and mah-shar. Every person will be engrossed and worried of one’s self only. It is possible that in this aayah Sayyidina Rasulullah Ṣallallahu ’Alayhi Wasallam is being commanded to appear as a witness. And he fears the intense burden of being called up as a witness. It is stated in a hādhith that at time when this aayah was revealed, Sayyidina Rasulullah Ṣallallahu ’Alayhi Wasallam said: ‘O Allah, how can I be a witness of those who were not in my presence?’ Some of the ‘ulama have written that at the
mentioning of this aayah, the scene of qiyaamah came before him, and the fikr of the ummah was always with Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. He may have cried because of the sins of his crying. All this and besides this, there could be other reasons too for his crying.

(R07) Hadith Number 3.
‘Abdullah bin ‘Umar Radiyallahu ‘Anhu reports: “In the time of Rasulullah Sallallahu ‘Alayhi Wasallam there once occurred a solar eclipse. (According to the majority of the ‘ulama this incident took place in the 10th year hijri). Rasulullah Sallallahu ‘Alayhi Wasallam went into the masjid, commenced the salaah, and stood in qiyaam for so long that it was felt that he did not intend performing ruku’. (In another narration it is stated that he recited the Surah Baqarah.) He then performed such a long ruku, as if he did not want to come up from the ruku’. Then in the same manner after standing up from the ruku’ he stood up for such a long time as if he did not want to perform sajdah. He then performed the sajdah, here too he kept his mubaarak head on the ground for such a long time as if he was not going to lift his mubaarak head. In this manner he did the same after lifting the head and sitting in jalsa, and after the jalsa in the second sajdah. In short, in every ruku of the salaah this was done, that every ruku was so long, as if this ruku was going to be performed till the end, and there is nothing after it. (In the same manner he performed the second rak’ah, and in the last sajdah), due to this intense fear he began taking heavy breaths and crying, and began pleading to the Almighty Allah that, ‘O Allah, you had promised me that in my presence you will not punish the ummah. O Allah, it is only You that have promised that when these people make istighfaar there will be no punishment’. This saying of Rasulullah Sallallahu ‘Alayhi Wasallam refers to the aayah that is at the end of the ninth juz: “But Allah would not punish them while thou was with them, nor will He punish them while they seek forgiveness”.—Surah Al-Anfaal, 33.

When Rasulullah Sallallahu ‘Alayhi Wasallam completed the salaah, the sun had cleared already. Rasulullah Sallallahu ‘Alayhi Wasallam delivered a sermon after this. After uttering the hamd and thanaa, he talked on this subject, that the sun or moon does not eclipse because of the death or birth of anyone, but both are from among the signs of Allah Ta’ala. (That gives His creation a warning so that they may fear Him). When these eclipses occur then immediately turn towards Allah (begin istighfaar and performing salaah)”.

Commentary
The reason for delivering this sermon was that in the days of jaahiliyyah it was famous that the eclipse of the sun and moon were due to the death or birth of a great personality—Co-incidentally it so happened that when Sayyidina Ebrahim Razaayyallahu ‘Anhu, the son of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam passed away, an eclipse took place. Therefore this nurtured the view held during the days of jaahiliyyah. People began saying that the eclipse was the result of the death of Sayyidina Ebrahim Razaayyallahu ‘Anhu. The a-immah differ in that during the solar eclipse should one or more then one ruku’ be performed in one rak’ah. The Hanafis say that only one ruku’ should be performed (in one rak’ah). This hadith strengthens their view. However scholarly differences and the proofs of the opposing schools are not relevant here.

(R08) Hadith Number 4.
Ibn ‘Abbaas Radiyallahu ‘Anhu reports that one of the daughters of Rasulullah Sallallahu ‘Alayhi Wasallam was on her death bed. Rasulullah Sallallahu ‘Alayhi Wasallam picked her up and put her before him. She passed away in his presence. Ummi Ayman (who was a slave girl of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam) began wailing aloud. Rasulullah Sallallahu ‘Alayhi Wasallam said: “Are you crying before the Messenger of Allah?” (because tears were also flowing from the eyes of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam). She said: ‘Do I not see you cry?’ Rasulullah Sallallahu ‘Alayhi Wasallam replied: “This crying is not prohibited. It is a mercy of Allah”. (He softens the hearts of His servants, and creates love and mercy in them). Rasulullah Sallallahu ‘Alayhi Wasallam then said: “A Muslim is at peace at all times, even when his soul is being taken out, he is busy uttering the hamd (praises) of Allah”.

Commentary
The ‘ulama differ in that with which daughter did this incident take place. According to the muhadditheen and historians this did not take place with any of his daughters but with that of a grandson or granddaughter. It is also possible that this took place with one of the sons. Such incidents took place with his male offspring. With whomever this incident may have taken place, the object here is to describe the soft-heartedness of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, and that stone heartedness is contrary to kindness. To have natural love for children is not against the dignity and sanctity of prophethood. To be soft hearted is praiseworthy.
**Hadith Number 5.**

‘Aayeshah Radhiyallahu ‘Anha reports: “Rasulullah Šallallahu ‘Alayhi Wasallam kissed the forehead of ‘Uthmaan bin Maz’oon after his death. At that time tears were flowing from his eyes”.

**Commentary**

This great Sahaabi was a foster brother of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam. He was the thirteenth person to accept Islaam in its early stages. He first migrated to Abyssynia then to Madinah. He was very pious and devoted. At the time when it was still lawful to drink intoxicants, he had already abstained from imbibing it. He was the first among the Muhaajireen to pass away. He passed away in Sha’baan in the second year hijri and was buried in the Jannatul Baqi.

**Hadith Number 6.**

Anas Radhiyallahu ‘Anhu reports: “Rasulullah Šallallahu ‘Alayhi Wasallam was sitting at the grave of his daughter (Sayyiditina Ummi Kulthum Radhiyallahu ‘Anha) and tears were flowing from his eyes. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam said: ‘That person should enter the grave who did not have sexual relations that (previous) night’. Abu Talhah Radhiyallahu ‘Anhu replied: ‘I did not’. At the request of Rasulullah Šallallahu ‘Alayhi Wasallam he entered her grave”.

**Commentary**

It is said that this was an obscure hint to Sayyidina ‘Uthmaan Radhiyallahu ‘Anhu and that is, although his wife, the daughter of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam being very ill, that she passed away that same day, he was with one of his slave girls that night. Some ‘ulama did not translate the word ‘Lam Yuqaarif’ as ‘the one who did not commit sexual relations’ but as ‘the one who did not commit a sin’. Some ‘ulama have translated it as ‘did not speak’ as Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam did not like to speak after ‘eshaa. The most famous explanation is the one used above. There is no difficulty in explaining ‘Ta’reed’ (an obscure hint) too, a person does hint to one with whom one has a strong relationship. If Sayyidina ‘Uthmaan Radhiyallahu ‘Anhu did this because of a strong urge, then there is no harm, also who knows when one will die. It is possible that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam wanted to mildly bring it to his notice, but not scold him. It may not be surprising that the reason for this is that the marriage of Sayyiditina Ummi Kulthum Radhiyallahu ‘Anha was important, as this took place at the commandment of Allah Ta’ala. When the first wife of Sayyidina ‘Uthmaan Radhiyallahu ‘Anhu, the elder sister of Sayyiditina Ummi Kulthum Radhiyallahu ‘Anha passed away, Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam said: ‘If I had a hundred daughters, and if every one died one after another, I would have married each one of them one after the other to ‘Uthmaan.’ Jibra-eel ‘Alayhis Salaam says that Allah Ta’ala has commanded that I give the hand of Sayyiditina Ummi Kulthum Radhiyallahu ‘Anha in the marriage of Sayyidina ‘Uthmaan Radhiyallahu ‘Anhu. In this manner it will surely warrant that at the time of the illness of such a wife like Sayyiditina Ummi Kulthum Radhiyallahu ‘Anha, a mild and obscure hint be given. And Allah knows best.
Chapter on the narrations of the bed of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam.

It shall be known from the following narrations mentioned by the author on what type of bed did Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam rest. We who are from among his ummah know the state of our carpets and other furnishings, which is before our eyes. The author mentioned two ḥadīth in this chapter.

(311) Hadith Number 1.
‘Aayeshah Radiyallahu ‘Anha reports that the bed on which Rasulullah Šallallahu ‘Alayhi Wasallam slept was made of leather, in which was filled coir of the palm tree.

Commentary
The bed Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam used, was at times the one made of leather as stated in the above ḥadīth, or at times was one that was made of canvas, as will be mentioned in the following ḥadīth. At times it was only a mat made of palm leaves. This subject has been narrated in many aḥādīth that when the Sahaabah Radiyallahu ‘Anhum asked the permission to make a soft bed, Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam used to reply: ‘What do I have in common with worldly comforts. My example is that of a traveller who after walking, stops under the shadow of a tree for a while to rest, and after sitting a while continues on his way’. Sayyiditina ‘Aayeshah Raddiyyallahu ‘Anha says: ‘Once a woman from the Ansaar came and saw that an ‘abaa (cloak) was spread on the bed of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam. She returned home and made a bed in which she filled wool, and sent it to me for Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam. When Sayyidina Rasulullah Šalallahu ‘Alayhi Wasallam returned and saw the bed, he inquired, ‘What is this?’ I replied: ‘A certain woman from the Ansaar came and after seeing the bed of Rasulullah Šallallahu ‘Alayhi Wasallam she made and sent this bed’. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam said; ‘Return it’. It looked good to me, and I did not feel like sending it back. Rasulullah Šallallahu ‘Alayhi Wasallam insisted that I send it back, and said: ‘I swear an oath if I wish Allah Ta‘ala will line up mountains of gold and silver for me’. On this saying of Rasulullah Šallallahu ‘Alayhi Wasallam I returned the bed. Sayyidina ‘Abdullah bin Mas‘ud Raddiyyallahu ‘Anhu says: ‘Once I came to Rasulullah Šallallahu ‘Alayhi Wasallam. He was resting on a mat made of palm leaves, the marks of which could be seen on the mubaarak body of Rasulullah Šallallahu ‘Alayhi Wasallam. After seeing this state I began to cry. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam asked: ‘What is the matter, why are you crying?’ I replied: ‘O Messenger of Allah, these Qaysars and Kisras sleep on beds of silk and velvet, and you on this palm mat’. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam said: ‘It is not a thing to cry about. For them is the world and for us the hereafter’. A similar incident once took place with
Sayyidina Umar Radiyallahu ‘Anhu when he came to Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam and this same type of question and answer took place. The detailed incident is mentioned in the Sahih Bukhaari.

(312) Hadith Number 2.

Imaam Muhammad Al-Baaqir Radiyallahu ‘Anhu says that someone asked Ummul Mu‘mineen ‘Aayeshah Radiyallahu ‘Anha: ‘How was the bed of Rasulullah Šallallahu ‘Alayhi Wasallam in your house?’ She replied: ‘It was made of leather, in which was filled the coir of the date palm’. Hafgah Radiyallahu ‘Anha was asked how was the bed of Rasulullah Šallallahu ‘Alayhi Wasallam in your house? She replied: ‘It was a canvas folded into two, which was spread for Rasulullah Šallallahu ‘Alayhi Wasallam to sleep on. On one night I thought if I folded it into four and spread it, it would become softer. I folded it and spread it that way. In the morning Rasulullah Šallallahu ‘Alayhi Wasallam asked: ‘What did you spread for me last night? I replied: ‘It was the same bed, I only folded it into four so that it may become softer’. Rasulullah Šallallahu ‘Alayhi Wasallam said: ‘Leave it in its original form. Its softness deprived me of my prayers (tahajjud) at night’.

Commentary

It means that he could not wake up for tahajjud, or he may have awakened later than usual. One sleeps more soundly on a soft bed, and also for a longer period. If it is a rough and uneven bed, firstly, one will not sleep with ease; secondly, one will awaken quickly.
فكتمتهما الحسنين زمانًا، ثم حدثه فوجدته قد سبقني إليه، فسأله عنما سألته عنه، ووجدته قد سأل أباه عن مدخليه وعن مخريجه وشكيله فلم يدع منه شيئاً. قال الحسن: فسألت أبي عن دخول رسول الله صلى الله عليه وسلم، فقال: كان إذا أرى إلى منزل جَزَّر دخوله ثلاثة اجزاء جَزَّرها الله عز وجل وجزءاً لأهله، وجزءاً لنفسه ثم جَزَّر عليه حين بين الناس فرد ذلك بالحاصية على العامة، ولا يذَّرغر عليهم شيئاً، وكان من سربته في جُزء الإماة إيار أهل الفضل ياذنه، وقسمًا على قدر فضلهم في الدين، فمنهم ذي الحجة، ومنهم ذو الحجاج، ومنهم ذو الخوائج، فيشتاق بهم ويشغله بهم فيما يصالحهم، والأمة من مساعلهما وإخبارهم بالذات يبغي لهم وفرقل ليبلغ الشاهد منكم الغائب، وابغوا حاجته من لا يستطيع إبلاغها، فإلى من أبلغ سلطانها حاجته من لا يستطيع إبلاغها ثبت الله قدمية يوم القيامة، ولا يذكر عده إلا ذلك ولا يقبل من أحد غيره يدخلون زواجا ولا يفتقرون إلا عن ذروات ويخرجون أدلأ يبقى على الخير، قال: فسأله عن خبرجه كيف كان يصنع فيه، قال: كان رسول الله صلى الله عليه وسلم يقول: إني فيما يعيبه ومؤلفهم ولا ينفرهم، ويكرم كم قر رويَّله عليهم، ويجعل الناس ويحتورون منهم من غير أن يطلب على أحد منه بشر ولا خلقه، ويتفقد أصحابه، وسأله الناس عنما في الناس ويحسن الحسن ويقيم، ويتفقد القيبَة ويقوم، معدله الأمر غير مختلف ولا يغفل خفافة أن يُغفلوا ونبلها، لك بحال عده عدانة، لا
377 - (10) حدثنا عبد الله بن عبد الرحمن، حدثنا أبو نعيم، حدثنا مكي بن أبي الميمص المطار قال: سمعت يوسف بن عبد الرحمن بن سلام قال: سماح رسول الله صلى الله عليه وسلم يوسف واقعى في نجرة ومسح على رأسه.

378 - (11) حدثنا إسحاق بن منصور، حدثنا أبو داود الطيالسي، حدثنا الزهري وهو ابن صبح، حدثنا زياد بن الزقاق عن أنس بن مالك: أن النبي صلى الله عليه وسلم حج على زحل رضي وقلطينة كثيرة ثمها أربعة دراهم فلما استروت به راحته قال: "ليت بحجان لا سمعة فيها ولا رياى".

379 - (12) حدثنا إسحاق بن منصور، حدثنا عبد الزراق، حدثنا معمر عن ثابت البنداري وعاصم الأحلي عن أنس بن مالك: إن رجل خياطًا دعا رسول الله صلى الله عليه وسلم فقلت له تريدة عليه ذبابة، وكان رسول الله صلى الله عليه وسلم يأخذ الذبابة وكان يحب الذبابة، قال ثابت: فسمعت أناس يقول فما صنع لي طعام أقدر على أن يصنع فيه ذبابة إلا صنع.

380 - (13) حدثنا إسحاق بن منصور، حدثنا إسحاق بن صالح، حدثني معاوية بن صالح عن يحيى بن سعيد عن عمرو قائل: قبل لعائشة ما كان يعمل رسول الله صلى الله عليه وسلم في بيته، قالت: كان بشرًا من البشر يقذف نوبه ويحلب شاته ويخدم نفسه.

377 - (9) حدثنا محمد بن بشار، حدثنا عبد الرحمن، حدثنا سفيان عن محمد بن المتكدر عن جابر قال: جاء إلى رسول الله صلى الله عليه وسلم براقب يخلط ولا يزدؤن.
Chapter on that which has been narrated on the humbleness of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam.

Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam was more humble than the whole world. The sufis say that in reality humbleness cannot be achieved without continuous Tajalli Shuhud (manifestation of divine illumination). There does not exist only one or two examples of the humbleness of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam, but thousands. Therefore it is not possible to cover them all here. The author has given a few examples here. Once on a journey a few Sahaabah Radiyallahu ‘Anhum intended slaughtering a goat. They distributed the work amongst themselves. One took the responsibility of slaughtering the animal, the other of removing the skin, one of cooking it. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam said: ‘I am responsible for collecting the wood needed for cooking’. The Sahaabah Radyiallahu ‘Anhum said: ‘O Messenger of Allah, we will do all the work’. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam said: ‘I also understand that you will gladly do all the work, but, I do not like my being the most distinguished in this group, and Allah Ta’ala also does not like it’.

Similarly there exist thousands of incidents of this nature. The author has mentioned thirteen ahadith in this chapter.

(313) Hadith Number 1.
‘Umar Radiyallahu ‘Anhu says: “Rasulullah Šallallahu ‘Alayhi Wasallam said: ‘Do not exceed in praising me as the Christians over-praised Eesa ‘Alayhis Salaam. (That they made him the son of God). I am a bondsman of Allah, therefore, call me the bondsman of Allah and His Rasul’”.

Commentary
Do not praise me in such a manner which is contrary to the bondsman-ship of Allah where shirk (partnership) is created with Allah. A bondsman is a bondsman. Do not praise in such a manner that does not befit, and is contrary to the mission of a Rasul and Messenger of Allah.

(314) Hadith Number 2.
Anas Radyiallahu ‘Anhu reports: “A woman came to Rasulullah Šallallahu ‘Alayhi Wasallam and said: ‘I would like to speak to you in private’. Rasulullah Šallallahu ‘Alayhi Wasallam replied: ‘Sit on any street of Madinah and I will come there and listen to you’”.

Commentary
In some narrations it is stated that this woman was a bit mentally retarded. Despite this, Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam gave her a hearing. Some ‘ulama say the reason for saying ‘Sit in any street’, is because he will not be alone with a strange woman. Some have written, because she was a bit mentally retarded, it is apparent that she may be walking around in the alleys, therefore Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam said, he would go into the street and listen to her. According to this humble servant, it is possible that if he had called her at the women’s quarters of his house, the womenfolk would have been inconvenienced, as is witnessed many a time. For this reason, Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam listened to her request on the street.

(315) Hadith Number 3.
Anas Radiyallahu ‘Anhu reports: “Rasulullah Šallallahu ‘Alayhi Wasallam visited the sick, attended funerals, rode on donkeys, accepted the invitations of slaves. On the day of the battle of Banu Qurayzah, he rode on a donkey, the reigns of which were made of date palm leaves. On it was also a saddle made of date palm leaves”.

Commentary
In Arabia, there is special type of donkey, which is bigger than the local (Indian) mules. They run faster than the ordinary ponies. Two or three people can easily ride them. They are better than the ordinary local (Indian) horses. It is possible that these donkeys existed in the time of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam. It is regarded as an inferior class of conveyance than that of horses. The object here is to show that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam despite being of such a high status, and who possessed the leadership of both worlds, did not feel belittled by riding a donkey. In the same manner, he visited the sick, be that person a respectable or an ordinary person. He even visited the sick non-Muslims. A Jewish lad used to attend the assemblies of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam. At times he assisted in some work too. When he became ill, Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam went to visit him. It was his last moments. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam fulfilled his duties of kindness towards him, and presented to him the Message of Islam. The lad looked at his father, the father signalled his agree-
ment. He accepted Islaam. Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam thanked Allah, as only Allah is worthy of hamd. Who had saved this lad from the punishment of hell through me. Not only this, Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam also went to visit the leader of the hypocrites, 'Abdullah bin Ubay, when he became ill, whereas, he had troubled and harassed Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam many a time. In this manner we find in the aḥādīth that he attended the funerals of many ordinary people.

(316) Hadith Number 4.
Anas Rādiyallahu 'Anhu reports: "Rasulullah Ṣallallahu 'Alayhi Wasallam accepted and attended invitations where bread made of barley, and stale fat a few days old was served (Without hesitation he accepted these invitations). Rasulullah Ṣallallahu 'Alayhi Wasallam had pawned his armour to a Jew. Till the end of his life Rasulullah Ṣallallahu 'Alayhi Wasallam did not possess a sufficient amount to release that armour".

Commentary
When fat becomes stale it begins to smell. The serving of bread made of barley and stale fat could be ascertained from the status of the person or from experience, or even by the host himself saying this. Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam never made an excuse in accepting an invitation. The last sentence about the debt has been mentioned co-incidently as it is part of the hadith. Some 'ulama state that this also a sign of humility. This was the reason for his poverty. Allah Ta'āalah had given him the option of two things, if he wanted to become a Rasul with humbleness or become a Rasul with a kingdom. Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam on his own accord chose the first option.

(317) Hadith Number 5.
Anas Rādiyallahu 'Anhu reports: "Rasulullah Ṣallallahu 'Alayhi Wasallam performed haj on an old pack saddle. On it was a piece of cloth, the value of which was less than four Dirhams. (It may be possible that by 'on it' Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam himself is meant here. i.e. He covered himself with an ordinary sheet. The value of which did not reach four Dirhams. This explanation is most accepted by the respected teachers. According to this humble servant the first explanation is more acceptable. The eleventh hadith in this chapter strengthens this). Rasulullah Ṣallallahu 'Alayhi Wasallam was reciting this du'a: 'Allah make this haj one that has no show or fame'".

(318) Hadith Number 6.
Anas bin Maalik Rādiyallahu 'Anhu reports: "No one was more beloved to the Ṣaḥābah than Rasulullah Ṣallallahu 'Alayhi Wasallam. When they saw him they did not stand up, knowing that he did not approve of it".

Commentary
This was also the result of the complete humbleness of Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam. Despite his high status and being the leader of both worlds, Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam did not approve this. For this reason the Ṣaḥābah, although possessing a great love for him, and knowing that he disapproved of it, did not stand up for him as is the requirement from this hadith. Rarely, due to their intense love, they stood up. A hadith has been mentioned in the Abu Daawud that Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam was sitting with us in the masjid and talking. When he stood up, we all stood up till he went into the house. In this manner many aḥādīth are narrated on this subject in the books of hadith, to the extent that in some aḥādīth it has been strongly prohibited to stand up, and in some aḥādīth it has been commanded to stand up for a few visitors. The 'ulama differ in the permissibility of standing or not standing. The majority of the researchers say there is no contradiction, as there are many reasons for standing up, therefore different commands are mentioned in the aḥādīth. Abul Waliid bin Rashid says there are four ways and reasons for standing up. (a). Not permissible: This is standing up for such a person who likes this due to pride, that when he enters, people should stand up. (b). Makruh: To stand up for
a person who has no pride, but it is feared if one is treated in this manner, pride will enter in that person. (c). Permissible: This is for that person where this fear does not exist. (d). Mustaḥab: To stand up for a person who returns from a journey., To stand in happiness on one’s return. Imaam Nawawi says: “It is mustaḥab to stand for the Ahlul-‘Ilm, Ahlul-Fadl and Ahlus-Sharaf”. Qaadi ‘Iyaad says the prohibition is for that standing, where a great person remains seated and the people continue standing in his presence. In the aḥādīth where standing has been prohibited it is stated that: “One should not stand in the manner that the ‘ajami people stand for their leaders”. The research of Maulana Gangohi, which has been mentioned in the Bāḥ-ḥūl Majhūd through my late father, is that standing in itself is permissible, till such an obstacle does not appear which prohibits it. For example, a person will fall into mischief if one stands up for a certain person. Pride etc. will form in one, which will be detrimental to that person’s religious well-being. In the same manner, to stand up hypocritically, where there does not exist in the heart any feeling or respect, but for the sake of show and hypocrisy one stands up. Both these are not permissible, but, if one fears that by not doing so, one will have to bear financial and physical consequences, then in this case it will be permissible to stand up to deter oppression.

(319) Hadith Number 7.

Imaam Hasan bin ‘Ali Radyiallahu ‘Anhu reports that I asked my (maternal) uncle Hind bin Abi Haalah, who usually described particulars and conditions of Rasulullah Ṣallallahu ‘Alayhi Wasallam. I was longing to hear something about it. On my asking, he described the mubāarak features of Rasulullah Ṣallallahu ‘Alayhi Wasallam. He said: “Rasulullah Ṣallallahu ‘Alayhi Wasallam had great qualities and attributes in him, others also held him in high esteem. His face glittered like the full moon”. He then described the complete features of Rasulullah Ṣallallahu ‘Alayhi Wasallam (as has been mentioned in the first chapter under hadith number seven). Imaam Hasan Radyiallahu ‘Anhu says: ‘I did not mention this hadith (due to some reason) to Husayn (Radyiallahu ‘Anhu) for some time. Then I once narrated it to him whereupon I found that he had heard it before me. He had asked him (our uncle) already what I had asked. I also found that he had asked our father (‘Ali Radyiallahu ‘Anhu) about Rasulullah Ṣallallahu ‘Alayhi Wasallam entering and coming out of the house. He did not leave out anything about the ways and manners of Rasulullah Ṣallallahu ‘Alayhi Wasallam. Imaam Husayn Radyiallahu ‘Anhu said: ‘I asked my father regarding the manner in which Rasulullah Ṣallallahu ‘Alayhi Wasallam entered the house?’ He replied: ‘When Rasulullah Ṣallallahu ‘Alayhi Wasallam entered the house he distributed his time into three portions; He spent a portion for Allah. (In devotion, performing salāh etc.); A portion towards his family (fulfilling their duties. i.e. laughing, speaking, enquiring about their welfare etc.); and a portion for himself (resting etc.). He distributed his personal portion in two, one for himself and one for the people, in such a manner that the near one’s among the Sahaabah Radyiallahu ‘Anhum came to visit him. Through these Sahaabah Radyiallahu ‘Anhum he conveyed messages to the people. He did not conceal anything from them. From the portion of the ummah he adopted this method, that he gave preference to the Ahlul-Fadl (i.e. people of ‘ilm and ‘amal). He distributed this time according to their religious faḍl. From among those who came, some had one requirement, some had two requirements, and some had many requirements. Rasulullah Ṣallallahu ‘Alayhi Wasallam fulfilled all their requirements. He busied them in things that benefited them and the entire ummah. When they questioned Rasulullah Ṣallallahu ‘Alayhi Wasallam on religious matters, he replied to them in a manner that benefitted them. He used to say: ‘Those that are present, should inform those that are not present regarding these beneficial and necessary matters’. He also used to say: ‘Those people who for some reason (purdah, distance, shyness or awe) cannot put forward their requirements, you should inform me about their requirements, because, that person who informs a king of the need of another, who is unable to put forward that need, Allah Ta’aala will keep that person steadfast on the day of qiyaamah’. Only important and beneficial matters were discussed in his gathering. He happily listened to these matters from the Sahaabah Radyiallahu ‘Anhum. Besides this there was no wasteful or non-beneficial talks in his assemblies. The Sahaabah Radyiallahu ‘Anhum came to the assemblies of Rasulullah Ṣallallahu ‘Alayhi Wasallam for their religious needs, they did not depart before tasting something (by tasting, may be meant the acquiring of religious knowledge. It could mean ‘Hissi’ tasting too. Whatever Sayyidina Rasulullah Ṣallallahu ‘Alayhi Wasallam possessed, he offered it in humbleness. Whenever close friends gather, whatever is available is presented to them). The Sahaabah Radyiallahu ‘Anhum returned from his assemblies as torch bearers of hidayah and goodness. (They spread these teachings amongst others). Imaam Husayn Radyiallahu ‘Anhu says: ‘I asked (my father) regarding the coming out of Rasulullah Ṣallallahu ‘Alayhi Wasallam from the house’. He replied: ‘Rasulullah Ṣallallahu ‘Alayhi Wasallam controlled his tongue and only spoke that which was necessary. He did not waste his time in useless conversations. He made
those who came to visit him feel at home, he did not make them feel scared or ill at ease. (i.e. When advising them, he did not scold them in a manner that they become scared, or tell them such things that would keep them away from the deen). He respected and honoured the respected ones of every nation. He also chose a leader for them. He warned the people of Allah’s punishment (or he emphasised that the people be cautious”). He also protected himself from troubling or harming people. Besides being cautious and commanding others to be cautious, he never lacked in courtesy towards others. He was concerned for the affairs of his friends, made himself aware about the relationships between them and rectified their faults. He praised good deeds and encouraged them. He explained the harmful effects of bad things and removed and stopped these. He followed the middle path in all matters. (He did not at times say this and at other times that). He did not neglect the guiding of people, it is possible that they became unmindful of their religious duties, or exceeded in a matter resulting in them becoming disheartened. For everything there was a special arrangement. He did not fall back in the truth, nor did he exceed the limits in this.

Those who attended his gatherings were the best of people. The best person in the eyes of Sayyidina Rasulullah Ṣallallahu ‘Alayhi Wasallam was the one who wished everybody well. The one with the highest status in the eyes of Sayyidina Rasulullah Ṣallallahu ‘Alayhi Wasallam was that person who considered, comforted and helped the creation the most’. Sayyidina Imaam Ḥusayn Radyallahu ‘Anhu says: ‘I then enquired from him regarding the assemblies of Sayyidina Rasulullah Ṣallallahu ‘Alayhi Wasallam’. He replied: ‘He began and ended all his sitting with the dhikr of Allah. When he went to a place, he sat where he found a place, and also instructed the people to do so. They should not leap over peoples heads and go ahead. It is a different matter, that where Sayyidina Rasulullah Ṣallallahu ‘Alayhi Wasallam sat, that place became the focal point of the gathering. Sayyidina Rasulullah Ṣallallahu ‘Alayhi Wasallam fulfilled the rights of every person present. That means, whatever right was due in talking and showing happiness, was fulfilled by him, so much so, that every person present would think that Sayyidina Rasulullah Ṣallallahu ‘Alayhi Wasallam is honouring me the most. The person that came to sit by Sayyidina Rasulullah Ṣallallahu ‘Alayhi Wasallam or came to him for some purpose, Sayyidina Rasulullah Ṣallallahu ‘Alayhi Wasallam would remain seated till that person began to stand up. Whenever one asked him for something, he kindly fulfilled that request, and did not refuse it, (if he did not possess the thing) he would give a soft and humble answer. His cheerfulness and pleasant manner were for everybody. He was like a father to them. The whole creation was equal before him as far as rights were concerned. His gatherings were the gatherings of knowledge, modesty, patience and honesty. (i.e. These four things were attained there or are a description of his gatherings). Voices were not raised therein, nor was anyone degraded or disgraced. If anyone committed a fault, it was not made known publicly. All were regarded as equals amongst themselves. (A person was not regarded according to his lineage or genealogy). The virtues of one over the other was according to the taqwa (piety) possessed. The small ones were loved. The needy were given preference. Strangers and travellers were cared for’.  

**Commentary**

In brief, in every matter his noble manners reached their pinnacle and even exceeded that, and why should it not be so when his divine mission was to fulfil and complete noble manners? Sayyidina Rasulullah Ṣallallahu ‘Alayhi Wasallam has said: ‘I have been sent so that I may fulfil and complete the best of manners’. Even though being granted this, he always made this du’aa: ‘O Allah, You have created me excellently. In the same manner make my character excellent’. Allah Ta’ala has mentioned the greatness of his noble character in the
Qur-an, and has also emphasised it in many ways. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'Allah Ta'aala likes those with gentle temperaments, and in reward for gentleness He grants something which He does not grant for other things'. It another hadith it has been stated: 'The person that is deprived of gentleness, is deprived of great blessings'. It is stated in a hadith: 'The best amongst you is the one who possesses noble character'. A Sahaba inquired from Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam: 'What is the best thing granted to man?'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam replied: 'Good character'. In one hadith it has been stated: 'The most beloved amongst you by me is the one who has the best character'. In another hadith it has been stated: 'On the day of qiyaamah the weightiest thing on the scale of deeds will be good character'. It has also been related that the ones that possess the most complete imaan among the Mu'mins are those whose characters are the best. In many other ahaadith too it has been stressed that one should have good character. The above mentioned ahaadith are an example of these.

(320) Hadith Number 8.
Anas Radhiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam said: "Even if I am given a foot of a goat as a present, I will accept it, and if I am invited to partake of it, I will surely accept that invitation."

Commentary
It does not even come to mind that why should I accept such an ordinary small article, or accept an invitation to partake of it. I think of it as a blessing of Allah and accept it whole heartedly. The actual reason for accepting an invitation is not the food but to encourage the host and keep one happy.

(321) Hadith Number 9.
Jaabir Radhiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam came to visit me (while I was ill). He did not come on the back of a mule, or on a Turkish horse". (i.e. He did not come on a defective or an expensive conveyance, but came on foot).

Commentary
The humbleness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is intended here. He did not adopt the ways of the kings and the rich in using a conveyance, but mostly walked. This incident is mentioned in the Bukhaari Sharif with more detail, where Sayyidina Jaabir Radhiyallahu 'Anhu says: 'Once I became very ill. Rasulullah Sallallahu 'Alayhi Wasallam and Abubakr (Radhiyallahu 'Anhu) both came to visit me on foot. When they reached my home they found me unconscious. Rasulullah Sallallahu 'Alayhi Wasallam performed wudu and sprinkled the water of the wudu on me, as a result I became conscious and saw Rasulullah Sallallahu 'Alayhi Wasallam sitting before me. I asked him a question on inheritance, whereupon an aayah on this was revealed'.

(322) Hadith Number 10.
Yusuf bin 'Abdullah bin Salaam Radhiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam chose for me the name Yusuf. He put me in his lap and passed his mubaarak hand on my head."

Commentary
In this we find the high character of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and his love for little children. The height of humbleness is that he did not avoid putting infants on his lap. In a hadith it is stated that he (Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam) also made du'aa of barakah for me. From this hadith it is evident that children were taken to the pious elders and were asked to choose a name for them. In other ahaadith it has also been related that the Sahaba Radyiaylhu 'Anhum took their new born infants to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

(323) Hadith Number 11.
Anas Radhiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam performed haj on a saddled camel on which was a cloth, the value of which we think was four Dirhams. Rasulullah Sallallahu 'Alayhi Wasallam was reciting this du’aa: 'O Allah, keep this haj free from show and fame'".

Commentary
This hadith has been mentioned in hadith number five in this chapter.
Hadith Number 12.

Anas Raddiyyallahu ‘Anhu reports that a tailor invited Rasulullah Ṣallallahu ‘Alayhi Wasallam. Thareed was served, in which dubbaa (dodhi—gourd) was added. As Rasulullah Ṣallallahu ‘Alayhi Wasallam loved dubbaa (dodhi—gourd) he began eating it. Anas Raddiyyallahu ‘Anhu says: “After that no food was prepared for me, wherein if gourd could be added, it was added”.

Commentary

Thareed is a type of food wherein bread is mixed with gravy. This has already been mentioned in the eleventh hadith on the chapter of the curry of Sayyidina Rasulullah Ṣallallahu ‘Alayhi Wasallam. There instead of thareed, bread and gravy is mentioned. It is possible that both things were served, gravy and bread and thareed also. It is possible that thareed figuratively, or the ingredients of thareed were mentioned separately, as bread and gravy when mixed together become thareed.

Hadith Number 13.

‘Amrah Raddiyyallahu ‘Anha reports that someone asked ‘Aayeshah Raddiyyallahu ‘Anha: “What was the usual practice of Rasulullah Ṣallallahu ‘Alayhi Wasallam at home?” She replied: “He was a human from among other humans. He himself removed the lice from his clothing, milked his goats, and did all his work himself”.

Commentary

‘He was a human from among other humans’ means as the common people, he mostly did his household chores himself. He did not have pride or feel ashamed to do the household work or fulfil his needs. In a hadith it is stated that the work that was done by the common people in their homes, was also done by Sayyidina Rasulullah Ṣallallahu ‘Alayhi Wasallam. In some ahaadith, examples of the chores are also given as in the hadith under discussion. In the ahaadith it is also stated that he sewed his clothing himself, he repaired his shoes, mended his clothing etc.

In the above hadith it is mentioned that he removed lice from his clothing. The research of the ‘ulama is that lice was not found in the body and clothing of Sayyidina Rasulullah Ṣallallahu ‘Alayhi Wasallam. It is evident that lice appears from the dirt of the body and multiplies with the perspiration. The whole body of Sayyidina Rasulullah Ṣallallahu ‘Alayhi Wasallam was nur. There can be no questions of dirt, in the same manner his perspiration was like rose, that is used as a scent. How can it be possible for lice to live in the essence of rose. Therefore here it will mean that he looked for lice suspecting it from another person to have crept onto his clothing. The ‘ulama say that this was done to teach the ummah, that when others see him doing this they will practise it more diligently.
باب ما جاء في حُقّ رسول الله صلى الله عليه وسلم

328 - (3) حدثنا قبيبة بن سعيد، حدثنا جعفر بن سليمان الضبيعي عن ثابت عن أنس بن مالك قال: حدثت رسول الله صلى الله عليه وسلم في عمر سبعنماض قال لا أُفقُرُ وما قال لا نشيء صنعنا لم صعبتها ولا نشيء تركنه ولم تركته وكان رسول الله صلى الله عليه وسلم من أحسن الناس خلقا ولا مسيست خرَّا ولا حريبا ولا شيء كان التَّين من كف رسول الله صلى الله عليه وسلم لا شيمت مسكتُ قطٍ ولا غطرنا كان أطبُب من عرق رسول الله صلى الله عليه وسلم.

329 - (4) حدثنا قبيبة بن سعيد وأحمد بن عبد الهمد وهو الضبيعي والمعنى واحد قال: حدثنا حاد بن زيد عن سلمان الفارسي عن أنس بن مالك عن رسول الله صلى الله عليه وسلم أنه كان عنه رجُلٌ به أثر صفرة، قال: وكان رسول الله صلى الله عليه وسلم لا يكاد يواجه أحدًا شيء يكرهه، فلمًا قام قال للقوم لو قلم له يدع هذه الصفرة.

330 - (5) حدثنا محمد بن بشير، حدثنا محمد بن جعفر، حدثنا شعبة عن أبي إسحاق عن أبي عبد الله الحذلي وسماه عبد بن عبد بن عائشة أنها قالت: لم يكن رسول الله صلى الله عليه وسلم فاجئنا ولا مفجعنا ولا خذغانا في الأسواق ولا يجزي بالسياحة، ولكن يعفو ويصفح.

331 - (6) حدثنا هارون بن إسحاق الهذفان، حدثنا عائشة عن هشام بن عروة عن أبيه عن عائشة قالت: ما ضرب رسول الله صلى الله عليه وسلم يده شيئاً قطً إلا أن يُهاجم في سبيل الله ولا ضرب خادما ولا أمرأة.
372 - (7) حدثنا أحمد بن عبادة الصغير، حدثنا فضيل بن عياض عن منصور عن الزهراة عن عروة عن عائشة قالت: ما رأيت رسول الله صلى الله عليه وسلم منصرماً من ظلمة فطَّر، فأما المدينة في حيْرٍ، فشَّي، فإذا اتبعت من حيْرٍ الله تعالى شيء كان من أشدهم في ذلك غضبًا، وما خُزِّرَ بين أمرين إلا اختار أحسنها ما لم يكن من الأمور.

373 - (8) حدثنا ابن أبي عمر، حدثنا سفيان عن محمد بن المنكدر عن عروة عن عائشة قالت: استأذن رجل على رسول الله صلى الله عليه وسلم، وأنا عنه، فقال نس ابن العشيرة أو أخر العشيرة، ثم أذن له، فلم يدخل إلا أن له القول، فلم يخرج قلت يا رسول الله قلت وما قلت ثم أثبت له القول، فقال: يا عائشة إن من شر الناس من تركه الناس أذى دة.

374 - (9) حدثنا سفيان بن وهب، حدثنا جعفر بن عمر بن عبد الرحمن العجل، أن أبا عبد الله عن ابن أبي هلال التي يستحقب فيها يُكَبِّر، قال رسول الله صلى الله عليه وسلم في جمسائه، فقال: كان رسول الله صلى الله عليه وسلم يُبُرَّر البشث سهل الخُلُقُ لِّين الجانب ليس بِقَطْع ولا غليظ ولا صغيار ولا فِصاخة ولا عياب ولا مَسَاح يغافل عمَّا لا يستحبي ولا يَعِين منه رجاء ولا يحب فيه قد ترك نفسه من ثلاثة: الإِمَام والأَكْبَار وما لا يحبه، وترك الناس من ثلاث كان لا يَدُمُ أحدًا ولا يَعِينه ولا

375 - (10) حدثنا محمد بن بشير، حدثنا عبد الرحمن بن مهدي، حدثنا سفيان عن محمد بن المنكدر قال: سمعت جابر بن عبد الله يقول ما سُئِل رسول الله صلى الله عليه وسلم شيخًا قط فقال لا.

376 - (11) حدثنا عبد الله بن عمران أبو القاسم القرشي المكّي، حدثنا إبراهيم بن سعد عن ابن شهاب عن عبد الله عن ابن عيّاس قال: كان رسول الله صلى الله عليه وسلم يوم أحد الناس بابن خبر وكان أوجب ما يكون في شهر رمضان حتى يَسْلَغ، فأيّاه يُزِبِيل فيعرض عليه القرآن، فإذا قليه يُزِبِيل كان رسول الله صلى الله عليه وسلم بِأَجْرَةٍ بِأَجْرَةٍ من الرُّزْق المُرَسَل،

377 - (12) حدثنا قبيبه بن سعد، أخبرنا جعفر بن سليمان عن ثابت عن أنس بن مالك قال: كان النبي صلى الله عليه وسلم لا يَدُخَرُ شيئاً لَعْدَ.
Chapter on the noble character and habits of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam.

The noble character of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam is known to the whole universe. Allah Ta’ala has also mentioned this in the Qur’an: ‘And lo! thou art of a tremendous nature’. — Suratul Qalam, 4. His noble character and habits are regarded as an example to the world today. The etiquette of Muhammad Sallallahu ‘Alayhi Wasallam has fame, pomp and honour in the world, and what more can be said after Allah Ta’ala Himself has praised Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. Allah Ta’ala says in Suratul Qalam: ‘And lo! thou art of a tremendous nature’. In this aayah it has been stressed in many ways that ‘Verily you are of the most noble character’. It is difficult to count and fully describe the noble character of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. A great portion has been written on this subject in the books of hadith. Examples of these are mentioned by the author in this chapter, where he mentions fifteen ahaadith.

(326) Hadith Number 1.
Kharaarih bin Zayd bin Thaabit Radiyullahu ‘Anhu says that a group came to Zayd bin Thaabit (his father) and requested him to describe to them some facts about Rasulullah Sallallahu ‘Alayhi Wasallam. He replied: ‘What can I describe to you of Rasulullah Sallallahu ‘Alayhi Wasallam. (It is beyond my means to describe them). I was the neighbour of Rasulullah Sallallahu ‘Alayhi Wasallam. (Therefore he was mostly present and knew many facts. He was also a writer of the wahi—revelation—). When wahi was revealed to Rasulullah Sallallahu ‘Alayhi Wasallam, he sent for me, I came and wrote it. (Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam always showed kindness, and made us feel at ease). Whatever we discussed, he discussed the same. If we discussed some worldly affairs, he also spoke of it. (It was not that he only spoke about the hereafter to us, and despised the talking of worldly affairs). When we spoke of the hereafter, he ‘too spoke of the hereafter. (When we began speaking of the hereafter, he described its events etc. in detail). When we spoke of food, Rasulullah Sallallahu ‘Alayhi Wasallam also spoke of it. (Its etiquette, benefits, tasty foods, foods that are harmful, etc. In the previous chapters many such
commands of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam are mentioned. i.e. ‘What a wonderful curry vinegar is’. ‘Use olive oil, it is from a mubaraak tree’, etc.). All this I am saying are facts on Rasulullah Šallallahu ‘Alayhi Wasallam’.

Commentary

Many things are mentioned in this hadith, of which many have been explained in the hadith (in brackets). The translation of the last sentence according to the masha-ikh of teaching is as mentioned above. According to this humble servant in the beginning of the hadith where it is mentioned ‘What can I describe to you of Rasulullah Šallallahu ‘Alayhi Wasallam’ is connected to this last sentence, and the translation will be this that ‘I can describe to you all the conditions of Rasulullah Šallallahu ‘Alayhi Wasallam. Whatever type of question you may ask me about, I will explain it to you, as I was a neighbour of Rasulullah Šallallahu ‘Alayhi Wasallam and also the writer of the wahi (revelation). Every religious and worldly activity, eating, drinking etc. was found among the practices of Rasulullah Šallallahu ‘Alayhi Wasallam, therefore what should I describe to you and what can I say, as every memoir of his is wonderful, and every time and condition beautiful’. In this hadith Sayyidina Zayd RadyiAllahu ‘Anhu saying, when wahi was revealed, he was called. This was mostly done because he lived nearest to Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam. There were other Sahaabah also who wrote the wahi, among them were Sayyidina ‘Uthmaan RadyiAllahu ‘Anhu, Sayyidina ‘Ali RadyiAllahu ‘Anhu, Sayyidina Ubay RadyiAllahu ‘Anhu, Sayyidina Mu’aawiyah RadyiAllahu ‘Anhu, Sayyidina Khalid bin Sa’d RadyiAllahu ‘Anhu, Sayyidina Hazzalah RadyiAllahu ‘Anhu, Sayyidina ‘Alaa Hadrami RadyiAllahu ‘Anhu, Sayyidina Abaan bin Sa’eed RadyiAllahu ‘Anhu. These nine Sahaabah wrote the wahi. In the above hadith a question may arise, that speaking of worldly affairs such as eating, drinking etc. is a useless conversation, and it was the noble habit of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam not to waste time in useless things, as has been mentioned in many ahaadith. It has also been mentioned in the seventh hadith of the previous chapter that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam controlled his tongue, and spoke only that which was necessary. The reply to that is not every worldly discussion is useless, but many discussions about eating and drinking and other worldly affairs are necessary, and were waajib for Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam. Among these, are what is permissible and not permissible, what is good or bad, etc. can only be known if Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam explained them, or when they were discussed before him, he did not comment on them. It has also been mentioned in this hadith that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam inquired about the people and encouraged their good deeds and explained to them the detrimental effects of bad deeds. It is for this reason that worldly affairs were discussed in the gathering of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam, and not for the sake of wasting time.

(327) Hadith Number 2.

‘Amr ibnul ‘Aas RadyiAllahu ‘Anhu reports: "(Rasulullah Šallallahu ‘Alayhi Wasallam gave attention, spoke and showed love to the worst person of a nation. So that, the person may feel he is being given special attention). He used to give attention, and spoke to me also in a manner, that I began to feel that I was the best among the community. (Therefore one day) I asked: ‘O Messenger of Allah, am I better or is Abubakr better?’ He replied: ‘Abubakr’. I then asked: ‘Am I better, or ‘Umar?’ He replied: ‘Umar’. I asked: ‘Am I better or ‘Uthmaan?’ He replied: ‘Uthmaan’. When I asked him these questions, Rasulullah Šallallahu ‘Alayhi Wasallam told me the truth. (He did not tell me I was better to keep me happy. Afterwards I felt ashamed of myself on this deed). I felt I should not have asked such a question”.

Commentary

This Sahaabi in the beginning due to the special attention given to him by Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam felt he was the best among the community. We find from the first lengthy hadith already mentioned, that it was his noble habit to give preference to the best. But, at times, to make one’s heart happy and in politeness he gave preference to that which was not the best. He even showed special love to the non-believers and the munafiqueen (hypocrites). In the hadith, the order in which the question were asked, is because in the time of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam the Sahaabah RadyiAllahu ‘Anhum regarded Abubakr RadyiAllahu ‘Anhu as the best amongst the people. It is also narrated in the ahaadith that in the time of Rasulullah Šallallahu ‘Alayhi Wasallam we regarded Abubakr as the best, and after him ‘Umar. Sayyidina Ibn ‘Umar RadyiAllahu ‘Anhu relates that in the time of Rasulullah Šallallahu ‘Alayhi Wasallam we did not regard anyone equal to Abubakr, after him was ‘Umar, and after him ‘Uthmaan. After that the other Sahaabah were not given preference. This means that the superiority of these three Sahaabah in this order was manifest. In the time of Rasulullah Šallallahu ‘Alayhi Wasallam we the Sahaabah accepted this. Mu‘ammad, the son of ‘Ali
(Radiyallahu ‘Anhu), once asked his father ‘Ali Radiyallahu ‘Anhu, that who was the best person after Rasulullah Šallallahu ‘Alayhi Wasallam? He replied: ‘Abubakr Radiyallahu ‘Anhu’. I asked after him who? He replied: ‘Umar’. There are many other ahaadith wherein, during the time of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam this order is mentioned. Therefore ‘Amr Radiyallahu ‘Anhu asked the question in this order. He competed with the one who was regarded as the best, then the second, then the third best. If I am not better than the first, then surely I might be better then the second or third.

(328) Hadith Number 3.

Anas bin Maalik Radiyallahu ‘Anhu says: “I remained in the service of Rasulullah Šallallahu ‘Alayhi Wasallam for ten years. He never once told me ‘Oof’. When I did something, he never asked me, why did you do so? When I did not do a certain task, he never asked me why I did not do it. Rasulullah Šallallahu ‘Alayhi Wasallam had the best character among all people. (and also possessed the most excellent features, so much so,) that I never felt a silk cloth, nor pure silk, nor any other thing softer than the palm of Rasulullah Šallallahu ‘Alayhi Wasallam. Nor did I smell any musk or any other fragrance, more sweet smelling than the sweat of Rasulullah Šallallahu ‘Alayhi Wasallam”.

**Commentary**

This is not an exaggeration, or something to do with faith. The perspiration of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam was collected and used as a fragrance. The one with whom Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam shook hands, a fragrance emitted from that hand for a whole day. It is a proven fact that by committing excess evil the body gives off a disgraceful smell. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam not uttering even the word ‘Oof’ on anything is due to his high and noble character and humbleness. He did not regard Sayyidina Anas Radiyallahu ‘Anhu fulfilling or not fulfilling a duty to be something from Sayyidina Anas Radiyallahu ‘Anhu’s own side, but something that is from Allah, and was always contented with it. In another hadith this has also been stated that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam used to say: ‘Only that shall happen that Allah wills. If it is destined to happen it shall happen’. This is the uttermost pleasure from a beloved’s deed. In the technical terms of the sufis the essence of ‘Rida bil Qadaa’ (contentment and acceptance of divine decree) has a different certificate. There is a famous saying of Raabi’ah Baṣriyyah, the translation of which is, ‘O Allah, if you cut me into pieces, as a result, my love for You will surely increase’. The acts of all the accomplished sufis are taken from the many noble acts of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam. The personality of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam was perfect and most complete in all aspects. After him the state of ‘All inclusive perfection’ did not remain. Therefore among the sufis, a certain habit of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam was evident and at another place another habit was evident. Here it is worth noting that this state of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam was regarding his own person. Sayyiditina ‘Aayesha Radiyallahu ‘Anhu says: ‘Rasulullah Šallallahu ‘Alayhi Wasallam never took revenge on his own behalf (or for any wrong done to him), but if a command of Allah was transgressed (i.e. haraam deed was committed) then he surely punished the evil doer’. A similar incident is also mentioned in hadith number three in the chapter on the speech of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam.

A PLEASANT INCIDENT: There is a surprising story regarding the last portion of the hadith under discussion, from which we find the complete love of the Šaabah Radiyallahu ‘Anhum for Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam. That is, Sayyidina Anas Radiyallahu ‘Anhu once began saying with complete love and happiness, that I shook the mubaarak hands of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam with these hands of mine. I did not feel any silken cloth or pure silk softer than the hands of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam. The student before whom this hadith was mentioned, showed his desire, that I also wish to shake hands with those hands that shook the hands of Rasulullah Šallallahu ‘Alayhi Wasallam. Thereafter, this chain continued in such a manner that today after more 1,350 years it is still continually practised. It is well known as the hadith of musafahah (hand shaking) as the hand shaking is continued. Shah Waliyullah Dehlavi has also mentioned this in his book ‘Musalsalaat’, through whom it had reached my respected ustaadh Maulana Khalil Ahmad Šaahib (May Allah fill his resting place with nur).

(329) Hadith Number 4.

Anas Radiyallahu ‘Anhu says: “A person who was wearing yellow-coloured clothing was sitting by Rasulullah Šallallahu ‘Alayhi Wasallam. It was the habit of Rasulullah Šallallahu ‘Alayhi Wasallam not to bluntly express things he did not approve of. (Therefore he kept silent). When that person left, Rasulullah Šallallahu ‘Alayhi Wasallam said to those present ‘It would have been better if you had told him not to wear yellow clothing’.”

362
Commentary

This was a great kindness of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam on the ummah. He did not usually prohibit anything to an individual, because it was possible that that person may reject it, or may become a cause for one to raise an objection, which could lead to kufr. When Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam felt that it would not lead to this, he prohibited that which was undesirable. It is stated that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam prohibited Sayyidina ‘Abdullah bin ‘Amr ibnul ‘Aas Radiyallahu ‘Anhu from wearing such clothing. Many other such instances are mentioned in the books of hadith. Also this delaying and not openly prohibiting a thing were only in such circumstances where it was feared to be detrimental, or where there was no fear of harm if it was delayed. This method was not adopted where a halal thing was committed. It is therefore found in hadith number three in the chapter on the speech of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, where in a detailed narration of Sayyidina Imaam Hasan Radiyallahu ‘Anhu it is related that when one transgressed the truth, at that time no one could endure his anger, nor could anybody stop him, till Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam avenged that deed. A similar incident will be mentioned in the ensuing pages.

(330) Hadith Number 5.

‘Aayeshah Radiyallahu ‘Anha reports, that: “It was not the nature of Rasulullah Sallallahu ‘Alayhi Wasallam to talk indecently, nor did he engage himself in the use of obscene language. Nor did he shout and talk in the bazaars (which is against dignity). He did not avenge a bad deed with a bad one, but forgave it, and thereafter did not even mention it”.

Commentary

Some people are by nature indecent and habituated to telling obscene jokes, some, in order to keep a gathering happy, indulge in indecent conversations. For this reason Sayyidina ‘Aayeshah Radiyallahu ‘Anha refuted both. There is no harm if one goes into the bazaar to fulfil one’s needs, but to go there and shout about is against dignity. One should, in a quiet manner, complete ones needs and return. This also does not mean that by not shouting in the bazaar, he made a noise at other places. The object is that it is generally found that people make noise in the bazaars (while dealing etc.). If one is calm in the bazaars, it is apparent that at other places too one will be calm. The whole history of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam is filled with incidents where he did not avenge a bad deed with a bad one. What types of torments and suffering did he not suffer at the hands of the non-believers? What did he not confront in the Battle of Uhud? When the Sahaabah Radyiallahu ‘Anhum could not bear these happenings, they requested Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam to curse these non-believers. Instead Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam made this du’aa: ‘O Allah, grant my nation hidayah, for they know not’. Zayd bin Sa’nah Radyiallahu ‘Anhu who was a Jew, once began saying: ‘There was not a sign of prophethood in Rasulullah Sallallahu ‘Alayhi Wasallam which I had not found in him, except for two signs, which I did not have the opportunity to test. The first is that his hilm (gentleness) will overcome his anger. The second is, the more one acts foolishly towards him the more he will tolerate it. I looked for a chance to test these two signs, and kept on coming and going to his gatherings. One day Rasulullah Sallallahu ‘Alayhi Wasallam came out of his house. ‘Ali was with him. Just then a badawi type of person came and said: ‘O Rasulullah, my community have accepted Islaam, and I had told them that, if they became Muslims, they shall receive abundant sustenance. And now such a time has come where drought has befallen us. I fear that they will leave Islaam. If the idea is suitable, it is suggested that you assist them. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam looked towards a person who may have been ‘Ali. He replied, ‘Ya Rasulullah, there is nothing available’. Sayyidina Zayd Radyiallahu ‘Anhu who was of the Jewish faith at that time, was witnessing this incident, he said: ‘O Muhammed, if you can do this, a certain amount of dates of a certain person’s palm grove be given to me at a fixed time, then I shall pay now in advance and collect the dates at the appointed time. Rasulullah Sallallahu ‘Alayhi Wasallam replied this was possible, but if you do not stipulate the palm grove I can make an agreement. I accepted it, and paid eighty mith-qaal of gold (according to well known sayings one mith-qaal equals 100 grains or four and half maq-shaas approx. four and half grams). Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam gave the gold to this badawi and said to him, do not forget to be just, and fulfil their needs with this. Zayd Radyiallahu ‘Anhu further says, when two or three days were left for the time to collect the dates, Rasulullah was sitting near a well while returning from a funeral with the Sahaabah, among whom were Abubakr, ‘Umar, and ‘Uthmaan. I came and caught the hem of the kurta and sheet of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam and cynically said: ‘O Muhammed, you do not want to pay my debt. I swear by Allah, that I know all the children of ‘Abdul Muttaalib very well. You are very poor payers’. ‘Umar looked at me in anger and said:
'O enemy of Allah! what are you mumbling? I swear by Allah, that if I did not fear (the presence of Rasulullah) I would have severed your head'. Rasulullah was looking at me very calmly, and said smilingly to 'Umar: "Umar, This person and I are in need of something more. He should have told me to take care in fulfilling his rights and should have advised in a better manner when putting forward his claim. Go, take him and fulfil his rights, and for having scolded him give him in lieu twenty saa' (approximately two mann approx. 66.5 kg) dates extra in excess of his right'. 'Umar took me and fulfilled my right and gave me the twenty extra saa'. I asked: 'For what are these twenty extra saa'? 'Umar replied: 'This is the command of Rasulullah'. Zayd Radyiullah 'Anhu said: "Umar, do you know me?" 'Umar replied: 'No'. I said: 'I am Zayd bin Sa'nah'. He asked: 'The 'Allaamah (great learned) of the Jews?' I replied: 'I am that very person'. He said: 'Being a man of such a calibre, why did you behave before Rasulullah in such a manner?'. I replied: 'Two signs from the signs of prophethood were left, which I was not able to test. The first is the hilm (gentleness) of Rasulullah Sallallahu 'Alayhi Wasallam supersedes his anger. The second is that, the more one acts foolishly towards him, the more he will tolerate it. Now I have tested these two also, therefore I make you a witness to my acceptance of Islaam. I give half of my wealth in charity (sadaqah) to the ummah of Muhammad Sallallahu 'Alayhi Wasallam'. Thereafter he returned to the noble presence of Rasulullah Sallallahu 'Alayhi Wasallam and accepted Islaam. Later he took part in many battles and was martyred in the Battle of Tabuk. (May Allah be pleased with him). -Jam'ul Fawaa-id and Jam'ul Wasaa-il.

(331) Hadith Number 6.
'Aayeshah Radyiullahu 'Anha reports: "Rasulullah Sallallahu 'Alayhi Wasallam did not hit anything with his mubaarak hands, besides the time when he made jihaad in the Path of Allah. He did not hit a servant nor a woman (wife, slave girl etc.)".

Commentary
Hudud is included in the path of Allah and also jihaad. By hitting, it is meant to hit in anger, this in general usage is called hitting. This is not against one hitting un-intentionally and playfully, as has been mentioned in some ahaadith.

(332) Hadith Number 7.
'Aayeshah Radyiullahu 'Anha says: 'I have never seen Rasulullah Sallallahu 'Alayhi Wasallam avenge himself for a personal affliction, but

if one transgressed a prohibited thing from those prohibited by Allah, (To commit a haram act. The commentators on hadith say the rights of man are also included) then there was no one more angry than Rasulullah Sallallahu 'Alayhi Wasallam. Whenever Rasulullah Sallallahu 'Alayhi Wasallam was given a choice between two things, he always chose the one that was simple, if it did not lead to any type of sin'.

Commentary
It is written in the books of history that in the Battle of Uhud when 'Utbah threw a stone at Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and his mubaarak teeth became shaheed, and his blessed face became full of blood. A few among those present said: 'Make du'aa for the curse of that wicked person'. Instead Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam made this du'aa: 'O Allah, grant my people hidayah, for they do not know'. Once a badawi came and pulled the sheet of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam so hard that it made a mark on his mubaarak neck, the badawi then said: 'Load grain on these camels of mine. You do not give from your or your father's wealth (He meant as if the wealth in the baytul maal (treasury) belongs to us and not to you). Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'Till you do not compensate for pulling the sheet, I shall not make grain available to you'. He said: 'I swear by Allah, that I will not compensate you'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was smiling and had grain loaded onto his camels. We are among those who used his mubaarak name and claim to follow him. If anything is said or done against our dignity, or if one uses a harsh word then we feel it against our dignity. The meaning of the last sentence in this hadith is that when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was given a choice by Allah between two things, especially that which was in the interests of the ummah, he always chose the easy and simple thing for the ummah. In the same manner in worldly matters where a choice between two things were given, he chose the simple one as long as it did not have a shar’ee shortcoming in it. In many ahaadith under different subjects, that to put oneself into unnecessary difficulties was not liked by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

(333) Hadith Number 8.
'Aayeshah Radyiullahu 'Anha reports: "A person asked permission to present himself before Rasulullah Sallallahu 'Alayhi Wasallam while I was with him. Rasulullah Sallallahu 'Alayhi Wasallam said: 'What a bad person is he among his community'. After saying this, he gave him permission to enter. After the person entered, he spoke very softly to
him. When the person left I said: ‘O Rasulullah, you said what you said before you entered, then you spoke so softly to him’. Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘O ‘Aayeshah, the worst person is that who stops speaking to one because of his indelicacy’”.

Commentary

Most of the ‘ulama have written that this person’s name was ‘Uyaynah. It is said that till then he had not sincerely accepted Islaam, but hypocritically and outwardly. Upto that time Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam treated the hypocrites in the same manner as he had treated the Muslims. Therefore he treated him in the same manner. After the death of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam when some people began turning away from Islaam (irtidaad), he also became a murtad, and openly declared the kufr that Wasallam manner. After the death of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, to make ghibah (backbiting). To mention a

words ‘worst person’ could have two meanings. This may be referring to the person that presented himself. In order to keep away from his rudeness, he was treated in this manner, or this may be referring to the noble personage of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam that, ‘When did you find me to be a rude person, that you were waiting for such a thing. He is an indecent person, and due to his indecency people will refrain from coming to him, and if I also speak like this, people must also stop coming to me’. As a result of which only he shall be a loser, but how could Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam tolerate him being a loser.

(334) Hadith Number 9.

Imaam Hasan Radhiyallahu ‘Anhu says, (my younger brother) Husayn said: “I asked my father (Sayyidina ‘Ali Radhiyallahu ‘Anhu) about the conduct of Rasulullah Sallallahu ‘Alayhi Wasallam in his assemblies’ He replied: ‘Rasulullah Sallallahu ‘Alayhi Wasallam was always happy and easy mannered. There was always a smile and a sign of happiness on his blessed face. He was soft-natured and when the people needed his approval, he easily gave consent. He did not speak in a harsh tone nor was he stony-hearted. He did not scream while speaking, nor was he rude or spoke indecently. He did not seek other’s faults. He never overpraised anything nor exceeded in joking, nor was he a miser. He kept away from undesirable language and did not make as if he did not hear anything. If he did not agree with the next person’s wish he did not make that person feel disheartened, nor did he promise anything to that person. He completely kept himself away from three things: from arguments, pride and senseless utterances. He prohibited people from three things. He did not disgrace or insult anyone, nor look for the faults of others, he only spoke that from which he attained. When he spoke, those present bowed their heads in such a manner, as if birds were sitting on their heads. (They did not shift their focus from his speech). They found that in the beginning people pay full attention, and if the talk is lengthened they became bored, and begin to pay less attention). When he gave attention to what every person said. It was not as is generally

368

Jamaa-il Tirmidhi

Shamaa-il Tirmidhi
surprised the people, he would also show his surprise regarding that. (He would not sit quietly and keep himself aloof from everyone, but made himself part of the gathering). He exercised patience at the harshness and indecent questions of a traveller. (Villagers usually ask irrelevant questions. They do not show courtesy and ask all types of questions. Sayyidina Rasulullah Šallallahu 'Alayhi Wasallam did not reprimand them but exercised patience). The Sahabah would bring travellers to his assemblies (so that they themselves could benefit from the various types of questions asked by these people, and also hear some questions regarding which they themselves, due to etiquette, would not ask). Rasulullah Šallallahu 'Alayhi Wasallam would say: ‘When you see a person in need, then always help that person’. (If someone praised him, he would detest it). If someone, by way of thanks praised him, he would remain silent, (because it is necessary that one thank a person for a good favour or good deed. It is like one fulfilling one’s duty. Some of the ulama have translated this as: ‘If one did not exceed in praising him, he would keep silent’. That means if he exceeded he would prohibit him). He did not interrupt someone talking and did not begin speaking when someone else was busy speaking. If one exceeded the limits he would stop him or would get up and leave (so that that person would stop)

Commentary
This hadith is a portion of hadith number seven in the previous chapter. The complete hadith of Sayyidina Imaam Husayn Radyiallahu 'Anhu is mentioned in the Jam’ul Fawaa-id and the Shifa of Qaadi Tyyaad. Imaam Tirmidhi has mentioned this hadith in portions according to the relevant chapters.

(335) Hadith Number 10.
Jaabir Radyiallahu 'Anhu says: ‘Rasulullah Šallallahu ‘Alayhi Wasallam never said ‘No’ to a request of a person’.

Commentary
If he was in possession of the required article at that moment, he gave it, otherwise he would promise to give it at another time, or he would make du’aa for the person, that Allah fulfil the person’s need by some other means.

(336) Hadith Number 11.
Ibn ‘Abbaas Radyiallahu ‘Anhu says: ‘Rasulullah Šallallahu ‘Alayhi Wasallam was the most generous among people in performing good deeds. (No one could compare with him in generosity. He himself led a simple life, but in giving he would put a king to shame. At a time of great need a woman presented him a sheet, and he wore it as he was in need of it. A person came to him, and asked him for it, he presented the sheet to that person. Taking of loans and fulfilling the needs of others, when the creditors came, and if something had come from somewhere, he would pay the debts, and did not go home till everything was given to the needy. There exists many incidents of this nature, so much so that it is not possible to enumerate them). Particularly in the month of Ramadhaan, he would be more generous till the month ended. (His generosity in this month exceeded all the other months). In this month when Jibra-eel ‘Alayhis Salaam came and recited the Qur-aan to Rasulullah Šallallahu ‘Alayhi Wasallam, at that time his generosity exceeded the wind that brings forth heavy rains’

Commentary
Here the wind is described with speed, that the wind did not blow as fast, as did the generosity of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam, or it is his widespread benefits, the benefits of rain are not so widespread, as that of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam. The example of rain is just to illustrate, otherwise what connection has the rain with the generosity of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam? The shower of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam benefits materially, spiritually, worldly and religiously. Rain gives life to the earth, and he gave life to the hearts. It is narrated in Tirmidhi that once there came for Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam ninety thousand Dirhams—the equivalent of which is more than twenty thousand Rugees—. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam had the amount spread onto a sack, and had it distributed there and then. After it was distributed a person came to ask, the incident of which is mentioned in the commentary of hadith number thirteen in this chapter. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam said to him, I have nothing left by me. You may loan from someone on my behalf, when I have something I shall pay that debt. This was the noble habit of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam. What can one ask regarding this in the month of Ramadhaan. It was a time when from the Lord of all the heavens, the best words were revealed at the best time, to the best of the creation by the malaa-ikah (angels). Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam was blessed with the highest and complete rank; and the highest rank is to have the qualities of Allah the Almighty. If one wishes to see a
sample of the great mercies and blessings of Allah that descends in this month, read the book of this humble servant, titled ‘Virtues of Ramadaan’.

(337) Hadith Number 12. 
Anas Radhiyallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam did not store anything for the next day”.

Commentary 
Whatever he possessed, he fed it to the people till nothing was left. He did not keep anything, thinking that he would need it the next day. This is an example of the complete reliance of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam on Allah Ta’ala, that what the Lord had given today, He will give it tomorrow too. All this is regarding himself. The wives were given their expenses so that they might spend it in the manner they wished. If they wished they could have kept it or distribute it, but they too, being the wives of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam had this spirit. Once two bags of Dirhams were presented to Sayyidita ‘Aayeshah Racjiyallahu ‘Anhu as a gift, the total of which amounted to more than one hundred thousand Dirhams. She ordered a tray, filled it and distributed it till there was nothing left. At the time she was fasting and had only one roti and olive oil, with which she made iftaar. The slave girl said: ‘If we had purchased meat for one Dirham today, we could have broken our fasts with it’. She replied: ‘What is the use of complaining now, if you had reminded me at that time I would have purchased it for you’. In the Hikaayatus Sahaabah, a few such incidents of these truthful followers have been compiled. If the meaning of the hadith is, that he did not leave anything for himself nor for his family till the next day, then too it will not be out of place.

(338) Hadith Number 13. 
‘Umar Radhiyallahu ‘Anhu reports that once a needy person came to ask Rasulullah Sallallahu ‘Alayhi Wasallam for his need. Rasulullah Sallallahu ‘Alayhi Wasallam replied: “I do not have anything at present. Go and purchase something on my behalf. When something arrives I will pay for it”. ‘Umar Radhiyallahu ‘Anhu said: “O Messenger of Allah, whatever you possessed you have already given away. Allah Ta’ala did not make you responsible for that which is not in your means”. Rasulullah Sallallahu ‘Alayhi Wasallam felt annoyed at this saying of ‘Umar Radhiyallahu ‘Anhu. Thereupon a person from among the Ansaar said: “O Rasul of Allah, spend whatever you wish, and do not fear any lessening from the Lord of the ‘Arsh (Throne)’. (That Great Deity that is the Lord of the ‘Arsh, nothing will decrease in His Bounties by giving you). Rasulullah Sallallahu ‘Alayhi Wasallam smiled and the happiness could be seen on his mubaarak face due to the saying of the Ansaar. Rasulullah Sallallahu ‘Alayhi Wasallam than said: “Allah Ta’ala has commanded me to do this”.

Commentary 
Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam also commanded Sayyidina Bilaal Radhiyallahu ‘Anhu to do this. Sayyidina Abu Hurayrah Radhiyallahu ‘Anhu says Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam once saw a heap of dates by Sayyidina Bilaal Radhiyallahu ‘Anhu. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam asked what is this. He replied: ‘I have kept it for my future needs’. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘Do you not fear that because of this, tomorrow on the day of qiyamah, the smoke of jahannam will reach you’. After this he also said: ‘Spend O Bilaal, and do not fear the Lord of the ‘Arsh, that it will become less’. Who has the strength to cover all the incidents of the generosity of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. For his generosity it was not necessary that he possessed something. It was the general practice of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam to take a loan and spend on the needy, as is mentioned in the hadith under discussion. Sayyidina Bilaal Radhiyallahu ‘Anhu was once asked: ‘What was the method of the expenditure of Rasulullah Sallallahu ‘Alayhi Wasallam?’. He replied: ‘Rasulullah Sallallahu ‘Alayhi Wasallam did not keep anything. Till the end I was responsible for handling it. It was his noble habit that when a person accepted Islam and came to him and if he saw this person unclothed, he commanded me to clothe that person. I would obtain a loan from somewhere and purchase clothing and food for that person. Once a person from the mushrikeen (polytheists) came to me, and began saying that I have a lot of wealth, whatever loan you may need take it from me, and it is not necessary to take a loan from anyone else. I began to obtain loans from him. One day I performed wudu and as I was preparing to call out the adhaan, I saw that mushrik (polytheist) coming with a few merchants. Upon seeing me he began to say ‘O Habshi’. I replied: ‘I am present’. He began to swear me in a cynical manner, and asked: ‘How many days are left till the end of this month?’ I replied: ‘The month is nearly ending’. He said: ‘Four days are left. If you do not pay your loans by that time. I will make you a slave in lieu of my debt. The way you were grazing sheep in slavery, your position will become the same’. Sayyidina Bilaal Radhiyallahu ‘Anhu
sahih: ‘Whatever becomes of a person as a result of such threats, the same overtook me.

After ‘eshaa I came in the presence of Rasulullah Šallallahu ‘Alayhi Wasallam and narrated the whole incident to him, then I said: ‘There is no way to pay this debt so quickly, nor do you have anything nor do I have anything. I will hide away. When you pay the debt I will come out, otherwise, that mushrik will disgrace me very much’. Before the morning prayers a person came running to me and said that Rasulullah Šallallahu ‘Alayhi Wasallam is calling you. When I presented myself, Rasulullah Šallallahu ‘Alayhi Wasallam said: ‘Allah Ta‘ala has made a means to pay your debt. These four camels are standing, and are laden with gifts sent by the ruler of Fadak. I paid the full debt that morning, and informed Rasulullah Šallallahu ‘Alayhi Wasallam that Allah Ta‘ala has freed you from debts. Rasulullah Šallallahu ‘Alayhi Wasallam asked: ‘Is there anything left from the gifts or not?’. I replied: ‘A little is left’. Rasulullah Šallallahu ‘Alayhi Wasallam said: ‘Distribute it, so that I may be at ease’. The evening fell and yet there was some left. After ‘eshaa Rasulullah Šallallahu ‘Alayhi Wasallam inquired again, upon which I replied: ‘The needy ones did not arrive, there is still some left’. Thereupon Rasulullah Šallallahu ‘Alayhi Wasallam spent the night in the masjid and did not go home. The next day after ‘eshaa he inquired again, whereupon I replied: ‘Allah Ta‘ala has freed you from its responsibilities. Everything has been distributed’. Rasulullah Šallallahu ‘Alayhi Wasallam then thanked Allah, and went to his home. -Abu Daawud.

(339) Hadith Number 14.

Commentary
This hadith has been explained in hadith number six and seven, in the chapter of the fruits of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam.

(340) Hadith Number 15.
‘Aayeshah Radiyyallahu ‘Anha reports that Rasulullah Šallallahu ‘Alayhi Wasallam accepted gifts, and also gave presents in return.
Chapter on the modesty of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

Although this chapter includes the habits, and could have been incorporated in the previous chapter, but because of the extreme importance given to it, it has been mentioned separately. Modesty plays a special part between the affairs of the creator and the created. It is mentioned in the hadith that when modesty vanishes, do as you please. Every excellence of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam reached its apex. Whatever chapter is begun, there are no words that can truly describe his qualities. Not a few incidents, but thousands bear testimony to this. Ibn 'Umar Radhiyallahu 'Anhu reports, that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not fix his eyesight on anyone due to his exceeding modesty. He did not look at a person in the eye while meeting him face to face. Imaam Tirmidhi has mentioned two hadith as an example. The 'ulama have written that there are many types of modesty. One is the modesty of graciousness and kindness. For instance when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam made the walima of Zaynab Radhiyallahu 'Anha, after eating some people remained there and became busy in discussions. Their sitting made Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam feel uneasy. He sometimes went out and sometimes came inside, because of his modesty he did not ask them to get up. In the Qur-aan Karim before the end of Surah Ahzaab this incident is mentioned. The second type of modesty is that the lover feels bashful for the beloved, even speaking becomes difficult. The third type is the modesty of devotion, that in worship one feels humbled, and continues to go forward due to the modesty for the creator. The fourth type is to have modesty of ones own soul. That is, one begins something with zeal, and when it remains incomplete one begins to feel ashamed of one's self, that this small deed could not be completed. It is said that this is the highest form of modesty. The one that feels modest from one's self, will surely be modest before others.

(341) Hadith Number 1.
Abu Sa'eed Khudari Radhiyallahu 'Anhu says that Rasulullah Sallallahu 'Alayhi Wasallam was more bashful than a virgin girl in her veil (purdah). When Rasulullah Sallallahu 'Alayhi Wasallam did not like something, it could be seen on his face. (Because of his excessive modesty he did not mention it).

Commentary
The 'ulama have given two meanings for the words 'a virgin in her veil (purdah)'. One group among the 'ulama say it means a virgin girl in her veil, that she is more shameful than that virgin girl who roams about. However every virgin is bashful, therefore the shari'ah has recognised the silence of a virgin girl as her consent for her nikaah, as bashfulness is natural for a virgin girl, and especially the girl who is in purdah. Some 'ulama have said that by the girl in purdah, that girl is meant, who is brought up in purdah and also makes purdah from other women. It is a custom in many families, where purdah is observed from
Shamaa-il Tirmidhi

those women who go about. It is clear from this, how modest such a girl will be? The second meaning that some of the ‘ulama have given is that ‘in purdah’ is taken metaphorically, that the modesty shown by a virgin girl (bride) on her first night is evident. (It is sad that this does not exist in many western orientated circles today).

(342) Hadith Number 2.
‘Aayeshah Radyallahu ‘Anha reports: (because of the excessive modesty of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam) “I did not have the courage to see the private parts of Rasulullah Sallallahu ‘Alayhi Wasallam, or that I never saw the private parts of Rasulullah Sallallahu ‘Alayhi Wasallam”.

Commentary
Due to the shamefastness of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam this was not possible, then how could Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam himself have done so? It is natural that in the presence of a modest person, one is compelled to act modestly. In another narration it is clearly denied that never did Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam see my private parts, nor did I see the private parts of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. Although ‘Aayeshah Radyallahu ‘Anha was the most informal among all the wives, she was also the most beloved. If this was his manner with her, what can be said of the others? Sayyidatuna Ummi Salamah Radyallahu ‘Anha says that when Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam slept with his wife, he closed his eyes and bowed down his head, and also stressed to his wife to be calm and dignified. Ibn ‘Abbaas Radyallahu ‘Anhu narrates that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam went behind the rooms to perform ghusl. Nobody saw the private parts of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. Before the advent of nubuwwah, when the Ka’bah was rebuilt Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam also carried stones and brought them. According to ‘Arab custom, no importance was given to concealing the private parts. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam put his lungi under the stone, and immediately became unconscious and fell down, whereas, at that time the shar‘ee injunctions were not even revealed.
The author mentioned six ahaadith in this chapter, wherein the use of cupping-cauterizing on different occasions have been mentioned. The object is to show that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam used medicines for body treatments, and that this is not against tawakkul (complete reliance of Allah), because who can have more trust and reliance in Allah than Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. Considering all this, we find in many ahaadith that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam used the treatment of cupping, and the fact is, that it is not against reliance on Allah. Shah Waliyullah Dehlawi has in one of his books, compiled many of his mubash-sha-raft (glad tidings), mukaa-sha-faait (divine inspirations), and questions put forward to Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam in his dreams that: ‘I once asked Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam a spiritual question that, what is better, to adopt material means, or to discard it’. Upon this I received a spiritual blessing from Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. As a result I began feeling apathetic towards material means, children and all other things. After that I was inspired, the effect of which was that my nature would turn towards material means, and the soul towards the acceptance and entrusting oneself to Allah. The fact is that this is the true tawwakul (complete trust in Allah, passive living), one feels that material things in themselves have no effect at all, and their effects are only from Allah. Without the wish of Allah, nothing can be done.

“No one has the strength to change the will of Allah. Bile increases by the use of vinegar, and dryness results by the using of almond oil”.

In another book of Shah Waliyullah Dehlawi it is stated, the question regarding causes is included among the three counsels left by Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam to him. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam made it compulsory, thereby making it go against Shah Saahib’s natural inclinations.

The second detail is regarding the Shaykhayn and ‘Ali Radyallahu ‘Anhum. The third is the question of discarding taqleed. Shah Waliyullah was of the opinion of discarding taqleed, but he was compelled to follow any one Imaam. There is no room for details here. Shah Waliyullah has described them in his books Faad Mubeen and Fuyudul Haramayn.

(343) Hadith Number 1.
Anas Radyallahu ‘Anhu was asked regarding the payment to a biijjaam (cupper). (Is it permissible or not?) Anas Radyallahu ‘Anhu replied: “Rasulullah Sallallahu ‘Alayhi Wasallam took the treatment of cupping which was administered by Abu Taybah Radyallahu ‘Anhu, he was given two saa’ food (In a narration it is mentioned that dates were given), and Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam interceded on his behalf to his master that the stipulated amount he was responsible for, be made less. He also said this, that cupping is the best of medicine”.

Commentary
When Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam himself paid the price, then the answer to the question is apparent. It is possible that the aim of the question was this, that in a few ahaadith this occupation has been scorned. The reason being, that blood has to be sucked out which is an unclean thing, therefore, it is essential that one be careful, and care be taken that the mouth be kept paak at all times. In the same manner, the same has been said in the ahaadith regarding some other occupations. As a result, it created doubt and perplexities in the minds of some
Two things are also apparent from this hadith. Using the treatment of cupping and paying its fees.

(345) Hadith Number 3.
Ibn ‘Abbaas Rādiyallāhu ‘Anhu said that Rasulullāh Šallallāhu ‘Alayhi Wasallam took the treatment of cupping on both sides of his neck and between his shoulders, and paid the cupper his fees. If it had been haraam, he would not have paid it.

Commentary
As the blood has to be sucked out by the mouth, for this reason in some ahādith this occupation and its income have been scorned, as has been mentioned previously. In some ahādith its income has been declared undesirable and wicked. Due to this, some ‘ulama say its fees are not permissible. Imaam Aḥmad ibn Ḥambal has reconciled the two in this manner, that the prohibition is for free people and not for slaves. Since Abu Ṭaybah Rādiyallāhu ‘Anhu was a slave, there remains no perplexity in paying a fee. Ibnul żauzi says, it has been declared (a remuneration) wicked because, it is among the necessities of a Muslim, and to help another Muslim is waajib, therefore no remuneration should be taken, and this service should be rendered without a charge. The ‘ulama have many views on this. Ibn ‘Abbaas Rādiyallāhu ‘Anhu has through this hadith proved its permissibility, and says if it was not permissible, Sayyidina Rasulullāh Šallallāhu ‘Alayhi Wasallam would not have paid a fee.

(346) Hadith Number 4.
Ibn ‘Umar Rādiyallāhu ‘Anhu reports: “Rasulullāh Šallallāhu ‘Alayhi Wasallam called a hajjaam, who treated Rasulullāh Šallallāhu ‘Alayhi Wasallam. Rasulullāh Šallallāhu ‘Alayhi Wasallam inquired from him what tax or duty did he have to pay daily? He replied, three ṣaa’. Rasulullāh Šallallāhu ‘Alayhi Wasallam had it reduced to two ṣaa’, and gave him his remuneration”.

Commentary
Apparently this is the same hadith about Abu Ṭaybah Rādiyallāhu ‘Anhu mentioned in the first hadith of this chapter. In the beginning he had to pay his master three ṣaa’, then Sayyidina Rasulullāh Šallallāhu ‘Alayhi Wasallam had it reduced to two ṣaa’.

(347) Hadith Number 5.
Anas bin Mālik Rādiyallāhu ‘Anhu said: “Rasulullāh Šallallāhu ‘Alayhi Wasallam used the treatment of cupping on both sides of his mubaarak neck and between both shoulders, and generally took this treatment on the seventeenth, nineteenth or the twenty first of the (lunar) month”.

Commentary
In some ahādith, the benefit of these dates are also mentioned. The unaani ḥakims also agree with this. It is reported that Ibn Sina said it is not beneficial to take treatment of cupping in the beginning and end of the month, this treatment should be taken in the middle of the (lunar) month. From this hadith we find that Sayyidina Rasulullāh Šallallāhu ‘Alayhi Wasallam took this treatment many times, and on different days, and from the ahādith that follow, we also find that it was taken at different places. The Jews gave Sayyidina Rasulullāh Šallallāhu ‘Alayhi Wasallam strong poison in his food. They intended to kill him, so that the question of their opposition may be eliminated. Although
Sayyidina Rasulullah Ṣallallahu ‘Alayhi Wasallam did not eat the whole portion of the poisoned meat, but the effect of the portion eaten was, that it used to trouble him at different times, especially in the summer the effects used to occur frequently. The place where it used to pain the treatment of cupping was applied. As poison mixes into the blood stream, its effects and pains are felt on different parts of the body.

(348) Hadith Number 6.
Anas bin Maalik Radiyallahu ‘Anhu reports: “Sayyidina Rasulullah Ṣallallahu ‘Alayhi Wasallam took treatment of cupping on the back of his leg at Milal (a place about seventeen miles—27 km—from Madinah Munawwarah in the direction of Makkah) while he was in the state of Ḥaām’.

Commentary
According to some a-immah, it is makruh to take the treatment of cupping in the state of Ḥaām. According to the Ḥanafis it is permissible, provided that hair does not break off. In these narrations the use of cupping (cauterising) is mentioned numerous times. In the kitaabs of Ḥadith too the sayings and deeds of Sayyidina Rasulullah Ṣallallahu ‘Alayhi Wasallam are mentioned regarding the treatment of cupping, but the treatment of fāsad (phlebotomy—blood-letting as a medical operation) is not mentioned, whereas, according to the tibbi ḥakims, the treatment of phlebotomy is more beneficial than cupping, and is a cure for many illnesses. The reason for this is that both are not unconditionally beneficial, both have their peculiarities. The land of Hijaz is hot, as stated before, cupping is more beneficial for this country. Hot and cold temperatures have altogether different effects on temperaments. In hot countries, and other countries in summer the heat of the body comes out to the outer part of the body, and the effect of coolness remains in the inner parts of the body. For this reason one perspires a great deal in summer, and because of the inner coolness foods take longer to digest, and many illnesses occur. In cold countries, and in winter the heat of a person’s body goes to the inner portion of the body due to the cold. As a result the food digesting organs are strengthened. Vapour emits from the urine, and diseases decrease. According to the saying of Baqraat, in cold temperatures the inner parts of the body become warmer, more sleep is experienced, and food is digested easily. For this reason rich foods digest easily in winter, and take more time in summer. This is also the reason honey, dates and other heat creating foods do not affect the people of Hijaz. In cupping, the blood on the outer part of the body is removed, and in Hijaz the heat is more on the outer parts of the body, therefore, cupping is more beneficial there. In phlebotomy blood is let from the veins and inner part of the body, therefore it will not be beneficial there. For this reason, it is not mentioned that Sayyidina Rasulullah Ṣallallahu ‘Alayhi Wasallam used the treatment of phlebotomy.
باب ما جاء في عيش النبي صلى الله عليه وسلم

٣٤٩ - (١) حدثنا قتيبة بن سعيد، حدثنا حماد بن زيد عن أبي بكر محمد بن سميرين قال: كنا عند أبي هريرة وعليه ثيان مشققان من كتاب فتيمخت في أحلامها فقال: «له يَعُلُّ، يتمخت أبو هريرة في الكتان، لقد رأيتت وان السائر فيما بين منها رسول الله صلى الله عليه وسلم الجوع، ورفعنا عن بطرона عن حجر حجر، فرفع رسول الله صلى الله عليه وسلم الجوع، ورفعنا عن بطرورة عن حجر حجر، كان أحدهم يشتر في بطن الجوع من الجهد والضعف للذئب به من الجوع.

٣٥٠ - (٢) حدثنا قتيبة، حدثنا جعفر بن سليمان الصبّعي عن مالك بن دينار قال: لما سُمي رسول الله صلى الله عليه وسلم من حجز قط ولا حتى لا على صحف، قال مالك: سألت رجال من أهل البادية ما الضيق؟ فقال أن يتناول بالناس.

٣٥١ - (٣) حدثنا قتيبة بن سعيد، حدثنا أبو الأحوص عن سماك بن حرب قال سمعت النعمان بن بشير يقول: أسلم في طعام وشراب ما شئتم، لقد أتى نبيكم صلى الله عليه وسلم وما يجد من الدقل ما يملأ بطنك.

٣٥٣ - (٥) حدثنا عبد الله بن أبي زياد، حدثنا سيراب، حدثنا سهل بن أسلم عن يزيد بن أبي منصور عن أنا عن أبي طالبة قال: شكونا إلى رسول الله صلى الله عليه وسلم الجوع، ورفعنا عن بطرورة عن حجر حجر، فرفع رسول الله صلى الله عليه وسلم الجوع، ورفعنا عن بطرورة عن حجر حجر، هذا حدث غريب من حديث أبي طالبة، لا يعرفه إلا من هذا الوجه، ومعنى قوله: ورفعنا عن بطرورة عن حجر حجر كان أحدهم يشتر في بطن الجوع من الجهد والضعف للذئب به من الجوع.

٣٥٤ - (٦) حدثنا محمد بن إسحاق، حدثنا أدم بن إيسان، حدثنا شبان (أبو معاوية)، حدثنا عبد الملك بن عمير عن أبي سلمة بن عبد الرحمن عن أبي هريرة قال: خرج النبي صلى الله عليه وسلم في ساعة لا يخرج فيها ولا يلبق فيها أحد، فأتاه أبو بكر فقال: ما جاء بك يا أبا بكر؟ فقال: خرجت ألفي رسول الله صلى الله عليه وسلم وأنظر في وجهه وانسلم عليه؛ فلم يثبت أن جاء عمر، فقال ما جاء بك يا عمر؟ قال الجوع يا رسول الله، فقال النبي صلى الله عليه وسلم أنا قد وجدت بعض ذلك، فانطلقوا إلى منزل أبي الفهم ابن اليمين الأنصاري، وكان

Shamaa-il Tirmidhi
355 - (7) عمر بن إسماعيل بن جعفر بن سعيد: حديثي أبو عن يبان بن بشر عن حسن بن أبي حارثة قال: سمعت سعد بن أبي وقاص يقول: إن لأول رجل أعرق دما في سبيل الله، وإن لأول رجل رضى بهم في سبيل الله، فقد رأيتُ أن الغزاة من أصحاب محمد صلى الله عليه وسلم ما فاكُن إلا ورق الشجر والنجيلة، حتى تقرَّرت أشداقنا، وإن أحدنا ليضع كما يضع الشآب والبعير، وأصبحت بنو أسيد يُعْرَون من في الدين، لقد جَبَثَ (وحصرت) إذا وصل عمل.

356 - (8) حدثنا محمد بن بشار، حدثنا صوفان بن عيسى، حدثنا عمر بن عيسى أبو نعمة العدوي: قال: سمعت خالد بن عمر رضي الله عنهما أبا الزقاق قالا: بعث عمر بن الخطاب غزوة بن غزوان، وقال انطلق أن ومن معك حتى إذا كنت في أقصى بلاد العرب، وأدنى بلاده الجرم فقلتلا حتى إذا كانوا بالبيض، وجذروا هذا القد täَنًُ، فقالوا: ما هذه؟ قالوا: هذه البصرة، فساروا حتى إذا بلغوا جِبال المِجْسَر الصغير، فقالوا: هَلَا أُيْرَمًِم فنزلوا، فذكرنا الحديث بطوله، قال: فقال غزوة بن غزوان لقد رأيتي وإني لساعب سبعة مع رسول الله صلى الله عليه وسلم، ما لنا طعام إلا ورق الشجر حتى تقرَّرت أشداقنا، فإنا طالتُ بردَة فقسمت بيني وبين سعد، فما من أولئك السبعة أحد إلا وهو أمير مصر، فأمر بال أمراء بعدنا.
Chapter on the living of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

In some copies of the original all the ahaadig are narrated in one place, and this is proper, but in the copies available locally this chapter appears in two separate places. I feel it is not an error on behalf of the scribes. It is very possible that Imaam Tirmidhi had repeated it for some benefit. After deep thought many benefits come to light. It may be possible that Imaam Tirmidhi is trying to hint that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam chose poverty from the beginning to the end. Therefore he first mentioned the beginning periods and mentioned this portion on the period before death, that despite the booty and treasures obtained after the wars of Qaybar and Hunayn etc., Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not change his life style. The fact is, if Allah Ta'aala cleanses one from greed and temptations, then one will surely enjoy poverty and hunger. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam says, Allah Ta'aala has said: "The earth of Makkah will be turned into gold for you". I replied: 'Not so, but I shall eat one day so that I may thank You, and remain hungry the next day that I may be humble and meek before You'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'I do not fear poverty among you, but I fear that wealth will become so abundant amongst you as it had been among previous nations. You will become so engrossed in it, like the people before you. It shall bring your downfall as it had bought down the downfall of those before you'. Therefore Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had made this du'aa on an occasion: 'O Allah, give my ummah a balanced sustenance'.

-Mishkaat. (The previous chapter on the living of Rasulullah Sallallahu 'Alayhi Wasallam at the beginning of the kitaab has been incorporated into this chapter.) The author has mentioned in this chapter ten ahaadig.

(349) Hadith Number 1
Ibn Seereen RA. says: "We were once in the company of Abu Hurayrah Radjiwallahu 'Anhu. He was wearing a lungi and a sheet, both of which were made of kataan (a fine type of cloth) and were dyed reddish in colour. He (Abu Hurayrah) cleaned his nose with one of these, and said in surprise: 'Allah! Allah!, Abu Hurayrah is cleaning his nose today with a cloth of kataan. There was a time when I was lying unconscious
between the mimbar of Rasulullah ﷺ and the room of ‘Aayeshah Radiyallahu ‘Anha because of severe hunger. People trampled my neck thinking I had become mad, whereas I was not mad, but severe hunger was the cause of the condition’’.

Commentary

Kataan is a fine type of cloth. The author of ‘Lughaatus Saraah’ writes that it is a fine type of cloth made of the skin of grass. The author of ‘Muhit Aa’zam’ writes that kataan is called ‘alsi’ in Hindi, and the cloth is woven from grass. Sayyidina Abu Hurayrah Radiyallahu ‘Anhu’s neck was trampled on because in those days a mad person’s neck was pressed as a cure. This hadith is included here on the life of Sayyidina Rasulullah ﷺ to show that if the condition of the near and beloved one’s of Sayyidina Rasulullah ﷺ was this, then what must have been his own condition. These people of the Suffah were regarded as the guests of Sayyidina Rasulullah ﷺ. Sayyidina Abu Hurayrah Radiyallahu ‘Anhu says: ‘I once inquired from Umar Radiyallahu ‘Anhu about an aayah. We were walking together and that because of severe hunger. People went without food. In such circumstances when could he have ever filled his stomach? The commentators of this hadith misinterpreted it. Their instructions are a hujjah (testimony). Therefore if this explanation (of mine) is incorrect, may Allah Most High forgive me. I seek Allah’s refuge from saying anything that does not befit His beloved Rasul ﷺ.

The majority of the ‘ulama have disliked this interpretation. They state that Sayyidina Rasulullah ﷺ ate a stomachful when invited so that guests would not get up with Sayyidina Rasulullah ﷺ while they still remained hungry. When Sayyidina Rasulullah ﷺ had guests, although not having anything available, he used to care for them, and find for them whatever could be made available. It is possible that his eating with company is meant in a general sense. It could either be at his own house or at some other person’s place. In whichever gathering Sayyidina Rasulullah ﷺ was, if he stopped eating, naturally all the others stopped eating.

NOTE: Wherever it is mentioned that Sayyidina Rasulullah ﷺ ate a stomachful, it will mean he ate two-thirds of the stomach’s capacity. This also applied at invitations. He never ate till his stomach was completely full at any gathering, nor while alone.

(350) Hadith Number 2

Maalik bin Dinaar RA. says: ‘Rasulullah ﷺ never filled his stomach with meat and bread, except at the time of dafaf. I asked a badawi: ‘What does dafaf mean?’ He replied: ‘It is to eat together with people’’.

Commentary

The meaning of dafaf was ‘khafi’ or small. The linguists therefore still differ. For this reason Maalik bin Dinaar RA. asked a badawi the meaning. Some have said that ‘to eat a stomachful in company’, means that if he was invited he ate a full meal, otherwise at ordinary times he did not have a chance to eat enough to fill his stomach. Some ‘ulama have strongly rejected this by saying: ‘To say this of Sayyidina Rasulullah ﷺ is a disgrace and a shameful act’. If this is attributed to someone in these times, it will be regarded as defamatory, for it is considered very rude for one to do so. According to this humble servant, there should be no objection to this, because in these times, if it is said of someone that he does not fill his stomach at home, it would mean that he is a miser, but as is well known, in those days poverty was widespread. It is also known that for many days Sayyidina Rasulullah ﷺ went without food. In spite of all this, whenever Sayyidina Rasulullah ﷺ received anything, he distributed it to the Aṣ-ḥaab-Ṣuffah. In such circumstances when could he have ever filled his stomach? The commentators of this hadith misinterpreted it. Their instructions are a hujjah (testimony). Therefore if this explanation (of mine) is incorrect, may Allah Most High forgive me. I seek Allah’s refuge from saying anything that does not befit His beloved Rasul ﷺ.

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(351) Hadith Number 3.

Nu’maan ibn Baṣhir Radiyallahu ‘Anhu says: ‘Are you not in the luxuries of eating and drinking, whereas, I had observed that Rasulullah ﷺ did not possess ordinary type of dates to fill his stomach’.

Commentary

This hadith has already been discussed in hadith number two in the chapter on the curry of Sayyidina Rasulullah ﷺ. 

392

393
(352) Hadith Number 4.

'Aayeshah Rādiyallahu ‘Anha reports: “We the family of Muhammad Šallallahu ‘Alayhi wasassalam did not light a fire for months in our homes. We sustained ourselves on dates and water”.

Commentary

The reason of not lighting fires is, because there was nothing to cook. The ‘ulama have written that water is mentioned because there were not enough dates, and without water the stomach could not be filled. First a few dates were eaten, thereafter an amount of water was drunk to fill the stomach. In another hadith it is stated ‘Two full months would pass and the hilal for the third month would be observed, and no circumstances warranted that a fire be lit in the houses of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasassalam for cooking’. In a hadith it is stated: ‘One month passed, then another month passed, there was no such occasion where a fire was lit in any of the houses of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasassalam’. ‘Urwah Rādiyallahu ‘Anhu asked his aunt Sayyiditina ‘Aayeshah Rādiyallahu ‘Anha, ‘O Aunt, on what did you sustain yourself?’ She replied: ‘Dates and water. There were a few neighbours of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasassalam from among the Ansaar who owned some animals that gave milk. If one of them sent some milk as a present, then we too would partake of it’. In a hadith it is stated: ‘Once for one and half months continuously, no fire was lit in the house of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasassalam for illumination or other purposes’. Fire for illumination means that a lamp or candle did not burn. Jam’ul Wasaail. In a hadith it is narrated that Sayyidina Abubakr Rādiyallahu ‘Anhu once presented a leg of a goat. It was night time and Sayyiditina ‘Aayeshah Rādiyallahu ‘Anha began cutting it into pieces in the dark. Someone said: ‘There is no lamp in the house’. She began to say: ‘If there was oil for a lamp, would it not have been used for cooking?’ The ‘ulama have written that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasassalam preferred this way for himself and his family, although the keys of treasures were presented to him. The ummah thereafter split into four groups. One is that group that did not take interest in the material aspects of the world, nor did the world go towards them, like Sayyidina Abubakr ‘Omar Faaruq Rādiyallahu ‘Anhu. The second group are those who did not take interest in worldly things, but the world took interest in them, like Sayyidina ‘Umar Faaruq Rādiyallahu ‘Anhu. The third group are those who took interest in the material world, and the world also took interest in them, like the Banu Umayyah kings excluding ‘Umar bin ‘Abdul’aziz Rādiyallahu ‘Anhu. The fourth group are those who went seeking for the material world, but the world did not turn towards them, like the one’s whom Allah Ta’aala has made poor, and the love for the world has settled in their hearts. — Munaawi

(353) Hadith Number 5.

Abu Ṭal‘ah Rādiyallahu ‘Anhu says: “We complained to Rasulullah Šallallahu ‘Alayhi Wasassalam about the severe pangs of hunger, and showed him the stones fastened on our stomachs. A stone was fastened on the stomach of every one of us due to severe hunger. Rasulullah Šallallahu ‘Alayhi Wasassalam showed us two stones fastened onto his stomach”. (Sayyidina Rasulullah Šallallahu ‘Alayhi Wasassalam experienced more hunger than we did, and he had spent a longer period than us since he had last eaten).

Commentary

It was a custom among the people of Madinah that they fastened stones onto their stomachs when they experienced severe pangs of hunger. This was done so that they do not feel weak while walking and that wind might not build up in the stomach. Some of the ‘ulama are of the opinion that this is a special type of stone of Madinah known as misiba’ah. Allah Ta’aala has put this peculiarity in this stone that if it is worn it will cool the pangs of hunger. The first explanation is clearer, because even today this is done, that when severe hunger is experienced a cloth is tightly fastened around the stomach, which is beneficial for weakness and soothes the pangs of hunger. Some ‘ulama say it is possible that wind collects in an empty stomach, and by fastening a stone or a heavy object, it gives relief from hunger. Some of the ‘ulama have written that when the stomach is altogether empty, it is feared that the intestines will come down, especially when walking, and by fastening the stomach this fear does not remain. Also when the stomach becomes altogether empty, the back also becomes bent. It is possible that worms may appear. An objection may occur that in many ahaađīth it is stated Sayyidina Rasulullah Šallallahu ‘Alayhi Wasassalam fasted for many days continuously, and when the Sahaabah intended to do so, Sayyidina Rasulullah Šallallahu ‘Alayhi Wasassalam forbade them to do so, and said: ‘This is specially for me, that I can fast for many days without eating, because Allah Ta’aala feeds me and gives me to drink’. How is this eating and drinking? This is on its place, but we find that by outwardly not eating, hunger did not have an effect on Sayyidina Rasulullah Šallallahu ‘Alayhi Wasassalam. In this case the necessity to
fasten a stone on the stomach does not remain. Since there are many
ahaadith on the fasting of Sayyidina Rasulullah Sallallahu ‘Alayhi
Wasallam, for this reason some of the ‘ulama have according to the
principles and rules of hadith regarded this as a da‘eef (weak) hadith,
but the findings of the majority of the munaaditheen is that there are
many narrations on this subject. The differences between this hadith
and the one’s on fasting are not of such a nature, that it cannot be said
that these were on different occasions. Therefore, the necessity does
not arise to judge these ahaadith as weak. Many sayings have been
mentioned on these two hadith. (a.) The narration of fastening a stone
was in the early periods. It is a fact that Sayyidina Rasulullah Sallallahu
‘Alayhi Wasallam progressed spiritually as time went by. Therefore
the narration on fasting will be that of a later period. (b.) The
eating and drinking are particular with fasting. This is witnessed
by the general Muslims too, that while in the state of fasting one does
not feel the effects of hunger and tiredness as much as when one is
not fasting. In this case what could be said regarding Sayyidina
Rasulullah Sallallahu ‘Alayhi Wasallam when his fasting was of a high
calibre and reached completeness. (c.) According to the different times
both conditions are of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, like it is with the mashaa-ikh of suluk (spiritual guides),
that at different times they experience different conditions. In this
manner it will not be necessary to regard this hadith as that of the
early periods. It is possible that in later times both conditions were
experienced. (d.) Surely the effect of hunger did not affect Sayyidina
Rasulullah Sallallahu ‘Alayhi Wasallam. The fastening of stones was in
sympathy and joining the poor and needy by becoming part of them.
It is a general rule, that when the great experience some hardships, the
fortunate young ones do not pay much attention to their own
difficulties. In this case, what could be said of the Sahaabah
Radhiyallahu ‘Anhum? whose love for Sayyidina Rasulullah Sallallahu
‘Alayhi Wasallam knew no bounds. (e.) Allah Ta‘ala feeding Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was surely in
honouring him, and not something incumbent. At times when the
Sahaabah experienced great poverty and hunger, and it reached
such a stage where stones had to be fastened on the stomach, at such
time Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam did not
take the benefit of such favours. When a child suffers hunger, food
does not go down a mother’s gullet. In such a manner which could
be said about Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam,
when his love for the ummah exceeded the love of thousands of
mothers.

(354) Hadith Number 6.
Abu Hurayrah Radhiyallahu ‘Anhu reports: “Once Rasulullah Sallallahu
‘Alayhi Wasallam came out of his house at such a time, that it was not
his noble habit to do so at that time. Nor did anyone come to meet him
at that time. At that moment Abubakr Radhiyallahu ‘Anhu came to
Rasulullah Sallallahu ‘Alayhi Wasallam. He asked: ‘What brought you
here, O Abubakr?’ Abubakr Radhiyallahu ‘Anhu replied: ‘I came out to
meet the Rasul of Allah, and look at his noble face. (This was due to the
complete relationship of Abubakr Siddique Radhiyallahu ‘Anhu, that
when Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam unexpectedly
came out of his house, it had an effect on Abubakr Radhiyallahu ‘Anhu.
According to this humble servant, this is the best explanation, and this
complete relationship is the reason for the continuity of the khilaafah of
Abubakr Radhiyallahu ‘Anhu with the nabawi period after the death of
Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. If someone else had
been elected as a khilafah, then due to the incomplete relationship,
there would have been some changes in the laws of the time. It would
have been an additional sorrow after the demise of Sayyidina
Rasulullah Sallallahu ‘Alayhi Wasallam for the Sahaabah, and would
have been unacceptable to them, whereas, Abubakr Radhiyallahu ‘Anhu
had such a close and deep relationship with Sayyidina Rasulullah
Sallallahu ‘Alayhi Wasallam that on many aspects Abubakr Siddique
Radhiyallahu ‘Anhu had the same thoughts as that of Sayyidina
Rasulullah Sallallahu ‘Alayhi Wasallam. The incident of Hudaybiyyah is
a testimony to this, which has already been mentioned in the book
‘Stories of the Sahaabah’. The Muslims stooped so low in accepting the
conditions of the non-believers that many among the Sahaabah could
not bear it. ‘Umar Radhiyallahu ‘Anhu in excitement came to Sayyidina
Rasulullah Sallallahu ‘Alayhi Wasallam and said: ‘O Messenger of
Allah, are you not the truthful Nabi of Allah?’ Sayyidina Rasulullah
Sallallahu ‘Alayhi Wasallam replied: ‘Indeed, I am’. ‘Umar Radhiyallahu
‘Anhu said: ‘Are we not on the haq (true path) and the enemy on
falsehood?’ Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam replied:
‘Truly indeed’. ‘Umar Radhiyallahu ‘Anhu said: ‘Why are we being
degraded in this manner in our deen?’ Sayyidina Rasulullah Sallallahu
‘Alayhi Wasallam replied: ‘I am the Messenger of Allah, and I cannot
disobey Him. Verily He is my protector’. ‘Umar Radhiyallahu ‘Anhu
said: ‘Did you not say to us that we are going to Makkah, and are going
to perform the tawaaf?’ Sayyidina Rasulullah Sallallahu ‘Alayhi
Wasallam said: ‘Verily it is true, but did I say that we will go this year
to Makkah?’ ‘Umar Radhiyallahu ‘Anhu replied: ‘No, you did not say
Abul Haytham Anṣaari Raḍiyallahu ‘Anhu. He was the owner of many date palms, trees and sheep, and he did not have any servants. (For this reason he did all the work himself). They did not find him there. They asked his wife, ‘Where is your companion?’ She replied: ‘He has gone to bring sweet water for us’. A little while had not passed, when Abul Haytham Raḍiyallahu ‘Anhu experiencing difficulty arrived carrying the water bag. He put it down. He then came and honoured Rasulullah Ṣallallahu ‘Alayhi, his noble guest, and was pleased by the honour of meeting Rasulullah Ṣallallahu ‘Alayhi Wasallam, (and proud of his good fortune, reciting and embracing him)

Without invitation you will come away to my home.

and began to sacrifice on Rasulullah Ṣallallahu ‘Alayhi Wasallam his father and mother. (i.e. He was saying, may my father and mother be sacrificed on you). After that he requested them to come to his palm grove. He spread out for them a mat, then went to a whole bunch (which had ripe, half ripe etc. kinds of dates on it), and put it before them. Rasulullah Ṣallallahu ‘Alayhi Wasallam said: ‘Why did you not only pick the ripe ones’. (rather than bringing the whole bunch). He (the host) said: ‘Eat what pleases you from it’. They ate from it, and drank water. Rasulullah Ṣallallahu ‘Alayhi Wasallam said there-after, (of which every moment of his life was a means of education for the ummah), I swear an oath by the Being in whose hands lies my life, this is also included among those blessings of which one will be asked on the day of qiyaamah, (which Allah Ta’ala has mentioned at the end of Surah Takathur. It will be asked regarding gratitude. He then counted the blessings of that moment), the cool shadow, good fresh dates, and cold water.

Thereafter the host started going to prepare meals, whereupon Rasulullah Ṣallallahu ‘Alayhi Wasallam said to him, in happiness do not just slaughter any animal, but slaughter an animal that does not give milk. The host slaughtered for them a female or male young goat. (He quickly prepared the food), and presented it before them. They partook of it. (Sayyidina Rasulullah Ṣallallahu ‘Alayhi Wasallam noticed that he was doing all the work by himself, and at the beginning he had brought the sweet water himself too). Sayyidina Rasulullah Ṣallallahu ‘Alayhi Wasallam inquired: ‘Have you not any servants? ‘ He replied: ‘No’. Whereupon Rasulullah Ṣallallahu ‘Alayhi Wasallam said: ‘When slaves shall arrive, remind us. Incidentally only two slaves were brought to Rasulullah Ṣallallahu ‘Alayhi Wasallam. Abul Haytham Raḍiyallahu ‘Anhu came to remind Rasulullah Ṣallallahu ‘Alayhi Wasallam of his promise. Rasulullah Ṣallallahu ‘Alayhi Wasallam said: ‘Choose any one
of them'. (Where will such a Sahaabi who has sacrificed himself for Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam put forward his own desire in the presence of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. Therefore,) He said: 'O Nabi of Allah, you choose one for me'. (Besides piety, there could have been no other reason for liking and choosing a slave) Rasulullah Sallallahu ‘Alayhi Wasallam said: 'An adviser is trustworthy (and by me being the trustworthy person) I choose this slave for you, as I had seen him perform his salaah. Remember my one advice, and that is to treat him well'. (First Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam mentioned the rule an adviser must adopt. Then reminded that my choice will be a responsible and trustworthy one. He then chose one and gave his reason for it, that the slave is one that upkeeps the salaah, therefore this slave was given preference. In our times, for an employee to be punctual with the salaah is a fault, as it hinders the work of the employer). Abul Haytham Radhiyallahu ‘Anhu went (happily home, that he had someone to help him in his chores) to his wife, and told her what Rasulullah Sallallahu ‘Alayhi Wasallam had said. His wife said: ‘You will not be able to fulfil exactly that which Rasulullah allahhu ‘Alayhi Wasallam had commanded. It is difficult for us to truly carry out that noble advice, therefore free him, for by this it will be possible to fulfil the commands of Rasulullah Sallallahu ‘Alayhi Wasallam’. The husband then said; ‘He is free’. (He did not care the least for his troubles and difficulties. When Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam came to know about this honourable sacrifice) Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘For every nabi and his successors Allah Ta’ala creates two concealed advisers. One of which induces to do good and saves from committing evil. The other advises not to care the least in ruining and destroying a person. The one that is saved from this persons wickedness, is being saved from all ruin and destruction’.

**Commentary**

The wife of Abul Haytham Radhiyallahu ‘Anhu was among the best advisers, through whose advice a pious slave, who kept up his salaah, was freed. And she did not care the least of one’s own troubles and difficulties. He did not also think that after such a long struggle a slave was obtained, at least let the slave work for a few days, so that we might rest, then later the slave could be freed.

(355) **Hadith Number 7.**

Sa’d bin Abi Waqqaas Radhiyallahu ‘Anhu reports that from the ummah of Muhammed Sallallahu ‘Alayhi Wasallam I was the first to take the blood of a non-believer, and I was also the first to shoot an arrow in the path of Allah. We (the group of Sahaabah in the early period of Islaam) went for jihaaad in such a state, where we had nothing to eat. We ate the leaves of trees and pods of the acacia tree. As a result our jaws became ulcerous and wounded, and because of the leaves our excreta was like that of sheep and camel. After that too the people of Banu Asad threatened me. If the status of my ignorance in the deen is such as these people claim, then this world and the hereafter is lost. (The days in this world have been spent in poverty and difficulty, and the state of the deen is this that I do not have knowledge of salaah too).

**Commentary**

In this hadith Imaam Tirmidhi only wished to describe the poverty and difficulties. Therefore this hadith has been shortened to show that due to the poverty and hardships the mujahideen did not even get food. This Muslim army ate leaves from trees and made jihaaad. In this hadith Sa’d Radhiyallahu ‘Anhu mentions his good deeds, dedication, and his being from among the veteran Muslims who accepted Islaam in its early stages. The reason for this is that during the reign of ‘Umar Radhiyallahu ‘Anhu, he was amir of Kufah. Some residents of Kufah made many complaints against him to ‘Umar Radhiyallahu ‘Anhu. They even complained that he did not perform the salaah properly. ‘Umar Radhiyallahu ‘Anhu sent for him. After calling him he said to him: ‘The people are lodging many complaints against you. They are even complaining of your salaah’. In reply to that while stating his innocence, he mentioned his being from among the old Muslims, his sufferings in the path of Islaam etc. Then said: ‘These people threaten me on my salaah. I perform my salaah in the same manner I have seen Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallah perform it, and I am not lax in the least’. Upon that ‘Umar Radhiyallahu ‘Anhu sent two people with him to Kufah, that they go around and investigate the matter. They did not leave out a single masjid of Kufah wherein they did not go and interview the musallis (worshippers). All praised Sa’d Radhiyallahu ‘Anhu, but one person said: ‘When you are asking to swear an oath and speak the truth, I shall say the facts to you, that Sa’d Radhiyallahu ‘Anhu does not participate in jihaaad, as if he is in love with his life. The second is that he does not distribute the wealth equally, and is not just in his verdicts’. Sa’d Radhiyallahu ‘Anhu said: ‘He has made three complaints, therefore I shall make three curses upon him. O Allah, if this person is a liar, and he has lifted his head for the sake of fame and to show the world, that by criticising a leader, fame is gained, then suitable to every false criticism, lengthen his life, increase in his
poverty, and entangle him in mischiefs'. Thereafter, an eye witness reports that, I saw that person, due to old age his eye lids drooped, he fell into poverty, and molested girls in the streets and alleys. When someone asked him, what had happened to you, he used to reply: 'The curse of Sa’d (Radiyallahu ‘Anhu) has befallen me'. O Allah, we seek protection from Your anger, the anger of Your Rasul, and the anger of Your pious servants. Sa’d Radiyallahu ‘Anhu has drawn attention to three things in this hadith. (a). That he was the first to shed the blood of a non-believer. This incident took place before the hijrah. The people were suffering hardships and were troubled in Makkah. They hid from the non-believers and performed their salaah and other devotions. Once, a few persons, among whom was also Sa’d Radayilallahu ‘Anhu, were performing salaah in a valley. Suddenly a group of non-believers appeared there. They tormented the Muslims and began fighting with them. Sa’d Radayilallahu ‘Anhu picked up a jawbone of a camel that was lying there and threw it onto one of the non-believers, as a result blood began to flow. This is what is meant by shedding the blood of the non-believers. (b). That he was the first to shoot an arrow in the path of Allah. This incident took place in the first year hijri. This was the first sariyyah (expedition) that Sayyidina Rasulullah Sallallahu ‘Alayhi wasallam sent to Raabigh under the command of ‘Ubaydah bin Haarith Radayilallahu ‘Anhu. A battle took place against the non-believers, and arrows were shot from both sides. From the side of the Muslims Sa’d Radayilallahu ‘Anhu was the first to shoot an arrow. (c). The third is of eating leaves in jihaad. This incident was during the Sariyyah of Khabţ, which according to different sources took place in the fifth year hijri. This incident in brief is that Sayyidina Rasulullah Sallallahu ‘Alayhi wasallam sent to a group of three hundred Muhajireen and Ansar under the command of ‘Ubaydah ibnul Jarraah Radayilallahu ‘Anhu to a place on the coast, which was a distance of about five days journey from Madinah Munawwarah, against the tribe of Juhaynah. In the beginning three camels were slaughtered daily. When the amir forbade the slaughtering of camels fearing these would decrease, dates were distributed. These also decreased till everyone received only one date daily. They kept on sucking it and drank water. When this too became scarce, the time came when leaves had to be shaken off trees and eaten. The meaning of khartb is to shake off leaves, therefore this sariyyah became well known as the Sariyyah of Khartb. The beginning of this incident was difficult and full of obstacles, and the end that of pleasantness, which could be read in the books on the history of Islam. It has been briefly mentioned by this humble servant in the third chapter of my book ‘Stories of the Sahaba’.

(356) Hadith Number 8. Khaalid bin ‘Umayr Radayilallahu ‘Anhu and Shaweesa Radayilallahu ‘Anhu report that ‘Umar Radayilallahu ‘Anhu instructed ‘Utbaah bin Ghazwaan Radayilallahu ‘Anhu that he should go with his companions (who consisted of three hundred mujahideen) towards the ‘Ajami lands. And said: “When you reach the boundary of the Arabian country, set up camp there”. (The reason was that ‘Umar Radayilallahu ‘Anhu received reports that the ‘Ajamis intended attacking the ‘Arab lands. In other narrations Yazdajard had asked the ‘Ajamis for aid. This was on their path. For this reason ‘Umar Radayilallahu ‘Anhu sent an army to set up a blockade and seal the way) The army left, and when they reached Mabt Basrah, they saw strange white stones. The people first began asking one another, ‘what is this?’ The people said it was Basrah. (Basrah in the original language means whitish stones. Subsequently this became the name of the town. As if they had answered that this was also a type of stone). After that they went forward (according to the instructions of ‘Umar Radayilallahu ‘Anhu) till they reached the small bridge (of the Dajlah). The people said, this is the place (that ‘Umar Radayilallahu ‘Anhu had chosen), and set up camp there. The narrator narrated the full incident (i.e. the coming of the army from Khurasaan and the victory of ‘Utbaah Radayilallahu ‘Anhu). (As the intention of Imaam Tirmidhi is to describe the hardships and poverty, which will be mentioned at the end of the narration, he has shortened this narration. ‘Utbaah Radayilallahu ‘Anhu recited a khutbah after the victory, which is mentioned in the ‘Arabic commentary. In this khutbah he mentioned the temporary nature of this world, and that the hereafter is everlasting and eternal etc. After the hamd and thana, he said: “The world is going to come to an end, and it is turning its face and going away. Only so much of the world is left, as when water is used up from a dish, and in the end only a little drop is left in it. You are going towards such a world which is everlasting and which will never come to an end. Therefore it is necessary that you go to such a world with the best you can attain, because it has been shown to us that jannah—which is the abode for those who disobey Allah—is so deep that if a pebble is thrown into it from the upper portion, it will not reach the bottom after seventy years. This place will be packed with people. How important it is that we take heed at this place. We have also been shown that Jannah—which is the abode for those who obey Allah—is so vast that the width of its door from one side to the other is the distance of forty years. It will also be filled with people. Therefore adopt only such deeds that will save one from the first abode, and will gain for one
entrance in the abode of Allah's pleasure. After that he mentioned) his past condition, “I had witnessed with Rasulullah Sallallahu 'Alayhi Wasallam this conditions that I am from among those seven people who were with Rasulullah Sallallahu 'Alayhi Wasallam. We had nothing with us besides the leaves of trees for eating. Our mouths became bruised by eating it. Incidently I obtained a sheet, which I shared in half with Sa'd. (Even in this world of distress and difficulty, Allah Ta'aala blessed them with this reward). There is none among the seven of us who has not been appointed an amir of some place. (Because this group endured many hardships and made many sacrifices before they were appointed amirs, therefore the treatment of their groups was of the best, which will be known from the experiences of the Amirs after this) You will in the near future experience the trials of those who will come after this”.

Commentary
Apparently the reason for 'Utbah Radiyallahu 'Anhu mentioning his condition is to make known two things. The first is that the difficulties that are experienced and tolerated in the path of the deen, are also mostly rewarded in this world. For the difficulties that one will experience, In-&a-Allah one will reap the rewards. The second is that if one confronts anything from an amir which disturbs one, one should tolerate it, as this is a very great blessing, compared to the conditions one will face in the near future.

(357) Hadith Number 8.
Anas Radiyallahu 'Anhu says: “Rasulullah Sallallahu 'Alayhi Wasallam said: 'I have been threatened in the path at a time when no one else was threatened, and I have been harassed so much that no other person had experienced such harassments. I experienced thirty such nights and days wherein I and Bilaal Radiyallahu 'Anhu did not possess a thing, which a living creature can eat, except for the little that was hidden under the armpit of Bilaal Radiyallahu 'Anhu'”.

Commentary
This incident as the author has mentioned in his Jaami’, took place once when going out of Makkah. This was not at the time of hijrah, as Bilaal Radiyallahu 'Anhu did not accompany Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam at the time of hijrah. It took place at another time. The meaning of 'I had been threatened' is that in the early period when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not have many companions and followers, he was troubled and mocked at in the path of Allah. It is natural that when a person is alone, hardships are felt more than if one is part of a group.

(358) Hadith Number 9.
Anas bin Maalik Radiyallahu ‘Anhu reports that: “At lunch or supper bread and meat did not appear together at the same time on the dastarkhan of Rasulullah Sallallahu 'Alayhi Wasallam, besides at the time of dafaf”.

Commentary
The ‘ulama give various meanings for dafaf. This has been explained in detail in the commentary of hadig number two of this chapter. Although the subject of this hadith is not the same as in the hadith mentioned there. Apparently it means, that when Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was alone, he partook whatever was available for meals, even if it was only bread or meat. He certainly would make an effort to have both things available when visitors arrived.

(359) Hadith Number 10.
Nofal bin Iyaas Al Hadhali Radiyallahu ‘Anhu says: “'Abdurrahmaan bin 'Awf Radiyallahu ‘Anhu (who is a Sahabi from among the 'Ashrah Mubash-sharah) was an associate of ours, and verily he was the best associate. Once we were returning from a place with him. On returning we went with him to his house. When he went home he first took a bath. After he had taken a bath, bread and meat was brought in a big utensil. Upon seeing this 'Abdurrahmaan Radiyallahu ‘Anhu began to cry. I asked: 'What happened, why are you crying?'. He began saying: 'Till the demise of Rasulullah Sallallahu 'Alayhi Wasallam, nor did he, nor his family members ever fill their stomachs even if it was only with bread that was made of barley. Now after Rasulullah Sallallahu 'Alayhi Wasallam, as far as I can think, this wealthy status of ours is not for any good’”.

Commentary
The Sahaabah Radiyallahu ‘Anhum feared that this well being may not be included among that prediction, which is mentioned in the Qur-aan: “...Ye squandered your good things in the life of the world and sought comfort therein. Now this day ye are rewarded with the doom of ignominy because ye were disdainful in the land without a right, and because ye used to transgress”.—Suratul Ahqaaf, 20.
Many titles according to their meanings were bestowed on Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam in his honour and praise. Ibnul ‘Arabi has mentioned a thousand names in his commentary on Tirmidhi. ‘Allaamah Suyuti has written a special book on the names of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, in which he has mentioned about five hundred names. In the ahaadi*, at special occasions special names have been mentioned. All the names are not compiled in one hadith. In a hadith it is stated that ‘Seven of my names are mentioned in the Qur-aan’. The repetition of the names Muhammad, Ahmad, Yaaseen, Taaha, Muzammil, Mudath-thir, and ‘Abdullah generally show great honour and respect. The author has generally mentioned only a few ahaadic as examples in every chapter. In this chapter too, he has mentioned only two hadith, wherein nine names of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam appear.

(360) Hadith Number 1.

Jubayr bin Mu’tim Raddiyallahu ‘Anhu says: “Rasulullah Sallallahu ‘Alayhi Wasallam said: ‘I have many names, I am Muhammad, I am Ahmad, I am Yaaseen (the one who erases—eradicates) through whom Allah has eradicated kufr. I am Haashir, whom Allah will raise first on the day of qiyaamah, the whole ummah will be judged before my feet on the day of qiyaamah. I am ‘Aaqib (the one who comes last), and that ‘Aaqib, after whom there shall be no other nabi’.”

Commentary

The last three names are mentioned with their reasons. The reasons for the first two names are not mentioned in the narration. Apparently it seems the first two are names, and the others are attributes, or it may be that there are many reasons for these names, or the reasons for it may be clear. The ‘ulama have written that Muhammad is a hyperbole of the word hamd, which means praised abundantly, or it may be the name of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam because he had many virtues, or because he was praised occasionally, or it is because Allah praised Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam many times, and in the same manner the malaa-ikah, previous ambiyaa and awliyaa
praised him, or it is by the way of tafaaf-ul (optimism) that he be praised profusely, or because the past and present, all the people praise Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, and on the day of qiyamaah all will be under his banner, which will be known as the Banner of Praise. The meaning of Ahmad is the one who praises more. The meaning of it may also be, the one who is more praised. In this case the word will have a similar meaning as that of the previous word, but the first meaning is better known. According to this, it will mean that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam praised Allah the most, which according to this world is apparent, and there is no doubt about this in the hereafter. On the day of qiyamaah, the Banner of Hamd will be in the hands of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. The Maqaamul Mahmud (laudable station) is for Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. At the time of shafaa’ah (intercession) Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam will praise Allah so much that no one before him had ever praised Allah as much. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam has said: ‘At that time I will be inspired to praise Allah Ta’aala, which is not before me at this moment’. The ‘ulama have written that Muhammad is a special name of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, which was not kept before by the people. When the time for the birth of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam dawned, many people hoped that their children become worthy of the glad tidings, which were not kept before by the people. When the time for the birth of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam dawned, many people hoped that their children become worthy of the glad tidings, which were mentioned in the scriptures. They kept the name Muhammad thinking that this child would become a nabi. But “Allah alone knows best, the place where He will choose for His Risaalah”.

(361) Hadith Number 2.

Hudhayfah Radyiyyahu ‘Anhu reports: “I once met Rasulullah Sallallahu ‘Alayhi Wasallam on one of the roads of Madinah. He said, I am Muhammad, and I am Ahmad, and I am the nabi of mercy, the nabi of repentance, I am Muqaffaa, I am Haashir, and Nabiyul Malahim”.

Commentary

These names are specially mentioned, because they used to foretell the coming of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam in the previous kitaabs of the ambiyaa. The Ahlul-Kitaab recognised Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam by these names and attributes. The first name mentioned is Nabiyur Rahmah, the translation of which is prophet of mercy. Allah Ta’aala has attributed and made his noble soul a source of mercy for the Muslims and non-Muslims. It is stated in the Qur-aan Karim: “We sent thee not save as a mercy for the peoples”—Suratul Ambiyaa, 107. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam being a mercy to the Muslims is clear, as they will receive his intercession in the world and the hereafter, and on the non-believers in this manner, that they were not punished in this world as had been the case with previous ummahs, due to the grace and kindness of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. It had been promised in the Qur-aan that the non-believers will not be punished whilst Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam is amongst them. If the deen of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam remains, order and tranquility will continue to remain. When there will not be a single person left in this world, who will say Allah, the world will fall into chaos and qiyamaah will take place. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was sent as a prophet to the entire world, he was not sent to a certain tribe or community, in this respect too, he is a mercy unto mankind. Those who wish may become part of this mercy. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam also came as a teacher of love and kindness between the people and to teach brotherhood; considering this, he was a prophet of mercy. The doors of Allah’s Mercy are open because of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. He conveyed the message of Allah’s Mercy and glad tidings, according to this too he is a prophet of mercy.

The second name of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam is Nabiyut Taubah, which means, he is the Prophet of repentance. (that the condition of forgiveness of the sins of his ummah was only that they repent sincerely, whereas, among the ummah of the previous ambiyaa, their sins were only forgiven if they killed themselves etc.) Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam commanded his ummah to repent frequently. He himself also repented frequently. Among these reasons, every reason indicates that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was a Nabi of Taubah. In the same manner he has the attribute of Muqaffaa, meaning the one that shall come last, after whom shall be no other nabi, or that he shall follow the previous ambiyaa. The ‘ulama have stated both meanings. The result of the second meaning is that he confirmed the teachings of the previous ambiyaa about tauheed and other religious fundamentals. All the ambiyaa were unanimous in the teaching of tauheed (oneness of Allah), religious fundamentals, and good character. They differed in some practical aspects.

Another name is Haashir, which has been explained in the previous hadith. Nabiyul Malahim was also the title of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, that means, the Nabi of the Mulhimun. Malhamah is that war wherein fierce battle takes place. The reason for
this title is clear, as the number of wars that took place in the time of Nabi ʿAlayhi Wasallam and after him with his ummah, did not take place during the times of the previous ummahs. It will always remain so with this ummah. Sayyidina Rasulullah ʿAlayhi Wasallam had prophesied that jihaad will always continue in my ummah till the day of qiyaamah. The last among the ummah will go to war against the da~jaal (The Imposter, antichrist). Some of the ‘ulama are of the opinion that the meaning of this word is unity and healing, and the unity that was experienced among the ummah of Muhammad ʿAlayhi Wasallam previously, and despite all the differences of this age, unity is still experienced. This type of unity is not found to have remained for such a long time. The meaning of malhamah is also a great calamity. According to this meaning also, this name of Sayyidina Rasulullah ʿAlayhi Wasallam is correct, because in this ummah, before qiyaamah, many great and difficult calamities will occur, the similarity of which has not yet been witnessed by the ummahs of any nabi. Taking only the fitnah (trials) of dajjaal, the calamity of which will be so great and difficult, it cannot be comprehended. The hadith states, that from the time of Nuh Alayhi Salaam, every nabi warned their respective ummahs regarding the fitnah of dajjaal. In the same manner the great mischief of Yajuj Majuj (Gog Magog) etc. will take place, the signs of which are beginning to appear.
Chapter on the noble age of Sayyidina Rasulullah ﷺ ʿAlayhi Wasallam.

Three narrations are mentioned regarding the age of Sayyidina Rasulullah ﷺ ʿAlayhi Wasallam. The most correct, superior and acceptable according to the majority of the muhadditheen and historians, is that Sayyidina Rasulullah ﷺ ʿAlayhi Wasallam attained the age of sixty three years. In another narration sixty years have also been mentioned. Regarding this, it is felt that generally whilst counting, the fractions are omitted, therefore sixty has been mentioned. In the third narration sixty five has been mentioned, regarding which it is said that the year of birth and the year of death are counted as full years. The author has collected six ahaadith in this chapter.

(362) Hadith Number 1.
Ibn ʿAbbaas Radīyallahu ʿAnhu reports: “Rasulullah ﷺ ʿAlayhi Wasallam lived in Makkah for thirteen years. (In these thirteen years) Wahi was revealed (to Rasulullah ﷺ ʿAlayhi Wasallam. After this he made hijrah from Makkah), and lived for ten years in Madinah. He passed away at the age of sixty three.”

Commentary
Different narrations have been narrated regarding the age of Sayyidina Rasulullah ﷺ ʿAlayhi Wasallam, which has been briefly explained at the beginning of this chapter. According to the muhadditheen and historians this is the most correct narration.

(363) Hadith Number 2.
Muʿaa-wiyah Radīyallahu ʿAnhu once said this in the khutbah: “Rasulullah ﷺ ʿAlayhi Wasallam passed away at the age of sixty three. (The Shaykhayn, i.e.) Abubakr Radīyallahu ʿAnhu and ʿUmar Radīyallahu ʿAnhu also passed away at the age of sixty three years. My age (at the moment) is also sixty three”.

Commentary
It means that it is not impossible for me to be blessed with the following of this natural age. The muhadditheen write that this wish of Sayyidina Muʿaa-wiyah Radīyallahu ʿAnhu was not fulfilled. He passed away at
the age of eighty years. Sayyidina ‘Uthmaan Radiyallahu ‘Anhu was not mentioned here, although he had close ties with him. The reason is apparent, that the age of ‘Uthmaan Radiyallahu ‘Anhu was more than eighty years old when he was martyred. The reason for Imaam Tirmidhi mentioning this narration is to strengthen the previous narration, where it is stated that Sayyidina Rasulullah ﷺ passed away at the age of sixty three years. The Shaykhayn were blessed with the natural following of Sayyidina Rasulullah ﷺ in this matter.

(364) Hadith Number 3.
‘Aayeshah Radiyallahu ‘Anha reports: “Rasulullah ﷺ passed away at the age of sixty three years”.

Commentary
This narration is also to strengthen the previous narrations. It is confirmed from many narrations that Sayyidina Rasulullah ﷺ attained the age of sixty three years. Therefore the narration that are contrary to these are not correct, or are not correct in their apparent form.

(365) Hadith Number 4.
Ibn ‘Abbaas Radiyallahu ‘Anhu narrates: “Rasulullah ﷺ passed away at the age of sixty five years”.

Commentary
This narration is contrary to the previous narration. It shall be briefly discussed at the end of the chapter, and a reference to it has already been made at the beginning of the chapter.

(366) Hadith Number 5.
Daghfal bin Hanzalah Sadusi Radiyallahu ‘Anhu narrates: “Rasulullah ﷺ passed away at the age of sixty five years”.

Commentary
After mentioning this hadith, Imaam Tirmidhi says that Daghfal Radiyallahu ‘Anhu was present in the time of Sayyidina Rasulullah ﷺ and was of an old age. It is not proven that he had met Sayyidina Rasulullah ﷺ. It points to the fact that he had heard this narration from another person.

(367) Hadith Number 6.
Anas Radiyallahu ‘Anhu reports: “Rasulullah ﷺ was not of a tall height nor was he short. (According to colour) he was not very white, nor very wheat coloured (dark). His mubaarak hair was not very curly nor very straight (but was slightly curled). He was blessed with prophethood at the age of forty, after that he lived for ten years in Makkah Mukarramah, and ten years in Madinah Munawwarah. At the age of sixty years Rasulullah ﷺ passed away. At that time he did not have more than twenty white hair in his mubaarak head and beard”.

Commentary
This hadith of Sayyidina Anas Radiyallahu ‘Anhu has been mentioned at the beginning of the kitaab. In its commentary the three narrations have also been mentioned, and the explanations of the three different narrations have also been given. The ‘ulama are unanimous in that the narrations wherein the age of Sayyidina Rasulullah ﷺ is narrated as sixty three years are the most correct. The other hadiths can be referred to this, or it may be possible that the later narrators may have slipped up. Therefore in this hadith of Sayyidina Anas Radiyallahu ‘Anhu it could be explained that many a times, at the time of counting, only the units are mentioned and the fractions omitted. Sayyidina ‘Urwaah bin Zubayr Radiyallahu ‘Anhu, the nephew of Sayyidina ‘Aayeshah Radiyallahu ‘Anha has stated that the narration of Sayyidina Ibn ‘Abbaas Radiyallahu ‘Anhu, where the age is mentioned as sixty five years is incorrect. Mulla ‘Ali Qaari has explained this in detail.
باب ما جاء في وفاة رسول الله صلى الله عليه وسلم

376 - (1) حدثنا أبو عمر الحسين بن حريث وقيق بن سعيد وغير واحد قالوا: حدثنا سفيان بن غيبة عن الزهري عن أنس بن Malik قال: أخبر نظرتها إلى رسول الله صلى الله عليه وسلم كشف السنة يوم الأثنين، فنظرت إلى وجهه كأنه وردته مصغف والثام (بيلون) خلف أبي بكر، فقاد الناس أن يُضطربوا فأشار إلى الناس أن يُشْيَوا، وأبو بكر يُؤْهُم وألقى الجهف ونُوِّف من أخبر ذلك اليوم.

379 - (2) حدثنا خمديل بن مسعدة البصري، حدثنا سلم بن أحسن بن عون بن إبراهيم بن الأسود عن عائشة قالت: كنت مُسَّنَّة النبي صلى الله عليه وسلم إلى صدره أو قالت: إلى جَمِّه، فدعا بِبَثٍ لِبَثٍ فيه، ثمَّ بال فمات صلى الله عليه وسلم،

370 - (3) حدثنا قتيبة حدثنا الليث عن ابن الهاد عن موسي بن سرجس عن القاسم بن محمد عن عائشة أنها قالت: رأيت رسول الله ﷺ وهو بالمرات وعده قَدَّح فيه ماء وهو يدَخِل يده في القدح ثم يَسح وجهه بالماء، ثم يقول: «أَلْهَمُ أعْتَى عَلَىٰ مَنْكَرَاتِ الْمَوْتِ»، أو قال: «عَلِيْهِ سَكَّرَاتِ الْمَوْتِ».

371 - (4) حدثنا الحسن بن الصباغ البزاز، حدثنا مبشر بن إسماعيل عن عبد الرحمن بن العلاء عن أبيه عن ابن عمر عن عائشة قالت: لا أعْقِل أحدا بِهِونِ موت بعد الَّذِي رأَيْت من شَيَّة موت رسول الله صلى الله عليه وسلم.

قال أبو عيسى: سألت أبا زرعة فقلت له من عبد الرحمن بن العلاء: هذا؟ فقال: هو عبد الرحمن بن العلاء بن اللجاح.

372 - (5) حدثنا أبو كريب محمد بن العلاء، حدثنا أبو معاوية عن عبد الرحمن بن أبي بكر هو المليكى عن ابن أبي مليكة عن عائشة قالت: لمَّا قُبِق رسول الله صلى الله عليه وسلم اختلفوا في دفعه فقال أبو بكر: سمعت من رسول الله صلى الله عليه وسلم شيئا ما نسيه، قال: ما قضى الله نبأ إلا في الموضع الذي يَجْب أن يُدْفْن فيه، ادفوه في موضع فراشه.

373 - (6) حدثنا محمد بن بشار وعِيَاش العثري وسوار بن عبد الله وغير واحد قالوا: حدثنا يحيى بن سعيد عن سفيان الثوري عن موسي بن أبي عائشة عن عبد الله بن عبد الله عن ابن عباس وعائشة رضي الله عنهما: أنَّا بكر قَبَلُ النبي صلى الله عليه وسلم بعد ما مات،

374 - (7) حدثنا نصر بن علي الجهضمي، حدثنا مرجوم بن عبد العزيز العطار عن أبي عمران الجوزي عن زياد بن بابنوس عن عائشة: 417
أن أبا بكر رضي الله عنهما دخل على النبي ﷺ بعد وفاته فوضع
فمه بين عينيه ، ووضع يديه على ساعديه وقال: وانيتاه وافيته
واخلياه ،

375 – (8) حديثا بشر بن هلال الصواف البصري ، حديثا جعفر
بن سليمان عن ثابت عن أنس قال: لم أكن اليوم الذي دخل فيه
رسول الله صلى الله عليه وسلم المدينة ، أضاء منها كل شيء ، فلم
كن اليوم الذي فات فيه أظلم منها كل شيء ، وما نفضا أيدينا
الراب وئنا لفتي دفنه صلى الله عليه وسلم حتى أنكرنا قلوبنا .

376 – (9) حديثا محمد بن حاتم ، حديثا عامر بن صالح عن
هشام بن عروة عن أبيه عن عائشة قالت: تُوفى رسول الله ﷺ يوم
الاثنين ،

377 – (10) حديثا محمد بن أبي عمر ، حديثا سفيان بن عيَّن
عن جعفر بن محمد عن أبيه قال: فَبَيَضَ رُسُولُ الله ﷺ ﻓِيَمَّاءَ ﻣَنْهَأَينَ ،
فمكت ذلك اليوم وليلة الثلاثاء ، ودفنه من الليل ،
وقال سفيان وقال غيره: يسمع صوت المساحي من آخر الليل ،

378 – (11) حديثا قبيبة بن سعيد ، حديثا عبد العزيز بن محمد
عن شريك بن عبد الله بن أبي ثور عن أبي سلمة بن عبد الرحمن بن
عرف قال: تُوفى رسول الله صلى الله عليه وسلم يوم الاثنين ، ودفنه

يوم الثلاثاء ،
قال أبو عبيدة: هذا حديث غريب ،
379 – (12) حديثا نصر بن علي الجهني ، حديثنا عبد الله بن
داؤد قال: حديثنا سلمة بن نبيط ، حديثنا عن عمبن أبي هند عن
نبيط بن شريك عن سالم بن عبيد وكانت له صحة قال: أعَمِم على
رسول الله صلى الله عليه وسلم في وصية فافقوه ، فقال: أحضرت
الصلوة؟ فقالوا نعم ، فقال مروا بلال فلذذن ومروا أبا بكر فليصل
الاثنين أو قال بالاثنين ، ثم أعُمِم على فأقاوهم ، فقال: حضرت
الصلوة؟ فقالوا نعم ، فقال مروا بلال فلذذن ومروا أبا بكر فليصل
الاثنين ، فقالت عائشة: إن أبا رجل أحسب إذا قام ذلك المقام
بكي فلا يستطيع فلو أمرت غرره ، قال: ثم أعُمِم على فأقاوهم ،
فقال مروا بلال فلذذن ومروا أبا بكر فليصل بالاثنين ، فإنفَّذ
صحابه أو صراحات يوسف ، قال فامرأ فاندأ وأمر أبو بكر
فَصِلَّ بالاثنين ، ثم إن رسول الله صلى الله عليه وسلم وجد خفة
فقال: انظروا إلى من الأئمة عليه ، فجاءت ببرة ورجل آخر فاتوكا
عليهما ، فلم يأبه أبو بكر ذهب ينكَش فآمَنَوْباً إليه أن يثبت مكانه
حتى قضى أبا بكر صلته ، ثم إن رسول الله صلى الله عليه وسلم
فَبَيَضَ إِلَى ضِرِيبه بسيفه هذا ، قال كان الناس أَمَيْيتَ لم يكن فيهم نى
قبله فأمسك الناس ، فقالوا: يا سالم إنطلق إلى صاحب
رسول الله صلى الله عليه وسلم فاذغعه ، فأثبت أبا بكر وهو في
المسجد ، فأبنته أبكي ذهشان ، فلم يأبه قال ل: أَبَضَ
The historians are unanimous in that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed away on a Monday. There are differences of opinion about the date of the demise. The majority are of the opinion that it was on the twelfth of Rabi’ul Awwal, but there is a perplexity in this, that in the tenth year hijri, the ninth of Muharram, the day on which Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam observed the wuquf of 'Arafah, was on a Friday. There is no difference of opinion in this among the muhadditheen nor the historians. This has also been mentioned.
many a time in the ahaadith, that the haj of Sayyidina Rasulullah ﷺ Alayhi Wasallam, i.e. the ninth of Dhul Hijjah was on a Friday. After taking this into consideration, if the months of Dhul Hijjah, Muḥarram and Ẓuğr, all three months had thirty days or twenty-nine days, or if some had twenty-nine and the others thirty days, in no combination does twelfth Rabû'ul Awwal fall on a Monday. For this reason a group among the muḥadditeen have given preference to the other date, that Sayyidina Rasulullah ﷺ Alayhi Wasallam passed away on the second Rabû'ul Awwal. The illness of Sayyidina Rasulullah ﷺ Alayhi Wasallam first began with a headache. On that day Sayyidina Rasulullah ﷺ Alayhi Wasallam was at the house of Sayyiditina 'Aayeshah Râdiyallahu 'Anha. After that, at the house of Sayyiditina Maymuna Râdiyallahu 'Anha (on the day appointed for her), the illness increased. In this state he fulfilled the rights of his wives by spending the days appointed for them at their houses. When the illness became more severe, Sayyidina Rasulullah ﷺ Alayhi Wasallam, with the consent of the other wives began spending his days of illness at the house of Sayyiditina 'Aayeshah Râdiyallahu 'Anha. Sayyidina Rasulullah ﷺ Alayhi Wasallam passed away at the house of Sayyiditina 'Aayeshah Râdiyallahu 'Anha during this illness. The period of illness was about twelve to fourteen days. He passed away on a Monday, a little before noon. There is no difference of opinion in this. If there are any narrations contrary to this, it shall be necessary to give an explanation to solve it.

(368) Hadith Number 1.
Anas Râdiyallahu 'Anhu narrates: 'The last glimpse I had of Rasulullah ﷺ Alayhi Wasallam was at the time of his last illness on a Monday morning when he lifted the curtain of his house (to take a look at his ummah performing the salah). At that time his mubaarak face was shining and clear as if it was a page of the Muṣ-haf (Qur-āan). At that time the people were performing the (fajr) salah behind Abubakr Râdiyallahu 'Anhu. The people began moving back (in happiness after seeing him), thinking that he would come to join them. Before this too on an occasion when Sayyidina Rasulullah ﷺ Alayhi Wasallam became ill, Abubakr Râdiyallahu 'Anhu led the salah. When he was recovering he would come and join the congregational prayer. Rasulullah ﷺ Alayhi Wasallam made a sign to the people to remain in their places. Rasulullah ﷺ Alayhi Wasallam passed away on that day'.
Commentary

On one side it was a lesson to the ummah, and on the other side at the time of death, when the soul was leaving the body, it was a scene of complete steadfastness, perseverance and a total inclination towards Allah. At the time of death, when the soul was separated from the body, it is natural that pain was experienced. At that moment only Allah could be beseeched to make it easy.

(371) Hadith Number 4.

‘Aayeesah Raddiul-Waaz to ‘Anha reports: “After witnessing the difficulties experienced by Rasulullah Sallallahu ‘Alayhi Wasallam, I do not doubt that anyone does not experience difficulties at the time of death”.

Commentary

Intense illness is a means of decreasing the sins of one’s evil deeds, and increasing in the blessings of that person. Intense illness being a reason for death makes one utter more istighfar and prepare for death.

(372) Hadith Number 5.

‘Aayeesah Raddiul-Waaz to ‘Anha narrates: “[After the demise of Rasulullah Sallallahu ‘Alayhi Wasallam, a disagreement arose (between the Sahaabah) regarding the burial. (Some preferred the Masjidun Nabawi. Some because of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam’s attachment to the Sahaabah, said the Baqi. Some said he should be buried next to his great grandfather, Ebrahim ‘Alayhis Salaam. Some said at his birthplace Makkah Mukarramah. etc.) Abubakr Raddiul-Waaz to ‘Anhu thereupon said: ‘I heard something from Rasulullah Sallallahu ‘Alayhi Wasallam which I did not forget (and remember very well). The death of the ambiyaa occurs in the very place where their burial is desired. Hence bury Rasulullah Sallallahu ‘Alayhi Wasallam at the place of his deathbed (where his death occurred)”.”

Commentary

As after the death of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, it was destined that Abubakr Raddiul-Waaz to ‘Anhu would take his place, therefore such masaai-il were a speciality only known by Sayyidina Abubakr Raddiul-Waaz to ‘Anhu. A few ahaadith are mentioned as an example:

1. No nabi’s death occurs till that nabi becomes a muqtadi, (performs prayers behind) in salah of one among his ummah.
2. The ahaadith on the collecting of zakaah and its nisaab rate.

3. The portion between my grave and mimbar is a part from the gardens of Jannah (paradise).
4. The ambiyaa do not have any heirs (No one inherits from a nabi).
5. When Allah Ta‘ala gives a nabi any rizq (sustenance), that person is responsible for its administration, who is the khaliifah of the nabi.
6. The one that becomes a khaliifah or a king, and he carelessly chooses a deputy, the curse of Allah befalls him. By carelessness it is meant that he does not consider the facts.
7. The hadith on the punishment for adultery.
8. The hadith on consultations at the time of jihad.
9. The basis of the deen is on Laa ilaaha illallaah.
10. The virtues of the Ansaar and the advice to the kalifahs on caring for them.
11. A just and humble king is the Shadow of Allah on earth.
12. The punishment of theft.
13. A just and humble king is the Shadow of Allah on earth.
14. The one who wishes to be safe from the hardships of jahannam and remain under the shadow of Allah, should not be harsh towards the Muslims, but treat them with love and care.
15. The nations that discard jihad, general calamities and hardships befall them. (Tariqul Sulafaa).

Besides these, there are many other narrations regarding the demise of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam and the administration thereafter.

(373) Hadith Number 6.


Commentary

This hadith is mentioned in brief. A more detailed one will be mentioned later. This kissing of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam as mentioned by the commentators are for barakah. According to this humble servant it was a farewell kiss, as it was the final parting of a beloved friend.

(374) Hadith Number 7.

‘Aayeesah Raddiul-Waaz to ‘Anha says that: “[After the death of Rasulullah Sallallahu ‘Alayhi Wasallam, Abubakr Raddiul-Waaz to ‘Anhu entered, kissed him on his lower forehead (between the eyes), and put his hands...]

425
on the shoulders of Rasulullah Šallallahu ‘Alayhi Wasallam and said: ‘Waa nabiyyaah, waa ṣafiyyaah, waa ṣnalilaah.’”

Commentary

These words were not intended to draw attention, therefore there is no perplexity. A narration in Musnad Ahmad states that Sayyidina Abubakr Radiyallahu ‘Anhu came towards the mubaarak head of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam, bent his head towards the noble face and kissed the forehead, and said: ‘Waa nabiyyaah’. He lifted his head bent and kissed the forehead again and said: ‘Waa ṣnalilaah’.

(375) Hadith Number 8.

Anas Radiyallahu ‘Anhu reports: “The day Nabi Šallallahu ‘Alayhi Wasallam came to Madinah, everything in Madinah became illuminated. (When the anwaar increased, it could be felt. In the dark nights of Ramadan many a time because of the intensity of the anwaaraat (illuminations), a natural illumination, was felt). The day when Rasulullah Šallallahu ‘Alayhi Wasallam passed away, everything of Madinah became dark. We had not yet dusted off the dust from our hands after the burial of Rasulullah Šallallahu ‘Alayhi Wasallam when we began to feel the change in our hearts.”

Commentary

This does not mean that a change took place in their deeds and beliefs, but they missed the bounties of his noble company and seeing his inspiring personality, and the anwaar that were always present could not be benefited from anymore. Nowadays too the disciples of the masha-ikh (spiritual guide) also feel the difference when in the shaykh’s company and when not in his company. For this reason, in order to gain those anwaar, one is made to strive in dhikr and muraqqabah (meditation—contemplation). Previously all this was not necessary. The visiting of the jamaal of the entire universe (i.e. Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam) was enough for countless manifestations. It created such a status of imaan and ihsaan in a man which cannot be attained through countless mujaahadaat (striving and exerting in spiritual upliftment). After becoming a Šahaabi, the love of Allah and his Rasul Šallallahu ‘Alayhi Wasallam became so overwhelming that one’s own life and wealth ceased to have value. The lives of the Šahaabah Radyiallahu ‘Anhum are testimony to this.

(376) Hadith Number 9.

‘Aayeshah Radyiallahu ‘Anha said: “Rasulullah Šallallahu ‘Alayhi Wasallam passed away on a Monday”.

Commentary

This has been mentioned previously. The muḥadditheen and historians are unanimous in that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam passed away on a Monday.

(377) Hadith Number 10.

It is narrated from Imaam Muḥammad Al-Baaqir Radyiallahu ‘Anhu that Rasulullah Šallallahu ‘Alayhi Wasallam passed away on a Monday. This day and the day of Tuesday was spent in preparation for the burial. Rasulullah Šallallahu ‘Alayhi Wasallam was buried on that night. (The night between Tuesday and Wednesday) Sufyaan who is a narrator of this hadig says: “Only this has been mentioned in the narration of Imaam Baaqir Radyiallahu ‘Anhu”. In other narrations it is stated that in the latter portion of the night the sound of spades was heard.

Commentary

The grave was dug in the last portion of the night. A question may arise why did it take so long before Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam was buried, whereas in the ahādith it is stated that after death one should be buried as soon as possible. The fact is that the amount of obstacles that had to be overcome, taking this into consideration it could not be said that the burial was delayed, but was carried out as soon as possible. The first thing is, at the time of such a shocking incident, besides Abubakr Radyiallahu ‘Anhu, all the others were either shocked, confused, or did not grasp the actual situation. Some were confounded and astonished. Some were so aghast and amazed that they could not even speak. Because of the intense shock it could not be believed that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam had passed away. A strong and powerful personality like ‘Umar Radyiallahu ‘Anhu could not control himself. Thereafter when the time came for the continuation of the administration, one thing was more important than any other. The most important issue at this moment was that of the ṭilaafah, because it was needed for every detail, as differences were beginning to take place in every detail. And since it was a nabi, it was necessary to know every detail. As has been mentioned earlier, some were adamant that Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam be taken to Makkah Mukarramah for burial. Some said to the burial place
of Ebrahim ‘Alayhis Salaam. etc. In the same manner there were differences regarding the tajheez (preparation for burial), takfeen (shrouding the deceased), salaatul janaazah (prayer for the deceased) etc. The tajheez and takfeen of the common people were observed many a time, but the burial of a nabi was not witnessed before this. How should he be given the ghusl? How should the salaatul janaazah be performed? The ahaadith had to be referred to whenever a question arose. As a result Sayyidina Rasulullah ‘Alayhi Wasallam was given the ghusl without his clothing being removed, and janaazah salaah was performed individually without a jamaa’ah as will be mentioned later. It is apparent that the time needed for every Muslim present there, to perform the salaatul janaazah was considerable. Besides this, the question of allegiance (bay’ah) among the Ansaar cropped up, which made matters even more difficult. If an unsuitable person was chosen as an amir, the matters of the deen would become chaotic. To remove such a person later would have become a calamity on its own. Therefore the protection of the deen now depended on the electing of an amir. This question was settled till the evening. The next day after the general bay’ah (oath of allegiance) was made, Sayyidina Abubakr Radjiallahu ‘Anhu commanded what should be carried out. Thereafter every stage was overcome without any difficulty.

(378) Hadith Number 11.
Abi Salamah bin ‘Abdurrahmaan bin ‘Awf Radjiallahu ‘Anhu said: “Rasulullah Sallallahu ‘Alayhi Wasallam passed away on a Monday, and was buried on a Tuesday”.

Commentary
Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was buried during the night of Tuesday and Wednesday, which could be called Tuesday or Wednesday too. Hence this narration does not contradict the previous narration. Some of the ‘ulama have said that after overcoming the question of the khilafah, the tajheez and takfeen began on Tuesday and ended on the night of Wednesday (Tuesday night).

(379) Hadith Number 12
Saalim bin ‘Ubayd Radjiallahu ‘Anhu, a Sahaabi narrates: “Rasulullah Sallallahu ‘Alayhi Wasallam became unconscious (many times) during his (last) illness. When he became conscious he would ask: ‘Is it already time for salaah?’ When they replied yes, he would say: ‘Instruct Bilaal to call out the adhaan, and instruct Abubakr to lead the salaah’. This happened a few times.

(He said this because he was too ill to go to the masjid. Sayyidina Abubakr Radjiallahu ‘Anhu was naturally soft-natured. Many a time he would weep easily. Sayyiditina ‘Aayseshah Radjiallahu ‘Anha knew her father’s relationship with Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, and that he would not be able to withstand the absence of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. Therefore ‘Aayseshah Radjiallahu ‘Anha made a request: ‘My father has a soft heart. If he is going to stand on your place and lead the salaah, he will begin to weep, and will not be able to lead the salaah. Therefore, request someone else to lead the salaah’. In this manner after ‘Aayseshah Radjiallahu ‘Anha had made several requests, Rasulullah Sallallahu ‘Alayhi Wasallam replied: ‘Do you wish to become of those women in the incident of Yusuf (‘Alayhis Salaam). Instruct Abubakr to lead the salaah’.

(The ‘ulama have given their opinions on the saying of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam that: ‘You are like the women of Yusuf ‘Alayhis Salaam’. The first is that by you, only Sayyiditina ‘Aayseshah Radjiallahu ‘Anha is meant, and by women only Zulaykhah is meant. The plural is used as a mark of respect. According to this saying: (a.) The example is given on useless talk that both of you are stressing on a thing which is out of place and incorrect. (b.) Just as Zulaykhah invited those women who tormented her, outwardly it was an invitation, but the actual reason was that they see the handsomeness and beauty of Yusuf ‘Alayhis Salaam and will excuse this wickedness of hers. In the same manner Sayyiditina ‘Aayseshah Radjiallahu ‘Anha outwardly said this that Sayyidina Abubakr Radjiallahu ‘Anhu was soft-natured. He will not be able to stand on your place (in salaah), but she had this in mind, as mentioned by her on another occasion that: “What made me repeat this to Rasulullah Sallallahu ‘Alayhi Wasallam, was that according to me the people would never like such a person, who stands on the place of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, and will think of him as unlucky and unfortunate”.

The second explanation is that by ‘you’, Sayyiditina ‘Aayseshah Radjiallahu ‘Anha and Sayyiditina Hafsah Radjiallahu ‘Anha are meant, and by the women of Yusuf ‘Alayhis Salaam, those women are meant who were invited by Zulaykhah. According to this saying too, the following is said: (a.) The example is given on useless talk that both Sayyiditina ‘Aayseshah Radjiallahu ‘Anha and Sayyiditina Hafsah Radjiallahu ‘Anha were stressing something that was improper. In some narrations it is also mentioned that Sayyiditina Hafsah...
Sallallahu 'Alayhi
number of occasions.) Sayyidina Abubakr Radiyallahu 'Anhu had led the prayers continually. According to this humble servant the illness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, they will begin to have evil thoughts of Sayyidina Abubakr Radiyallahu 'Anhu being very unfortunate and unlucky. She also persuaded Sayyiditina Hafisah Radiyallahu 'Anha, the daughter of Sayyidina 'Umar Radiyallahu 'Anhu to think alike and side with her, and that Sayyiditina Hafisah Radiyallahu 'Anha may feel the greatness for her father Sayyidina 'Umar Radiyallahu 'Anhu, and may also fancy that he would fulfil the position of a successor. Therefore Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam described to her the similitude of the women of Yusuf 'Alayhis Salaam. They outwardly declared their approval of Zulaykha’s behaviour with Yusuf ‘Alayhis Salaam, but secretly each one tried to attract Yusuf ‘Alayhis Salaam towards themselves. Some of the ‘ulama have given other reasons too. Since this is a lengthy hadith, the commentary is being mentioned briefly here. The translation of the remaining portion of this hadith will be mentioned later, where necessary, an explanation is also given. In some narrations it has also been mentioned that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said that Allah Ta’ala and the Muslims would not accept anyone else besides Sayyidina Abubakr Radiyallahu 'Anhu.

Carrying out the instructions of Rasulullah Sallallahu 'Alayhi Wasallam, Abubakr Radiyallahu 'Anhu led the salaah.

(He performed seventeen salaahs till the death of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. This incident which is mentioned above began on a Thursday evening. On Thursday the illness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam became worse. All this took place at the time of 'eshaa on Friday night (Thursday night in common usage). From this salaah onwards Sayyidina Abubakr Radiyallahu 'Anhu began leading the prayers. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed away on a Monday just before midday. Therefore the total number of salaah led by Sayyidina Abubakr Radiyallahu 'Anhu till the death of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is seventeen prayers, which Sayyidina Abubakr Radiyallahu 'Anhu performed continuously. According to this humble servant the illness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had begun long before this, hence Sayyidina Abubakr Radiyallahu 'Anhu had led the salaah on a number of occasions.)

Once during the illness, Rasulullah Sallallahu 'Alayhi Wasallam felt a bit well during the time of salaah. He asked if there was anyone who could support him till the masjid, Barirah and another person offered themselves, held him by his mubaarak hands and took him to the masjid. Abubakr Radiyallahu 'Anhu sensing the arrival of Rasulullah Sallallahu 'Alayhi Wasallam, thought of moving back. Rasulullah Sallallahu 'Alayhi Wasallam signaled him to remain there. Abubakr completed the salaah. After that Rasulullah Sallallahu 'Alayhi Wasallam passed away. (He passed away on a Monday).

It is apparent what difficulties and hardships the Sahaabah Radiyallahu 'Anhum experienced at this time, also bearing in mind the mischief of the munaafiqeen—hypocrites—and enemies. The upkeep and safeguarding of the garden that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam nurtured for twenty three years. Together with all this the passing away of the blessed and noble personality of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, who was so beloved, for whom the Sahaabah Radiyallahu 'Anhum had sacrificed their homes, family and relatives. On this morning it seemed that he was recovering, actually he was sustaining it and not recovering. After the death of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam the news spread quickly, but many people could not believe it. Therefore, 'Umar (a respected and strong hearted person with all the virtues, courage, tolerance etc. could not bear it, and in this state unsheathed his sword and stood up and) began saying, “I swear by Allah that Rasulullah Sallallahu 'Alayhi Wasallam has not passed away. The person saying Rasulullah Sallallahu 'Alayhi Wasallam has passed away. I will severe that person’s head with my sword”. He (Saalim) said, the people were ummis (unlettered—they did read or write), nor was there a nabi among them before this, therefore all those present kept silent. They (the Sahaabah) said to Saalim, go to the companion of Rasulullah Sallallahu 'Alayhi Wasallam and call him.

(He is the only one that will bring the boat to shore at this stormy period. Sayyidina Abubakr Radiyallahu 'Anhu after seeing that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was feeling better, had taken leave from Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to go and visit his family which was about the distance of a mile away).

I went to Abubakr in the state of shock and tears were flowing from my eyes. At that time he was in the masjid. Upon seeing my state he said to Saalim, go to the companion of Rasulullah Sallallahu 'Alayhi Wasallam and call him.
the people were gathering around Rasulullah (Sallallahu ‘Alayhi Wasallam). He said: ‘O people, make way for me’. The people made way for him. He gave a deep look at the mubaarak face of Rasulullah Sallallahu ‘Alayhi Wasallam and kissed his forehead, then recited this ayah: ‘Lo! thou wilt die, and lo! they will die;’—Surah Zumur, 30. Then they (Shaabaab Radiyallahu ‘Anhum) asked: ‘O Companion (Abubakr Radiyallahu ‘Anhu) of Rasulullah (Sallallahu ‘Alayhi Wasallam) has Rasulullah (Sallallahu ‘Alayhi Wasallam) really passed away?’ He replied: ‘Yes’. Now they accepted. (After that they asked him other questions, because in every question there was a peculiarity.) They said: ‘O Companion of Rasulullah (Sallallahu ‘Alayhi Wasallam), should janaazah be performed for Rasulullah?’ He replied: ‘Yes’. They said: ‘And how?’ He said: ‘A group at a time enter the room and perform the janaazah with all the answers). Thereafter he instructed the family of his place’. They heard Sayyidina Abubakr Radiyallahu ‘Anhu delivering the takfeen.)

(And to safeguard Islaam and keep away differences and controversies, he suggested a person should be chosen, and all matters referred to him. In one narration it is stated that when Sayyidina Umar Radiyallahu ‘Anhu unsheathed his sword and was saying, “The one who says that Sayyidina Rasulullah Shallallahu ‘Alayhi Wasallam has passed away, I will cut off his head”’. Sayyidina Abubakr Radiyallahu ‘Anhu cautioned him and delivered a khutbah wherein he recited the aayah of the Qur’aan: “Muhammad is but a messenger, messengers (the like of whom) have passed away before him…”—Surah Aali ‘Imraan, 144.

Thereafter he said the one who worshipped Muhammad Shallallahu ‘Alayhi Wasallam should know that Sayyidina Rasulullah Shallallahu ‘Alayhi Wasallam had passed away, the one who worships Allah, let him know that Allah is living and will live for ever. When the people heard Sayyidina Abubakr Radiyallahu ‘Anhu delivering the khutbah, they all attentively turned their attention towards the mimbar. In a narration it is stated, that Abubakr Radiyallahu ‘Anhu said in this khutbah, it is now necessary to choose a person who shall keep up and guard the deen. Every person should give his view.)

The Muhaajireen got together and discussed the matter. They said: ‘Let us go to our brothers from among the Ansaar and include them in this matter. The Ansaar said: ‘We shall have an amir, and the Muhaajireen shall have an amir (Upon that Sayyidina Abubakr Radiyallahu ‘Anhu narrated the saying of Sayyidina Rasulullah Shallallahu ‘Alayhi Wasallam that the amirs from the Quraysh)’ Umar ibnul Khattaab Radiyallahu ‘Anhu said: ‘Who is that person who in one instance possesses these three virtues. Whom Allah Ta’ala has mentioned in the Qur-aan thus: “…(1) the second of two; when they two were in the cave, (2) when he said unto his comrade: Grieve not. (3) Lo! Allah is with us…””—Surah Taubah, 40.

Also other virtues. These three should also be such that they are of the highest order: (1.) To have unity and a close relationship with Sayyidina Rasulullah Shallallahu ‘Alayhi Wasallam and have assisted him when he was alone. (2.) Allah Ta’ala addresses him as the ‘Companion of Sayyidina Rasulullah Shallallahu ‘Alayhi Wasallam’. (3.) Be in the company of Allah, as Sayyidina Rasulullah Shallallahu ‘Alayhi Wasallam has said to him that ‘Allah is with us’. At that time both Sayyidina Rasulullah Shallallahu ‘Alayhi Wasallam and Sayyidina Abubakr Radiyallahu ‘Anhu were there, regarding which Sayyidina Rasulullah Shallallahu ‘Alayhi Wasallam said: ‘Allah is with us.’ Sayyidina Umar Radiyallahu ‘Anhu said: ‘You say, who are these two persons that are mentioned in the aayah. How great are these two personalities?’—i.e. Who can be a greater personality than Sayyidina Rasulullah Shallallahu ‘Alayhi Wasallam and Sayyidina Abubakr Radiyallahu ‘Anhu? Besides this they discussed other matters too, which have been mentioned in the narrations. In one hadith it is stated that Sayyidina Umar Radiyallahu ‘Anhu said: ‘O Ansaar, do you know Rasulullah Shallallahu ‘Alayhi Wasallam instructed Abubakr to stand on his musalla (place of prayer)? During the time of his illness he instructed Abubakr to lead the prayers? Who amongst you has the heart to remove such a person from the imaamah, whom Rasulullah Shallallahu ‘Alayhi Wasallam appointed as an Imaam’. The Ansaar said: ‘We seek refuge in Allah. We cannot by-pass Abubakr’

Thereafter Umar Radiyallahu ‘Anhu offered him his hand and made bay’ah (allegiance). All the people (present at Saqifah whole heartedly and with eagerness) also made bay’ah on the hands of Abubakr Radiyallahu ‘Anhu.
This is the initial bay’ah that took place among the gathering of the Ansār. Thereafter a general bay’ah was held in the Masjidun Nabawi, at the beginning of which ‘Umar Radiyallahu ‘Anhu delivered a khutbah in which he mentioned the virtues of Abubakr Radiyallahu ‘Anhu and elaborated on other matters. Abubakr Radiyallahu ‘Anhu then delivered a lengthy khutbah in which he said this too that, ‘I swear an oath by Allah that I never coveted the post of khilāfah. Nor was I induced to do so in private or public, nor did I make du’aa for it. I feared that if I did not accept it, greater calamities would appear among the ummah. I have no rest in it, and what has been thrown on me, is a burden which is beyond my control. Things can only run smoothly with the help of Allah’.

(380) Hadith Number 13
Anas Radiyallahu ‘Anhu reports that when Rasulullah Šallallahu ‘Alayhi Wasallam was experiencing severe illness, Faatimah Radiyallahu ‘Anha said: “Haai, the sickness of my father”. Nabi Šallallahu ‘Alayhi Wasallam thereupon said: “After this day your father will not experience any difficulties. Verily that inevitable thing has descended on your father today—i.e. death—which till the day of qiyaamah will not be averted by anyone”.

Commentary
The word ‘Haai’ is used to express distress and sorrow. Here she meant to express sorrow.

(381) Hadith Number 14.
Ibn ‘Abbaas Radiyallahu ‘Anhu said: ‘Rasulullah Šallallahu ‘Alayhi Wasallam said: The person that loses two infants, then Allah in return will surely grant that person entrance into Jannah!’ ‘Aayeshah Radiyallahu ‘Anha asked: ‘The one who has lost only one infant from among your ummah?’ He replied: ‘The one that loses only one infant shall also be forgiven’. ‘Aayeshah Radiyallahu ‘Anha then inquired: ‘What of those who have not lost any children from among your ummah?’ He replied: ‘I shall be an asset for him in the hereafter, because the loss due to my death shall be felt more than one’s family and children’”.

Commentary
Verily the loss of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam is such, that it is more sorrowful than the loss of one’s parents, relatives, friends, wife, children. In fact the loss of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam is more than the loss of anyone else, which cannot be compared with anything else. It is stated in a hadith that when a person experiences difficulties, let him gain solace by thinking of it as a minor thing compared to my loss. He should think that patience was observed at the loss of Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam, so this difficulty has no comparison with it.
باب ما جاء في ميراث رسول الله صلى الله عليه وسلم

385 - (4) حدثنا محمد بن المثنى، حدثنا صفوان بن عبيى عن اسماء بن زيد بن الزهير عن عروة عن عائشة رضي الله تعالى عنها: أن رسول الله صلى الله عليه وسلم قال: لا نورث، ما تركاه فهو صدقة.

386 - (5) حدثنا محمد بن مهاذة بن ربيعة بن المهاذة بن عبد الرحمن بن مهذة, حدثنا سفيان عن أبي الزناد عن الأعرج عن أبي هريرة عن النبي صلى الله عليه وسلم قال: لا يقسم ورثة ديارا ولا ديرًا، ما تركت بعد نفقة نفسية ومؤونة عامل فهو صدقة.

387 - (6) حدثنا الحسن بن علي الخالص، حدثنا بشير بن عمر قال: سمعت مالك بن أنس عن الزهري عن مالك بن أوس بن الحدثان قال: دخلت على عمر بن الخطاب، فقال عليه وسلم يقال: أن يفسح ورثة وسهم، وجاء على عبد الرحمن بن عوف وطهئة وسعد، وجاء على العباس بخصوصه، فقال لهم عمر بن عبد الرحمن بن عوف: إنهما آشذاكم بالذي إذاه تقيم السماء والأرض، أعلمن أن رسول الله صلى الله عليه وسلم قال لا نورث، ما تركاه صدقة.

فقالوا: اللهم نعم، وف الحديث قصة طيلة.

388 - (7) حدثنا محمد بن بشار، حدثنا عبد الرحمن بن مهذة, حدثنا سفيان عن عاصم بن بهدلة عن زر بن حبيش عن عائشة، وقالت: ما ترك رسول الله صلى الله عليه وسلم ديارا ولا ديرًا ولا شاة ولا بعيرا، قال: وأشكُ في العبد والأمة.
The legacy of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

The author has compiled seven ahaadith in this chapter. The crux of all these ahaadith are that the Estate of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is sadaqah, and nothing should be distributed among the heirs. All the 'ulama are unanimous on this. No 'aalim from the Ahlus-Sunnah wal Jamaa'ah has opposed this, that there shall be no distribution from the Estate of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam to his heirs. Although different opinions are held whether this is a unique case with Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam only, or with all the ambiyaa. The majority of the 'ulama say that this is the case with all the ambiyaa, that no one inherits their Estate. The 'ulama have stated many reasons for this, and there is no doubt there are many reasons for it. A few reasons are noted briefly: (a.) The ambiyaa are alive in their graves, therefore their ownership remains. for this reason too the wives of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam have been prohibited to remarry in clear words in the Qur-aan. (b.) No article of a nabi is possessed by him in his lifetime. He spends it as a guardian. This is also common among the sufis. A suf does not own anything. This does not mean that they do not possess anything according to the shari'ah, but they themselves do not regard anything as their own possession. (c.) Everything in the world belongs to Allah, and Nabi Sallallahu 'Alayhi Wasallam being Allah’s vicegerent on earth spends it as a guardian. (d.) If the Estate of a nabi had been distributed among his heirs, then there was a possibility that an unfortunate heir in the greed for wealth, will become a nabi’s destruction, or may wish for it to happen and both these things will be a cause for the downfall of an heir. (e.) People will begin to doubt that by claiming prophethood one intends to amass wealth, and leave it for his wife and children, so that they may be wealthy. (f.) This is so because, the clear and pure soul of a nabi remains spotless from the rust and dirt of wealth. (g.) A nabi is like a father to the entire ummah. There is much wisdom in Allah’s commands. Human beings express some of the wisdom according to a limited understanding. Besides, save Allah, no one knows how much wisdom there is in it.

(382) Hadith Number 1.
‘Amr bin Al Haarith Radyi-yallahu ‘Anhu, the brother of Ummul Mu-mineen Juwayriyyah Radyi-yallahu ‘Anhu says that Rasulullah Sallallahu ‘Alayhi Wasallam left in his assets only weapons, a mule

which he used as a conveyance, and some land, which he had declared sadaqah.

Commentary
Since this was declared sadaqah, the laws of inheritance did not apply to them. As the clothing that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam used were of nominal value, it was not mentioned.

(383) Hadith Number 2.
Abu Hurayrah Radyi-yallahu ‘Anhu reports that Faatimah (Radyi-yallahu ‘Anha) came to Abubakr (Siddiqe Radyi-yallahu ‘Anhu) and asked him who his heirs were. He replied: “My wife and children”. (Faatimah Radyi-yallahu ‘Anha asked:) “Then why did I not become an heir to my father’s estate?” Abubakr (Siddiqe Radyi-yallahu ‘Anhu) said: “I heard the command of Rasulullah Sallallahu ‘Alayhi Wasallam, that we do not leave any heirs. But (I being a guardian of the waqf) for those whom Rasulullah Sallallahu ‘Alayhi Wasallam had decreed a daily allowance, I will continue to grant it. And on whom Rasulullah Sallallahu ‘Alayhi Wasallam used to spend, I will continue to spend”.

Commentary
Apparently it seems Sayyiditina Faatimah Radyi-yallahu ‘Anhu thought that being a ruler, the estate of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam was not adjudged for his heirs. For this reason she inquired from Sayyidina Abubakr Siddiqe Radyi-yallahu ‘Anhu that would he have any heirs. Sayyidina Abubakr Radyi-yallahu ‘Anhu gave a sha’ee reply to the query, otherwise according to his own will he had stipulated that his wealth must be returned to the Baytul Maal (treasury). Therefore Sayyidina Abubakr Radyi-yallahu ‘Anhu did not leave any heirs for his estate. The saying of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam that ‘We do not leave any heirs’ is a well known hadith, which has been mentioned in different wordings. In some narrations only those words are narrated that have been mentioned above. In some narrations, it is stated that, ‘We, the group of ambiyaa, do not leave heirs’. Shah Walijullah has written in his ‘Musawwa’ (Commentary on Muwaatta) on this subject that Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam did not leave any heirs, has been narrated by more than ten Sa’haabah.

(384) Hadith Number 3.
Abul Bakhtari (Sa’eed bin Fayruz At-’a-ee) reports that both ‘Abbaas Radyi-yallahu ‘Anhu and ‘Ali Radyi-yallahu ‘Anhu went to ‘Umar
Sayyidina Rasulullah Sallallahu ‘Alayhi Wa Sallam spent from his wealth during his life-time and what was left was given away in sadaqah. After the death of Sayyidina Rasulullah Sallallahu ‘Alayhi Wa Sallam, Sayyidina Abubakr Radhiyallahu ‘Anhu became the khalifah. In his two-year reign he did that which was the practice of Sayyidina Rasulullah Sallallahu ‘Alayhi Wa Sallam’. Imaam Abu Daawud says further, approximately the complete story is narrated in the hadith of Sayyidina Maalik bin Aws Radhiyallahu ‘Anhu.

(385) Hadith Number 4.
Sayyidina Rasulullah Sallallahu ‘Alayhi Wa Sallam said: “We have no heirs. What we (the ambiyaa) leave is sadaqah”.

Commentary
By sadaqah it is meant that it should be spent on those to whom sadaqah is given.

(386) Hadith Number 5.
Abu Hurayrah Radhiyallahu ‘Anhu says that Rasulullah Sallallahu ‘Alayhi Wa Sallam said: “My heirs must not distribute Dinars and Dirhams. From my assets, after deducting the expenditure of my women (family), and the ‘aamils (workers), whatever is left over must be given in sadaqah”.

Commentary
It has been explained that by Aamil, is referred to that person who will be the khalifah of the time after Sayyidina Rasulullah Sallallahu ‘Alayhi Wa Sallam. It is also said that it is that person who collects and brings the harvest of the lands. i.e. who is in charge and manages the lands. It is possible both are intended here. The Baytul Maal is responsible for the salary of the khalifah, and every person responsible for managing the affairs also has the right to take his share of the estate. It is not necessary that it be in the form of Dinars and Dirhams (currency). For example it is mentioned that, if it is said money should not be distributed, that other things are included. Or if this is said that, the distribution is always according to the value of the articles, in which case it shall always be referred to in term of money.

(387) Hadith Number 6.
Maalik bin Aws bin Al-Hadthaan says: “I attended the assembly of Umar Radhiyallahu ‘Anhu. At that time ‘Abdurrahmaan bin ‘Awf
Radiyallahu ‘Anhu, Taḥḥah Radiyallahu ‘Anhu and Sa’d bin Abi Waqqaas Radiyallahu ‘Anhu were also present. (After a little while) ‘Abbaas Radiyallahu ‘Anhu and ‘Ali Radiyallahu ‘Anhu came to solve a disagreement. ‘Umar Radiyallahu ‘Anhu said to them: ‘I swear an oath by the One with whose command the skies and earth function, and I ask you, do you not know of the saying of Rasulullah Šallallahu ‘Alayhi Wasallam that we (the ambiyaa—prophets), do not make anybody our heirs. Whatever wealth we leave behind, is all left as ṣadaqah’. All those present replied: ‘Verily true’. This hadith has a long story.

Commentary
This is the same incident which had been mentioned in hadith number three by Sayyidina Abul Bakhtarī Radiyallahu ‘Anhu. This incident is lengthy and has been mentioned in practically all the hadith kitaabs, either briefly or in detail. The hadith from Buhhaari is translated here. Other explanations and additions are taken from Fathul Baari and other narrations, which have been included as deemed necessary. Sayyidina Maalik bin Aws Radiyallahu ‘Anhu reports: ‘I was at home, the sun had risen quite a bit. A messenger from ‘Umar Radiyallahu ‘Anhu came to call me. I went to ‘Umar Radiyallahu ‘Anhu. He was sitting on a sack, on which no other cloth was spread. I greeted him and sat down. ‘Umar Radiyallahu ‘Anhu said: ‘Some needy among your people have come. I have given instructions that they be given something. Take them with you and distribute it among them’. I said, it would have been better if you had appointed someone else to distribute it among them. He replied: ‘No, you must distribute it’. As we were discussing this, the servant of ‘Umar Radiyallahu ‘Anhu whose name was Yaṛa came in and said: ‘Uthmaan Radiyallahu ‘Anhu, ‘Abdurrahmaan bin ‘Afw Radiyallahu ‘Anhu, Zubayr Radiyallahu ‘Anhu and Sa’d bin Abi Waqqaas Radiyallahu ‘Anhu request permission to present themselves’. In some narrations Sayyidina Taḥḥah Radiyallahu ‘Anhu is also included. ‘Umar Radiyallahu ‘Anhu gave permission for them to enter. They entered, greeted and sat down. After a little while Yaṛa came in and said, ‘‘Abbaas Radiyallahu ‘Anhu and ‘Ali Radiyallahu ‘Anhu request permission to enter’. ‘Umar Radiyallahu ‘Anhu asked them to come in. Both came in, greeted and sat down. ‘Abbaas Radiyallahu ‘Anhu said: ‘Give a verdict between me and this oppressor’. ‘Abbaas Radiyallahu ‘Anhu called ‘Ali Radiyallahu ‘Anhu some other harsh names too. As a result both began to argue. Sayyidina Uthmaan Radiyallahu ‘Anhu and the others that were present requested ‘Umar Radiyallahu ‘Anhu to reconcile them and give a verdict. In the narration of Muslim this is also stated, Maalik bin Aws Radiyallahu ‘Anhu says:

‘From their request for a reconciliation and support, I felt that both of them had sent the Šaḥaḥah Radiyallahu ‘Anhum beforehand to strengthen their cases, and gain support’. ‘Umar Radiyallahu ‘Anhu said: ‘Wait a bit, then addressing those present said, I swear an oath by the Holy Being in whose command is the skies and earth, and I ask you, do you know, that Rasulullah Šallallahu ‘Alayhi Wasallam said: “We do not leave heirs. Whatever we leave is ṣadaqah”’. The group present agreed that truly Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam had said this. After this he turned towards ‘Abbaas Radiyallahu ‘Anhu and ‘Ali Radiyallahu ‘Anhu and in the same manner after swearing an oath asked them the same question. They both confessed that they knew. Sayyidina ‘Umar Radiyallahu ‘Anhu then said, ‘Listen carefully. Allah Ta’aala had given this booty (garden etc.) especially to Rasulullah Šallallahu ‘Alayhi Wasallam. No other person had a share in it, Rasulullah Šallallahu ‘Alayhi Wasallam did not keep it strictly for himself, but distributed it among you people, and left a very small portion of the land for supporting himself and his family, and from this too after giving little in his homes, whatever was left was given in the path of Allah. I swear an oath and ask you, ‘Was it so or not?’’. He first made the five Šaḥaḥah Radiyallahu ‘Anhum swear an oath and testify to its being true. Thereafter he made both Sayyidina ‘Abbaas Radiyallahu ‘Anhu and Sayyidina ‘Ali Radiyallahu ‘Anhu swear an oath and to testify to its being true. Sayyidina ‘Umar Radiyallahu ‘Anhu then said: ‘After that Rasulullah Šallallahu ‘Alayhi Wasallam passed away, and Abubakr Radiyallahu ‘Anhu became the khaliifah. He carried out this duty in the same manner as was the practice of Rasulullah Šallallahu ‘Alayhi Wasallam. I swear by Allah that Abubakr Radiyallahu ‘Anhu was correct in handling this matter in this manner. He was on the straight path and followed the truth. You have regarded this as a subterfuge. You (Sayyidina ‘Abbaas Radiyallahu ‘Anhu) have come to claim the estate of your nephew (Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam) and you (Sayyidina ‘Ali Radiyallahu ‘Anhu) have come to claim the share of your wife. Abubakr Radiyallahu ‘Anhu said to you that Rasulullah Šallallahu ‘Alayhi Wasallam said: “We (the ambiyaa) have no heirs”. You did not accept his saying. Thereafter Abubakr Radiyallahu ‘Anhu passed away and I became the khaliifah, and in the first two years carried out this duty in the manner that Rasulullah Šallallahu ‘Alayhi Wasallam and Abubakr Radiyallahu ‘Anhu had done. Allah knows best that in adopting this manner I am on the truth, and the one who acts on pious deeds. Subsequently both of you came to me, and on that same claim, the one claims his nephew’s estate and the other his wife’s share. I had made known to you the
saying of Rasulullah ﷺ ‘Alayhi Wasallam that we have no heirs. Thereafter, I thought it suitable by handing this affair to you as a guardian. I had taken an undertaking from you that you shall administer it in the manner as Rasulullah ﷺ ‘Alayhi Wasallam, Abubakr Radhiyallahu ‘Anhu, and I had done for two years. You accepted it, and I handed it over to you. I ask you to swear an oath that did I not hand it over to you in this manner?” The group present admitted that he had done so. Sayyidina ‘Abbaas Radhiyallahu ‘Anhu and Sayyidina ‘Ali Radhiyallahu ‘Anhu also admitted this fact. Sayyidina ‘Umar Radhiyallahu ‘Anhu then said: ‘Now do you wish that I pass a ruling contrary to this. I swear an oath by that Being in whose command lies the skies and earth, I will never give a ruling against this. If you are unable to administer it, then give it back to me. I shall administer it’. This is that long story which Imaam Tirmidhi has referred to as that ‘It has a long story’.

A few points are worth noting here: (a.) Sayyidina ‘Abbaas Radhiyallahu ‘Anhu had called Sayyidina ‘Ali Radhiyallahu ‘Anhu an oppressor and both had an argument. This apparently seems unfitting. Sayyidina ‘Abbaas Radhiyallahu ‘Anhu is the uncle of Sayyidina ‘Ali Radhiyallahu ‘Anhu, according to this he has the right to reprimand him. Secondly, when he feels that Sayyidina ‘Ali Radhiyallahu ‘Anhu was wrong, which shall be described later, then he has the right to call his act an oppression. (b.) When Sayyidina ‘Abbaas Radhiyallahu ‘Anhu and Sayyidina ‘Ali Radhiyallahu ‘Anhu knew about this hadith, and on the inquiring of Sayyidina ‘Umar Radhiyallahu ‘Anhu accepted the knowledge of it, why did they make a claim to Sayyidina Abubakr Radhiyallahu ‘Anhu? And later also to Sayyidina ‘Umar Radhiyallahu ‘Anhu. If it is accepted that they did not have knowledge of this hadith from before, surely they knew it from the saying of Sayyidina Abubakr Radhiyallahu ‘Anhu. When Sayyidina Abubakr Radhiyallahu ‘Anhu did not accept their claims due to the hadith, why did they again come to Sayyidina ‘Umar Radhiyallahu ‘Anhu for a ruling. The answer is that they were surely aware of this hadith. Apparently they must have thought that this hadith refers, for example, only to Dinars and Dirhams, as has been mentioned in an earlier hadith, but according to all the other people it included all the possessions of Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam as mentioned in many a hadith in the words: ‘Whatever I leave is takaah’. In this case the questioning of Sayyidina Abubakr Radhiyallahu ‘Anhu in the beginning is because they may have thought it for something special, and questioning ‘Umar Radhiyallahu ‘Anhu the second time during the period of his khilaafah may have been because they thought the view of Sayyidina ‘Umar Radhiyallahu ‘Anhu would agree with the view held by them. i.e. Sayyidina ‘Umar Radhiyallahu ‘Anhu also regards it to be for something special. After making a claim to Sayyidina ‘Umar Radhiyallahu ‘Anhu they found he held the same view as all the others had held. The words of the hadith also clearly show that everything is included, and it is not for something special. It is very important to note one thing here, that we may feel that the Shaykhayn (Sayyidina Abubakr Radhiyallahu ‘Anhu and Sayyidina ‘Umar Radhiyallahu ‘Anhu) were helpless and compelled not to distribute the estate of Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam due to his instruction. And although the people pleaded, the Shaykhayn did not distribute the estate. It is also necessary to point out that to hold evil thoughts against these great personalities that because of wealth, they kept on pleading for it, and although having the knowledge that Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam clearly stated that he would have no heirs, they still asked for it. To hold such a view is a sign of impoliteness and great lack of understanding. They pleaded for it as they thought it their shar’ee right to do so. Therefore they refuted the view which was contrary to the one they held according to their findings, which Sayyidina ‘Umar Radhiyallahu ‘Anhu mentioned by saying, “You thought Abubakr (Radhiyallahu ‘Anhu) to be using a subterfuge”. (c.) After the denial of Sayyidina Abubakr Radhiyallahu ‘Anhu and Sayyidina ‘Umar Radhiyallahu ‘Anhu, also taking into consideration the saying of Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam that, “We do not have heirs”, and after unanimous approval taking the estate under their control, how did this argument between the two come about, which resulted in strong language between them. Also what now brought about the question of distribution, when it had been made clear previously that this was not lawful? The reason for it is, that the question of distribution had been made clear from the beginning, that no heir would receive a share from the estate of Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam. For this reason the Shaykhayn did not give the permission for the assets to be distributed among the heirs, and the heirs too had accepted this as a fact. My late father had given the reason for their requesting the distribution of the estate, as there was a difference of opinion between Sayyidina ‘Abbaas Radhiyallahu ‘Anhu and Sayyidina ‘Ali Radhiyallahu ‘Anhu regarding the amount to be spent from the estate. Sayyidina ‘Abbaas Radhiyallahu ‘Anhu was thoughtful and particular in the administration of the estate. He had foresight and had wished that the wealth be spent with care, and wished to keep some provisions for the time of need. Contrary to this,
Sayyidina 'Ali Rādiyyallahu 'Anhu was very generous, big hearted, pious and had possessed tawakkul. He did the same as Sayyidina Rasūlullāh Sallallāhu 'Alayhi Wasallam had done. Whatever became available he immediately gave away to the needy. He did not like to leave a Dirham behind. For this reason there always occurred a clash between uncle and nephew. Haafiz Ibn Hajar writes in his Fathul Baari a narration from Daar Qurni, that the differences between them was not regarding the inheritance, but of the administration and its spending, how should the income be spent. Imaam Abu Daawud has written that the request of Sayyidina 'Abbaas Racciyyallahu 'Anhu and Sayyidina 'Ali Rādiyyallahu 'Anhu was that the estate be distributed in two portions, and not that they claimed any inheritance. (d.) When these people wanted only to split the estate into two portions, and did not claim any inheritance, why did Sayyidina 'Umar Rādiyyallahu 'Anhu reject this suggestion. Apparently there would be no problem, every one would have his own portion to administer and look after, and could spend and distribute the income immediately or later as they deemed appropriate. The 'ulama have given the reason for this, that in this manner there is a possibility that it would later result into an inheritance. It could also then be said that Sayyidina 'Umar Rādiyyallahu 'Anhu had changed his former view, therefore he had agreed to split the estate into two portions. This distribution would also be like distributing the estate to the heirs. Half would go to the daughter and the other half to Sayyidina 'Abbaas Rādiyyallahu 'Anhu as a relative. If Sayyidina 'Umar Rādiyyallahu 'Anhu had accepted this, the future generations would have claimed, and it would also become a testimony that this estate could be distributed among the heirs. (e.) In the beginning although the Ahlul-Bayt thought that the estate could be distributed among the heirs, and made a claim to the Shaykhayn. Later they changed their views and accepted the ruling of the Shaykhayn. Sayyidina 'Ali Rādiyyallahu 'Anhu left the estate in its original form of administration at the time of his khilafah. If he had thought that it should be distributed among the heirs he would have done so. In the beginning Sayyidina 'Abbaas Rādiyyallahu 'Anhu and Sayyidina 'Ali Rādiyyallahu 'Anhu were joint administrators of the estate. At the time of Sayyidina 'Uthmaan Rādiyyallahu 'Anhu’s period of khilafah, Sayyidina 'Abbaas Rādiyyallahu 'Anhu relinquished this post, thereafter Sayyidina 'Ali Rādiyyallahu 'Anhu became the sole administrator. After that Sayyidina Hasan Rādiyyallahu 'Anhu, then Sayyidina Husayn Rādiyyallahu 'Anhu, then Sayyidina 'Ali bin Husayn Rādiyyallahu 'Anhu successively became administrators. (Fathul Baari).

These few important questions regarding this incident have been briefly dealt with here. There are other discussions too which have been omitted to keep it brief.

(388) Hadith Number 7.
'Aayeshah Rādiyyallahu 'Anha says: “Rasulullāh Sallallāhu 'Alayhi Wasallam did not leave behind Dinars, nor Dirhams, nor goats nor camels. (The narrator of this hadith) said, I am in doubt if she had mentioned male or female slaves”.

Commentary
A narrator from the chain of narrators of this hadith doubted if these words were said or not. Therefore it is pointed out here. In other narrations it has also been mentioned that he did not leave a male or female slave.
باب ما جاء في رؤية رسول الله صلى الله عليه وسلم في المنام

369 - (1) حديثاً: محمد بن يحيى بن عبد الرحمن بن مهدي من أنس بن مالك: فقد رأى النبي صلى الله عليه وسلم: من رأى في المنام فقد رأى، فإن الشيطان لا يشتهيه.

370 - (2) حديثاً: محمد بن يحيى بن عبد الرحمن بن مهدي من أنس بن مالك: فقد رأى النبي صلى الله عليه وسلم: من رأى في المنام فقد رأى، فإن الشيطان لا يشتهيه.

371 - (3) حديثاً: محمد بن يحيى بن عبد الرحمن بن مهدي من أنس بن مالك: فقد رأى النبي صلى الله عليه وسلم: من رأى في المنام فقد رأى، فإن الشيطان لا يشتهيه.

372 - (4) حديثاً: محمد بن يحيى بن عبد الرحمن بن مهدي من أنس بن مالك: فقد رأى النبي صلى الله عليه وسلم: من رأى في المنام فقد رأى، فإن الشيطان لا يشتهيه.

373 - (5) حديثاً: محمد بن يحيى بن عبد الرحمن بن مهدي من أنس بن مالك: فقد رأى النبي صلى الله عليه وسلم: من رأى في المنام فقد رأى، فإن الشيطان لا يشتهيه.

Shamaa-il Tirmidhi
Chapter on the seeing of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam in a dream

What are the facts of a dream? Is it something real or is it just some type of thoughts? There are lengthy deliberations to this, which are not relevant here. The unaani hakims claim that whatever type of mixture is overwhelmed in the nature of a person, one has thoughts according to it. For example, if one has a bal&mudi (phlegm) nature, then one will see water and things related to it, like the sea, oceans, swimming in the water etc. Those whose nature is overwhelmed with safra (yellow bile), they see in their dreams fire and its related subjects, or they see themselves flying in the sky. There is the same manner, in the case of people with different blood groups and saudaa (black bile). According to the philosophers the things that take place in the world, an image of it is engraved in the outer world, therefore if one of these appear before the nafs (soul), an image of it appears in a dream. Besides these there are many other theories too. According to the Ahlus-Sunnah these are imaginations. Allah Ta’aala creates them in the mind of man, which are conveyed at times through an angel and at times through the devil. The ‘ulama have written that dreams are of three types. The first, which is conveyed through an angel who is specially appointed for this. This is a fact. The second is a devilish influence and effect, in which the &aytaan shows a few examples and pictures. The third is the nafsaani (psychic) fears of a person. Whatever one thinks of while awake, the same is portrayed in dreams. The saying of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam also supports this. A saying of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam is mentioned by Abu Daawud, that dreams are of three types: (a.) A pious and mubaarak dream, this is a glad tiding from Allah. (b.) A frightening dream, which results from the frightening of the &aytaan. (c.) A dream that results from one's thoughts and doubts. The ‘ulama of interpretation on dreams have stated that the angel that is appointed to convey dreams is known as Siddiqun, who explains to the people through examples in their dreams. This is regarding general dreams. If one sees Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam in one’s dream, this portrayal of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam is free from the effects of the &aytaan. Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam has himself mentioned this in many a&aadith, which shall be

450
mentioned later. Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam has said: ‘The ones who have seen me in their dreams, have really seen me, because the shaytaan does not have the power to appear in my form’. If one sees Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam in a dream, but sees features contrary to those mentioned at the beginning of this book or against the dignity of Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam, one sees Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam is ill or sad etc. or that Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam is instructing one to do something which is against the shari’ah, or which does not befit the dignity of Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam, this will be due to the shortsightedness, weakness and mistake of the one who sees the dream. The commentators and masha-ikh compare this with a mirror that if a thing is seen in a red mirror, the thing seen will also look red; in a green mirror things will look green etc. In different types of mirrors things look different. Hence, if one sees Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam in a dream, one has really seen him, but the features and descriptions seen are according to the thinking and understanding of a person. The way a person looks at things, in the same manner that person shall see Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam in a dream. For example, the sufis have written that if a person sees Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam instructing in a dream that one should strive to gain material possessions, then in this case the darkness in which a person is engrossed, is reflected in this dream, that one is unintentionally indulging in an undesirable act. The author has mentioned seven ahadith in this chapter.

(389) Hadith Number 1.
‘Abdullah bin Mas‘ud Raddiyallahu ‘Anhu reports that Rasulullah ﷺ ‘Alayhi Wasallam said: “The one that has seen me in one’s dream, has really seen me, as the shaytaan cannot impersonate me”.

(390) Hadith Number 2.
Abu Hurayrah Raddiyallahu ‘Anhu reports that Rasulullah ﷺ ‘Alayhi Wasallam said: “The one who sees me in one’s dream, has actually seen me, because the shaytaan cannot imitate my person”.

Commentary
The manner in which Allah Ta’ala has protected Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam from the shaytaan during his life time, in the same manner, after his death the shaytaan has not been given the power to impersonate Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam. This is a decided fact. Now the question may arise that is the original form of Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam seen?, that is, does the one who sees him obtain such strength that one will see him in his actual form, or does one see only his image. For example, if a person is sitting a little away from a mirror, another person who is also at a distance can see the image of the person in the mirror, but due to some obstruction cannot see the actual person. The sufis opine that Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam is seen both ways. Some people actually see Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam and some see his image, like the one described of the mirror. For this reason at times Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam is seen in the form of others, as if that person is a mirror of Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam.

(391) Hadith Number 3.
It is narrated from Abi Maalik Al-Ashja’ee (Sa’eed bin Taariq bin Ash-yam) Raddiyallahu ‘Anhu that Rasulullah ﷺ ‘Alayhi Wasallam said: “The one who sees me in ones dream, has seen me”.

Commentary
A question may arise that different people in different towns, and different countries see Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam at the same moment in their dreams. How can Sayyidina Rasulullah ﷺ ‘Alayhi Wasallam be present at different places at one moment. This view carries no weight because it is not necessary that if many people see him at one time or moment, he is present everywhere, but it is possible that different people can see him at one place. It is like the sun which is in one place and many people see it from many towns which are a distance from one another. Also whatever colour of spectacles are worn, red, green, etc. to see the sun, the sun will appear in that colour, despite the sun having its original colour and form.

(392) Hadith Number 4.
Kulayb bin Shiiab Al-Kufi says that Abu Hurayrah Raddiyallahu ‘Anhu narrated to me the mubaarak saying of Rasulullah ﷺ ‘Alayhi Wasallam, that whomsoever sees me in a dream, has really seen me, because the shaytaan cannot impersonate me. Kulayb says, I mentioned this hadith to Ibn ‘Abbaas Raddiyallahu ‘Anhu and also told him that I was blessed with the seeing of Rasulullah ﷺ ‘Alayhi Wasallam in my dream. At that moment I thought of Hasan bin ‘Ali Raddiyallahu ‘Anhu. I said to Ibn ‘Abbaas Raddiyallahu ‘Anhu that I
found the image in my dream very similar to that of Hasan Radiyallahu ‘Anhu. Ibn ‘Abbaas Radiyallahu ‘Anhu verified my statement, that truly Hasan Radiyallahu ‘Anhu was very similar to Rasulullah Sallallahu ‘Alayhi in appearance.

Commentary
In some narrations it has been related that the chest and the portion above it, of the body of Sayyidina Hasan Radiyallahu ‘Anhu was similar to that of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, and the lower portion of Sayyidina Husayn Radiyallahu ‘Anhu was similar in appearance to that of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam.

(393) Hadith Number 5.
Yazeed Al Faarisi bin Hurmuz, who was a calligrapher of the Qur-aan, once saw Rasulullah Sallallahu ‘Alayhi Wasallam in his dream during the time of Ibn ‘Abbaas Radiyallahu ‘Anhu. He related his dream to Ibn ‘Abbaas. Ibn ‘Abbaas said: “Rasulullah Sallallahu ‘Alayhi Wasallam used to say that the shaytaan cannot impersonate him. That person who has seen him in a dream has really seen him’. After mentioning this he asked: ‘Can you describe this person whom you have seen in your dream?’. I replied: ‘Yes, I can, I will describe to you a man whose body and height were of a medium stature. He had a wheat-coloured complexion with a bit of whiteness in it. Eyes like those that had kuhl on them. A smiling face. Beautiful and round face. A compact beard which surrounded his mubaarak face, and spread on the foreportion of the chest’. ‘Awf ibn Abi Jamilah, a narrator of this hadit says: “I do not remember what other feature besides these, my ustaa Yazeed, who is a narrator of this hadig, described”. Ibn ‘Abbaas Radiyallahu ‘Anhu said: “If you had seen him while being awake, you would not have been able to describe him any further”.

Commentary
As this has been mentioned at the beginning of the book, here too the noble features of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam have been described in the same manner.

(394) Hadith Number 6.
Abu Qataadah Radiyallahu ‘Anhu reports that Rasulullah Sallallahu ‘Alayhi Wasallam said: “Whomsoever sees me, that is, in a dream, has seen that which is a fact”.

Commentary
Meaning one has really seen me. It cannot be so that the shaytaan shows something else and says that it is Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. Some of the ‘ulama have written that it means, it is a true dream and not a collection of thoughts.

(395) Hadith Number 7.
Anas Radiyallahu ‘Anhu reports that Rasulullah Sallallahu ‘Alayhi Wasallam said: “The one who sees me in a dream has really seen me, because the shaytaan cannot impersonate me”. He also said: “A dream of a Muslim (conveyed through an angel) is a portion from the forty six portions of nubuwwah”.

Commentary
The ‘ulama have adopted different headings to its meaning. Haafizul Hadith Ibn Hajar has written a very lengthy treatise in his commentary on Bukhaari, wherein he has mentioned the sayings of many ‘ulama. The author of Tabreez has also written in detail on this subject. Mulla ‘Ali Qaari and others have written that this is the best, because it is said to be part of the ‘ilmi nubuwwah (knowledge of prophethood), and the ‘ulum of nubuwwah is particular only to the ambiyaa, therefore, it should be regarded as something special only to them. In brief, it is sufficient to know that a good and blessed dream is a great glad tidings and a portion from the portions of nubuwwah. This is enough for his nobility, greatness and blessedness. Only a nabi can know correctly if it is a forty sixth part of nubuwwah, and he is the only one who can correctly understand how and what this forty sixth portion is.

The discussion of seeing Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam in a dream ends here. Imaam Tirmiai ends his kitaab by including two athars, which in reality are advices and also an important warning. The first is that one should not guess and give a ruling. The basis of the deen should be in following Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, and therefore in every verdict, Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam should be obeyed and followed. The second is that the verdict of any ordinary person should not be accepted, the irreligious are not worthy of being followed. In reality both advices are very important.

(396) Athar Number 1.
‘Abdullah bin Mubaarak (was a great muhaddith, who is also counted among the jurists and sufis; a great shaykh, ‘aabid and a pious and
Ibn regarded as the imaam in the art of interpreting dreams. His interpretations have been stipulated in books on interpretations of dreams. Many other conditions and sciences of interpreting dreams have been written, it is necessary for one to thoroughly investigate the state of the person’s piety, honesty, religion, and maslak (rule of conduct). One should not follow one’s own view and completely rely on one’s own way of thinking, but should follow the sayings of the pious predecessors and the Sahaabah Radyallahu ‘Anhum. This is the general advice of ‘Abdullah bin Mubaarak. In respect of all verdicts, whether it refers to the verdicts of justice or otherwise, as has been mentioned. Imaam Tirmidhi has mentioned this as a general advice, this is the view of all the commentators of the Shamaa-il. According to this humble servant, this may have a special relation to this chapter, that the interpretation of a dream is also a verdict, therefore in this too one should not confuse others by giving one’s own judgments, but should refer to the interpretation of the learned ones of the past. Many interpretations of dreams have been related from Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam, the Sahaabah Radyallahu ‘Anhum and the Taabi’een. The ‘ulama of the sciences of interpreting dreams have written, it is necessary for one who interprets dreams to be understanding, pious, cautious and have knowledge of the Qur-aan and Sunnah of Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam. One should also possess knowledge of the Arabic language and its related sciences. Many other conditions and aadab have been stipulated in books on interpretations of dreams.

(397) Athar Number 2.
Ibn Seereen says: “The knowledge of hadith (in the same manner all other religious subjects) are included in the deen. Therefore before acquiring knowledge, be aware from whom knowledge is acquired”. “

Commentary
Ibn Seereen was also an Imaam of his time and is a famous Taabi-ee. He acquired ilm from many of the Sahaabah Radyallahu ‘Anhum, and is regarded as the imam in the art of interpreting dreams. His interpretations of dreams are a hujjah (testimony). The object of his advice is that prior to acquiring knowledge from a person, one should first thoroughly investigate the state of the person’s piety, honesty, religion and maslak (rule of conduct). One should not follow the sayings of every person, because the following of the sayings of an irreligious person has its effects. This has also been commanded by Sayyidina Rasulullah Sallallahu ‘Alayhi Wasallam in a few narrations. This is a general advice as mentioned in athar number one. This athar may also be relevant to the subject of interpreting dreams, as this subject is also important. When a good dream is a portion from the portions of nubuwwah, its importance can be understood. Therefore one should always be careful from whom one is seeking an interpretation of a dream. Is that person capable of interpreting a dream or not. It is for this reason that Imaam Tirmidhi has mentioned this athar here. This advice of Ibn Seereen is not particular or confined to the subject of dreams, but includes all other sciences. The more important the signs are, the more it becomes necessary to seek a competent and knowledgeable person. In our times which is close to the time of qiyaamah, a very dangerous and detrimental element has appeared. That every person, however unlearned or irreligious, after delivering a short inspiring lecture, or writing an article on a aspect of the deen, begins to be considered an ‘allaamah or an ‘aalim, and by donning coloured clothing begins to be regarded as a sufi, hence people ignorantly begin to follow such a person. In the beginning the general public due to some misunderstanding begin following such a person, and because of their ignorance they are caught in their web. This is because of a general misunderstanding, which has entered the hearts of the public, that ‘See what is said and not who has said it’. Although this saying is true, it is for those who understand and differentiate, that which is being said, is it a fact or is it false? Those who cannot differentiate should not follow the sayings of every person they come across, as this will result in a bad and detrimental ending. It is for this reason that in these times, if one claims to be a saint, imam, or prophet, and Allah forbid, also that of being a God, one group always immediately begins to follow that person. And to Allah is our complaint, and He is the One that grants assistance.

Alhamduillah, the translation of this book was completed on Friday night the 8th Jamadi-uth Thaani 1344 hijri. 

Zakariyya Kandhelwi. 
Madrasah Mazahahirul Ulum, Saharanpur.

Since this humble servant professes his inability, this translation was given to the respected Maulana ‘Abdurrahmaan Shaahib, the head ustaadh at the Madrasah Mazahahirul Ulum, Saharanpur for re-checking. Taking into consideration all his responsibilities and lack of time he completely re-checked it, and at many places made corrections too. May Allah reward him abundantly on my behalf. At the end he
included this sentence. Alhamdulillah, this humble servant completed its reading on Thursday, the 27th Rajab 1344.

Since this translation was written in 1344, and this book was reprinted many times thereafter, at every reprint inaccuracies increased. Now for a long time it has been out of print. A few of my sincere friends, finding many printing errors, urged me to recheck the kitaab, and truly many glaring errors were found, and while re-checking one adds and subtracts, therefore at some places additions and subtractions were made. It was my aim to keep it concise, but as much as one would like to keep it brief, at many places it resulted in the discussion becoming lengthy. Alhamdulillah, today on the 24th Dhul Hijjah 1360, on Sunday night, the re-checking was completed. May Allah grant this worthless servant a portion of the noble character of His beloved Sayyidina Rasulullah Šallallahu ‘Alayhi Wasallam through the blessing of the ahaadith.

And our last supplications is Praise be to Allah, the Lord of the Worlds. And peace and blessings on the best of His creations Muḥammad (Šallallahu ‘Alayhi Wasallam) and on his family and companions.