

يزيد يحدث عن الأسود بن يزيد عن عائشة قالت: ما شبع رسول الله صلى الله عليه وسلم من خبز الشعير يومين متتابعين حتى قبض ،

١٤٢ - (٨) حدثنا عبد الله بن عبد الرحمن ، حدثنا عبد الله بن عمر وأبو معمر ، حدثنا عبد الوارث عن أبي عروبة عن قتادة عن أنس قال: ما أكل رسول الله صلى الله عليه وسلم على خوان ، ولا أكل خبزاً مُرَقَّقًا حتى مات ،

Chapter on the bread of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

The type of bread that Sayyidina Rasulallah 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 Rasulallah 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 Rasulallah Sallallahu 'Alayhi Wasallam gave his wives their expenses

for a year. There seems to be a contradiction between the two ahadith. 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 Sayyidatina 'Aayeshah Radiyallahu '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 Radiyallahu '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 Ash-haabus Suffah were permanent guests of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

(137) Hadith Number 3.

Ibn 'Abbaas Radiyallahu '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 Sahaabah Radiyallahu '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 Radiyallahu '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 Radiyallahu '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 Radiyallahu 'Anhu reports that: "Rasulullah Sallallahu 'Alayhi Wasallam never ate food from a table, nor from small plates, nor was chapaati (a type of thin bread) ever made for him. Yunus Radiyallahu '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 Radiyallahu 'Anhu and Sayyidina Qataadah Radiyallahu 'Anhu who are mentioned in the translation are two narrators in the chain of this hadith. 'Allaamah 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 ta'hreemi.

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-shura 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 'Aayeshah (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 Sallallahu '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.

'Aayeshah Radiyallahu 'Anha says: "Rasulullah Sallallahu '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 Sallallahu 'Alayhi Wasallam himself is mentioned. The aim is the same. Sayyidina Rasulullah Sallallahu '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 Sallallahu '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 Sallallahu 'Alayhi Wasallam preferred a simple life. Whenever Allah Ta'aala sent an angel to ask Sayyidina Rasulullah Sallallahu '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 Sallallahu '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

١٤٣ - (١) حدثنا محمد بن سهل بن عسكر وعبد الله بن عبد الرحمن قالوا: حدثنا يحيى بن حسان ، حدثنا سليمان ابن بلال عن هشام ابن عروة عن أبيه عن عائشة رضی الله عنها: أن رسول الله صلى الله عليه وسلم قال: نِعَمُ الْإِدَامِ الْخُلُّ ، قال عبد الله بن عبد الرحمن في حديثه نِعَمُ الْأَذْمُ أَوْ الْإِدَامُ الْخُلُّ ،

١٤٤ - (٢) حدثنا قتيبة ، حدثنا أبو الأحوص عن سماك بن حرب قال: سمعت النعمان بن بشير يقول: أَلَسْتُمْ فِي طَعَامٍ وَشَرَابٍ مَا شِئْتُمْ ، لَقَدْ رَأَيْتُمْ نَبِيَكُمْ (صلى الله عليه وسلم) وَمَا يَجِدُ مِنَ الدَّقْلِ مَا يَمْلَأُ بَطْنَهُ ،

١٤٥ - (٣) حدثنا عبدة بن عبد الله الخزاعي ، حدثنا معاوية بن هشام عن سفيان عن محارب بن دثار عن جابر بن عبد الله قال: قال رسول الله صلى الله عليه وسلم: نِعَمَ الْإِدَامُ الْخُلُّ ،

١٤٦ - (٤) حدثنا هناد ، حدثنا وكيع عن سفيان عن أيوب عن أبي قلابة عن زهدم الجرمي قال: كُنَّا عِنْدَ أَبِي مُوسَى الْأَشْعَرِيِّ فَأَتَى بِلَحْمٍ دَجَاجٍ فَتَنَحَّى رَجُلٌ مِنَ الْقَوْمِ ، فَقَالَ: مَا لَكَ؟ قَالَ: إِنِّي رَأَيْتُهَا تَأْكُلُ شَيْئًا نَتْنًا فَحَلَفْتُ أَنْ لَا أَكُلَهَا ، قَالَ: أُدْنُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ لَحْمَ دَجَاجٍ ،

١٤٧ - (٥) حدثنا الفضل بن سهل الأعرج البغدادي ، حدثنا إبراهيم بن عبد الرحمن بن مهدي عن إبراهيم ابن عمر بن سفينة عن أبيه عن جده قال: أكلت مع رسول الله صلى الله عليه وسلم لحم حُبَارَى ،

١٤٨ - (٦) حدثنا علي بن حُجْر ، حدثنا إسماعيل بن إبراهيم عن أيوب عن القاسم التيمي عن زهدم الجرمي قال: كُنَّا عند أبي موسى الأشعري ، قال: فُقِّدِمَ طَعَامُهُ ، وَقُدِّمَ فِي طَعَامِهِ لَحْمٌ دَجَاجٌ ، وَفِي الْقَوْمِ رَجُلٌ مِنْ بَنِي تَيْمِ اللَّهِ ، أَحْمَرٌ كَأَنَّهُ مَوْلَى ، قَالَ فَلَمْ يَدُنْ ، فَقَالَ لَهُ أَبُو مُوسَى: ادْنُ فَإِنِّي قَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَلَ مِنْهُ ، قَالَ: إِنِّي رَأَيْتَهُ يَأْكُلُ شَيْئًا فَقَدَّرْتُهُ ، فَحَلَفْتُ أَنْ لَا أُطْعِمَهُ أَبَدًا ،

١٤٩ - (٧) حدثنا محمود بن غيلان ، حدثنا أبو أحمد الزبيري وأبو نعيم قالوا: حدثنا سفيان عن عبد الله بن عيسى عن رجل من أهل الشام يقال له عطاء عن أبي أسيد قال: قال رسول الله صلى الله عليه وسلم: كلوا الزيت ، وادهنوا به ، فَإِنَّهُ مِنْ شَجَرَةٍ مَبَارَكَةٍ ،

١٥٠ - (٨) حدثنا يحيى بن موسى ، حدثنا عبد الرزاق ، حدثنا معمر عن زيد بن أسلم عن أبيه عن عمر ابن الخطاب رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: كلوا الزيت وادهنوا به فَإِنَّهُ مِنْ شَجَرَةٍ مَبَارَكَةٍ ،

قال أبو عيسى: وكان عبد الرزاق يضطرب في هذا الحديث ، فرمما أسنده وربما أرسله ، حدثنا السنجي وهو أبو داؤد سليمان بن معبد المروزي السنجي ، حدثنا عبد الرزاق عن معمر عن زيد بن أسلم عن أبيه عن النبي صلى الله عليه وسلم نحوه ولم يذكر فيه عن عمر ،

١٥١ - (٩) حدثنا محمد بن بشار ، حدثنا محمد بن جعفر وعبد الرحمن بن مهدي قالوا: حدثنا شعبة عن قتادة عن أنس بن مالك قال: كان النبي صلى الله عليه وسلم يُعجبه الدُّبَاءُ فأتى بطعام أو دُعي له ، فجعلت اتبَّعه ، فأضعه بين يديه لما أعلم أنه يحبُّه

١٥٢ - (١٠) حدثنا قتيبة بن سعيد ، حدثنا حفص بن غياث عن إسماعيل بن أبي خالد عن حكيم بن جابر عن أبيه قال دخلتُ: على النبي صلى الله عليه وسلم فرأيت عنده دُبَاءٌ يُقَطَّعُ ، فقلت ما هذا؟ قال: كثر به طعامنا ،

قال أبو عيسى: وجابر هذا هو جابر بن طارق ، ويقال ابن أبي طارق وهو رجل من أصحاب رسول الله صلى الله عليه وسلم ولا يعرف له إلا هذا الحديث الواحد ، وأبو خالد اسمه سعد ،

١٥٣ - (١١) حدثنا قتيبة بن سعيد عن مالك ابن أنس عن إسحاق بن عبد الله بن أبي طلحة أنه سمع أنس بن مالك يقول: إنَّ خيَّاطاً دعا رسول الله صلى الله عليه وسلم لطعام صنعته ،

قال أنس فذهبت مع رسول الله صلى الله عليه وسلم إلى ذلك الطعام ، فقرب إلى رسول الله صلى الله عليه وسلم خبزا من شعير ومرقا فيه دُباءٌ وقديدٌ ، قال أنس: فرأيت النبي صلى الله عليه وسلم يتبع الدباء حوالى القصعة ، فلم أزل احب الدباء من يومئذ ،

١٥٤ - (١٢) حدثنا أحمد بن إبراهيم الدورقي وسلمة بن شبيب ومحمود بن غيلان قالوا: حدثنا أبو اسامة عن هشام بن عروة عن أبيه عن عائشة قالت: كان النبي صلى الله عليه وسلم يحب الحلواء والعسل ،

١٥٥ - (١٣) حدثنا الحسن بن محمد الزعفراني ، حدثنا حجاج بن محمد قال: قال ابن جريج: أخبرني محمد بن يوسف أن عطاء بن يسار أخبره أن أم سلمة أخبرته أنها قرئت إلى رسول الله صلى الله عليه وسلم جنباً مشوياً ، فأكل منه ثم قام إلى الصلوة وما توضأ ،

١٥٦ - (١٤) حدثنا قتيبة ، حدثنا ابن لهيعة عن سليمان بن زياد عن عبد الله بن الحارث قال: أكلنا مع رسول الله صلى الله عليه وسلم شواءً في المسجد ،

١٥٧ - (١٥) حدثنا محمود بن غيلان ، حدثنا وكيع ، حدثنا مسعر عن أبي صخرة جامع بن شداد عن المغيرة ابن عبد الله عن

المغيرة بن شعبة قال: ضيفت مع رسول الله صلى الله عليه وسلم ذات ليلة فأتى بجنب مشويٍّ ثم أخذ الشفرة فجعل يحزُّ ، فحزَّ لي بها منه ، قال: فجاء بلال يؤذنه بالصلوة فألقى الشفرة فقال: ماله؟ تربت يداه؟ قال: وكان شاربه قد وفى ، فقال له أقصه لك على سواك أو قصه على سواك ،

١٥٨ - (١٦) حدثنا واصل بن عبد الأعلى ، حدثنا محمد بن فضيل عن أبي حيان التيمي عن أبي زرعة عن أبي هريرة قال: أتى النبي صلى الله عليه وسلم بلحم فرُفع إليه الذراع ، وكانت تُعجبه ، فنَهَشَ منها ،

١٥٩ - (١٧) حدثنا محمد بن بشار ، حدثنا أبو داؤد عن زهير يعني ابن محمد عن أبي إسحاق عن سعيد بن عياض عن ابن مسعود قال: كان النبي صلى الله عليه وسلم يعجبه الذراع ، قال وسُمَّ في الذراع ، وكان يُرى أن اليهود سمَّوه ،

١٦٠ - (١٨) حدثنا محمد بن بشار ، حدثنا مسلم بن إبراهيم ، حدثنا أبان بن يزيد عن قتادة عن شهر بن حوشب عن أبي عُبيد قال: طبخت للنبي صلى الله عليه وسلم قدرا ، وقد كان يعجبه الذراع فناولته الذراع ثم قال: ناولني الذراع فناولته ، ثم قال: ناولني الذراع فقلت: يا رسول الله وكم للشاة من ذراع؟ فقال: والذى نفسى بيده لو سكتت لناولتني الذراع ما دعوت

١٦١ - (١٩) حدثنا الحسن بن محمد الزعفراني ، حدثنا يحيى بن عباد عن فليح بن سليمان قال: حدثني رجل من فليح عباد يقال 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 ولكنه كان لا يجد اللحم إلا غيبًا ، وكان يعجل إليها لأنها اعجلها نُضجًا ،

١٦٢ - (٢٠) حدثنا محمود بن غيلان ، حدثنا أبو أحمد ، حدثنا مسعر ، قال سمعت شيخا من فهم ، قال سمعت عبد الله بن جعفر يقول: سمعت رسول الله صلى الله عليه وسلم قال: إنَّ أطيب اللحم لحم الظهر ،

١٦٣ - (٢١) حدثنا سفيان بن وكيع ، حدثنا زيد بن الحباب عن عبد الله بن المؤمل عن ابن أبي مليكة عن عائشة: أنَّ النَّبِيَّ صلى الله عليه وسلم قال نعم الأدام الخُلُّ ،

١٦٤ - (٢٢) حدثنا أبو كريب محمد بن العلاء ، حدثنا أبو بكر بن عياش عن ثابت أبي حمزة الثمالي عن الشعبي عن امّ هانئ قالت: دخل عليَّ النَّبِيُّ صلى الله عليه وسلم فقال: أعنديك شيء؟ فقلت: لا إلا خبز يابس وخرُّ ، فقال هاتي ، ما أقفر بيت من أدم فيه خرُّ ،

١٦٥ - (٢٣) حدثنا محمد بن المشي قال: حدثنا محمد بن جعفر ،

حدثنا شعبة عن عمرو بن مُرّة عن مُرّة الهمداني عن أبي موسى الأشعري عن النبي صلى الله عليه وسلم قال: فضل عائشة على النساء كفضل الثريد على سائر الطعام ،

١٦٦ - (٢٤) حدثنا علي بن حجر ، حدثنا إسماعيل بن جعفر ، حدثنا عبد الله بن عبد الرحمن بن معمر الأنصاري أبو طوالة أنه سمع أنس بن مالك يقول: قال رسول الله صلى الله عليه وسلم: فضل عائشة على النساء كفضل الثريد على سائر الطعام ،

١٦٧ - (٢٥) حدثنا قتيبة بن سعيد ، حدثنا عبد العزيز بن محمد عن سهيل ابن أبي صالح عن أبيه عن أبي هريرة: أنه رأى رسول الله صلى الله عليه وسلم توضّاء من ثور أقط ثمّ راه أكل من كتف شاة ، ثمّ صلى ولم يتوضّأ ،

١٦٨ - (٢٦) حدثنا ابن أبي عمر ، حدثنا سفيان بن عُيينة عن وائل بن داؤد عن أبيه وهو بكر بن وائل عن الزُّهري عن أنس بن مالك قال: أولم رسول الله صلى الله عليه وسلم على صفيّة بتمر وسويق ،

١٦٩ - (٢٧) حدثنا الحسين بن محمد البصري ، حدثنا الفضيل بن سليمان ، حدثني فائد مولى عبيد الله بن علي أبي رافع مولى رسول الله صلى الله عليه وسلم قال: حدثنا عبيد الله بن علي عن

جدته سلمى أن الحسن بن علي وابن عباس وابن جعفر أتوها ، فقالوا لها: اصنعي لنا طعاما مما كان يُعجب رسول الله صلى الله عليه وسلم ويحسن أكله ، فقالت: يا بُنَيَّ لا تشتهيهِ اليوم ، قال: بلى اصنعيه لنا ، قال: فقامت فأخذت شيئا من الشعير فطحنته ، ثم جعلته في قدر وصبت عليه شيئا من زيت ، ودقت الفلفل والتوابل فقرّبتهم إليهم ، فقالت: هذا مما كان يُعجب النبي صلى الله عليه وسلم ويُحسن أكله ،

١٧٠ - (٢٨) حدثنا محمود بن غيلان ، حدثنا أبو أحمد ، حدثنا سفيان عن الأسود بن قيس عن نبيح العنزي عن جابر بن عبد الله قال: أتانا النبي صلى الله عليه وسلم في منزلنا ، فذبحنا له شاةً ، فقال: كأنهم علموا أنّا نحب اللحم ، وفي الحديث قصة

١٧١ - (٢٩) حدثنا ابن أبي عمر ، حدثنا سفيان ، حدثنا عبد الله بن محمد بن عقيل أنّه سمع جابراً ، قال سفيان وحدثنا محمد بن المنكدر عن جابر قال: خرج رسول الله صلى الله عليه وسلم وأنا معه ، فدخل على امرأة من الأنصار فذبحت له شاةً فأكل منها ، وأتته بقناع من رطبٍ فأكل منه ثمّ توضأ للظهر وصلى ، ثمّ انصرف فاتته بعُلالَةٍ من عُلالَةِ الشاةِ ، فأكل ثمّ صلى العصر ولم يتوضأ ،

١٧٢ - (٣٠) حدثنا العباس بن محمد الدوري ، حدثنا يونس بن محمد ، حدثنا فليح بن سليمان عن عثمان بن عبد الرحمن عن يعقوب بن أبي يعقوب عن أم المنذر قالت: دخل عليّ رسول الله صلى الله عليه وسلم ومعه علي ، ولنا دَوَالٍ معلقة ، قالت: فجعل رسول الله صلى الله عليه وسلم يأكل وعلي معه يأكل ، فقال رسول الله صلى الله عليه وسلم لِعَلي: مَهْ يا علي فَإِنَّكَ نَاقَةٌ ، قالت فجلس علي والنبي صلى الله عليه وسلم يأكل ، قالت: فجعلت لهم سِلْقًا وشعيرًا ، فقال رسول الله صلى الله عليه وسلم لِعَلي: يا علي من هذا فَأَصِيبُ فَإِنَّهُ أَوْفَقُ لَكَ ،

١٧٣ - (٣١) حدثنا محمود بن غيلان ، حدثنا بشر بن السري عن سفيان عن طلحة بن يحيى عن عائشة أم المؤمنين رضي الله عنها قالت: كان النبي صلى الله عليه وسلم يأتيني فيقول أَعِنْدَكَ غَدَاءٌ ، فأقول لا ، قالت: فيقول إني صائم ، قالت: فَأَتَانَا يَوْمًا فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّهُ أُهْدِيَتْ لَنَا هَدِيَةٌ ، قَالَ وَمَا هِيَ؟ قُلْتُ: حَيْسٌ ، قَالَ: أَمَا إِنِّي أَصْبَحْتُ صَائِمًا ، قَالَتْ: ثُمَّ أَكَلْتُ ،

١٧٤ - (٣٢) حدثنا عبد الله بن عبد الرحمن ، حدثنا عمر بن حفص بن غياث ، حدثنا أبي عن محمد بن أبي يحيى الأسلمي عن يزيد بن أبي امية الأعور عن يوسف بن عبد الله بن سلام قال: رأيت النبي صلى الله عليه وسلم أخذ كِسْرَةً من خبز الشعير ، فوضع عليها قمرًا ، قال هذا إدام هذه وأكل ،

١٧٥ - (٣٣) حدثنا عبد الله بن عبد الرحمن ، حدثنا سعيد بن سليمان عن عباد بن العوام عن حميد عن أنس بن مالك: أن رسول الله صلى الله عليه وسلم كان يعجبه الثقل ، قال عبد الله: يعني ما بقى من الطعام ،

Chapter on the description of the curry of Sayyidina Rasulallah 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 Rasulallah Sallallahu 'Alayhi Wasallam ate.

(143) Hadith Number 1.

'Aayeshah Radiyallahu 'Anha says: "Rasulallah Sallallahu 'Alayhi Wasallam once said: 'What a nice curry vinegar is'".

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 Rasulallah Sallallahu 'Alayhi Wasallam ate it and said: 'What a wonderful curry it is'. In another hadith it is stated that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam made du'aa for

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 Maajah.

(144) Hadith Number 2.

Nu'maan bin Bashir Radiyallahu '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 full his stomach".

Commentary

The Sahaabi'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 Radiyallahu '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 Sayyiditina 'Aayeshah Radiyallahu 'Anha and Sayyidina Jaabir Radiyallahu '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 Radiyallahu 'Anhu. Fowl meat was served for food. A person from among those present, moved back. Abu Musa Radiyallahu '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 Radiyallahu '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 kaffarah. Eating of the fowl is permissible according to all the Imams. 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 Radiyallahu '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 'Muhheet Aa'zam' that Hubaa-raa is called Ho-barah, Shawaat and Sha-waal 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 'Lughatus Sa-raah' has also translated Hubaa-raa as Shawaat. In Mazaahire Haq it is translated as Ta'dhari. Other authors have also translated it as Ta'dhari. For this reason Ta'dhari is more correct. The author of 'Ghayaath' has written both Ta'dhari and Charz. —The author of 'Bahrul Jawaahir' has also translated it as Ta'dhari and Charz. He writes that it is also called Sarkhaab. But the author of 'Muhheet' 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 Nahaam. 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.

(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 Bukhaari, where it is stated that in the end Sayyidina Abu Musa Ash'ari Radiyallahu 'Anhu told him to partake of the fowl and give a kaffarah for the oath. What does it mean, or what is derived by swearing an oath not to eat a thing which is halaal?

(149) Hadith Number 7.

Abu Usayd Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam said: 'Use olive oil in eating and for rubbing (on the body), for it is from a mubaarak (blessed) tree'".

Commentary

The blessedness of this tree has been mentioned in the Qur-aan in the aayah "... from a blessed tree, an olive neither of the East nor of the West, ..." — *Surah An Nur, 35.*

The 'ulama have mentioned different reasons for its blessedness. Some say it is mostly grown in Syria and the earth of Syria is blessed because seventy prophets were sent to it. Some say it is blessed because of its many benefits. Abu Nu'aym says: 'It has a cure for seventy diseases of which one is leprosy'. Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu says: 'Every part of the olive is beneficial. The oil is used for burning and cooking. It is also used for tanning. Its wood is used for firewood. The ash of the olive is especially good for washing silk'. It is said that the olive tree has a long life. It bears fruit after forty years and

has a lifespan of a thousand years. Its numerous benefits are mentioned in the books of ṭibb.

(150) Hadith Number 8.

It is related from 'Umar Radiyallahu 'Anhu that Rasulullah Ṣallallahu '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 Ṣallallahu 'Alayhi Wasallam is, that if he encouraged the use of olives, he must have used it himself.

(151) Hadith Number 9.

Anas bin Maalik Radiyallahu 'Anhu says: "Rasulullah Ṣallallahu 'Alayhi Wasallam loved gourd (dubbaa—dodhi—kadu). Once food was presented to Rasulullah Ṣallallahu 'Alayhi Wasallam or he attended an invitation. (The narrator doubts on which occasion this took place) where gourd was served. I knew Rasulullah Ṣallallahu '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 Ṣallallahu '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 Radiyallahu 'Anhu says: "I attended the assembly of Rasulullah Ṣallallahu '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 ṭibb. It strengthens the brain and senses.

(153) Hadith Number 11.

Anas bin Maalik Radiyallahu '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 seen 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 Radiyallahu '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 Radiyallahu 'Anhu saying, that from then on he began loving gourd, shows the love the Sahaabah Radiyallahu '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 Wasallam 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.

'Aayeshah Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam loved halva and honey".

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 Radiyallahu '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 Radiyallahu 'Anha says: "I presented a roasted side portion of meat to Rasulullah Sallallahu 'Alayhi Wasallam. He ate it and (thereafter) performed salaah, without performing wudu".

Commentary

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

(156) Hadith Number 14.

'Abdullah bin Haarith Radiyahallahu '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 Shu'bah Radiyahallahu 'Anhu says: "One night I became a guest with Rasulullah Sallallahu 'Alayhi Wasallam. At the time of meals a roasted side portion of meat was served. Rasulullah Sallallahu 'Alayhi Wasallam cut pieces from it and gave me to eat. During this period Bilal 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 Radiyahallahu '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 Radiyahallahu '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 Sallallahu '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 Tirmidhi 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 Sallallahu 'Alayhi Wasallam'. The second meaning is that Sayyidina Rasulullah Sallallahu '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 Sallallahu '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 Sallallahu '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 Sallallahu 'Alayhi Wasallam and Rasulullah Sallallahu '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 Tirmidhi. In reality he was the guest of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and because of an invitation to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and his guests, he and Sayyidina Rasulullah Sallallahu '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 hadith have summed up both hadith 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 hadith 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 ahaadith from imitating the non-believers.

The third question is the words that Sayyidina Rasulullah Sallallahu '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 Sallallahu 'Alayhi Wasallam. In reality it was only to reproach, the reason being that when the Messenger of Allah Sallallahu 'Alayhi Wasallam is busy attending to a guest, then the adhaan should not be given. It was better to wait till they had finished, as there was still room for performing salaah a little later.

The fourth question is about trimming the moustache. The meaning is clear as stated in the explanation of the hadith, that the moustache of Sayyidina Mughirah Radiyallahu 'Anhu had grown long. Instead of a comb Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said a miswaak must be put to trim the moustache. Some of the commentators on hadith say that the moustache of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is meant here, but in the narration of Abu Daawud it is clearly stated that: 'My moustache had become long which Rasulullah Sallallahu 'Alayhi Wasallam then trimmed'. In different ahaadith 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 Radiyallahu 'Anhu says: "Meat was sent to Rasulullah Sallallahu 'Alayhi Wasallam from someone. From it the forequarter was presented to Rasulullah Sallallahu 'Alayhi Wasallam. He loved this portion (of the meat too). Rasulullah Sallallahu 'Alayhi Wasallam tore the meat with his teeth and ate it". (He did not use a knife to cut it).

Commentary

Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has encouraged the use of the teeth to eat. It is related in the hadith, 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 Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam loved the meat of the forequarter. Rasulullah Sallallahu 'Alayhi Wasallam was given poison in the dhiraa 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 Rasulallah 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 Rasulallah Sallallahu 'Alayhi Wasallam and served the meat. Sayyidina Rasulallah 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 poisonous 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 Rasulallah 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 Rasulallah Sallallahu 'Alayhi Wasallam stopped eating it and prohibited the Sahaabah Radiyallahu 'Anhum from eating it too. Later the woman was called and asked if poison was mixed in the meat? She confessed that she had poisoned the meat. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam did not avenge himself and the woman was pardoned at that time. But later Sayyidina Bishr bin Baraa Radiyallahu '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 Radiyallahu '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 Radiyallahu 'Anhu says: "I cooked a pot (food) for Rasulallah Sallallahu 'Alayhi Wasallam. Because Rasulallah 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 Rasulallah (ﷺ) the goat has only two dhiraa'. Rasulallah ﷺ 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 Rasulallah ﷺ. In Musnad Ahmad, a similar incident is narrated from Sayyidina Abu Raafi' Radiyallahu '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 Rasulallah ﷺ, which Qaadi 'Iyaad has mentioned in his book 'Shifaa'. Sayyidina Abu Ayyub Ansaari Radiyallahu 'Anhu once invited Sayyidina Rasulallah ﷺ and Sayyidina Abubakr Radiyallahu 'Anhu and prepared food that was enough for two people only. Sayyidina Rasulallah ﷺ requested him to invite thirty respected people from among the Ansaar. He invited them and after they had eaten, Sayyidina Rasulallah ﷺ 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 Radiyallahu 'Anhu says: 'Once a bowl of meat was sent to Rasulallah ﷺ from somewhere. People came to Rasulallah ﷺ from the morning till evening, and ate from it'.

Sayyidina Abu Hurayrah Radiyallahu 'Anhu had a bag with some dates, which were a bit more than ten in number. Sayyidina Rasulallah ﷺ asked him if he had anything to eat? He replied: 'I have a few dates in this bag'. Sayyidina Rasulallah ﷺ took out a few dates from the bag with his mubaarak hands and spread it. Sayyidina Rasulallah ﷺ 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 Rasulallah ﷺ returned the dates that were left to Sayyidina Abu Hurayrah Radiyallahu 'Anhu and said: 'Keep on eating from it, but do not turn and empty it'. He kept on eating from it. Sayyidina Abu Hurayrah Radiyallahu 'Anhu says: 'I ate from it during the time of Rasulallah ﷺ and the khilaafah of Abubakr, 'Umar and 'Uthmaan (Radiyallahu '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 Radiyallahu 'Anhu says that my mother prepared malidah (a type of cake) at one of the walimahs of Rasulallah Sallallahu 'Alayhi Wasallam. She sent it with me in a cup to Rasulallah Sallallahu 'Alayhi Wasallam. Rasulallah 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. Rasulallah Sallallahu 'Alayhi Wasallam said: 'Sit in groups of ten ten people and help yourselves'. After all had eaten and filled themselves, Rasulallah Sallallahu 'Alayhi Wasallam told me to pick up the cup. Sayyidina Anas Radiyallahu '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 Radiyallahu 'Anhu said that a goat only has two dhiraa (side portions), which was the reason for not getting the opportunity to serve other dhiraa.

According to Mulla 'Ali Qaari, miracles, karamahs, abnormal happenings will only take place when there is complete fanaa and because of the answer of Sayyidina Abu 'Ubayd Radiyallahu 'Anhu, the full attention of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam did not remain. 'Allaamah Munaawi says that in reality this is a gift from Allah Ta'aala. If he should have faithfully, without question fulfilled the request of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam, it would have remained. But he raised a question which was not appropriate to the situation, therefore the gift terminated.

(161) Hadith Number 19.

'Aayeshah Radiyallahu 'Anha says: "Rasulallah Sallallahu 'Alayhi Wasallam liked the dhiraa portion of meat not because of its tastiness, but because meat was only available occasionally, and this portion of the meat cooked quickly. Rasulallah Sallallahu 'Alayhi Wasallam also liked it as it saved time and he could return quickly to his commitments".

Commentary

In the narration, it is stated that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam liked the dhiraa part of the meat. It is possible there were

many reasons for him liking this portion. Among them is also the one related by Sayyidatina 'Aayeshah Radiyallahu 'Anha. Sayyidatina 'Aayeshah Radiyallahu 'Anha denies Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam liked the dhiraa portion and this denial apparently seems to be that it appears the liking of the dhiraa 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 Radiyallahu '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 dhiraa 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 Radiyallahu '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 Radiyallahu '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 Radiyallahu '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 Radiyallahu '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 Rasulallah Sallallahu 'Alayhi Wasallam said: 'Do not worry, bring it'. She presented it. He broke them into pieces, soaked it in water and added salt. Sayyidina Rasulallah 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 Rasulallah Sallallahu 'Alayhi Wasallam led. How wonderful will it be if Allah in His Infinite Mercy and with the shafaa'ah (intercession) of His beloved Rasul also grant us such simplicity. The fact is that food and drink in the eyes of Sayyidina Rasulallah 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 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 fulfil 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 Rasulallah Sallallahu 'Alayhi Wasallam said: "The virtues of 'Aayeshah (Radiyallahu 'Anha) over other woman 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 Khadjah 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 Radiyahallahu 'Anha is the best of them all. According to this humble servant each is superior in a special manner to another. Sayyiditina 'Aayeshah Radiyahallahu 'Anha is superior in that she was the most beloved of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam for her jurisprudence, and that the wahi (revelation) was revealed on her lap. Sayyiditina Khadijah Radiyahallahu '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 Radiyahallahu '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 Radiyahallahu '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 Radiyahallahu '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 salaah 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 Radiyahallahu '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). Sayyidatina Safiyyah bint Hu-yay bin Akhtab Radiyallahu 'Anha was from a Jewish family and from among the offspring of Harun 'Alayhis Salaam. In the 7th year hijri after the Battle of Khaybar she was brought as a slave. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam freed, and married her. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam once said to her: "Your grandfather (Harun 'Alayhis Salaam) is a nabi. Your uncle (Musa 'Alayhis 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 Rasulallah Sallallahu 'Alayhi Wasallam and his close associates, was included in the walimah (Walimah is a feast normally held on the day after the wedding).

(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 Rasulallah 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 Rasulallah 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. Rasulallah Sallallahu 'Alayhi Wasallam said (to make the host

feel happy): 'It is as if they knew that we like meat'". (Imaam Tirmidhi 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 Rasulallah Sallallahu 'Alayhi Wasallam is also mentioned. That is: Sayyidina Jaabir Radiyallahu 'Anhu says, "I saw the sign of hunger on Rasulallah 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 Rasulallah Sallallahu 'Alayhi Wasallam and quietly said to him, 'There is some food ready'. I invited Rasulallah Sallallahu 'Alayhi Wasallam and a few companions." Upon hearing this Rasulallah 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. Rasulallah Sallallahu 'Alayhi Wasallam said to me not to remove the pot from the fire and not to prepare the bread till he came. When Rasulallah 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: "Rasulallah 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 Rasulallah Sallallahu 'Alayhi Wasallam. He ate some meat from it. She then served a tray of fresh dates. Rasulallah Sallallahu 'Alayhi Wasallam also ate some from it. He then performed wudu for zuhr and performed the zuhr salaah. After returning from the salaah she served from the remaining meat. Rasulallah 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.

Umm Mun-dhir Radiyallahu 'Anha says: "Rasulullah Sallallahu 'Alayhi Wasallam visited me. 'Ali Radiyallahu 'Anhu was with him. We had some bunches of dates hanging. Rasulullah Sallallahu 'Alayhi Wasallam began eating from them. 'Ali Radiyallahu 'Anhu also began eating with him. Rasulullah Sallallahu 'Alayhi Wasallam stopped him saying, 'You have just recovered from your illness and should not eat this'. He ('Ali Radiyallahu 'Anhu) stopped and Rasulullah Sallallahu 'Alayhi Wasallam continued eating. Umm Mun-dhir Radiyallahu 'Anha says: 'I then cooked some barley and beetroot'. Rasulullah Sallallahu 'Alayhi Wasallam said to 'Ali Radiyallahu 'Anhu: 'Eat from this, it is suitable for you'".

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.

Ummul Mu-mineen 'Aayeshah Radiyallahu '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 'Aayeshah Radiyallahu '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 Muhammad, 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 Radiyallahu '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 Radiyallahu '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 Radiyallahu '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 Rasulallah Sallallahu 'Alayhi Wasallam. He first fed others, then liked for himself what was left over. There are many 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.

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

١٧٦ - (١) حدثنا أحمد بن منيع ، حدثنا إسماعيل بن إبراهيم عن أيوب عن ابن أبي مُليكة عن ابن عباس رضى الله عنهما: أن رسول الله صلى الله عليه وسلم خرج من الخلاء فقرب إليه الطعام ، فقالوا: ألا نأتيك بوضوء ، قال: إنما امرت بالوضوء إذا قمت إلى الصلوة ،

١٧٧ - (٢) حدثنا سعيد بن عبد الرحمن المخزومي ، حدثنا سفيان بن عيينة عن عمرو بن دينار عن سعيد بن الحويرث عن ابن عباس رضى الله عنهما قال: خرج رسول الله صلى الله عليه وسلم من العائط فأتى بطعام ، فقبل له: ألا تتوضأ ، فقال اصلى فأتوضأ ،

١٧٨ - (٣) حدثنا يحيى بن موسى ، حدثنا عبد الله بن نمير ، حدثنا قيس بن الربيع ح وحدثنا قتيبة ، حدثنا عبد الكريم الجرجاني عن قيس بن الربيع عن أبي هشام عن زاذان عن سلمان قال: قرأت في التوراة إن بركة الطعام الوضوء بعده ، فذكرت ذلك للنبي صلى الله عليه وسلم وأخبرته بما قرأت في التوراة ، فقال رسول الله صلى الله عليه وسلم: بركة الطعام الوضوء قبله والوضوء بعده ،

Chapter on Sayyidina Rasulallah 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 salaah and performed at the times of salaah. 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 Radiyallahu 'Anhu says: "Once when Rasulallah 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 salaah'".

Commentary

Technical wudu is only waajib for salaah. It is not necessary to perform wudu before eating or immediately after relieving one's self. Sayyidina Rasulallah 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 Radiyallahu 'Anhu relates: "Rasulallah Sallallahu 'Alayhi Wasallam once, after relieving himself in the toilet, came out, and was served food. The Sahaabah inquired: 'Will you not perform wudu?'. Rasulallah Sallallahu 'Alayhi Wasallam replied: 'Do I have to perform salaah, 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 Radiyallahu 'Anhu says: "I have read in the Tauraah, 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 Tauraah. In this manner the other time (before eating) was added to the shari'ah of Muhammad 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 Tauraah, 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

١٧٩ - (١) حدثنا قتيبة بن سعيد ، حدثنا ابن هبة عن يزيد بن
أبي حبيب عن راشد بن جندل اليافي عن حبيب بن أوس عن أبي
أيوب الأنصاري قال: كنا عند رسول الله صلى الله عليه وسلم
يوماً ، فقرب إليه طعام ، فلم أرَ طعاماً كان أعظم بركة منه
أول ما أكلنا ، ولا أقل بركة في آخره ، فقلنا: يا رسول الله
كيف هذا؟ قال: إننا ذكرنا اسم الله حين أكلنا ، ثم قعد من
أكل ولم يُسم الله تعالى ، فأكل معه الشيطان ،

١٨٠ - (٢) حدثنا يحيى بن موسى ، حدثنا أبو داود ، حدثنا
هشام الدستوائي عن بُديل العقيلي عن عبد الله بن عبيد بن
عمير عن أم كلثوم عن عائشة رضي الله عنها قالت: قال
رسول الله صلى الله عليه وسلم: إذا أكل أحدكم فبسم الله أن يذكر
اسم الله تبارك وتعالى على طعامه فليقل «بِسْمِ اللَّهِ أَوْلَهُ وَآخِرَهُ»

١٨١ - (٣) حدثنا عبد الله بن الصباح الهاشمي البصري ، حدثنا
عبد الأعلى عن معمر عن هشام بن عروة عن أبيه عن عمر بن

أبى سلمة أنه دخل على رسول الله صلى الله عليه وسلم وعنده طعام ، فقال أذنْ يا بُنَيَّ فسمَّ الله تعالى ، وكل بيمينك ممَّا يليك

١٨٢ - (٤) حدثنا محمود بن غيلان ، حدثنا أبو أحمد الزبيرى ، حدثنا سفيان الثورى عن أبى هاشم عن إسماعيل بن رباح عن رباح بن عبيدة عن أبى سعيد الخدرى قال: كان رسول الله صلى الله عليه وسلم إذا فرغ من طعامه قال: «الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ» ،

١٨٣ - (٥) حدثنا محمد بن بشار ، حدثنا يحيى بن سعيد ، حدثنا ثور بن يزيد عن خالد بن معدان عن أبى امامة قال: كان رسول الله صلى الله عليه وسلم إذا رُفِعَت المائدة من بين يديه يقول: «الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ ، غَيْرَ مُؤَدَّعٍ وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا» ،

١٨٤ - (٦) حدثنا أبو بكر محمد بن أبانٍ ، حدثنا وكيع عن هشام الدستوائى عن بديل بن ميسرة العقيلي عن عبد الله بن عبيد بن عمير عن ام كلثوم عن عائشة رضى الله عنها قالت: كان النبى صلى الله عليه وسلم يأكل الطعام فى سِتَّةٍ من أصحابه فجاء أعرابى فأكله بلقمتين فقال رسول الله صلى الله عليه وسلم: لو سمى لكفام ،

١٨٥ - (٧) حدثنا هناد ومحمود بن غيلان قالا: حدثنا أبو أسامة عن زكريا بن أبي زائدة عن سعيد بن أبي بردة عن أنس بن مالك قال: قال رسول الله صلى الله عليه وسلم إنَّ الله ليرضى عن العبد أن يأكل الأكلة فيحمده عليها ، أو يشرب الشربة فيحمده عليها ،

Chapter on the words that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam uttered before and after eating

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

(179) Hadith Number 1.

Abu Ayyub Ansaari Radiyallahu 'Anhu reports: "We were once present in the assembly of Rasulallah 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 Rasulallah 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.

'Aayeshah Radiyallahu 'Anha 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 awwalahu wa aa-khirahu'".

(181) Hadith Number 3.

'Umar bin Abi Salamah Radiyallahu '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 persons 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 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 ﷺ has commanded, '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'eed Khudari Radhiyallahu 'Anhu says: "After eating Rasulullah ﷺ read this du'aa:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ

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 Radhiyallahu 'Anhu says: "When the dastarkhaan (table cloth) was being removed in the presence of Rasulullah ﷺ, Rasulullah ﷺ recited this du'aa:

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مُوَدَّعٍ وَلَا مُسْتَعْنَى
عَنْ رَبَّنَا

Alhamdulillahi hamdan kathiran tayyiban mubaarakan fihi—ghayra mu-wadda-'in wa-laa mus-taghnan 'anhu rabbuna

Translation: Praise be to Allah, abundant, excellent, blessed praise! Unceasing, never parting, indispensable (praise), Lord of us''.

(184) Hadith Number 6.

'Aayeshah Radiyallahu 'Anha relates that while Rasulallah Sallallahu 'Alayhi Wasallam and six of the Sahaabah were having meals, a badawi came. He ate all the food up in two bites. Rasulallah Sallallahu '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 Radiyallahu 'Anhu relates from Rasulallah Sallallahu '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.

باب ما جاء في قدح رسول الله صلى الله عليه وسلم

١٨٦ - (١) حدثنا الحسين بن الأسود البغدادي ، حدثنا عمرو بن محمد ، حدثنا عيسى بن طهمان عن ثابت قال: أخرج إلينا أنس بن مالك قَدَحَ خَشَبٍ غَلِيظًا مُضَبَّبًا بِحَدِيدٍ فَقَالَ: يَا ثَابِتُ ، هَذَا قَدَحُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ،

١٨٧ - (٢) حدثنا عبد الله بن عبد الرحمن ، أنبأنا حماد بن سلمة ، أنبأنا حميد وثابت عن أنس قال: لقد سقيت رسول الله صلى الله عليه وسلم بهذا القدح الشراب كله: الماء والنَّيِّدَ والعَسَلَ واللَّبْنَ ،

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".

Commentary

It is said that this cup was sold from the estate of Sayyidina Nadr bin Anas Radiyallahu 'Anhu for eight lakh Dirhams and Imaam Bukhaari drank water from it in Basrah. Some say that, that was another cup.

(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; nabeedh, milk etc."

Commentary

Nabeedh 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.

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

١٨٨ - (١) حدثنا إسماعيل بن موسى الفزاري ، حدثنا إبراهيم بن سعد عن أبيه عن عبد الله بن جعفر قال: كان النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ الْقَثَاءَ بِالرُّطْبِ ،

١٨٩ - (٢) حدثنا عبدة بن عبد الله الخزاعي البصري ، حدثنا معاوية بن هشام عن سفيان عن هشام بن عروة عن أبيه عن عائشة رضي الله عنها: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْكُلُ الْبِطِّيخَ بِالرُّطْبِ ،

١٩٠ - (٣) حدثنا إبراهيم بن يعقوب ، حدثنا وهب بن جرير ، حدثنا أبي قال: سمعت حُميد يقول أو قال حدثني حُميد قال وهب: وكان صديقا له عن أنس بن مالك قال: رأيت النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْمَعُ بَيْنَ الْخَرْبِزِ وَالرُّطْبِ ،

١٩١ - (٤) حدثنا محمد بن يحيى ، حدثنا محمد بن عبد العزيز الرملي ، حدثنا عبد الله بن يزيد بن الصَّلْتِ عن محمد بن إسحاق عن يزيد بن رومان عن عروة عن عائشة رضي الله عنها: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَلَ الْبِطِّيخَ بِالرُّطْبِ ،

١٩٢ - (٥) حدثنا قتيبة بن سعيد عن مالك بن أنس ح وحدثنا إسحاق بن موسى ، حدثنا معن ، حدثنا مالك عن سهيل بن أبي صالح عن أبيه عن أبي هريرة قال: كان الناس إذا رأوا أول الثمر جاؤوا به إلى النبي صلى الله عليه وسلم فإذا أخذه رسول الله صلى الله عليه وسلم ، قال: «اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَارِنَا وَبَارِكْ لَنَا فِي مَدِينَتِنَا وَبَارِكْ لَنَا فِي صَاعِنَا وَفِي مُدَّنَا ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ وَنَبِيُّكَ وَإِنِّي عَبْدُكَ وَنَبِيُّكَ وَإِنَّهُ دَعَاكَ لِمَكَّةَ وَإِنِّي أَدْعُوكَ لِلْمَدِينَةِ بِمِثْلِ مَا دَعَاكَ بِهِ لِمَكَّةَ وَمِثْلِهِ مَعَهُ » قال: ثم يدعو أصغرَ وليد يراه فيعطيه ذلك الثمر ،

١٩٣ - (٦) حدثنا محمد بن حميد الرازي ، حدثنا إبراهيم بن المختار عن محمد بن إسحاق عن أبي عبيدة بن محمد بن عمار بن ياسر عن الربيع بنت مَعُوذِ بْنِ عَفْرَاءِ قَالَتْ: بَعَثَنِي مَعَاذُ بْنُ عَفْرَاءِ بِقِنَاعٍ مِنْ رَطْبٍ وَعَلَيْهِ أَجْرٌ مِنْ قِنَاءِ زُغْبٍ وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحِبُّ الْقِنَاءَ فَأَتَيْتَهُ بِهِ وَعِنْدَهُ حَلِيَّةٌ قَدْ قَدَمْتُ عَلَيْهِ مِنَ الْبَحْرَيْنِ فَمَلَأَ يَدَهُ مِنْهَا فَأَعْطَانِيهِ ،

١٩٤ - (٧) حدثنا علي بن حجر ، حدثنا شريك عن عبد الله بن محمد بن عقيل عن الربيع بنت معوذ بن عفراء قالت أتيت النبي صلى الله عليه وسلم بقناع من رطب وأجر زغب فأعطاني مِلاً كَفَّهُ حُلِيًّا أَوْ قَالَتْ ذَهَبًا ،

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 Radiyallahu '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 Radiyallahu '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.

Anas Radiyallahu 'Anhu says: "I saw Rasulullah Sallallahu 'Alayhi Wasallam eat together musk melon and dates."

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 it 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 Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam ate watermelon with fresh dates".

(192) Hadith Number 5.

Abu Hurayrah Radiyallahu 'Anhu reports: "When the people saw (picked their) new fruit, they used to come and present it to Rasulallah Sallallahu 'Alayhi Wasallam. Rasulallah Sallallahu 'Alayhi Wasallam then read this du'aa:

اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَارِنَا وَبَارِكْ لَنَا فِي مَدِينَتِنَا وَبَارِكْ لَنَا فِي
صَاعِنَا وَفِي مُدَّنَا ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ وَنَبِيِّكَ
وَإِنِّي عَبْدُكَ وَنَبِيِّكَ وَإِنَّهُ دَعَاكَ لِمَكَّةَ وَإِنِّي أَدْعُوكَ لِلْمَدِينَةِ بِمِثْلِ
مَا دَعَاكَ بِهِ لِمَكَّةَ وَمِثْلِهِ مَعَهُ

Allahumma baarik lana fi thimaa-rina wa-baarik lanaa fi madinatinaa wa-baarik lanaa fi saa-'i-naa wa-fi muddinaa—Allahumma-inna Ebraahima 'ab-duka wa-kha-li-luka wa-nabiy-yuka wa-in-nahu da'aa-ka li-makkata wa-inni ad'u-ka lil-madinati bi-mith-li maa da'aaka bihi li-makkata wa-mith-lahu ma'a-hu

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 Rasulallah 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 'Afraa Radiyallahu 'Anha says: "My uncle Mu'aadh bin 'Af-raa sent me with a plate of fresh dates, which had small cucumbers on it, to Rasulullah Sallallahu 'Alayhi Wasallam. Rasulullah Sallallahu 'Alayhi Wasallam relished cucumbers. I took this to him. At that time some jewelry had been sent to Rasulullah Sallallahu '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 Sallallahu '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 Sallallahu 'Alayhi Wasallam ate cucumber 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 Sallallahu '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.

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

١٩٥ - (١) حدثنا ابن أبي عمر ، حدثنا سفيان عن معمر عن الزهري عن عروة عن عائشة رضي الله عنها قالت: كان أحبُّ الشراب إلى رسول الله صلى الله عليه وسلم الحُلُوُّ البَارِدُ ،

١٩٦ - (٢) حدثنا أحمد بن منيع ، حدثنا إسماعيل بن إبراهيم ، حدثنا علي بن زيد عن عمر هو ابن أبي حرملة عن ابن عباس رضي الله تعالى عنهما قال: دخلت مع رسول الله صلى الله عليه وسلم أنا وخالد بن الوليد على ميمونة ، فجاءتنا بإناءٍ من لبن فشرب رسول الله صلى الله عليه وسلم وأنا على يمينه وخالد على شماله ، فقال لي الشربة لك ، فإن شئت أثرت بها خالدًا ، فقلت ما كنت لأؤثر على سؤرك أحدًا ، ثم قال رسول الله صلى الله عليه وسلم: مَنْ أطعمه الله طعامًا فليقل: «اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ» ومن سقاه الله لبنًا فليقل: «اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ» ثم قال قال رسول الله ﷺ ليس شيء يجزيء مكان الطعام والشراب غير اللبن ،

قال أبو عيسى: هكذا روى سفيان ابن عيينة هذا الحديث عن معمر عن الزهري عن عروة عن عائشة رضي الله عنها ، ورواه عبد الله بن المبارك وعبد الرزاق وغير واحد عن معمر عن الزهري عن

النَّبِي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَرَسَلًا ، وَلَمْ يَذْكُرُوا فِيهِ عَنْ عَرُوةٍ عَنْ
عَائِشَةَ ، وَهَكَذَا رَوَى يُونُسُ وَغَيْرُ وَاحِدٍ عَنِ الزُّهْرِيِّ عَنِ النَّبِيِّ صَلَّى اللهُ
مَرَسَلًا ،

قَالَ أَبُو عَيْسَى: وَإِنَّمَا أَسْنَدُهُ ابْنُ عَيْنَةَ مِنْ بَيْنِ النَّاسِ ،
قَالَ أَبُو عَيْسَى: وَمِيمُونَةُ بِنْتُ الْحَارِثِ زَوْجُ النَّبِيِّ صَلَّى اللهُ
خَالَةُ خَالِدِ بْنِ الْوَلِيدِ وَخَالَةُ ابْنِ عَبَّاسٍ وَخَالَةُ يَزِيدِ بْنِ الْأَصَمِ رَضِيَ
اللهُ عَنْهُمْ ، وَاخْتَلَفَ النَّاسُ فِي رِوَايَةِ هَذَا الْحَدِيثِ عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ
جَدْعَانَ فَرَوَى بَعْضُهُمْ عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ أَبِي حَرْمَلَةَ
وَرَوَى شُعْبَةُ عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ حَرْمَلَةَ وَالصَّحِيحُ
عَمْرُ بْنُ أَبِي حَرْمَلَةَ ،

Chapter on the description of the things that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam drank.

The author has mentioned two hadith in this chapter.

(195) Hadith Number 1.

'Aayeshah Radiyallahu 'Anha says: "The drink most liked by Rasulallah Sallallahu 'Alayhi Wasallam was that which was sweet and cold".

Commentary

Apparently cold and sweet water is mentioned here. In the narration mentioned by Abu Daawud and others it is clearly stated, and there also may be a probability that sharbat of honey or nabeedh of dates are meant, as has been mentioned in the chapter on the cup of Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam. Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam did not pay much attention to food. Whatever was available was eaten, but sweet and cold water was given importance. Sweet water was brought for Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam from a place called Suqya, which is a few kilometres from Madinah. Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam also added the following du'aa in the words of Daawud 'Alayhis Salaam, that 'O Allah grant me such love for You, which is more beloved to me than my life, wealth, wife, children, and cold water'.

(196) Hadith Number 2.

Ibn 'Abbaas Radiyallahu 'Anhu reports: "Khaalid bin Waleed and I both accompanied Rasulallah Ṣallallahu 'Alayhi Wasallam to the house of Maymunah. (Ummul Mu-mineen, Maymunah Radiyallahu 'Anha was the maternal aunt of both). She served milk in a vessel. Rasulallah Ṣallallahu 'Alayhi Wasallam drank from it. I was on his right and Khaalid bin Waleed on his left. Rasulallah Ṣallallahu '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 Rasulallah Ṣallallahu 'Alayhi Wasallam said: 'Whenever Allah feeds one something, this du'aa should be recited:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ

Allahumma baarik lanaa fihi wa-aṭ-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:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا 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 ﷺ 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 ﷺ said: 'There is no thing that serves both as food and water excepting milk''.

Commentary

Sayyidina Rasulullah ﷺ 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 ﷺ requested the giving of preference to Sayyidina Khaalid Radiyallahu '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 ﷺ naturally made him not give up this right for the left over water of Sayyidina Rasulullah ﷺ.

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

١٩٧ - (١) حدثنا أحمد بن منيع ، حدثنا هشيم ، حدثنا عاصم الأحول وغيره عن الشعبي عن ابن عباس: أن النبي صلى الله عليه وسلم شرب من زمزم وهو قائم ،

١٩٨ - (٢) حدثنا قتيبة بن سعيد ، حدثنا محمد بن جعفر عن حسين المعلم عن عمرو بن شعيب عن أبيه عن جده قال: رأيت رسول الله صلى الله عليه وسلم يشرب قائما وقاعدا ،

١٩٩ - (٣) حدثنا علي بن حجر ، حدثنا ابن المبارك عن عاصم الأحول عن الشعبي عن ابن عباس قال: سقيت النبي صلى الله عليه وسلم من زمزم فشرب وهو قائم ،

٢٠٠ - (٤) حدثنا أبو كريب محمد بن العلاء ومحمد بن طريف الكوفي قالا: حدثنا ابن الفضيل عن الأعمش عن عبد الملك بن ميسرة عن النزال بن سبرة قال: أتى علي رضي الله عنه بكوز من ماء وهو في الرحبة ، فأخذ منه كفاً ، فغسل يديه ومضمض واستنشق ومسح وجهه وذراعيه ورأسه ، ثم شرب منه وهو قائم ثم قال: هذا وضوء من لم يحدث ، هكذا رأيت رسول الله صلى الله عليه وسلم فَعَلَّ ،

٢٠١ - (٥) حدثنا قتيبة بن سعيد ويوسف بن حمّاد قالوا: حدثنا عبد الوارث بن سعيد عن أبي عاصم عن أنس بن مالك: أن النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَنَفَسُ فِي الْأَنْاءِ ثَلَاثًا إِذَا شَرِبَ ، وَيَقُولُ هُوَ أَمْرًا وَأَرْوَى ،

٢٠٢ - (٦) حدثنا علي بن حُشْرَم ، حدثنا عيسى بن يونس عن رِشْدِينِ بْنِ كُرَيْبٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا شَرِبَ تَنَفَّسَ مَرَّتَيْنِ ،

٢٠٣ - (٧) حدثنا ابن أبي عمر ، حدثنا سفيان عن يزيد بن يزيد بن جابر عن عبد الرحمن بن أبي عمرة عن جدته كبشة: قالت دخل عليّ رسول الله صلى الله عليه وسلم فشرِبَ مِنْ فِي قِرْبَةٍ معلقة قائما ، فقامت إلی فِيهَا فَقَطَعْتُهُ ،

٢٠٤ - (٨) حدثنا محمد بن بشار ، حدثنا عبد الرحمن بن مهدي ، حدثنا عزرة بن ثابت الأنصاري عن ثُمَامَةَ بْنِ عَبْدِ اللهِ قَالَ: كَانَ أَنَسُ بْنُ مَالِكٍ يَتَنَفَسُ فِي الْأَنْاءِ ثَلَاثًا ، وَزَعَمَ أَنَسُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَنَفَسُ فِي الْأَنْاءِ ثَلَاثًا ،

٢٠٥ - (٩) حدثنا عبد الله بن عبد الرحمن ، حدثنا أبو عاصم عن ابن جُرَيْجٍ عَنْ عَبْدِ الْكَرِيمِ عَنْ الْبَرَاءِ بْنِ زَيْدِ بْنِ ابْنَةِ أَنَسِ بْنِ

مالك: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى أُمِّ سُلَيْمٍ وَقَرِيبَةً مَعْلُوقَةً ، فَشَرِبَ مِنْ فَمِ الْقَرِيبَةِ وَهُوَ قَائِمٌ ، فَقَامَتْ أُمُّ سُلَيْمٍ إِلَى رَأْسِ الْقَرِيبَةِ فَقَطَعَتْهَا ،

٢٠٦ - (١٠) حدثنا أحمد بن نصر النيسابوري ، حدثنا إسحاق بن محمد الفروي ، حدثنا عُبيدة بنت نائل عن عائشة بنت سعد بن أبي وقاص عن أبيها: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَشْرَبُ قَائِمًا ، قَالَ أَبُو عَيْسَى: وَقَالَ بَعْضُهُمْ عُبيدة بنت نابل ،

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 Radiyallahu '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 Sallallahu 'Alayhi Wasallam drinking water whilst standing and also whilst sitting".

Commentary

There are many narrations mentioned wherein Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam prohibited the drinking of water whilst standing. A narration of Sayyidina Abu Hurayrah Radiyallahu 'Anhu is mentioned in Sahih Muslim that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 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'ee 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 Sallallahu 'Alayhi Wasallam standing and drinking shows it being permissible to do so, and that it is not haraam 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 makruh act by doing so.

(199) Hadith Number 3.

Ibn 'Abbaas Radiyallahu 'Anhu says: "I gave Rasulullah Sallallahu 'Alayhi Wasallam 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.

Nazzaal 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 Sallallahu 'Alayhi Wasallam perform (wudu) in this manner''.

Commentary

This hadith is mentioned in brief. The full narration is mentioned in Mishkaat from Bukhaari. In this hadith it may be possible that in reality he made mas-h of the face hands etc. To call this wudu will be metaphorical. Literally it has been called wudu. The feet are not mentioned here. The similarity of this is presumed. Another elucidation may be that in this hadith the washing of the limbs lightly has been metaphorically explained as mas-h. The washing of the feet in this incident is mentioned in some narrations. This explanation is supported by some narrations where instead of mas-h, washing of the face and hands is mentioned. In this case the renewal of wudu is meant. This exposition is best according to this humble servant. We also find from this hadith that it is permissible to stand and drink the left over water after wudu. The permissibility of drinking this water and the water of zam-zam while standing is mentioned in the kitaabs of fiqh (jurisprudence). 'Allaamah Shaami has mentioned the experience of some 'ulama that it is a tested and proven antidote for diseases. Mulla 'Ali Qaari has mentioned this act as meritorious in the commentary of the Shamaa-il.

(201) Hadith Number 5.

Anas bin Maalik Radiyallahu 'Anhu relates that Rasulullah Sallallahu 'Alayhi Wasallam drank water in three breaths (i.e. in three gulps/sips) and used to say: "It is more pleasing and satisfying in this manner".

Commentary

It has been prohibited to drink water in one gulp. The 'ulama have written many harmful effects in drinking water in one breath. It especially weakens the muscles and nerves. It is also detrimental for the liver and stomach.

(202) Hadith Number 6.

Ibn 'Abbaas Radiyallahu 'Anhu says: "Whenever Rasulullah Sallallahu 'Alayhi Wasallam drank water, he drank it in two breaths".

Commentary

In this hadith drinking water in two breaths is intended, apparently this seems correct. Sayyidina Ibn 'Abbaas Radiyallahu '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 Sallallahu 'Alayhi Wasallam 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 Radiyallahu 'Anha narrates: "Rasulullah Sallallahu 'Alayhi Wasallam visited my home. A leather water bag was hanging there, Rasulullah Sallallahu 'Alayhi Wasallam 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 Sallallahu 'Alayhi Wasallam 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 Sallallahu 'Alayhi Wasallam 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 Radiyallahu '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 Sallallahu 'Alayhi Wasallam 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 Sallallahu 'Alayhi Wasallam 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 Sallallahu 'Alayhi Wasallam from a waterbag cannot be compared with others.

(204) Hadith Number 8.

Thumaamah bin 'Abdullah Radiyallahu 'Anhu says: "Anas bin Maalik drank water in three draughts (breaths), and used to say that Rasulullah Sallallahu 'Alayhi Wasallam also drank water in the same manner".

(205) Hadith Number 9.

Anas Radiyallahu 'Anhu reports: "Rasulullah Sallallahu 'Alayhi Wasallam went to my mother, Umm Sulaym's house. A leather water bag was hanging there. Rasulullah Sallallahu 'Alayhi Wasallam stood and drank water from it. Umm Sulaym Radiyallahu 'Anhu stood up and cut off that portion of the bag".

Commentary

The same type of incident of Sayyiditina Kabshah Radiyallahu 'Anha 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 Radiyallahu 'Anha that she said, while cutting off the mouth piece of the water bag from which Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had drunk: '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 Sallallahu 'Alayhi Wasallam.

(206) Hadith Number 10.

Sa'd bin Waqqaas Radiyallahu 'Anhu says: "Rasulullah Sallallahu '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

٢٠٧ - (١) حدثنا محمد بن رافع وغير واحد قالوا: حدثنا أبو أحمد الزُّبَيْرِيُّ ، حدثنا شيبان عن عبد الله بن المختار عن موسى بن أنس بن مالك عن أبيه قال: كان لرسول الله صلى الله عليه وسلم سَكَّةٌ يَتَطَيَّبُ مِنْهَا ،

٢٠٨ - (٢) حدثنا محمد بن بشار ، حدثنا عبد الرحمن بن مهدي ، حدثنا عزرة بن ثابت عن ثُمَامَةَ بن عبد الله قال: كان أنس بن مالك لا يُرَدُّ الطيب ، وقال أنس إن النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَرِدُ الطيب ،

٢٠٩ - (٣) حدثنا قُتَيْبَةُ بن سعيد ، حدثنا ابن أبي فُديك عن عبد الله بن مسلم بن جُندب عن أبيه عن ابن عمر قال: قال رسول الله صلى الله عليه وسلم: ثلاث لا ترد: الوسائدُ والأدهنُ (والطيب) واللبن ،

٢١٠ - (٤) حدثنا محمود بن غيلان ، حدثنا أبو داؤد الحَفَرِيُّ عن سفيان عن الجريري عن أبي نضرة عن رجل عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: طيب الرجال ما ظهر ريحه وخفي لونه ، وطيب النساء ما ظهر لونه وخفي ريحه ،

وحدثنا علي بن حجر ، أنبأنا إسماعيل بن إبراهيم عن
الجريري عن أبي نضرة عن الطفاوي عن أبي هريرة عن
النبي صلى الله عليه وسلم مثله بمعناه ،

٢١١ - (٥) حدثنا محمد بن خليفة وعمرو بن علي قالوا: حدثنا يزيد
بن زريع ، حدثنا حجاج الصواف عن حنان عن أبي عثمان النهدي
قال: قال رسول الله صلى الله عليه وسلم: إذا أعطى أحدكم الرِّيحان
فلا يرُدُّهُ فَإِنَّهُ خَرَجَ مِنَ الْجَنَّةِ ،

قال أبو عيسى: لا يعرف لحنان غير هذا الحديث ، وقال عبد
الرحمن ابن أبي حاتم في كتاب الجرح والتعديل ، حنان الأسدي
من بني أسد بن شريك ، وهو صاحب الرقيق عمّ والد مُسَدِّدٍ ،
وروى عن أبي عثمان النهدي وروى عنه الحجاج بن أبي عثمان
الصَّوَّاف سمعت أبي يقول ذلك ،

٢١٢ - (٦) حدثنا عمر بن إسماعيل بن مُجالد بن سعيد الهمداني ،
حدثنا أبي عن بيان عن قيس بن أبي حازم عن جرير بن عبد الله
قال: عُرِضْتُ بين يدي عمر بن الخطاب ، فألقى جرير رداءه
ومشى في إزار ، فقال له خذ رداءك ، فقال عمر للقوم: ما رأيت
رجلاً أحسن صورة من جرير إلا ما بلغنا من صورة يوسف 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 Radiyallahu '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 Sayyiditina 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 Radiyallahu '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 ustadh 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.

Thumaamah bin 'Abdullah Radiyallahu '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 Sallallahu 'Alayhi Wasallam said: "If one is given rayhaan, he should not refuse it, because it originates from Jannah."

Commentary

From this, it is only the rayhaan 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-Siddiqe 'Alayhis Salaam".

Commentary

'What we heard of Yusuf As-Siddiqe 'Alayhis Salaam' shows that he must have been more handsome and beautiful than Sayyidina Jarir Radiyallahu 'Anhu. Otherwise it seems there was none more handsomer than him (Sayyidina Yusuf 'Alayhis Salaam). Sayyidina 'Umar Radiyallahu 'Anhu was making a detailed inspection of the army at the time of jihaad. Every soldier was inspected and Sayyidina Jarir Radiyallahu '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 Sallallahu 'Alayhi Wasallam is not exempted or mentioned here. We can openly say that the handsomeness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was more than that of Sayyidina Yusuf 'Alayhis Salaam. By not mentioning this, the handsomeness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is obviously exempted. Shah Waliyullah Dehlawi has men-

tioned that the handsomeness of Sayyidina Rasulallah ﷺ was hidden. The other question is, what relevance has this narration with this chapter? An answer to this is that fragrance is a part of beauty. The more handsome the person, the more fragrance will be emitted from that person's clothing and body. It is an accepted fact that Sayyidina Rasulallah ﷺ was the handsomest among creation, and it is an accepted fact that he was the most glittering among the full moons, therefore a sweet fragrance emitting from him is natural.

باب كيف كان كلام رسول الله صلى الله عليه وسلم

٢١٣ - (١) حدثنا حميد بن مسعدة البصرى ، حدثنا حميد بن الأسود عن أسامة بن زيد عن الزهرى عن عروة عن عائشة رضى الله عنها قالت: ما كان رسول الله صلى الله عليه وسلم يسرد كسر دم هذا ، ولكنه كان يتكلم بكلام بين فصل ، يحفظه من جلس إليه ،

٢١٤ - (٢) حدثنا محمد بن يحيى ، حدثنا أبو قتيبة / مسلم بن قتيبة عن عبد الله بن المشى عن ثمامة عن أنس بن مالك قال: كان رسول الله صلى الله عليه وسلم يعيد الكلمة ثلاثا لتُعقل عنه ،

٢١٥ - (٣) حدثنا سفيان بن وكيع ، حدثنا جميع بن عمرو بن عبد الرحمن العجلي قال: حدثنى رجل من بنى تميم من ولد أبى هالة زوج خديجة يكنى أبا عبد الله عن ابن لأبى هالة عن الحسن بن علي قال: سألت خالى هند بن أبى هالة وكان وصافا ، قلت صف لى منطلق رسول الله صلى الله عليه وسلم ، قال كان رسول الله صلى الله عليه وسلم متواصل الأخران ، دائم الفكرة ، ليست له راحة ، طويل السكت ، لا يتكلم فى غير حاجة ، يفتح الكلام ويختمه بأشداقهِ ، ويتكلم بجوامع الكلم ، كلامه فصل ، لا فضول ولا تقصير ، ليس بالجافى ولا المهين ، يعظم النعمة

وإن دَقَّتْ لا يَدُمُّ منها شيئاً غير أنَّه لم يكن يَدُمُّ ذِواقاً ولا يَمُدُّهُ ،
ولا تُغضِبُهُ الدنيا ولا ما كان لها ، فإذا تُعَدِّي الحَقُّ لم يَقم لغضبه
شيء حتى ينتصر له ، لا يغضب لنفسه ولا ينتصر لها ، إذا أشار
أشار بكفه كلَّها ، وإذا تعجَّب قلبها ، وإذا تحدَّث اتَّصل بها ،
وضرب براحته اليمنى بطن إبهامه اليسرى ، وإذا غضب أَعرض
وأشاح ، وإذا فرح غَضَّ طرفه ، جَلَّ ضِحْكُهُ التَّبَسُّمُ ، يَفْتَرُّ عن
مثل حَبِّ العِمامِ ،

Chapter on the speech of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

Three ahaadith are compiled in this chapter.

(213) Hadith Number 1.

'Aayeshah Radiyah 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 Rasulallah 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 Rasulallah 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 Rasulallah 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.

باب ما جاء في ضحك رسول الله صلى الله عليه وسلم

٢١٦ - (١) حدثنا أحمد بن منيع ، حدثنا عبّاد بن العوّام ، أخبرنا الحجاج وهو ابن أرطاة عن سماك بن حرب عن جابر بن سمرة قال: كان في ساق رسول الله صلى الله عليه وسلم حُموشة وكان لا يضحك إلا تبسما ، فكنت إذا نظرت إليه قلت: أكحل العينين وليس بأكحل ،

٢١٧ - (٢) حدثنا قتيبة بن سعيد ، أخبرنا ابن لهيعة عن عبيد الله بن المغيرة عن عبد الله بن الحارث بن جزء قال: ما رأيت أحدًا أكثر تبسُّمًا من رسول الله صلى الله عليه وسلم ،

٢١٨ - (٣) حدثنا أحمد بن خالد الخلال ، حدثنا يحيى بن إسحق السيلحاني ، حدثنا ليث بن سعد عن يزيد بن أبي حبيب عن عبد الله بن الحارث قال: ما كان ضحك رسول الله صلى الله عليه وسلم إلا تبسُّمًا ، قال أبو عيسى: هذا حديث غريب من حديث ليث بن سعد ،

٢١٩ - (٤) حدثنا أبو عمّار الحسين بن حريث ، حدثنا وكيع ، حدثنا الأعمش عن المعرور بن سويد عن أبي ذر رضى الله عنه قال:

قال رسول الله صلى الله عليه وسلم: إني لأعلم أول رجل يدخل الجنة وآخر رجل يخرج من النار ، يُؤتى بالرجل يوم القيامة فيقال ، أعرضوا عليه صغار ذنوبه ويُخبأُ عنه كبارها ، فيقال له: عملتَ يوم كذا كذا وكذا وهو مُقرٌّ لا يُنكرُ وهو مُشفقٌ من كبارها ، فيقال اعطوه مكان كل سيئة عملها حسنة ، فيقول إن لي ذنوبا ما أراها ههنا ، قال أبو ذر: فلقد رأيت رسول الله صلى الله عليه وسلم ضحك حتى بدت نواجذهُ ، .

٢٢٠ - (٥) حدثنا أحمد بن منيع ، حدثنا معاوية بن عمرو ، حدثنا زائدة عن بيان عن قيس بن أبي حازم عن جرير بن عبد الله قال: ما حجبني رسول الله صلى الله عليه وسلم منذ أسلمت ولا رأني إلا ضحك ،

٢٢١ - (٦) حدثنا أحمد بن منيع ، حدثنا معاوية بن عمرو ، حدثنا زائدة عن إسماعيل بن أبي خالد عن قيس عن جرير قال: ما حجبني رسول الله صلى الله عليه وسلم منذ أسلمت ولا رأني إلا تبسم ،

٢٢٢ - (٧) حدثنا هناد بن السرى ، 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 إني لأعرفُ آخر أهل النار خروجاً منها رجلاً يخرج منها زحفاً فيقال له

انطلق فادخل الجنة ، قال: فيذهب ليدخل الجنة فيجد الناس قد أخذوا المنازل ، فيرجع فيقول: يا ربّ قد أخذ الناس المنازل ، فيقال له أتذكر الزمان الذي كنت فيه ، فيقول: نعم ، قال فيقال له تمنّ ، قال: فيتمنى ، فيقال له فإنّ لك الذي تمنيت وعشرة أضعاف الدنيا ، قال: فيقول: أتسخر بي وأنت الملك ، قال: فلقد رأيت رسول الله صلى الله عليه وسلم ضحك حتى بدت نواجذهُ ،

٢٢٣ - (٨) حدثنا قتيبة بن سعيد ، حدثنا أبو الأحوص عن أبي إسحق عن علي بن ربيعة قال: شهدت علياً رضي الله عنه أتى بدابة ليركبها ، فلما وضع رجله في الركاب قال: «بسم الله» ، فلما استوى على ظهرها قال: «الحمد لله» ، ثم قال: «سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ» ، ثم قال: «الْحَمْدُ لِلَّهِ» ثلاثاً ، «وَاللَّهُ أَكْبَرُ» ثلاثاً ، «سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ» ، ثم ضحك ، فقلت له: من أيّ شيء ضحكْتَ يا أمير المؤمنين؟ قال: رأيت رسول الله صلى الله عليه وسلم صنع كما صنعت ، ثمّ دهنك فقلت: من أيّ شيء ضحكْتَ يا رسول الله؟ ، قال: إنّ ربك ليعجبُ من عبده إذا قال: ربّ اغفر لي ذنوبي، يعلم أنّه لا يغفر الذنوب أحدٌ غيري ،

٢٢٤ - (٩) حدثنا محمد بن بشار ، حدثنا محمد بن عبد الله الأنصاري ، حدثنا عبد الله ابن عون عن محمد بن محمد بن الأسود عن عامر بن سعد قال: قال سعد لقد رأيت النبي صلى الله عليه وسلم ضحك يوم الخندق حتى بدت نواجذه ، قال: فقلت كيف كان ضحكك ، قال: كان رجل معه ثرسٌ وكان سعد رامياً ، وكان يقول ، كذا وكذا بالثرسِ يُعطى جبهته ، فنزع له سعد بسهم ، فلما رفع رأسه رماه ، فلم يُخطيء هذه منه يعنى جبهته ، وانقلب وشال برجله ، فضحك رسول الله صلى الله عليه وسلم حتى بدت نواجذه ، قال: قلت من أى شيء ضحك ، قال: من فعله بالرجل ،

Chapter on the laughing of Sayyidina Rasulullah ﷺ Wasallam

Nine ahaadith are mentioned in this chapter.

(216) Hadith Number 1.

Jaabir bin Samurah Radiyallahu 'Anhu says: "The calf of the leg of Rasulullah ﷺ was slightly thin. His laugh was only that of a smile. Whenever I visited Rasulullah ﷺ, I thought he had used kuhl on his eyes. Whereas he had not at that time used kuhl."

Commentary

Verily the eyes of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was like that which had kuhl on it.

(217) Hadith Number 2.

'Abdullah bin Haarith Radiyallahu 'Anhu reports: "I did not see anyone who smiled more than Rasulullah Sallallahu 'Alayhi Wasallam."

Commentary

A question arises from this hadith, that in the last hadith of the previous chapter, it is stated that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 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 Sallallahu 'Alayhi Wasallam 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 Sallallahu 'Alayhi Wasallam besides being naturally worried, smiled and appeared cheerful so that the Sahaabah Radiyallahu '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 Radiyallahu 'Anhu says that whenever Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 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 Haarith Radiyallahu 'Anhu relates: "The laugh of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was but a smile".

Commentary

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

(219) Hadith Number 4.

Abu Dhar Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam 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 jahannam. 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 he 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 Radiyallahu 'Anhu says: 'Rasulullah Sallallahu '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 Radiyallahu 'Anhu says: "After I accepted Islaam, Rasulullah Sallallahu 'Alayhi Wasallam 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 Sallallahu '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 Radiyallahu 'Anhu 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 Radiyallahu 'Anhu) said: 'I saw Rasulullah Sallallahu 'Alayhi Wasallam laugh till his mubaarak teeth showed, when he related this portion of the man's reply''".

Commentary

The laughing of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 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 Rasulullah Sallallahu 'Alayhi Wasallam to become happy. It is possible that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 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.

'Ali bin Rabi'ah RA. says: "A conveyance (a horse or something was brought to 'Ali during the period of his khilaafah). He recited Bismillah when he put his leg in the stirrup. After he had mounted he said Alhamdulillah and recited this du'aa:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا
لَمُنْقَلِبُونَ

Sub^haa-nal-lad^hi sak^h-k^haa-ra lanaa haa-d^haa wa-maa kunnaa lahu
muq-ri-neen—wa inna ilaa rabbinaa la-munqalibun

Translation: Glorified be He Who hath subdued those unto us, and we were not capable (of subduing them); And lo! unto our Lord we are returning.—Surah Zuk^hruf, 13-14.

(The'ulama say that a conveyance could be a means of death. Therefore subjugation of a conveyance with gratitude towards Allah for His Mercy, and death are mentioned together. After all a person has to return to Allah after death). 'Ali Radiyallahu 'Anhu then said Alhamdulillah three times, Allahu Akbar three times, then recited:

سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا
أَنْتَ

Subhaanaka inni zalamtu nafsi—fagh-fir-li fa-innahu laa yagh-firud^h
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 'Ali Radiyallahu 'Anhu) laughed (smiled). I said to him, 'What is the reason for laughing O Amirul Mu-mineen?' He replied: 'Rasulullah Sallallahu 'Alayhi Wasallam also recited these du'aas in this manner and thereafter laughed (smiled). I also inquired from Rasulullah Sallallahu 'Alayhi Wasallam the reason for laughing (smiling) as you have asked me. Rasulullah Sallallahu 'Alayhi Wasallam said, Allah Ta'aala 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 Radiyallahu 'Anhu says: "My father Sa'd said: 'Rasulullah Sallallahu 'Alayhi Wasallam laughed on the day of the Battle

of Khandaq till his teeth showed'. 'Aamir Radiyallahu '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 Radiyallahu 'Anhu was a famous marksman, but the kaafir did not let the arrows get him). Sa'd Radiyallahu '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 Radiyallahu '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

٢٢٥ - (١) حدثنا محمود بن غيلان ، حدثنا أبو اسامة عن شريك عن عاصم الأحول عن أنس بن مالك قال: أن النبي صلى الله عليه وسلم قال له: يا ذا الأذنين ، قال محمود قال أبو اسامة: يعنى يمازحه ،

٢٢٦ - (٢) حدثنا هناد بن السرى ، حدثنا وكيع عن شعبة عن أبي التَّيَّاح عن أنس بن مالك قال: إن كان النبي صلى الله عليه وسلم ليخالطنا حتى يقول لأخ لي صغير يا أبا عمير ما فعل النغير؟ ،

قال أبو عيسى: وفقه هذا الحديث أن النبي ﷺ كان يمازح وفيه أنه كنى غلاما صغيرا ، فقال له: يا أبا عمير وفيه أنه لا بأس أن يعطى الصبي الطير ليلعب به ، وإنما قال له النبي صلى الله عليه وسلم يا أبا عمير ، ما فعل النغير؟ لأنه كان له نغيرٌ يلعب به ، فمات فحزن الغلام عليه فمازحه النبي صلى الله عليه وسلم فقال يا أبا عمير ما فعل النغير؟ ،

٢٢٧ - (٣) حدثنا عباس بن محمد الدوري ، حدثنا علي بن الحسن بن شقيق ، أنبأنا عبد الله بن المبارك عن اسامة بن زيد عن سعيد المقبرى عن أبي هريرة قال: قالوا يا رسول الله إنك تداعبنا ، قال: نعم غير إني لا أقول إلا حقا ،

٢٢٨ - (٤) حدثنا قتيبة بن سعيد ، حدثنا خالد بن عبد الله عن حميد عن أنس بن مالك: أن رجلا استحمل رسول الله صلى الله عليه وسلم ، فقال: إني حاملك على ولد ناقة ، فقال: يا رسول الله ما أصنع بولد الناقة؟ فقال رسول الله صلى الله عليه وسلم: وهل تلد الأبل إلا التوق ،

٢٢٩ - (٥) حدثنا إسحق بن منصور ، حدثنا عبد الرزاق ، حدثنا معمر عن ثابت عن أنس بن مالك: أن رجلا من أهل البادية كان اسمه زاهراً وكان يُهدى إلى النبي ﷺ هدية من البادية ، فيجَهِّزُهُ النبي صلى الله عليه وسلم إذا أراد أن يخرج ، فقال النبي صلى الله عليه وسلم: إن زاهراً باديتنا ونحن حاضروه ، وكان رسول الله صلى الله عليه وسلم يحبه ، وكان رجلاً دَمِيمًا ، فأتاه النبي صلى الله عليه وسلم يوماً وهو يبيع متاعه فاحتضنه من خلفه وهو لا يُبصره ، فقال: من هذا؟ أرسلني ، فالتفت فعرف النبي صلى الله عليه وسلم فجعل لا يألوا ما ألصق ظهره بصدر النبي صلى الله عليه وسلم حين عرفه فجعل النبي صلى الله عليه وسلم يقول: من يشتري هذا العبد؟ فقال الرجل يا رسول الله إذا والله تجدني كاسداً ، فقال رسول الله صلى الله عليه وسلم: لكن عند الله لست بكاسد ، أو قال: أنت عند الله غَالٍ ،

٢٣٠ - (٦) حدثنا عبد بن حميد ، حدثنا مصعب بن المقدم ،
 حدثنا المبارك بن فضالة عن الحسن قال: أتت عجوز إلى
 النبي صلى الله عليه وسلم فقالت: يا رسول الله ادع الله أن
 يدخلني الجنة ، فقال يا ام فلان إن الجنة لا تدخلها عجوز ،
 قال: فولت تبكى ، فقال: أخبروها أنها لا تدخلها وهي عجوز
 إن الله تعالى يقول: ﴿إِنَّا أَنشَأْنَاهُنَّ إِنِشَاءً فَجَعَلْنَاهُنَّ
 أَبْكَارًا عُرْبًا أَثْرَابًا...﴾

Chapter on the description of the joking of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam.

It has been proven that Sayyidina Rasulallah 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 Haarith Radiyallahu 'Anhu says: 'I have not seen anyone who makes a person more cheerful than Rasulallah Sallallahu 'Alayhi Wasallam'. The reason being that the cheerful nature of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam was more of a source of happiness than sadness.

There was also a special necessity for Sayyidina Rasulallah 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 Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam purposely not to smile and joke. It would also have become difficult for those close to a shaykh (spiritual teacher), to come close and benefit from him. May Allah shower countless durud and blessings on the pure soul who opened the doors of easiness for the ummah. Someone told Sayyidina Sufyaan bin 'Uyaynah Radiyahallahu '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 Radiyahallahu 'Anhu relates: "Rasulullah Ṣallallahu 'Alayhi Wasallam once told him jokingly, Ya dhal udhu-nayn (O two eared one)".

Commentary

Every person has two ears. It must have been for a special reason that he was called 'Abul Udhunayn'. 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 Radiyahallahu 'Anhu says: "Rasulullah Ṣallallahu 'Alayhi Wasallam used to associate with us and joke. I had a younger brother. Rasulullah Ṣallallahu 'Alayhi Wasallam said to him: 'O ba 'Umayr what did the nughayr do?'"

Commentary

Nughayr is a type of bird. The 'ulama have translated it as La'l . The author of Hayatul Haywaan 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

nughayr do?' or 'What happened to the nughayr?', whereas Sayyidina Rasulullah ﷺ knew that the animal had died. This hadith supports the madh-hab of the Hanafis in a mas-alah. According to the Shaafi'ees the same rule of hunting applies to the Haram of Madinah as that of Makkah. According to the Hanafis there is a difference between the two. It is prohibited to hunt in the Haram of Makkah, whereas it is jaa-iz (permissible) in the Haram of Madinah. Sayyidina Rasulullah ﷺ not prohibiting this, is a proof from among many proofs. The details of which are mentioned in the books of fiqh and hadith. There is a dispute in whether Sayyidina Abu 'Umayr Radiyallahu 'Anhu was known by this kuniyyah (patronymic name) previously or did Sayyidina Rasulullah ﷺ address him first by this kuniyyah? Some 'ulama have extracted more than a hundred masaa-il and benefits from this hadith. May that soul be sacrificed that from a sentence of joke, hundreds of masaa-il are solved. And may the Almighty Allah fill the graves of the great 'ulama with nur who have given such great service to each and every hadith of Sayyidina Rasulullah ﷺ and extracted so many masaa-il, kept it safe and spread it. A question arises here that it is also mentioned that the animal was kept in a cage and the child played with it. This is cruelty to an animal, which is prohibited in the hadith. An answer to that is, to cage an animal and to play with it to keep oneself happy is not cruelty. To harm and be cruel to an animal is a different thing. For this reason the 'ulama have written that it is only permissible for that person to keep an animal who will not mis-handle or be cruel to an animal, but care for it properly. It is not permissible for a hard-hearted child or one who does not understand animals to keep them.

(227) Hadith Number 3.

Abu Hurayrah Radiyallahu Ta'aala 'Anhu reports: "The Sahaabah asked: 'O Messenger of Allah, you joke with us?' Rasulullah ﷺ replied: 'Yes, I do not say but the truth'".

Commentary

The reason that the Sahaabah Radiyallahu 'Anhum asked, is because it had been prohibited to joke. Likewise it is also against the dignity of great people to do so. Sayyidina Rasulullah ﷺ informed that it has nothing to do with my cheerfulness. This has been discussed at the beginning of the chapter.

(228) Hadith Number 4.

Anas bin Maalik Radiyallahu '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 O Messenger of Allah?' (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 hadith 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 Radiyallahu 'Anhu reports: "A resident of the wilderness whose name was Zaahir (bin Hiraam 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 Radiyallahu '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 Radiyallahu 'Anhu) could not see him. Zaahir Radiyallahu '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 Radiyallahu '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 ﷺ coming and embracing him from the back and covering the eyes of Sayyidina Zaahir Radiyallahu 'Anhu was being humorous to him. This saying that who shall purchase him was also in joking. Because Sayyidina Zaahir Radiyallahu 'Anhu was not a slave but a free man. Some of the commentators have written that this hadith is about joking, but in reality it is full of virtues and hidden benefits. When Sayyidina Rasulullah ﷺ found him engrossed in selling his merchandise. Sayyidina Rasulullah ﷺ feared that because he was so busy selling, it will keep him away from the remembrance of Allah. Therefore Sayyidina Rasulullah ﷺ 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 ﷺ totally awakened his faculties for the remembrance of Allah. That is why Sayyidina Rasulullah ﷺ 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 Radiyallahu 'Anhu says that an old woman came to Rasulullah ﷺ and made a request: "O Messenger of Allah, make du'aa to Allah that He may grant me entrance into Jannah." Rasulullah ﷺ replied: "O Mother, an old woman cannot enter Jannah." That woman began crying and began to leave. Rasulullah ﷺ 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 Waaqi'ah, 35-36-37.

باب ما جاء في صفة كلام رسول الله صلى الله عليه وسلم
في الشعر

٢٣١ - (١) حدثنا علي بن حُجر ، حدثنا شريك عن المقداد بن شريح عن أبيه عن عائشة قالت: قيل لها هل كان النبي صلى الله عليه وسلم يتمثل بشيء من الشعر قالت: كان يتمثل بشعر ابن رواحة ويتمثل ويقول « ويأتيك بالأخبار من لم تُرَوِّدِ » ،

٢٣٢ - (٢) حدثنا محمد بن بشار ، حدثنا عبد الرحمن بن مهدي قال: حدثنا سفيان الثوري عن عبد الملك بن عمير ، حدثنا أبو سلمة عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم إنَّ أصدق كلمة قالها الشاعر كلمة لبيد:
«ألا كُلُّ شَيْءٍ ما خلا الله باطلٌ»
وكاد امية بن أبي الصلت أن يُسلمَ ،

٢٣٣ - (٣) حدثنا محمد بن المثنى قال: حدثنا محمد بن جعفر ، حدثنا شعبة عن الأسود بن قيس عن جُنْدُب ابن سفيان البجلي قال: أصاب حَجْرٌ إصْبَع رسول الله صلى الله عليه وسلم فدميت ، فقال:

هل أنتِ إلا إصْبَعٌ دَمِيتِ
وفي سبيل الله ما لَقِيتِ ،

٢٣٤ - (٤) حدثنا محمد بن بشار ، حدثنا يحيى بن سعيد ، حدثنا سفيان الثوري ، حدثنا أبو إسحق عن البراء بن عازب قال : قال له رجل : أفررتم عن رسول الله صلى الله عليه وسلم يا أبا عُمارة؟ فقال لا والله ما ولي رسول الله صلى الله عليه وسلم ، ولكن ولي سرعانُ الناس تلقتهم هَوَازِنُ بِالنَّبْلِ ، ورسول الله صلى الله عليه وسلم على بغلته ، وأبو سفيان بن الحارث بن عبد المطلب أخذ بِلِجَامِهَا ، ورسول الله صلى الله عليه وسلم يقول :

«أنا النبي لا كذب أنا ابنُ عبد المطلب»

٢٣٥ - (٥) حدثنا إسحق بن منصور ، حدثنا عبد الرزاق ، حدثنا جعفر بن سليمان ، حدثنا ثابت بن أنس : أن النَّبِيَّ ﷺ دخل مكة في عمرة القضاء وابن رواحة يمشى بين يديه وهو يقول :

خَلُّوا بَنِي الْكُفَّارِ عَنْ سَبِيلِهِ الْيَوْمَ نَضْرِبُكُمْ عَلَى تَنْزِيلِهِ

ضَرْبًا يُزِيلُ الْهَامَ عَنْ مَقِيلِهِ وَيُذْهِلُ الْخَلِيلَ عَنْ خَلِيلِهِ

فقال له عمر : يا ابن رواحة بين يدي رسول الله ﷺ وفي حرم الله تعالى تقول شعراً ، فقال النَّبِيُّ صلى الله عليه وسلم خَلَّ عَنْهُ يَا عُمَرُ فَلَهُيْ أَسْرَعُ فِيهِمْ مِنْ نَضْحِ النَّبْلِ

٢٣٦ - (٦) حدثنا علي بن حُجْر ، حدثنا شريك عن سِمَاك بن حرب عن جابر بن سمرة قال : جالست رسول الله ﷺ أكثر من مائة مرّة ، وكان أصحابه يتناشدون الشعر ويتذاكرون أشياء من أمر الجاهلية وهو ساكت وربما تبسّم معهم ،

٢٣٧ - (٧) حدثنا علي بن حُجر ، حدثنا شريك عن عبد الملك بن عُمير عن أبي سلمة عن أبي هريرة عن النبي صلى الله عليه وسلم قال: أشعُرُ كلمة تكلمت بها العرب كلمة لييد: «ألا كل شيء ما خلا الله باطل»

٢٣٨ - (٨) حدثنا أحمد بن منيع ، حدثنا مروان بن معاوية عن عبد الله بن عبد الرحمن الطائفي عن عمرو ابن الشريد عن أبيه قال: كنت ردف رسول الله صلى الله عليه وسلم فأنشدته مائة قافية من قول أمية بن أبي الصلت الثقفي: كلما أنشدته بيتًا قال لي النبي صلى الله عليه وسلم: هيه حتى أنشدته مائة يعني بيتا ، فقال النبي صلى الله عليه وسلم إن كاد ليُسلمُ ،

٢٣٩ - (٩) حدثنا إسماعيل بن موسى الفزاري وعلي بن حُجر والمعنى واحد قالوا: حدثنا عبد الرحمن بن أبي الزناد عن هشام بن عروة عن أبيه عن عائشة رضی الله عنها قالت: كان رسول الله ﷺ يضع لحسان بن ثابت منبرًا في المسجد يقوم عليه قائمًا يفاخر عن رسول الله صلى الله عليه وسلم أو قال ينافح عن رسول الله ﷺ ، ويقول رسول الله صلى الله عليه وسلم: إن الله يؤيد حسان بروح القدس ، ما ينافح أو يفاخر عن رسول الله صلى الله عليه وسلم حدثنا إسماعيل بن موسى وعلي بن حُجر قالوا: حدثنا ابن أبي الزناد عن أبيه عن عروة عن عائشة رضی الله عنها عن النبي ﷺ مثله ،

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

It has been reported in the ahaadith that Sayyidina Rasulullah 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. In this hadith two poets are mentioned, Sayyidina 'Abdullah bin Rawahah Radiyallahu 'Anhu, a famous Sahaabi who accepted Islaam before the hijrah of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, and was martyred during the lifetime of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in the Battle of Mau-tah. The second poet is Tarfah, a famous poet of 'Arabia. In the famous book of 'Arabic literature 'Sab'ah Mu'allaqah', the second 'Mu'allaqah' has been written by him. He lived before the advent of Islaam.)

(232) Hadith Number 2.

Abu Hurayrah Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam said: "The most truthful couplet recited by a poet is that of Labeed bin Rabi'ah: *Verily be aware, besides the Almighty Allah, everything else is futile*'.

And Ummayah bin Abis-Sault was about to accept Islaam''.

Commentary

Sayyidina Labeed Radiyallahu 'Anhu was a famous poet. After accepting Islaam, he stopped composing poetry. He used to say that Allah Ta'aala has given me something better than poetry, and the Qur-aan is enough for me. He is among the famous Sahaabah, and attained the age of one hundred and forty, or more. The other part of the couplet is: 'Every gift or blessing must at some times come to an end'.

Umayyah bin Abis-Sault was a famous poet, who expressed the truth in his poetry. He believed in qiyaamah. However, the Mercy of the Almighty was not with him, and he was unfortunate not to accept Islaam. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said regarding him: "His poetry accepted Islaam but his heart did not." A little more detail is given of him in hadith number eight.

(233) Hadith Number 3.

Jundub bin Sufyaan Radiyallahu '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 Radiyallahu '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 Radiyallahu '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 Radiyallahu 'Anhum) was riding a mule and Abu Sufyaan bin Al-Haarith bin 'Abdul Muttalib Radiyallahu 'Anhu was leading it by its

reins. Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam was reciting the following couplet: *'Verily, without doubt I am a prophet. I am from the children (grandsons) of 'Abdul Muttalib''*.

Commentary

Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam mentioned his grandfather ('Abdul Muttalib) instead of his father, because 'Abdul Muttalib 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 Rasulallah Ṣallallahu 'Alayhi Wasallam passed away before his birth, therefore he was commonly known as Ibn 'Abdul Muttalib. It is also said that because 'Abdul Muttalib was a famous leader, therefore Sayyidina Rasulallah Ṣallallahu '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 Muttalib, who would guide the people, and would be the Seal of all the Prophets. That is why Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam mentioned this relationship and reminded them of this well known fact

The Ghazwah of Hunayn took place in the eighth year hijri. The tribes of 'Arabia were waiting for Makkah to be conquered before they accepted Islaam. If Sayyidina Rasulallah Ṣallallahu '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-if. 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 Rasulallah Ṣallallahu '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 Sallallahu '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 Bukhaari 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 Sahaabah, Sayyidina Abubakr Radiyallahu 'Anhu, Sayyidina 'Umar Radiyallahu 'Anhu, Sayyidina 'Ali Radiyallahu 'Anhu, Sayyidina 'Abbaas Radiyallahu 'Anhu, and some other Sahaabah Radiyallahu 'Anhum, none remained near Sayyidina Rasulullah Sallallahu '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 Haa-shimi blood of Sayyidina Rasulullah Sallallahu '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, Ansaar, the companions of the tree (As-haabus Shajarah), 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 Sallallahu 'Alayhi Wasallam took a handful of soil and stones etc. and threw it in the direction of the enemy saying 'Shaa-hatil 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. Complete

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 premature opinion is a sign of not knowing. In this same manner one should not come to an immature conclusion after reading a brief history on the Battle of Hunayn, or a few ahadith on this incident, and think that the whole group of the pious Sahaabah Radiyallahu 'Anhum, or all the soldiers from the force of about ten thousand ran away from the battlefield. Also besides a few Sahaabah Radiyallahu 'Anhum, no one remained with Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. 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 Sallallahu 'Alayhi Wasallam was left alone. An army is divided into five companies. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam positioned the army in their strategic positions. The front, right, left, middle (of which Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 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 Muhaajireen was Sayyidina 'Umar Radiyallahu 'Anhu, Sayyidina 'Ali Radiyallahu 'Anhu, Sayyidina Sa'd bin Abi Waqqaas Radiyallahu 'Anhu, Sayyidina Usayd bin Hudayr Radiyallahu 'Anhu, and Sayyidina Khabbaab 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: 'Shaa-hatil Wujuh, Irji-'u'. After he said this we began to retreat and they overcame us'. For this reason Sayyidina Baraa Radiyallahu 'Anhu says in a hadith mentioned previously in the Shamaa-il that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam 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 Rasulallah 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 Rasulallah Sallallahu 'Alayhi Wasallam is, and it was not possible for them to know which way Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam had taken. At such a time a hundred people were left with Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam as mentioned in a narration. At another time eighty people were left with Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam 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 Rasulallah Sallallahu 'Alayhi Wasallam dismounted and took a handful of pebbles and went forward. This is the same time which is mentioned in a narration of Sahih Bukhaari that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam 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 Rasulallah Sallallahu 'Alayhi Wasallam all the Sahaabah 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 Rasulallah Sallallahu 'Alayhi Wasallam asked Sayyidina 'Abbaas Radiyallahu 'Anhu who had a loud voice to call the Muhaajireen, Ansaar, the people of the tree, separately, so that on hearing the call, all would return to Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam. In the second attack the battlefield was in the hands of the Muslims. Anyhow on this subject, that how many people were with Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam at that time? There are many narrations and each one relates to a different moment. Even the narration of Bukhaari, where it is mentioned that no one was with Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam is correct. When Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam 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 Wasallam stepped forward alone. It is not mentioned in any narration that, those who were at any time near Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam defected.

(235) Hadith Number 5.

Anas Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam went to Makkah for 'Umratul Qadaa. 'Abdullah bin Rawahah 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 a friend*'.

'Umar Radiyallahu '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'dah, 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 Qadaa 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 Radiyallahu 'Anha, performed 'umrah with dignity and according to the agreement left Makkah Mukarramah after three days and returned to Madinah Munawwarah.

Sayyidina 'Umar Radiyallahu 'Anhu taking into consideration the

honour and respect for Sayyidina Rasulullah ﷺ 'Alayhi Wasallam and the sanctity of the Haram, prohibited Sayyidina Ibn Rawahah Radiyallahu '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 ﷺ 'Alayhi Wasallam did not prohibit it. It is related in a hadith that Sayyidina Ka'b Radiyallahu 'Anhu inquired from Sayyidina Rasulullah ﷺ 'Alayhi Wasallam that Allah Ta'aala has despised poetry in the Qur-aan. Sayyidina Rasulullah ﷺ '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 Radiyallahu 'Anhu says: "I attended the assemblies of Rasulullah ﷺ 'Alayhi Wasallam more than a hundred times, wherein the Sahaabah recited poetry and related the stories of the jaahiliyyah (pre-Islaamic era). Rasulullah ﷺ '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 ﷺ '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 Radiyallahu 'Anhu, a scribe of the wahi (revelation) says: 'I was a neighbour of Rasulullah ﷺ 'Alayhi Wasallam. When the wahi (revelation) was revealed, he sent for me to write it down. When we discussed the world, Rasulullah ﷺ 'Alayhi Wasallam also discussed the world. When we discussed the hereafter, Rasulullah ﷺ 'Alayhi Wasallam also discussed the hereafter. When we talked about food, he also talked about it'. Whatever subject the Sahaabah discussed, Sayyidina Rasulullah ﷺ 'Alayhi Wasallam because of his kindness and tenderness towards people, joined them and showed his affections to them. In all his assemblies Sayyidina Rasulullah ﷺ '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 ﷺ '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 Sallallahu '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 Sallallahu 'Alayhi Wasallam and sat behind him on a conveyance. I recited a hundred couplets of Umayyah bin Sault to Rasulullah Sallallahu 'Alayhi Wasallam. After reciting a couplet Rasulullah Sallallahu 'Alayhi Wasallam said 'continue' till I recited a hundred couplets. In the end Rasulullah Sallallahu '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 tauheed (the oneness of Allah), the hereafter, advice and the truth. For this reason Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam listened to his poetry and said that he was near to accepting Islaam. Some of the 'ulama have said that Sayyidina Rasulullah Sallallahu '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.

'Aayeshah Radiyallahu 'Anha says: "Rasulullah Sallallahu '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 Sallallahu 'Alayhi Wasallam, or said that he used to defend Rasulullah Sallallahu 'Alayhi Wasallam (in reply to the accusation of the kuffaar). Rasulullah Sallallahu 'Alayhi Wasallam used to say: 'May Allah assist Hassaan with the Ruhul Qudus till he defends, or praises, on behalf of Rasulullah Sallallahu 'Alayhi Wasallam'".

Commentary

Jihaad is observed at all times in different ways according to the time and circumstances. In the time of Sayyidina Rasulullah Sallallahu '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 Sallallahu '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 Sallallahu 'Alayhi Wasallam requested Sayyidina Thaabit bin Qays Radiyallahu 'Anhu to reply to their speaker. Thereafter their poet stood up. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam asked Sayyidina Hassaan 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 'Aayeshah Radiyallahu 'Anha that Sayyidina Rasulullah Sallallahu '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 Sallallahu 'Alayhi Wasallam regarding poetry? Sayyidina Rasulullah Sallallahu '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'.

باب ما جاء في كلام رسول الله صلى الله عليه وسلم في السمير

٢٤٠ - (١) حدثنا الحسن بن صباح البزار ، حدثنا أبو النضر ،
حدثنا أبو عقيل الثقفي عبد الله بن عقيل عن مجالد عن الشعبي عن
مسروق عن عائشة قالت: حَدَّثَ رسول الله صلى الله عليه وسلم
ذات ليلة نساءه حديثًا فقالت امرأة منهن: كأنَّ الحديث حديث
خُرَافَةٍ ، فقال: أتدرون ما خُرَافَةٌ ، إِنَّ خُرَافَةٌ كان رجلاً من عُذْرَةٍ
أَسْرَتْهُ الجُنُّ في الجاهلية ، فمكث فيهم دهرًا ثم رَدُّوه إلى الإنس ،
فكان يُحَدِّثُ النَّاسَ بما رأى فيهم من الأعاجيب ، فقال النَّاسُ:
حديث خُرَافَةٌ ،

حديث أم زرع:

٢٤١ - (٢) حدثنا علي بن حُجر قال: أخبرنا عيسى بن يونس عن
هشام بن عروة عن أخيه عبد الله بن عروة عن عروة عن عائشة
قالت: جَلَسْتُ إحدى عشرة امرأة فتعاهدن وتعاقدن أن لا يَكْتُمَنَّ
من أخبار أزواجهنَّ شيئًا ، فقالت:

قالت الأولى: زوجي لحم جَمَلٍ غَثٌّ على رأس جبلٍ وَعَرٍ لا سهل
فِيْرْتَقِي ولا سَمِينٌ فَيُنْتَقِي ،

قالت الثانية: زوجي لا ائيرُ خبْرُهُ إني أخاف أن لا أذْرَهُ إن أذْكَرَهُ
أذْكَرُ عُجْرَهُ وَبُجْرَهُ ،

قالت الثالثة: زوجي العَشَنُّ إن أنطقُ أُطْلِقُ فإن أسكْتُ أُعْلِقُ ،

قالت الرابعة: زوجي كَلِيلِ تِهَامَةَ لا حَرٌّ ولا قَرٌّ ولا مَخَافَةٌ ولا سَامَةٌ ،

قالت الخامسة: زوجي إن دخل فِهْدٌ وإن خرج أُسَيْدٌ ولا يسأل عَمَّا عَهْدٌ ،

قالت السادسة: زوجي إن أكل لَفٌّ وإن شَرِبَ اشْتَفٌّ وإن اضْطَجَعَ التَّفُّ ، ولا يُولِجُ الكَفَّ لِيَعْلَمَ البَثُّ ،

قالت السابعة: زوجي عَيَايَاءُ أو غَيَايَاءُ طَبَاقَاءُ كُلُّ دَاءٍ لَهُ دَاءٌ ، شَجَّكَ أو فَلَكَ أو جَمَعَ كَلًّا لَكَ ،

قالت الثامنة: زوجي المَسُّ مَسُّ أَرَبٍ والرَّيْحُ رِيحُ زَرْبٍ ،

قالت التاسعة: زوجي رَفِيعُ العِمَادِ عَظِيمُ الرَّمَادِ طَوِيلُ النَّجَادِ قَرِيبُ البَيْتِ مِنَ النَّادِ ،

قالت العاشرة: زوجي مالِكٌ وما مالِكٌ؟ خَيْرٌ من ذلك له إِبِلٌ كَثِيرَاتُ المَبَارِكِ ، قَلِيلَاتُ المَسَارِحِ ، إِذَا سَمِعَنَ صَوْتَ المِزْهَرِ أَيْقَنَ أَنَّهُنَّ هَوَالِكٌ ،

قالت الحادية عشرة: زوجي أبو زرع ، وما أبو زرع؟ ، أناسَ من حَلِيٍّ أُذُنِي ، وملاً من شحمِ عَضُدِي وَبَجَحْنِي فَبَجَحْتُ إِلَى نَفْسِي ، وجدني في أهل غنيمَةَ بِشِقِّ فِجْعَلْنِي في أهل صَهِيلِ وَأَطِيطِ ودانسٍ ومُنْقٍ فعنده أقول فلا أُقْبِحُ ، وأرْقُدُ فَأَنْصَبِحُ ، وأشربُ فَأَتَقَمِّحُ ، أمّ أبي زرع فما أمّ أبي زرع؟ عَكُومُهَا رَدَاخٌ ، وبيتها فَسَاخٌ ، ابن أبي زرع فما ابن أبي زرع؟ مَضْجَعُهُ كَمَسَلٌ شَطْبَةٌ وَثُشْبَعُهُ ذِرَاعُ الجَفْرَةِ ، بنت أبي زرع فما بنت أبي زرع؟ طَوْعٌ

أبيها وطوغ أمها ، وملاً كسائها وغيظ جاريتها ، جارية أبي زرع
 فما جارية أبي زرع؟ لا بُتُّ حديثنا بُبْشِيًّا ولا نُنْقُتُ مِيرَتَنَا
 نُنْقِيًّا ، ولا تملأ بيتنا نَعَشِيًّا ، قالت: خرج أبو زرع
 والأوطاب ثمخضُ فلقى امرأة معها ولدان لها ، كالفهدين يلعبان
 من تحت حصرها برماتين فطلقني فنكحها فنكحت بعده رجلاً
 سرّياً ركبَ سرّياً ، وأخذ حطياً وأراح عليّ نِعْمًا ثريًّا ، وأعطاني
 من كلِّ رائحة زوجا ، وقال: كُلى امّ زرع ، وميرى أهلك فلو
 جمعتُ كلَّ شيءٍ أعطانيه ما بلغ أصغر أنية أبي زرع ، قالت
 عائشة: فقال رسول الله ﷺ كُنْتُ لِكَ كَأَبِي زَرْعٍ لِأَمِّ زَرْعٍ ،

Chapter on the story telling of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam at night.

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

(240) Hadith Number 1.

'Aayeshah Radiyallahu 'Anha reports: "Once, at night, Rasulallah Sallallahu 'Alayhi Wasallam related an event to his family members. One of the ladies said, this story is just like the stories of Khuraafah. (The 'Arabs used the stories of Khuraafah as proverbs). Rasulallah Sallallahu 'Alayhi Wasallam asked: 'Do you know what is the original story of Khuraafah? Khuraafah 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 Khuraafah'".

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 Khuraafah. In the time of the jaahiliyyah, 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 Suyuti has mentioned many incidents of this nature in his book 'Khasaa-is Kubra'.

(241) Hadith Number 2.

(Hadith Ummi Zar-a'. This is the second hadith of this chapter. Due to this story being lengthy and famous, special books have been written on it. Imaam Tirmidhi has also given it a little prominence. This hadith has other names too, but is well known by this name. Due to the story being lengthy, every woman's story is mentioned separately with its commentaries).

'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

The names of these eleven women are not confirmed in the sahih ahaadith, although the names of a few are mentioned in a few narrations. These women were from Yaman or Hijaaz. There is a disagreement on their names, therefore they are omitted here. Their husbands were all away for their needs. They were alone and began talking of things to keep themselves occupied and happy. They subsequently made an agreement that each one of them would describe their husbands.

THE FIRST WOMAN said: "My husband is like the meat of a useless camel. (As if he is a piece of meat that has no life left in it, and also like the meat of a camel that is generally not preferred). And the meat also put on the top of a mountain which is difficult to climb. The road to the

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 ever I comment on 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 Kabshah. 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,

as is the view of some commentators, then it will mean the following: 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. He does not put his finger in other people's problems, that is, he does not look for the faults of others or their shortcomings. If it is taken to be criticism, as is the view of the majority, it will mean that at 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 down 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,

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 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 heartsore, 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 Radiyallahu 'Anha says: "After Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 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 Sallallahu 'Alayhi Wasallam also thereafter said: 'I will not divorce you'. It has been mentioned in Tabraani that Sayyiditina 'Aayeshah Radiyallahu 'Anha 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 than him'. May Allah Ta'aala grant every Muslim husband and wife the following of the footsteps of Sayyidina Rasulullah Saliallahu 'Alayhi Wasallam 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 Sallallahu 'Alayhi Wasallam. If Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 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

٢٤٢ - (١) حدثنا محمد بن المثنى ، حدثنا عبد الرحمن بن مهدي ، حدثنا إسرائيل عن أبي إسحاق عن عبد الله ابن يزيد عن البراء بن عازب: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَخَذَ مَضْجَعَهُ وَضَعَ كَفَّهُ الْيَمْنَى تَحْتَ خَدِّهِ الْأَيْمَنِ وَقَالَ: «رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَتْ عِبَادَكَ» ،

حدثنا محمد بن المثنى ، حدثنا عبد الرحمن ، حدثنا إسرائيل عن أبي إسحاق عن أبي عبيدة عن عبد الله مثله وقال: «يَوْمَ تَجْمَعُ عِبَادَكَ» ،

٢٤٣ - (٢) حدثنا محمود بن غيلان ، حدثنا عبد الرزاق ، حدثنا سفيان عن عبد الملك بن عمير عن ربيع بن حراش عن حذيفة قال: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أْوَى إِلَى فِرَاشِهِ قَالَ: «اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَى» وَإِذَا اسْتَيْقَظَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ» ،

٢٤٤ - (٣) حدثنا قتيبة بن سعيد ، حدثنا المفضل بن فضالة عن عقيل أراه عن الزهري عن عروة عن عائشة قالت: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أْوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ

كفّيه فنفت فيهما وقرأ قل هو الله أحد و قل أعوذ برب الفلق و قل أعوذ برب الناس ثم مسح بهما ما استطاع من جسده يبدأ بهما رأسه ووجهه وما أقبل من جسده يصنع ذلك ثلاث مرّات ،

٢٤٥ - (٤) حدثنا محمد بن بشار ، حدثنا عبد الرحمن بن مهدي ، حدثنا سفيان عن سلمة بن كهيل عن كريب عن ابن عباس: أن رسول الله صلى الله عليه وسلم نام حتى نفخ وكان إذا نام نفخ فأثّه بلال فأذنه بالصلوة فقام وصلى ولم يتوضأ ، وفي الحديث قصّة ،

٢٤٦ - (٥) حدثنا إسحق بن منصور ، حدثنا عفان ، حدثنا حماد بن سلمة عن ثابت عن أنس بن مالك: أن رسول الله ﷺ كان إذا أوى إلى فراشه قال: «الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَأَوَانَا ، فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِيَّ» ،

٢٤٧ - (٦) حدثنا الحسين بن محمد الجري ، حدثنا سليمان بن حرب ، حدثنا حماد بن سلمة عن حميد عن بكر بن عبد الله المزني عن عبد الله بن رباح عن أبي قتادة: أن النبي صلى الله عليه وسلم كان إذا عرس بليل اضطجع على شقه الأيمن ، وإذا عرس قبيل الصبح نصب ذراعه ووضع رأسه على كفه ،

Chapter on the sleeping of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam.

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

(242) Hadith Number 1.

Baraa Radiyallahu 'Anhu reports: "When Rasulallah Sallallahu 'Alayhi Wasallam retired, he put his right hand under his right cheek, and recited this du'aa:

رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

Rabbi qini ad^haa-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 Haseen that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam recited this du'aa thrice. This has also been reported by 'Abdullah bin Mas'ud Radiyallahu 'Anhu in a narration. We find that this was the general practice of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam, which many Sahaabah Radiyallahu 'Anhum had witnessed. Although Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam was sinless, he recited these types of du'aas (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 Rasulallah Sallallahu '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 Radiyallahu 'Anhu says: "When Rasulullah Sallallahu 'Alayhi Wasallam lay down on a bed, he recited:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

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:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Alhamdulillah ladhil ladhi ahyanaa ba'da maa amaataana 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'aala 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 that is sentenced to hard labour, sees in a dream that he has become king of the worlds, but after awakening finds himself chained in the dark dungeons, of what benefit will this kingmanship be to him? The Sahaabah Radiyah allahu 'Anhum understood this, they pleasantly endured all hardships, remembering that this life is but like a dream. May the Almighty Allah through His Infinite Mercy also grant us this valuable treasure. His Mercy is widespread.

(244) Hadith Number 3.

'Aayeshah Radiyah allahu 'Anha 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 huwallahu ahaad), Al-Falaq (Qul a'udhu birabbil falaq), and An-Naas (Qul a'udhu birabbinn 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'aas before he went to bed. He also recited different surahs and aayaat 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 musabbihaat. i.e. those surahs that begin with Sabbaha, Yusabbihu, Subhaana, 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

Sahaabi reports that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam advised him to recite Suratul Kaafirun (Qul yaa ayyuhal kaafirun) before retiring to bed. Besides these, other du'aas have been narrated that were read by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam before sleeping. —Fathul Baari.

(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:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَاَوَانَا ، فَكَمْ مِمَّنْ لَا
كَافِيَ لَهُ وَلَا مُوْوِيْ

Alhamdulillahil ladhi at'a-manaa wa-saqaanaa wa-kafaanaa wa-aa-waa-naa—fa-kam mim-mal laa kaafiya lahu wa-laa 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 some way 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 Radiyallahu '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".

Commentary

The reason being that if there was more time he lay flat and slept. His noble habit was to sleep on the right side. But if time was short, he lifted his arm and slept on it for a little while. In such circumstances he did not lie flat and sleep, as this might result in a deep slumber, and the time for the ṣalaah would pass.

باب ما جاء في عبادة رسول الله صلى الله عليه وسلم

٢٤٨ - (١) حدثنا قتيبة بن سعيد وبشر بن معاذ قالوا: حدثنا أبو عوانة عن زياد بن علاقة عن المغيرة بن شعبة قال: صلى رسول الله صلى الله عليه وسلم حتى انتفخت قدماه ، فقيل له أتتكلف هذا وقد غفر الله لك ما تقدم من ذنبك وما تأخر ، قال: أفلا أكون عبدا شكورا ،

٢٤٩ - (٢) حدثنا أبو عمّار الحسين بن حريث ، حدثنا الفضل بن موسى عن محمد بن عمرو عن أبي سلمة عن أبي هريرة قال: كان رسول الله صلى الله عليه وسلم يصلي حتى ترمي قدماه ، قال: فقيل له: أتفعل هذا وقد جاءك أن الله تعالى قد غفر لك ما تقدم من ذنبك وما تأخر ، قال: أفلا أكون عبدا شكورا ،

٢٥٠ - (٣) حدثنا عيسى بن عثمان بن عيسى بن عبد الرحمن الرملي ، حدثني عمي يحيى بن عيسى الرملي عن الأعمش عن أبي صالح عن أبي هريرة قال: كان رسول الله صلى الله عليه وسلم يقوم يصلي حتى تنتفخ قدماه ، فيقال له يا رسول الله أتفعل هذا وقد غفر الله لك ما تقدم من ذنبك وما تأخر ، قال: أفلا أكون عبدا شكورا ،

٢٥١ - (٤) حدثنا محمد بن بشار ، حدثنا محمد بن جعفر ، حدثنا شعبة عن أبي إسحاق عن الأسود بن يزيد قال: سألت عائشة عن صلوة رسول الله صلى الله عليه وسلم بالليل ، فقالت: كان ينام أول الليل ثم يقوم فإذا كان من السحر أوتر ، ثم أتى فراشه فإذا كان له حاجة ألم بأهله ، فإذا سمع الأذان وثب ، فإن كان جنباً أفاض عليه من الماء وإلا توضأ وخرج إلى الصلوة ،

٢٥٢ - (٥) حدثنا قتيبة بن سعيد عن مالك بن أنس ح وحدثنا إسحاق بن موسى الأنصاري ، حدثنا معن عن مالك عن مخزومة بن سليمان عن كريب عن ابن عباس أنه أخبره أنه بات عند ميمونة وهي خالته قال: فاضطجعت في عرض الوسادة واضطجع رسول الله صلى الله عليه وسلم في طولها ، فنام رسول الله ﷺ حتى إذا انتصف الليل أو قبله بقليل (أو بعده بقليل) ، فاستيقظ رسول الله صلى الله عليه وسلم فجعل يمسح النوم عن وجهه ثم قرأ العشر الآيات الخواتيم من سورة آل عمران ، ثم قام إلى شن معلق فتوضأ منه (منها) فأحسن الوضوء ثم قام يصلي ، قال عبد الله بن عباس فقممت ألى جنبه فوضع رسول الله ﷺ يده اليمنى على رأسي ثم أخذ بأذني اليمنى ففتلها فصلى ركعتين ثم ركعتين ثم ركعتين ثم ركعتين ثم ركعتين ، قال معن: ست مرات ، ثم أوتر ثم اضطجع ثم جاءه المؤذن فقام فصلى ركعتين خفيفتين ثم خرج فصلى الصبح ،

٢٥٣ - (٦) حدثنا أبو كُريب محمد بن العلاء ، حدثنا وكيع عن شعبة عن أبي جَمرة عن ابن عباس قال: كان النَّبِيُّ ﷺ يصلي من الليل ثلاث عشرة ركعة ،

٢٥٤ - (٧) حدثنا قتيبة بن سعيد ، حدثنا أبو عوانة عن قتادة عن زُرارة بن أوفى عن سعد بن هشام عن عائشة : أن النَّبِيَّ ﷺ كان إذا لم يصلِّ بالليل منعه من ذلك النَّوم أو غلبته عيناه صلى من النَّهار ثنتي عشرة ركعة ،

٢٥٥ - (٨) حدثنا محمد بن العلاء ، حدثنا أبو اسامة عن هشام يعنى ابن حسان عن محمد بن سيرين عن أبي هريرة عن النَّبِيِّ صلى الله عليه وسلم اقال: إذا قام أحدكم من الليل فليفتح صلواته بركعتين خفيفتين ،

٢٥٦ - (٩) حدثنا قتيبة بن سعيد عن مالك بن أنس ح وحدثنا إسحاق بن موسى ، حدثنا مالك عن عبد الله بن أبي بكر عن أبيه أن عبد الله بن قيس بن مخزومة أخبره عن زيد بن خالد الجهني أنه قال: لأرْمُقَنَّ صلوة النَّبِيِّ صلى الله عليه وسلم ، فتوسَّدْتُ عَتَبَتَهُ أو فُسطاطَهُ ، فصلى رسول الله صلى الله عليه وسلم ركعتين خفيفتين ، ثمَّ صلى ركعتين طويلتين طويلتين ، ثمَّ صلى ركعتين ، وهما دون اللتين قبلهما ، ثمَّ أوتر فذلك ثلاث عشرة ركعة ،

٢٥٧ - (١٠) حدثنا إسحاق بن موسى ، حدثنا معن ، حدثنا مالك عن سعيد بن أبي سعيد المقبري عن أبي سلمة ابن عبد الرحمن أنه أخبره أنه سأل عائشة كيف كانت صلوة رسول الله ﷺ في رمضان؟ فقالت: ما كان رسول الله صلى الله عليه وسلم ليزيد في رمضان ولا في غيره على إحدى عشرة ركعة يصلي أربعاً لا تسأل عن حسنهن وطولهن ، ثم يصلي أربعاً لا تسأل عن حسنهن وطولهن ، ثم يصلي ثلاثاً ، قالت عائشة: قلت: يا رسول الله أتنام قبل أن تؤتِرَ؟ قال: يا عائشة إن عيني تنامان ولا ينام قلبي ،

٢٥٨ - (١١) حدثنا إسحاق بن موسى ، حدثنا معن ، حدثنا مالك عن ابن شهاب عن عروة عن عائشة: أن رسول الله ﷺ كان يصلي من الليل إحدى عشرة ركعة يؤتِرُ منها بواحدة فإذا فرغ منها اضطجع على شقه الأيمن ،

حدثنا ابن أبي عمر ، حدثنا معن عن مالك عن ابن شهاب نحوه وحدثنا قتيبة عن مالك عن ابن شهاب نحوه ،

٢٥٩ - (١٢) حدثنا هناد ، حدثنا أبو الأحوص عن الأعمش عن إبراهيم عن الأسود عن عائشة: قالت كان رسول الله ﷺ يصلي من الليل تسع ركعات ، حدثنا محمود بن غيلان ، حدثنا يحيى بن آدم ، حدثنا سفيان الثوري عن الأعمش نحوه ،

٢٦٠ - (١٣) حدثنا محمد بن المشي ، حدثنا محمد بن جعفر ،

حدثنا شعبة عن عمرو بن مُرّة عن أبي حمزة رجل من الأنصار عن رجل من بنى عبس عن حذيفة بن ايمان أنّه صلى مع رسول الله ﷺ من الليل قال: فلما دخل في الصلوة قال: «اللَّهُ أَكْبَرُ ذُو الْمَلَكُوتِ وَالْجَبْرُوتِ وَالْكَبْرِيَاءِ وَالْعَظَمَةِ» قال: ثمّ قرأ البقرة ، ثمّ ركع فكان ركوعه نحواً من قيامه ، وكان يقول: «سُبْحَانَ رَبِّيَ الْعَظِيمِ - سُبْحَانَ رَبِّيَ الْعَظِيمِ» ثمّ رفع رأسه ، وكان قيامه نحواً من ركوعه ، وكان يقول: «لِرَبِّي الْحَمْدُ - لِرَبِّي الْحَمْدُ» ثمّ سجد فكان سجوده نحواً من قيامه ، وكان يقول: «سُبْحَانَ رَبِّيَ الْأَعْلَى - سُبْحَانَ رَبِّيَ الْأَعْلَى» ثمّ رفع رأسه ، فكان ما بين السجدين نحواً من السجود ، وكان يقول: «رَبِّ اغْفِرْ لِي - رَبِّ اغْفِرْ لِي» حتى قرأ البقرة وآل عمران والنساء والمائدة أو الأنعام ، شعبة الذي شكّ في المائدة والأنعام ،

قال أبو عيسى: وأبو حمزة اسمه طلحة بن زيد وأبو حمزة الضبعي اسمه نصر بن عمران ،

٢٦١ - (١٤) حدثنا أبو بكر محمد بن نافع البصري ، حدثنا عبد الصمد بن عبد الوارث عن إسماعيل بن مسلم العبدى عن أبي المتوكل عن عائشة رضی الله عنها قالت: قام رسول الله ﷺ بأية من القرآن ليلة ،

٢٦٢ - (١٥) حدثنا محمود بن غيلان ، حدثنا سليمان بن حرب ، حدثنا شعبة عن الأعمش عن أبي وائل عن عبد الله بن مسعود قال:

صَلَّيت لَيْلَةً مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَلَمْ يَزَلْ قَائِمًا حَتَّى هَمَمْتُ بِأَمْرٍ سُوِّءٍ ، قِيلَ لَهُ وَمَا هَمَمْتَ بِهِ؟ قَالَ هَمَمْتُ أَنْ أَقْعُدَ وَأَدْعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ،
 حَدَّثَنَا سَفِيَانُ بْنُ وَكَيْعٍ ، حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ نَحْوَهُ ،

٢٦٣ - (١٦) حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ ، حَدَّثَنَا مَعْنٌ ، حَدَّثَنَا مَالِكٌ عَنْ أَبِي النَّضْرِ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَصَلِي جَالِسًا فَيَقْرَأُ وَهُوَ جَالِسٌ فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ قَدْرٌ مَا يَكُونُ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً قَامَ فَقَرَأَ وَهُوَ قَائِمٌ ، ثُمَّ رَكَعَ وَسَجَدَ ثُمَّ صَنَعَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ ،

٢٦٤ - (١٧) حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ ، حَدَّثَنَا هُشَيْمٌ ، حَدَّثَنَا خَالِدُ الْحِذَاءِ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ تَطَوُّعِهِ فَقَالَتْ: كَانَ يَصَلِي لَيْلًا طَوِيلًا قَائِمًا وَ لَيْلًا طَوِيلًا قَاعِدًا ، فَإِذَا قَرَأَ وَهُوَ قَائِمٌ رَكَعَ وَسَجَدَ وَهُوَ قَائِمٌ ، وَإِذَا قَرَأَ وَهُوَ جَالِسٌ رَكَعَ وَسَجَدَ وَهُوَ جَالِسٌ ،

٢٦٥ - (١٨) حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ ، حَدَّثَنَا مَعْنٌ ، حَدَّثَنَا مَالِكٌ عَنْ ابْنِ شَهَابٍ عَنِ السَّائِبِ بْنِ يَزِيدَ عَنِ الْمَطْلَبِ بْنِ أَبِي وَدَاعَةَ السَّهْمِيِّ عَنِ حَفْصَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي سُبْحَتِهِ قَاعِدًا وَيَقْرَأُ بِالسُّورَةِ وَيُرْتِّلُهَا حَتَّى تَكُونَ أَطْوَلُ مِنْ أَطْوَلِهَا ،

٢٦٦ - (١٩) حدثنا الحسن بن محمد الزعفراني ، حدثنا الحجاج بن محمد عن ابن جريج قال: أخبرني عثمان بن أبي سليمان أن أبا سلمة بن عبد الرحمن أخبره أن عائشة رضي الله عنها أخبرته: أن النبي صلى الله عليه وسلم لم يمّت حتى كان أكثر صلواته وهو جالس ،

٢٦٧ - (٢٠) حدثنا أحمد بن منيع ، حدثنا إسماعيل بن إبراهيم عن أيوب عن نافع عن ابن عمر قال: صليت مع رسول الله ﷺ ركعتين قبل الظهر وركعتين بعدها وركعتين بعد المغرب في بيته وركعتين بعد العشاء في بيته ،

٢٦٨ - (٢١) حدثنا أحمد بن منيع ، حدثنا إسماعيل بن إبراهيم عن أيوب عن نافع عن ابن عمر ، قال ابن عمر وحدثني حفصة: أن رسول الله صلى الله عليه وسلم كان يصلي ركعتين حين يطلع الفجر وينادي المنادي ، قال أيوب: وأراه قال خفيفتين ،

٢٦٩ - (٢٢) حدثنا قتيبة بن سعيد ، حدثنا مروان بن معاوية الفزاري عن جعفر بن برقان عن ميمون بن مهران عن ابن عمر قال: حفظت من رسول الله صلى الله عليه وسلم ثمان ركعات ، ركعتين قبل الظهر وركعتين بعدها ، وركعتين بعد المغرب وركعتين بعد العشاء ، قال ابن عمر: وحدثني حفصة بركعتي الغداة ولم أكن أراها من النبي صلى الله عليه وسلم ،

٢٧٠ - (٢٣) حدثنا أبو سلمة يحيى بن خلف ، حدثنا بشر بن
المفضل عن خالد الحذاء عن عبد الله بن شقيق قال: سألت عائشة
عن صلوة النبي صلى الله عليه وسلم قالت: كان يصلى قبل الظهر
ركعتين وبعدها ركعتين وبعد المغرب ركعتين وبعد العشاء ركعتين وقبل
الفجر ثنتين ،

٢٧١ - (٢٤) حدثنا محمد بن المثنى ، حدثنا محمد بن جعفر ،
حدثنا شعبة عن أبي إسحق قال: سمعت عاصم بن ضمرة يقول:
سألنا علياً رضى الله عنه عن صلوة رسول الله صلى الله عليه وسلم
من النهار فقال: إنكم لاتطيقون ذلك ، قال: قلنا من أطاق منا ذلك
صلى ، فقال: كان إذا كانت الشمس من ههنا كهيئتها من ههنا
عند العصر صلى ركعتين ، وإذا كانت الشمس من ههنا كهيئتها من
ههنا عند الظهر صلى أربعاً ، ويصلى قبل الظهر أربعاً وبعدها ركعتين
، وقبل العصر أربعاً يفصل بين كل ركعتين بالتسليم على الملكة
المقربين والنبیین ومن تبعهم من المؤمنين والمسلمين ،

Chapter on the worship and devotions of Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam.

Every deed and action of Sayyidina Rasulallah 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 Rasulallah 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 Rasulallah 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 Rasulallah Sallallahu 'Alayhi Wasallam has said: "When a person completes a salaah; 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 salaah. Allah Ta'aala will command the malaa-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 salaah, or other acts of sadaqah 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 humans body will testify as to the good and bad deed committed by man. Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam has advised us to count the recitation of the Kalimah Tayyibah (La ilaha illallaah) 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 Rasulallah 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 Radiyallahu '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'aala 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 Radiyallahu '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 Ambiyaa (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 Radiyallahu 'Anhu came to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and said something. Due to the importance of the

discussion, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam felt annoyed at the Sahaabi's intrusion. On that Allah Ta'aala admonished Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam in the Surah of 'Abas. In the same manner after the Battle of Badr, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam treated the prisoners of war with great kindness and mercy, in the hope that they would accept Islaam, or their offspring would accept Islaam. 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 Sallallahu 'Alayhi Wasallam, are regarded as shortcomings.

(249) Hadith Number 2.

Abu Hurayrah Radiyallahu 'Anhu says: "Rasulullah Sallallahu '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 Radiyallahu 'Anha regarding this thanks-giving. Sayyidina 'Ataa Radiyallahu 'Anhu says: "I once requested 'Aayeshah to relate a surprising incident of Rasulullah Sallallahu 'Alayhi Wasallam?". She replied: 'Which act of Rasulullah Sallallahu 'Alayhi Wasallam was such that it was not surprising'. Thereafter she said: 'One night Rasulullah Sallallahu '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 chest. 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'aala has forgiven all your past and future sins'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam replied: 'Should I not be a thankful servant of Allah? Then said: 'Why should I not do so, when these aayaat were revealed to me today, and recited the aayaat of the last ruku' of Surah Aali 'Imraan'".

(250) Hadith Number 3.

It is also narrated from Abu Hurayrah Radiyallahu 'Anhu that Rasulullah Sallallahu '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 Ṣallallahu '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 Ṣallallahu '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'aala 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 Ṣallallahu 'Alayhi Wasallam has said: 'Practise only the amount that can be borne'. Allah Ta'aala 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 Ṣallallahu 'Alayhi Wasallam is much higher than this. There was no probability of his becoming bored or tired. Sayyidina Rasulullah Ṣallallahu '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 Ṣallallahu '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 Ṣallallahu '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 salaah 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 salaah. 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 salaah".

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 salaah, 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 salaah).

(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 khalqis samaawaati wal ard). (The 'ulama say a little of the Qur-aan should be recited after awakening, as this creates strength and it is mustahab to recite these aayaat). He got up 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 salaah. 'Abdullah bin 'Abbaas Radiyallahu '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, 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 salaah and slept. When the mu-adh-dhin (Sayyidina Bilaal Radiyallahu 'Anhu) came to him, he got up and recited two short rak'ahs and went for the fajr salaah.

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 Radiyallahu 'Anhu says: "Rasulullah Sallallahu 'Alayhi Wasallam sometimes performed 13 rak'ahs of tahajjud (including witr)".

Commentary

He performed ten rak'ahs of tahajjud and three rak'ahs with ṣalaah. Some of the 'ulama have included the two sunnahs of fajr ṣalaah too. In that case tahajjud will be eight rak'ahs.

(254) Hadith Number 7.

'Aayeshah Radiyah 'Anha reports that whenever Rasulullah Sallallahu '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 Sallallahu 'Alayhi Wasallam than 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 Radiyah 'Anhu relates a saying of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that 'If a person could not fulfil his wird (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 Radiyah 'Anhu says that Rasulullah Sallallahu 'Alayhi Wasallam said: "When one awakens at night (for tahajjud salaah), 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 tahiyatul wudu, it is preferable to shorten these rak'ahs as we have been commanded to do. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam also shortened the rak'ahs of this prayer. Haafiz Ibn Hajar 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 salaah will be performed, whilst one is free from the deceits of the shaytaan. Sayyidina Rasulullah Sallallahu '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 Radiyallahu 'Anhu says: "I once made up my mind that today I will closely study how Rasulullah Sallallahu 'Alayhi Wasallam performed his prayers. I lay down on the threshold of the house or a tent of Rasulullah Sallallahu 'Alayhi Wasallam (so that I may have a chance to observe with close attention). Rasulullah Sallallahu '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 tahiyatul 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 tahiyatul 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 Radiyallahu 'Anhu slept on the threshold of the house or a tent of Sayyidina Rasulullah Sallallahu '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 muhadditheen 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 Sallallahu 'Alayhi Wasallam was in Madinah, he slept at the house of one of his wives, and Sayyidina Zayd bin Khaalid Radiyallahu 'Anhu did not get a chance to observe this here. On a journey Sayyidina Rasulullah Sallallahu '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) Hadith Number 10.

Abi Salamah bin 'Abdurrahmaan Radiyallahu 'Anhu says he asked 'Aayeshah Radiyallahu 'Anha "How was the salaah (how many rak'ahs tahajjud was performed) of Rasulullah Sallallahu 'Alayhi Wasallam in Ramadaan?" She replied: "Rasulullah Sallallahu 'Alayhi Wasallam did not perform more than eleven rak'ahs during Ramadaan or after Ramadaan. (Eight rak'ahs tahajjud 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". 'Aayeshah Radiyallahu 'Anha says: "I said: 'O Messenger of Allah. Do you sleep before you perform witr?'" He replied: "O 'Aayeshah, my eyes sleep, but my heart remains awake". (This is a special gift to the ambiyaa (prophets) that their hearts remain awake at all times).

Commentary

There are a few important points of discussion in this hadith, of which two have been discussed already. Firstly, Sayyiditina 'Aayeshah Radiyallahu 'Anha says that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not perform more than eleven rak'ahs in tahajjud in Ramadaan or out of Ramadaan. Whereas in the narration of Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu, Sayyidina Zayd bin Khaalid Radiyallahu 'Anhu and other Sahaabah Radiyallahu 'Anhum, it is stated that Sayyidina Rasulullah Sallallahu '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 Daawud, Sayyiditina 'Aayeshah Radiyallahu 'Anha in reply to a question from Sayyidina 'Abdullah bin Abi Qays Radiyallahu 'Anhu herself counted the rak'ahs

of tahajjud as follows: that four and two is six, and two equals eight, and two ten, plus three is thirteen. It is even narrated by Sayyidatina 'Aayeshah Radiyallahu 'Anha herself that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam performed thirteen rak'ahs. Abu Daawud informs us in a narration that it is reported from Sayyidatina 'Aayeshah Radiyallahu 'Anha that: "Rasulallah Sallallahu 'Alayhi Wasallam did not perform (tahajjud) less than seven rak'ahs, or more than thirteen rak'ahs". In the Muwatta Imaam Maalik, it is narrated that Sayyidatina 'Aayeshah Radiyallahu 'Anha said: "Rasulallah Sallallahu 'Alayhi Wasallam performed thirteen rak'ahs at night. Then performed two short rak'ahs after the adhaan for the morning prayers were heard". Some 'ulama, after having seen the various ahaadith on this subject said the ahaadith of Sayyidatina 'Aayeshah Radiyallahu 'Anha on this subject is confusing, which means it is weak. There is no necessity to say they are confusing. What perplexity can there be if eleven rak'ahs were performed generally? Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam may have at times performed more, or less rak'ahs than these, as is evident from a few ahaadith.

The second discussion is that a few people derive the mas'alah from this hadith, that taraweeh is eight rak'ahs. Whereas from this narration it also cannot be said that tahajjud is only eight rak'ahs, as has been mentioned previously. This hadith has nothing to do with taraweeh. The literal meaning of salaatul layl is the prayers of the night. By it nothing besides tahajjud 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 tahajjud is mentioned, and the question is only intended for this salaah, which Sayyidatina 'Aayeshah Radiyallahu 'Anha kindly replied. The reason for asking is clear, that did Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam perform more acts of worship in Ramadaan than at normal times, as has been mentioned in several narrations. Therefore Sayyidina Abu Salamah Radiyallahu 'Anhu thought that it might be possible that more rak'ahs of tahajjud were performed. Upon inquiring, Sayyidatina 'Aayeshah Radiyallahu 'Anha replied in the negative. Otherwise it was also not the intention of Sayyidatina 'Aayeshah Radiyallahu 'Anha to leave aside the taraweeh. The rak'ahs of tahajjud were never more than eleven rak'ahs. The performing of thirteen rak'ahs has been confirmed by Sayyidatina 'Aayeshah Radiyallahu 'Anha herself. On the subject of taraweeh, Maulana Rashid Ahmad Gangohi has written a detailed booklet 'Ar Ra'y an Najeeh' 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 Radiyallahu '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 Sahaabah Radiyallahu '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 Radiyallahu 'Anhu instructed the people in the time of his khilaafah to perform taraweeh with jamaa'ah (congregation) and not individually to avoid confusion. Sayyidina Saa-ib Radiyallahu 'Anhu says: "The Imaam generally recited those surahs that consists of a hundred aayaat. 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 Rawaafid (Shi'ah) deny this. The four Imaams, viz. Imaam Abu Hanifah RA., Imaam Shaafi'ee RA., Imaam Maalik 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 Maalik RA. a famous saying of his is that taraweeh is thirty six rak'ahs. In the 'Mughni', a famous kitaab on Hambali fiqh, 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 Thauri RA., Imaam Abu Hanifah RA. and Imaam Shaafi'ee RA.. The madh-hab of Imaam Maalik RA. is that it is thirty six rak'ahs. Imaam Maalik 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 Maalik 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 nafl in the tarweehahs. Hence the sixteen rak'ahs performed in the four tarweehahs became extra. Anyhow, this is the madh-hab of the Maaliki's. The most accepted madh-hab of the remaining three Imaams are that it is twenty rak'ahs.

(258) Hadith Number 11.

'Aayeshah Radiyallahu '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 Sayyidatina 'Aayeshah Radiyallahu '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 madh-hab 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 Radiyallahu 'Anhu that has been mentioned by Abu Daawud and others, which has been discussed already in the previous hadith, where Sayyidatina 'Aayeshah Radiyallahu '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 Sayyidatina 'Aayeshah 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 Basri Radiyallahu 'Anhu, a famous muhaddith 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.—the second 'Umar—passed a law after consulting the 'ulama of Madinah, that witr must be performed in three rak'ahs. Hasan 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, Sayyidatina 'Aayeshah Radiyallahu 'Anha herself has said the words: 'Six and three'.

(260) Hadith Number 13.

Hudhayfah bin Al Yamaan Radiyallahu 'Anhu says he performed ṣalaah 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 ṣalaah). After commencing the ṣalaah he recited:

اللَّهُ أَكْبَرُ ذُو الْمَلَكُوتِ وَالْجَبْرُوتِ وَالْكَبْرِيَاءِ وَالْعَظَمَةِ

Allahu Akbar, dhul malakuti wal jabaruti wal kibri-yaa-i wal a-za-mati

Translation: Allah is supreme! Lord of Dominion, Power, Majesty, and Magnificence.

He then recited (after the Faatihah) 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 ṣalaah 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 ṣalaah remains in the normal manner. i.e. a fundamental action of ṣalaah 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 repeated:

سُبْحَانَ رَبِّيَ الْعَظِيمِ ، سُبْحَانَ رَبِّيَ الْعَظِيمِ

Subḥaana rabbiyal azimi—Subḥaana 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:

لِرَبِّي الْحَمْدُ ، لِرَبِّي الْحَمْدُ

Li rabbiyal ḥamdu—Li rabbiyal ḥamdu

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:

سُبْحَانَ رَبِّيَ الْأَعْلَى ، سُبْحَانَ رَبِّيَ الْأَعْلَى

Subḥaana rabbiyal aa'laa—Subḥaana rabbiyal aa'laa

Translation: Glory be to my Lord the Exalted. Glory be to my Lord the Exalted.

He then sat up from the sajdah. This sitting was also long as that of the sajdah. Here he repeated:

رَبِّي اغْفِرْ لِي ، رَبِّي اغْفِرْ لِي

Rabbigh-fir lee—Rabbigh-fir lee

Translation: O Lord forgive me. O Lord forgive me.

Rasulullah Ṣallallahu 'Alayhi Wasallam recited in this ṣalaah 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 Ṣallallahu '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 Ṣallallahu '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 Ṣallallahu '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.

'Aayeshah Radiyallahu 'Anha says: "Once at night (tahajjud ṣalaah time), Rasulullah Ṣallallahu 'Alayhi Wasallam kept on repeating one aayah."

Commentary

The aayah is the last aayah of Surah Maa-idah:

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ ، وَإِنْ تُغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ (سورة المائدة ١١٨)

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! they 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 Sallallahu '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:

وَأَمَّا زُورًا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ (سورة يس ٥٨)

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 salaah with Rasulullah Sallallahu 'Alayhi Wasallam.
Rasulullah Sallallahu '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
Sallallahu 'Alayhi Wasallam alone".

Commentary

This may have two meanings. If I sit and perform ṣalaah, Sayyidina Rasulullah Ṣallallahu '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 while performing ṣalaah with Sayyidina Rasulullah Ṣallallahu 'Alayhi Wasallam to end the niyyah and sit down. While standing he became tired, then this type of thoughts entered his mind.

(263) Hadith Number 16.

'Aayeshah Radiyallahu 'Anha says: "Rasulullah Ṣallallahu 'Alayhi Wasallam performed ṣalaah (in old age) in a sitting posture (due to reciting lengthy portions). When about thirty or forty aayaat were left he stood up and recited (completed) these. 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 ṣalaah 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 nafl ṣalaah. It is not permissible for the able-bodied who can stand, to sit and perform the fard ṣalaah.

(264) Hadith Number 17

'Abdullah bin Shaqeeq Radiyallahu 'Anhu reports that he asked 'Aayeshah Radiyallahu 'Anha regarding the nawaafil prayers. She replied: "Rasulullah Ṣallallahu '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 Rasulallah Ṣallallahu 'Alayhi Wasallam always to recite lengthy sections in the rak'ahs of tahajjud. 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, salaah was performed accordingly. Besides, many acts of Sayyidina Rasulallah Ṣallallahu '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 Rasulallah Ṣallallahu 'Alayhi Wasallam received the full reward for performing salaah in a sitting posture. Others will receive full reward for performing salaah in a standing posture and only half for sitting and performing salaah. The reason being that by Sayyidina Rasulallah Ṣallallahu 'Alayhi Wasallam sitting and performing salaah, he was fulfilling an object of the nubuwah (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.

Hafṣah Radiyahallahu 'Anha, the wife of Rasulallah Ṣallallahu 'Alayhi Wasallam reports: "Rasulallah Ṣallallahu 'Alayhi Wasallam performed salaah 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 Rasulallah Ṣallallahu '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.

'Aayeshah Radiyahallahu 'Anha reports: "Rasulallah Ṣallallahu 'Alayhi Wasallam performed most of his (nafl) salaah in a sitting posture before he passed away".

Commentary

This was the period when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 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 Sallallahu 'Alayhi Wasallam is exempted from this rule. For Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam 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 Sallallahu 'Alayhi Wasallam 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 Sallallahu 'Alayhi Wasallam 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 Sallallahu 'Alayhi Wasallam has said in many ahaadith: "The one that continually and habitually performs twelve rak'ahs every day and night, Allah Ta'aala 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 Umm 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 fard. 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 Sallallahu 'Alayhi Wasallam 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 Sallallahu 'Alayhi Wasallam performed four rak'ahs in the house before going for salaah". Apparently it seems Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam 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 Sallallahu 'Alayhi Wasallam performed four rak'ahs in my house, then went to the masjid and led the fard 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 tahiyatul masjid was performed. Sayyidina Ibn 'Umar Radiyallahu 'Anhu reports, and this may be possible, that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam sometimes because of necessity may have performed only two rak'ahs sunnah. Sayyidina Ibn 'Umar Radiyallahu 'Anhu saying in the hadith under discussion: "That he performed salaah with Rasulallah Sallallahu 'Alayhi Wasallam", does not mean that he performed them with jamaa'ah (in congregation). Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam 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 Ramaḍaan).

(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, Rasulallah Sallallahu 'Alayhi Wasallam performed two short rak'ahs".

Commentary

Regarding the sunnah of fajr, it has been stated in most of the narrations that Sayyidina Rasulallah Sallallahu 'Alayhi Wasallam shortened its rak'ahs. To the extent that some 'ulama say, only the Faatiha (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 Rasulallah Sallallahu '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 Rasulallah Sallallahu 'Alayhi Wasallam recited the

surahs of Kaafirun and Al-Ikhlaas 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 rak'ahs after maghrib and two after 'eshaa". Ibn 'Umar Radiyallahu 'Anhu said: "Hafsa related to me about the two rak'ahs of the morning, which I did not observe from Rasulullah Sallallahu 'Alayhi Wasallam".

Commentary

Since these two rak'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 'Anha 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 Shaqeeq Radiyallahu 'Anhu reports: "I asked 'Aayeshah about the (nawaafil) prayers of Rasulullah Sallallahu 'Alayhi Wasallam?". She replied: "He used to perform two rak'ahs before and two after zuhr. Two after maghrib and two after 'eshaa, and two before fajr".

Commentary

Besides the two rak'ahs before the zuhr, the rak'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 rak'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 rak'ahs before zuhr, and two rak'ahs before fajr". Meaning he performed them regularly. Therefore, it shall be said that this (performing of two rak'ahs) was because of some necessity.

(271) Hadith Number 24.

'Aa-sim bin Damrah Radiyahallahu '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 Radiyahallahu '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 Radiyahallahu '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 rak'ahs (salaatul ish-raq). 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 rak'ahs (salaatut duha—chaast—, this will be explained in the ensuing chapter). He performed four rak'ahs before the salaah of zuhr, and two after (These six rak'ahs are sunnah mu-akkidah). Four rak'ahs were performed before 'asr. In between the four rak'ahs he sat and sent salutations on the malaa-ikah muqarrabeen, the ambiyaa and the mu-mineen".

Commentary

The tashahhud (At-tahiyyaat) may be referred to here, as in it the words "Assalamu 'alayka ayyuhan nabiyyu . . ." are mentioned. In this case where four rak'ahs are mentioned, all are included herein. This may also be possible that it means salaam was made after two rak'ahs. The aim will then be that in the four rak'ahs before 'asr two salaams were made. It has been ascertained that both types, two and four rak'ahs were performed before 'asr. Sayyidina 'Ali Radiyahallahu 'Anhu has himself also narrated both hadith.

باب صلوة الضحى

٢٧٢ - (١) حدثنا محمود بن غيلان ، حدثنا أبو داود الطيالسى ،
حدثنا شعبة عن يزيد الرّشك قال: سمعت معاذا قالت: قلت
لعائشة رضى الله عنها: أكان النّبي صلى الله عليه وسلم يصلى
الضحى؟ قالت: نعم أربع ركعات ، ويزيد ماشاء الله عز وجل ،

٢٧٣ - (٢) حدثنا محمد بن المثنى ، حدثنى حكيم بن معاوية
الزّيادى ، حدثنا زياد بن عبيد الله بن الربيع الزيادى عن حميد
الطويل عن أنس بن مالك: أنّ النّبي صلى الله عليه وسلم كان يصلى
الضحى ستّ ركعات ،

٢٧٤ - (٣) حدثنا محمد بن المثنى ، حدثنا محمد بن جعفر ، حدثنا
شعبة عن عمرو بن مُرّة عن عبد الرحمن بن أبى ليلى قال: ما
أخبرنى أحد أنه رأى النّبي صلى الله عليه وسلم يصلى الضحى إلا ام
هانىء ، فإنها حدثت أنّ رسول الله ﷺ دخل بيتها يوم فتح مكة
فاغتسل فسبح ثمانى ركعات ، ما رأيتَه صلى الله عليه وسلم يصلى
صلوة قط أخف منها غير أنه كان يتم الركوع والسجود ،

٢٧٥ - (٤) حدثنا ابن أبى عمر ، حدثنا وكيع ، حدثنا كهمس بن

الحسن عن عبد الله بن شقيق قال: قلت لعائشة رضي الله عنها: أكان النبي صلى الله عليه وسلم يصلي الضحى؟ قالت: لا إلا أن يجيء من مغيبه ،

٢٧٦ - (٥) حدثنا زياد بن أيوب البغدادي ، حدثنا محمد بن ربيعة عن فضيل ابن مرزوق عن عطية أبي سعيد الخدري قال: كان النبي صلى الله عليه وسلم يصلي الضحى حتى نقول لا يدعها ويدعها حتى نقول لا يصلها ،

٢٧٧ - (٦) حدثنا أحمد بن منيع ، حدثنا هشيم ، حدثنا عبيدة عن إبراهيم عن سَهْم بن منجاب عن قَرْنَع الضَّبِّي / أو / عن قَزَعَةَ عن قَرْنَع عن أبي أيوب الأنصاري رضي الله تعالى عنه: أن النبي صلى الله عليه وسلم كان يُدْمِن أربع ركعات عند زوال الشمس ، فقلت: يا رسول الله إنك تُدْمِن هذه الأربع ركعات عند زوال الشمس فقال: إن أبواب السماء تفتح عند زوال الشمس فلا تُرْتَجُ حتى يصلي الظهر ، فأحبُّ أن يصعد لي في تلك السَّاعَةِ خير ، قلت: أفي كلِّهنَّ قراءة؟ قال: نعم ، قلت: هل فيهنَّ تسليم فاصل ، قال: لا ،

أخبرني أحمد بن منيع ، حدثنا أبو معاوية ، حدثنا عبيدة عن إبراهيم عن سَهْم بن منجاب عن قَزَعَةَ عن قَرْنَع عن أبي أيوب الأنصاري رضي الله عنه عن النبي صلى الله عليه وسلم نحوه ،

٢٧٨ - (٧) حدثنا محمد بن المثنى ، حدثنا أبو داؤد ، حدثنا محمد بن مسلم بن أبي الوضّاح عن عبد الكريم الجزرى عن مجاهد عن عبد الله بن السائب: أن رسول الله ﷺ كان يصلى أربعاً بعد أن تزول الشمس قبل الظهر وقال: إنها ساعة تفتح فيها أبواب السماء فأحبُّ أن يصعد لى فيها عمل صالح ،

٢٧٩ - (٨) حدثنا أبو سلمة يحيى بن خلف ، حدثنا عمر بن علي المُقدمى عن مسعر بن كدام عن أبي إسحق عن عاصم بن ضمرة عن علي: أنه كان يصلى قبل الظهر أربعاً ، وذكر أن رسول الله صلى الله عليه وسلم كان يصلّيها عند الزوال ويمدُّ فيها

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-raq 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 ahadith have been narrated regarding this salaah. In the kitaab 'Awjaz' narrations of twenty five Sahaabah Radiyallahu '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'aala 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 chast is a complete sadaqah on behalf of the three hundred and sixty joints (of the body)". The author has mentioned eight ahadith in this chapter.

(272) Hadith Number 1.

Mu'aadhah Radiyallahu 'Anha says: "I asked 'Aayeshah, 'Did Rasulullah Sallallahu 'Alayhi Wasallam perform the salaatut duha (chast prayers)?" She replied: "Yes, he performed four rak'ahs (the least), and added to it the amount Allah Ta'aala 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 Radiyallahu '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 ghusl (bath), then performed eight rak'ahs. I did not observe Rasulullah Sallallahu 'Alayhi Wasallam 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 Radiyallahu 'Anha narrated this hadith, does not necessarily mean that no other Sahaabi knew about this. In this chapter the narration of a few Sahaabah Radiyallahu '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 Radiyallahu '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 salaatus shukr (prayer of thanksgiving). It may also be possible that these eight rak'ahs included both the salaatut duha and salaatus shukr.

(275) Hadith Number 4

'Abdullah bin Shaqeeq Radiyallahu '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

performed nafl prayers. This reply of Sayyidatina 'Aayeshah Radiyallahu 'Anha is the opposite of what was given in reply to a question of Sayyidatina Mu'aadhah Radiyallahu 'Anha mentioned at the beginning of this chapter. The 'ulama have therefore given different explanations to this. Imaam Bayhaqi has given this explanation, that in the hadith where it has been denied, the denial is of it not being performed regularly, which is not refuting that it was performed occasionally. Meaning he did not perform it regularly. In the hadith where the affirmative is mentioned, i.e. that he performed this salaah, it will be taken to be performed more often. Some of the 'ulama have summed it up thus, that he only performed this salaah in the masjid when he returned from a journey, otherwise at ordinary times he performed it in the home. In this hadith (under discussion) the object is the denial that this salaah was performed in the masjid. It was only performed in the masjid when he returned from a journey, as mentioned in the above hadith.

(276) Hadith Number 5.

'Abu Sa'eed Al-Khudari Radiyallahu '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. Sayyidatina 'Aayeshah Radiyallahu '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 Radiyallahu '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 Sallallahu 'Alayhi Wasallam replied: 'No' (Salaam should be made only at the end of four rak'ahs)".

Commentary

The sufis name this salaah as salaatuz zawaal, and this is included in the mustahab prayers. According to the majority of the muhadditheen 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 Sallallahu '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 chasht, 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 Radiyallahu 'Anhu reports: "Rasulullah Sallallahu '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 Sallallahu '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 Radiyallahu 'Anhu used to perform four rak'ahs before zuhr and used to say: "Rasulullah Sallallahu 'Alayhi Wasallam also performed these four rak'ahs after zawaal, and recited long verses therein".

Shamaa-il Tirmidhi

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 Sallallahu 'Alayhi Wasallam could be practised in reciting a lengthy portion.

باب صلوة التطوع في البيت

٢٨٠ - (١) حدثنا عباس العنبري ، حدثنا عبد الرحمن بن مهدي عن معاوية بن صالح عن العلاء بن الحارث عن حرام بن معاوية عن عمه عبد الله بن سعد قال: سألت رسول الله صلى الله عليه وسلم عن الصلاة في بيتي والصلاة في المسجد ، قال: قد ترى ما أقرب بيتي من المسجد فلأن أصلي في بيتي أحبُّ إلى من أن أصلي في المسجد إلا أن تكون صلوة مكتوبة ،

Chapter on Sayyidina Rasulallah 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 Rasulallah 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 Rasulallah Sallallahu 'Alayhi Wasallam has commanded in a few ahaadith 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 faraa-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 faraa-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 tawaaf of the Ka'bah, salaatut taraweeh etc. Although the taraweeh is not from the faraa-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

٢٨١ - (١) حدثنا قتيبة بن سعيد ، حدثنا حمّاد بن زيد عن أيوب عن عبد الله بن شقيق قال: سألت عائشة رضي الله تعالى عنها عن صيام رسول الله صلى الله عليه وسلم ، قالت: كان يصوم حتى نقول قد صام ، ويفطر حتى نقول قد أفطر ، قالت: وما صام رسول الله صلى الله عليه وسلم شهرا كاملا منذ قدم المدينة إلا رمضان ،

٢٨٢ - (٢) حدثنا علي بن حُجر ، حدثنا إسماعيل بن جعفر عن حُميد عن أنس بن مالك أنه سئل عن صوم النبي ﷺ ، حدثنا شعبة عن يزيد الرشق قال: كان يصوم من الشهر حتى نرى أن لا يريد أن يفطر منه ، ويفطر حتى نرى أن لا يريد أن يصوم منه شيئا ، وكنّت لا تشاء أن تراه من الليل مُصليا إلا رأيته مُصليا ولا نائما إلا رأيته نائما ،

٢٨٣ - (٣) حدثنا محمود بن غيلان ، ، حدثنا أبو داؤد ، حدثنا شعبة عن أبي بشر قال سمعت سعيد بن جبير عن ابن عباس قال: كان النبي صلى الله عليه وسلم يصوم حتى نقول ما يريد أن يفطر منه ويفطر حتى نقول ما يريد أن يصوم منه ، وما صام شهرا كاملا منذ قدم المدينة إلا رمضان ،

٢٨٤ - (٤) حدثنا محمد بن بشار ، حدثنا عبد الرحمن بن مهدي عن سفيان عن منصور عن سالم بن أبي الجعد عن أبي سلمة عن أم سلمة قالت: ما رأيت النبي صلى الله عليه وسلم يصوم شهرين متتابعين إلا شعبان ورمضان ،

قال أبو عيسى: 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 ، ويحتمل أن يكون أبو سلمة بن عبد الرحمن قد روى هذا الحديث عن عائشة وأم سلمة جميعا عن النبي صلى الله عليه وسلم ،

٢٨٥ - (٥) حدثنا هناد ، حدثنا عبدة عن محمد بن عمرو ، حدثنا أبو سلمة عن عائشة قالت: لم أر رسول الله ﷺ يصوم في شهر أكثر من صيامه لله في شعبان ، كان يصوم شعبان ألا قليلا بل كان يصومه كله ،

٢٨٦ - (٦) حدثنا القاسم بن دينار الكوفي ، حدثنا عبيد الله بن موسى وطلق بن غنّام عن شيبان عن عاصم عن زر بن حبيش عن عبد الله قال: كان رسول الله صلى الله عليه وسلم يصوم من غرة كل شهر ثلاثة ايام ، وقلما كان يفطر يوم الجمعة ،

٢٨٧ - (٧) حدثنا أبو حفص عمر بن علي ، حدثنا عبد الله بن

داؤد عن ثور بن يزيد عن خالد بن معدان عن ربيعة الجرشي عن عائشة قالت: كان النبي صلى الله عليه وسلم يتحرى صوم الأثنين والخميس ،

٢٨٨ - (٨) 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: تُعرض الأعمال يوم الأثنين والخميس ، فأحبُّ أن يُعرض عملي وأنا صائم ،

٢٨٩ - (٩) حدثنا محمود بن غيلان ، حدثنا أبو أحمد ومعاوية بن هشام قالوا: حدثنا سُفيان بن منصور عن حَيْثمة عن عائشة قالت: كان النبي صلى الله عليه وسلم يصوم من الشهر السَّبْت والأحد والأثنين ، ومن الشهر الآخر الثلاثاء والأربعاء والخميس ،

٢٩٠ - (١٠) حدثنا أبو مصعب المدني مالك بن أنس عن أبي النَّضر 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 ،

٢٩١ - (١١) حدثنا محمود بن غيلان ، حدثنا أبو داؤد ، حدثنا شعبة عن يزيد الرشك قال: سمعت مُعاذة قالت: قلت

لعائشة: أكان رسول الله صلى الله عليه وسلم يصوم ثلاثة أيام من كل شهر؟ قالت: نعم ، قلت: من أيه كان يصوم؟ قالت: كان لا يبالي من أيه صام ،

قال أبو عيسى: يزيد الرشك هو يزيد الضبعي البصرى ، وهو ثقة روى عنه شعبة وعبد الوارث بن سعيد وحماد بن يزيد وإسماعيل بن إبراهيم وغير واحد من الأئمة وهو يزيد القاسم ويقال القسام ، والرشك بلغة أهل البصرة هو القسام ،

٢٩٢ - (١٢) حدثنا هارون بن إسحق الهمداني ، حدثنا عبدة بن سليمان عن هشام بن عروة عن أبيه عن عائشة قالت: كان عاشوراء يوماً تصومه قريش في الجاهلية ، وكان رسول الله ﷺ يصومه ، فلما قدم المدينة صامه وأمر بصيامه ، فلما افترض رمضان كان رمضان هو الفريضة ، وترك عاشوراء ، فمن شاء صامه ومن شاء تركه ،

٢٩٣ - (١٣) حدثنا محمد بن بشار ، حدثنا عبد الرحمن بن مهدي ، حدثنا سفيان عن منصور عن إبراهيم عن علقمة قال: سألت عائشة رضی الله عنها: أكان رسول الله ﷺ يخص من الأيام شيئاً؟ قالت: كان عمله ديمة ، وأيكم يطبق ما كان رسول الله صلى الله عليه وسلم يطبق ،

٢٩٤ - (١٤) حدثنا هارون بن إسحاق ، حدثنا عبدة عن هشام بن عروة عن أبيه عن عائشة قالت: دخل عليّ رسول الله ﷺ وعندي امرأة ، فقال: من هذه؟ قلت فلانة لا تنام الليل ، فقال رسول الله صلى الله عليه وسلم عليكم من الأعمال ما تطيقون فوالله لا يمل الله حتى تملّوا وكان أحبّ ذلك إلى رسول الله ﷺ الذي يدوم عليه صاحبه ،

٢٩٥ - (١٥) حدثنا أبو هشام محمد بن يزيد الرفاعي ، حدثنا ابن فضيل عن الأعمش عن أبي صالح قال: سألت عائشة وأمّ سلمة أيّ العمل كان أحبّ إلى رسول الله صلى الله عليه وسلم؟ قالتا: ما ديمّ عليه وإن قلّ ،

٢٩٦ - (١٦) حدثنا محمد بن إسماعيل ، حدثنا عبد الله بن صالح ، حدثني معاوية بن صالح عن عمرو بن قيس أنّه سمع عاصم بن حميد قال: سمعت عوف بن مالك يقول كنت مع رسول الله صلى الله عليه وسلم ليلة فاستاك ثمّ توضأ ثمّ قام يصلي فقامت معه ، فبدأ فاستفتح البقرة فلا يمرُّ بأية رحمة إلا وقف فسأل ولا يمرُّ بأية عذاب إلا وقف فتعوذ ، ثمّ ركع فمكث راکعاً بقدر قيامه ، ويقول في ركوعه: «سُبْحَانَ ذِي الْجَبْرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ» ثمّ سجد بقدر ركوعه ويقول في سجوده: «سُبْحَانَ ذِي الْجَبْرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ» ثمّ قرأ آل عمران ثمّ سورة سورة يفعل مثل ذلك ،