

Commentary: This Hadith warns us against committing sins and all that Allah has forbidden in order to avoid exciting the anger of Allah.

CHAPTER 369

EXPIATION FOR THE VIOLATION OF COMMANDMENTS OF ALLAH

Allah, the Exalted, says:

"And if an evil whisper from Shaitan (Satan) tries to turn you away (O Muhammad (PBUH)) (from doing good), then seek refuge in Allah" (41:36)

"Verily, those who are Al-Muttaqun (the pious), when an evil thought comes to them from Shaitan (Satan), they remember (Allah), and (indeed) they then see (aright)' (7:201)

"And those who, when they have committed Fahishah or wronged themselves with evil, remember Allah and ask forgiveness for their sins- and none can forgive sins but Allah- and do not persist in what (wrong) they have done, while they know. For such, the reward is forgiveness from their Rubb, and Gardens with rivers flowing underneath (Jannah), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allah's Orders)!" (3:135,136)

"And all of you beg Allah to forgive you all, O believers, that you may be successful" (24:31)

1807. Abu Hurairah (May Allah be pleased with him) said: The Prophet (PBUH) said, "He who takes an oath and involuntarily says: 'By Al-Lat and Al-'Uzza' should at once affirm: 'La ilaha illallah (there is no true god except Allah)', and he who says to his companion: 'Come let's gamble' should make expiation by giving something in charity."
[Al-Bukhari and Muslim].

Commentary: Al-Lat and Al-'Uzza were the idols of the polytheists of Arabia. To take oath or swear by them or by anything else besides Allah is an act of disbelief which takes one out of the fold of religion.

If any person swears by anything or anybody else other than Allah, he should recite "La ilaha illa Allah" and refresh and re-establish his belief in Allah. Similarly, if someone indulges in other sins, then he should repent and give in charity according to his resources. The reason is, as Allah (SWT) says:

"Verily, the good deeds remove the evil deeds (i.e., small sins)." (11:114).

THE BOOK OF MISCELLANEOUS AHADITH OF SIGNIFICANT VALUES

CHAPTER 370

AHADITH ABOUT DAJJAL & PORTENTS OF THE HOUR

1808. An-Nawwas bin Sam'an (May Allah be pleased with him) reported: One morning the Messenger of Allah (PBUH) made a mention of Dajjal, and he described him to be insignificant and at the same time described him so significant that we thought he was on the date-palm trees (i.e., nearby). When we went to him (the Prophet (PBUH)) in the evening, he perceived the sign of fear on our faces. He said, "What is the matter with you?" We said: "O Messenger of Allah, you talked about Dajjal this morning

raising your voice and lowering it until we thought he was hiding in the palm-trees grove: He said: "Something other than Dajjal make worry about you. If he appears while I am with you, I will defend you against him. But if he appears after I die, then everyone of you is his own defender. Allah is the One Who remains after me to guide every Muslim. Dajjal will be a young man with very curly hair with one eye protruding (with which he cannot see). I compare (his appearance) to that of Al-'Uzza bin Qatan. He who amongst you survives to see him, should recite over him the opening Ayat of Surat Al-Kahf (i.e., Surat 18: Verses 1-8). He will appear on the way between Syria and Iraq and will spread mischief right and left. O slaves of Allah! Remain adhered to the truth." We asked: "O Messenger of Allah! How long will he stay on the earth?" He said, "For forty days. One day will be like a year, one day like a month, one day like a week and the rest of the days will be like your days." We said: "O Messenger of Allah! Will one day's Salat (prayer) suffice for the Salat of that day which will be equal to one year?" Thereupon he said, "No, but you must make an estimate of time and then offer Salat." We said: "O Messenger of Allah! How quickly will he walk upon the earth?" Thereupon he said, "Like cloud driven by the wind (i.e., very quickly). He will come to the people and call them to his obedience and they will affirm their faith in him and respond to him. He will then give command to the sky and it will send its rain upon the earth and he will then send his command to the earth and it will grow vegetation. Then in the evening their pasturing animals will come to them with their humps very high and their udders full of milk and their flanks stretched. He will then come to another people and invite them, but they will reject him and he will leave them, in barren lands and without any goods and chattels! He would then walk through the waste land and say to it: 'Bring forth your treasures', and the treasures will come out and follow him like swarms of bees. He will then call a person brimming with youth and strike him with the sword and cut him into two pieces and make these pieces lie at a distance, which is generally between the archer and his target. He will then call that young man and he will come forward, laughing, with his face gleaming out of joy; and it will be at this very time that Allah will send 'Isa (Jesus), son of Maryam (Mary) who will descend at the white minaret in the eastern side of Damascus, wearing two garments lightly dyed and placing his hands on the wings of two angels. When he will lower his head, there would fall drops of water from his head, and when he will raise it up, drops like pearls would scatter from it. Every disbeliever who will find his (i.e., 'Isa's) smell will die and his smell will reach as far as he will be able to see. He will then search for Dajjal until he will catch hold of him at the gate of Ludd (village near Jerusalem), and will kill him. Then the people, whom Allah will have protected, will come to 'Isa son of Maryam, and he will wipe their faces and will inform them of their ranks in Jannah, and it will be under such conditions that Allah will reveal to 'Isa these words: 'I have brought forth from amongst my slaves such people against whom none will be able to fight, so take these people safely to the mountain.' And then Allah will send Ya'juj and Ma'juj (Gog and Magog people) and they will sworn down from every slope. The first of them will pass the Lake Tabariyah (near the Dead Sea in Palestine) and drink all its water. And when the last of them will pass, he will say: 'There was once water there.' Prophet 'Isa (PBUH) and his companions will then be so much hard-pressed that the head of an ox will be dearer to them than one hundred dinar, and 'Isa along with his companions, will make supplication to Allah, Who will send insects which will attack their (Ya'juj and Ma'juj people) neck until they all will perish like a single person. Prophet, 'Isa and his companions will then come down and they will not find in the earth as much space as a single span which would not be filled with their corpses and their stench. Prophet 'Isa and his companions will then again beseech Allah, Who will send birds whose necks will be like those of Bactrian camels, and they will carry them and throw them where Allah will desire. Then Allah will send down rain which will spare no house in the city or in the countryside. It would wash away the earth until it appears like a mirror. Then the earth will be told to bring forth its fruit and restore its blessings; and as a result of this, there will grow such a big pomegranate that a group of people will eat from it and seek shelter under its skin. Milk will be so blessed that the milk of one she-camel will suffice for a large company and the cow will give so much milk, that it will suffice for a whole tribe. The sheep will give so much milk that the whole family will be able to drink out of that, and at that time Allah will send a pleasant wind which will soothe people even under their armpits, and will take the life of every Muslim and true believer, and only the wicked will survive. They will commit adultery in public like asses and the Resurrection Day will be held."

[Muslim].

Commentary: In the above statement we find details about the signs of the Day of Resurrection, the appearance of Dajjal (*Antichrist*), the coming of Prophet 'Isa - son of Maryam, and the appearance of Gog and Magog people. We also find all the important events which will happen during these times. Here, we also note the havoc of Dajjal and the destruction of Gog and Magog people. Then finally the killing of them by the efforts of Prophet 'Isa and his prayers.

1809. Rib'i bin Hirash (May Allah be pleased with him) said: I accompanied Abu Mas'ud Al-Ansari to Hudaifah bin Al-Yaman (May Allah be pleased with them). Abu Mas'ud said to him: "Tell us what you heard from the Messenger of Allah (PBUH) about Dajjal (the Antichrist)." Hudaifah said: He (PBUH) said, "Dajjal will appear, and with him will be water and fire. That which people consider to be water will in fact be a burning fire, and that which people will consider to be fire will in fact be cool and sweet water. He who from amongst you happens to face him, should jump into that which he sees as fire for that will be nice and sweet water." Abu Mas'ud said: "I have also heard this from the Messenger of Allah (PBUH)."
[Al-Bukhari and Muslim]

1810. `Abdullah bin `Amr bin Al-`As (May Allah be pleased with them) said: The Messenger of Allah (PBUH) said, "Dajjal (the Antichrist) will appear in my Ummah and he will stay in the world for forty. I do not know whether this will be forty days or forty months or forty years. Allah will then send (Prophet) `Isa (Jesus), son of Maryam (Mary). `Isa will pursue him and slaughter him. Then people will survive for seven years (i.e., after the demise of `Isa) in the state that there will be no rancour between two persons. Then Allah will send a cool breeze from the side of Ash-Sham. None will remain upon the face of the earth having the smallest particle of good or Faith in him but he will die, so much so that even if someone amongst you will enter the innermost part of a mountain, this breeze will reach that place also and will cause him to die. Only the wicked people will survive and they will be as fast as birds (i.e., to commit evil) and as ferocious towards one another as wild beasts. They will never appreciate the good, nor condemn evil. Then Shaitan (Satan) will come to them in the garb of a man and will say: 'Will you not obey me?' They will say: 'What do you order us to do?' He will command them to worship idols. They will have abundance of sustenance and will lead comfortable lives. Then the Trumpet will be blown. Every one hearing it, will turn his neck towards it and will raise it. The first one to hear that Trumpet will be a man who will be busy repairing the basin for his camels. He will become unconscious. Allah will send, or will cause to send, rain which will be like dew and there will grow out of it (like wild growth) the bodies of the people. Then the second Trumpet will be blown and they will stand up and begin to look around. Then it will be said: 'O people! Go to your Rubb.' Then there will be a command: 'Make them stand there.' After it they will be called to account. Then it will be said: 'Separate from them the share of the Fire.' It will be asked: 'How much?' It will be said: 'Nine hundred and ninety-nine out of every thousand.' That will be the Day which will make children hoary-headed men because of its terror and that will be the Day when the Shin will be uncovered."
[Muslim].

Commentary: The question arises as to what is the meaning of the phrase - the Shin will be uncovered - at this place? Some people say that it refers to the calamities and troubles of the Day of Judgement. But according to a reliable narration, it refers to an act of Allah of uncovering His Shin in a way which befits His Majesty. As believers, we must confirm Allah's all Qualities which He has stated in the Qur'an or mentioned through His Messenger (PBUH) without changing them or ignoring them completely or twisting their meanings or giving resemblance to any of the created things. What is meant by the uncovering of the Shin of Allah is something we can neither understand nor describe. We can only believe in it without understanding the real explanation of it, in the same way we believe in the Eye or Ear of Allah. We should believe in all these things as mentioned in the Qur'an and Hadith without trying to go into the explanation. This is the view of Ahlus-Sunnah wal-Jama'ah to which we should stick. (See *Tafsir Ahsan-ul-Bayan*)

Then all the Muslims will prostrate before Him. However, those people who used to pray and prostrate before Him in their worldly lives only for showing off or for gaining good reputation, will not be able to prostrate before Him on this occasion. Their spines will become stiff like a wooden board and it would become impossible for them to bend. (*Sahih Al-Bukhari, Tafsir Surat An-Nur and Al-Qalam*).

1811. Anas bin Malik (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "There will be no land which will not be trampled by Dajjal (the Antichrist) but Makkah and Al-Madinah; and there will be no passage leading to them which will not be guarded by the angels, arranged in rows. Dajjal will appear in a barren place adjacent to Al-Madinah and the city will be shaken three times. Allah will expel from it every disbeliever and hypocrite."
[Muslim].

1812. Anas (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Dajjal (the Antichrist) will be followed by seventy thousand Jews of Isfahan and will be dressed in robes of green coloured satin."

[Muslim].

Commentary: Isfahan is a city in Persia (Iran). Tailasan green sheet (is the dress of the Sheikhs of the non-Arab nations).

1813. Umm Sharik (May Allah be pleased with her) reported: I heard the Prophet (PBUH) saying, "People will run away from Dajjal (the Antichrist) seeking shelter in the mountains."

[Muslim].

1814. `Imran bin Hussain (May Allah be pleased with them) reported: I heard the Messenger of Allah (PBUH) saying, "Between time of the creation of Adam and the Resurrection Day, there is nothing greater than the mischief of Dajjal (the Antichrist)."

[Muslim].

1815. Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: I heard the Prophet (PBUH) saying, "Dajjal (the Antichrist) will come forth and a person from amongst the believers will go towards him and the armed watchmen of Dajjal will meet him and they will say to him: 'Where do you intend to go?' He will say: 'I intend to go to this one who has appeared.' They will say to him: 'Don't you believe in our lord (meaning Dajjal)?' He will say: 'There (i.e., we know Him to be Allah, Alone, without any partners) is nothing hidden about our Rubb.' Some of them will say: 'Let us kill him', but some others will say: 'Has your lord (Dajjal) not forbidden you to kill anyone without his consent?' So they will take him to Dajjal. When the believer will see him, he will say: 'O people! This is Dajjal about whom the Messenger of Allah (PBUH) has informed us.' Dajjal will have him laid on his stomach and have his head. He will be struck on his back and on his stomach. Dajjal will ask him: 'Don't you believe in me?' He will say: 'You are the false Messiah.' He will then give his order to have him sawn with a saw into two from the parting of his hair up to his legs. After that Dajjal will walk between the two halves and will say to him: 'Stand up', and he will stand on his feet. He will then say to him: 'Don't you believe in me?' The person will say: 'It has added to my insight that you are Dajjal'. He will add: 'O people! He will not be able to behave with anyone amongst people in such a manner after me.' Dajjal will try to kill him. The space between his neck and collarbone will turn into copper and he will find no way to kill him. So he will catch hold of him by his hand and feet and throw him into (what appears to be the fire). The people will think that he has been thrown into the fire whereas he will be thrown into Jannah." The Messenger of Allah (PBUH) added, "He will be the most eminent amongst the people with regard to martyrdom near the Rubb of the worlds."

[Muslim]

Commentary: In this narration we find the description of a believer's steadfastness and forbearance and his final martyrdom while facing the wickedness and temptation of the mischief of Dajjal, i.e., Antichrist.

Here, we find that the part of his neck will turn into copper which could either happen in reality or, according to another interpretation, that he (Dajjal) will not be able to kill him. Allah knows better, as Allah can do whatever He likes, or it may just be a statement like a parable or a simile and some people think that this refers to the fact that Dajjal will not be able to cut his neck. But it is better to consider it in terms of reality.

1816. Al-Mughirah bin Shu`bah (May Allah be pleased with him) said: No one asked the Messenger of Allah (PBUH) more about Dajjal than I asked him. He said to me, "He will not harm you." I said: "O Messenger of Allah, it is reported that he will have with him a mountain of bread and a river full of water." Thereupon he said, "He (Dajjal) is far too worthless and insignificant near Allah (to let him deceive the believers)."

[Al-Bukhari and Muslim].

Commentary: The last part of the Hadith means that, although Dajjal will have great resources and methods of misleading people, the true believers will not be deceived by his tricks; on the contrary, they will increase in Faith (as what the Prophet (PBUH) said about Dajjal is true).

1817. Anas (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "There has not been a Prophet who has not warned his Ummah of that one-eyed liar (Dajjal). Behold, he is blind in one eye and your Rubb (Allah) is not blind. On his forehead are the letters: (K.F.R.) (meaning Kafir-disbeliever)." [Al-Bukhari and Muslim].

1818. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Let me tell you something about Dajjal (the Antichrist) which no Prophet had told his people. He is blind (in one eye) and will bring with him something like Jannah and Hell; but what he calls Jannah will be in fact Hell." [Al-Bukhari and Muslim].

1819. `Abdullah bin `Umar (May Allah be pleased with them) said: One day the Messenger of Allah (PBUH) mentioned Al-Masih Dajjal (the Antichrist) in the presence of the people and said, "Verily, Allah is not one-eyed but Al-Masih Ad-Dajjal is blind in the right eye which looks like a swollen grape." [Al-Bukhari and Muslim]

Commentary: All these narrations about the mischief of Dajjal are correct and have been narrated through reliable narrators, and all scholars agree on their being true. They have been reported by Al-Bukhari and Muslim, whose narrations are unanimously accepted by the `Ulama'.

The second coming of the Prophet `Isa (Jesus) from the heavens is proved on the basis of such reliable and true narrations that none can contradict them. Before the Day of Resurrection all these things will happen, and it is essential to believe in them.

Dajjal would be a descendant of the Jews, and he will be called Dajjal because of his mischief. The meaning of Dajjal is `one who greatly resorts to fraud and deception'.

Allah will also give him some extraordinary powers to test the belief of the Muslims. Dajjal will claim to be the lord of the world. A large portion of the Jews will be with him. He has also been named as Al-Masih Ad-Dajjal in some narrations. Jesus, son of Mary (Peace be upon them) will have the honour of killing him.

1820. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah(PBUH) said, "The Last Hour will not come until the Muslims fight against the Jews, until a Jew will hide himself behind a stone or a tree, and the stone or the tree will say: `O Muslim, there is a Jew behind me. Come and kill him,' but Al-Gharqad tree will not say so, for it is the tree of the Jews." [Al-Bukhari and Muslim].

Commentary: Gharqad is a thorny plant which is well-known in the area of Palestine. Allah can bestow the power of speech to whatever thing He likes. When Allah wills, He will give mastery to the Muslims. He will help them even by means of plants and stones which will assist the Muslims against the Jews by informing them about the whereabouts of the Jews.

The Jews have predominance over the Muslims in spite of the fact that they are a minority. But according to this true narration, the situation will definitely change before the Day of Resurrection, and the Muslims will dominate the Jews. Allah is the Master and Rubb of everything.

1821. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "By Him in Whose Hand my soul is, the world will not come to an end until a man passes by a grave and will lie over it saying, `Would that I were in this grave (i.e., dead)!' Not he will say so because of religious reasons but because of widespread mischief and severe trials of this world." [Al-Bukhari and Muslim].

Commentary: There would be such disasters and agony in the world that people will prefer death to life under such conditions. This situation will arise before the Day of Resurrection, and the Day of Judgement will dawn on such wicked people.

1822. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "[The Hour will not come to pass before the River Euphrates dries up to unveil the mountain of gold, for which people will fight. Ninety-nine out of one hundred will die \(in the fighting\) and every man amongst them will say: 'Perhaps I may be the only one to remain alive.'](#)"

Another narration is: "[The time is near when the River Euphrates will dry up to unveil a treasure of gold. Whosoever may be alive at that time, should not take anything of it.](#)"
[Al-Bukhari and Muslim]

Commentary: The word "[Yahsir](#)" means unveil or uncover, i.e., the river will dry up and gold will be discovered underneath its bottom when Allah would like to do so. This will also surely take place before the Day of Judgement. When this incident will take place, only those people would remain safe who will be free from worldly greed and will not try to get this gold.

1823. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "[People will desert Al-Madinah in spite of it being in better condition except for wild beasts and birds. The Last Hour will happen upon two shepherds of the tribe of Muzainah. They will enter Al-Madinah driving their sheep but will find it full of wild beasts and would turn away. When they will arrive at the hill named Thaniyyat-ul-Wada' they will fall on their faces.](#)"
[Al-Bukhari and Muslim].

Commentary: According to some scholars like Al-Qadi `Iyad, this prophecy has already been fulfilled, when the caliphate was shifted from Al-Madinah to Syria and Mesopotamia, although Al-Madinah was superior to these places in every way, worldly or otherwise, scholars were in abundance and the people were well off. However, others say that the prophecy has not been fulfilled yet, and that it will be fulfilled shortly before the Day of Judgement; they hold this view because the conditions described in the narration have not taken place. This second view seems to be more correct.

1824. Abu Sa`id Al-Khudri (May Allah be pleased with him) said: The Prophet (PBUH) said, "[From your caliphs there will be one in the Last Days who will distribute wealth without counting it.](#)"
[Muslim].

Commentary: Here the abundance of wealth during the time of a caliph has been prophesied. This also refers to the last days of the world.

1825. Abu Musa Al-Ash`ari (May Allah be pleased with him) said: The Prophet (PBUH) said, "[A time will come when a man will go about with alms from his gold and will not find anyone to receive it. One man will be seen being followed by forty women dependant upon him on account of the scarcity of men and excess of women.](#)"
[Muslim].

Commentary: This Hadith also reveals one of the prophecies of the Prophet (PBUH) which have not been fulfilled yet. One of them is that wealth will be abundant and females will greatly exceed the males in number. This may happen due to wars, when more males will be killed, or the birth rate of females may exceed that of the males.

1826. Abu Hurairah (May Allah be pleased with him) reported: The Prophet (PBUH) said, "[A man bought a piece of land from another man, and the buyer found a jar filled with gold in the land. The buyer said to the seller: 'Take your gold, as I bought only the land from you and not the gold.' The owner of the land said: 'I sold you the land with everything in it.' So both of them took their case before a third man who asked: 'Have you any children?' One of them said: 'I have a boy.' The other said, 'I have a girl.' The man said: 'Marry the girl to the boy and spend the money on them; and whatever remains give it in charity.'](#)"
[Al-Bukhari and Muslim].

Commentary: This is the story of some people from the past, in which exemplary honesty, piety and the will to abstain from the doubtful property has been described. But as far as the law of Shari`ah is concerned, it appears that in the transaction of land, any buried treasure will not be included in the sale. It will be considered quite separately and apart from the sale of the land. If the previous owner says that the treasure belongs to him and he forgot to take it out, then it will be considered as his property and not the property of the buyer of the land. But if he shows ignorance about it, then it will be considered under the title of "Rikaz". In such a case, one-fifth of it goes to the public treasury and the rest to the owner of the land. Rikaz refers to any buried treasure which is discovered in any land.

1827. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "There were two women, each had her child with her. A wolf came and took away the child of one of them. One woman said to her companion: 'The wolf has taken your son.' The other said: 'It has taken your son.' So both of them took the dispute to Prophet Dawud (David) (PBUH) who judged that the boy should be given to the older lady. Then they went to Prophet Sulaiman (Solomon) (PBUH) son of Dawud and put the case before him. Prophet Sulaiman said: 'Give me a knife so that I may cut the child into two and give one half to each of you.' The younger woman said: 'Do not do so; may Allah bless you! He is her child.' On that Prophet Sulaiman decided the case in favour of the younger woman."

[Al-Bukhari and Muslim].

Commentary: Prophet Sulaiman (Solomon) (PBUH) went to the depth of the matter by wisdom bestowed by Allah and the power of decision using a device or a trick as a method of discovering the truth. He used this trick to discover the truth and not to evade it. Such a trick is not forbidden in the law and there is no doubt in its being permitted. However, those tricks which are used to avoid the law are a great sin for which the Jews are well-known. May Allah save us from such things.

1828. Mirdas Al-Aslami (May Allah be pleased with him) said: The Prophet (PBUH) said, "The pious men will depart one after another, the dregs of people, like the sediment of barley or dates will remain; Allah will not raise them in value and esteem."

[Al-Bukhari].

Commentary: The Hadith shows that the demise of the pious people is one of the signs of the nearness of the Day of Resurrection. It also shows that during the last days near the Day of Resurrection, pious persons will not remain and only the wicked people will inhabit the earth and the Day of Judgement will dawn on such bad people.

1829. Rifa`ah bin Rafi` Az-Zuraqi (May Allah be pleased with him) said: Jibril (Gabriel) came to the Prophet (PBUH) and asked him: "How do you estimate among you those who participated in the battle of Badr?" He replied, "They were the best of Muslims" (or he may have said something similar to that). Jibril said: "The same is the case with the angels who were at Badr."

[Al-Bukhari].

Commentary: The Hadith highlights the superiority of those Companions, as well those angels, who participated in the battle of Badr against the forces of Kufr. The Qur'an confirms the fact that the angels fought along with Muslims in this historic battle.

1830. Ibn `Umar (May Allah be pleased with them) said: The Messenger of Allah (PBUH) said, "If Allah afflicts punishment upon a nation, it befalls the whole population indiscriminately and then they will be resurrected and judged according to their deeds."

[Al-Bukhari and Muslim].

Commentary: When Allah's punishment comes to pass, it does not distinguish between the upright and the wicked. However, the pious people will be saved from punishment after their death while the wicked ones will be punished in the Hell. May Allah save us from all types of punishments.

1831. Jabir (May Allah be pleased with him) said: There was a trunk of a date-palm tree upon which the Prophet (PBUH) used to recline while delivering Khutbah (sermon). When a pulpit was placed in

the mosque, we heard the trunk crying out like a pregnant she-camel. the Prophet (PBUH) came down from the pulpit and put his hand on the trunk and it became quiet.

Another narration is: The Prophet (PBUH) used to stand by a tree or a date-palm on Friday (to give the Khutbah). Then an Ansari woman or man said, "O Messenger of Allah! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, the Prophet (PBUH) sat on the pulpit [to deliver the Khutbah (sermon)] and the trunk of the date-palm on which he used to recline cried out as if it would split asunder.

Another narration is: It cried like a child and the Prophet (PBUH) descended (from the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet (PBUH) said, "It was crying for (missing) what it used to hear of Dhikr near it."
[Al-Bukhari].

Commentary: Ibn Hajar said that there is evidence in this Hadith that Allah can endow inanimate objects with a special sense or feeling like that of animals. The Hadith also shows one of the numerous miracles of the Messenger of Allah (PBUH).

1832. Abu Tha'labah Al-Khushani (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Allah, the Exalted, has laid down certain duties which you should not neglect, and has put certain limits which you should not transgress, and has kept silent about other matters out of mercy for you and not out of forgetfulness, so do not seek to investigate them."
[Ad-Daraqutni and others]

Commentary: According to Sheikh Al-Albani there is a break in the chain of this narration. He has given the details about it in his book. But some other scholars have declared it in the category of Hasan narrations. Even Imam An-Nawawi has termed it as Hasan. For details refer to Mustadrak Al-Hakim, Vol. 4: P. 115; Majma' Az-Zawaid, Vol. 7: P.75; Tirmidhi: Chapter relating to Dress, No. 1726; Ibn Majah: Book of Food: Chapter: Eating of Cheese and Butter No:3367; As-Sunan Al-Kubra by Al Baihaqi: Book of Sacrifice, Chapter: What has been said about hyena and fox.

According to Imam As-Sam`ani, this Hadith is very important, as the details of important things have been given here. Whosoever leads his life accordingly, will surely succeed in this life and the Hereafter.

1833. `Abdullah bin Abu `Aufa (May Allah be pleased with them) said: We accompanied the Messenger of Allah (PBUH) in seven expeditions, and we ate locusts.
[Al-Bukhari and Muslim].

Commentary: Locust is a type of insect that flies in huge groups, destroying all the plants and crops. This Hadith highlights the permissibility of eating locusts.

1834. Abu Hurairah (May Allah be pleased with him) said: The Prophet (PBUH) said, "A believer should not be stung twice from the same hole."
[Al-Bukhari and Muslim].

Commentary: This Hadith makes it clear that if a Muslim faces a loss from some place, he should remain careful lest he may be deceived again and again.

1835. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "There are three (types of) people with whom Allah will neither speak on the Day of Resurrection nor purify them (from sins) and there will be a painful chastisement for them: A person who has spare water in a desert and he refuses to give it to the traveller; a person who sells a commodity to another person after the afternoon prayer and swears by Allah that he has bought it at such and such price, and the buyer pays him accordingly though in reality it was not true; and a person who pledges allegiance to an Imam (leader) just for some worldly benefit, and then if the Imam bestows on him (something out of that) he fulfills his allegiance, and if does not give him, he does not fulfill it."
[Al-Bukhari and Muslim].

1836. Abu Hurairah (May Allah be pleased with him) said: The Prophet (PBUH) said, "[Between the two Blowing of the Trumpet there will be an interval of forty.](#)" The people said, "O Abu Hurairah! Do you mean forty days?" He said, "[I cannot say anything.](#)" They said, "Do you mean forty years?" He said, "[I cannot say anything.](#)" They said, "Do you mean forty months?" He said, "[I cannot say anything.](#)" The Prophet added: [Everything of the human body will perish except the last coccyx bone \(end part of the spinal cord\), and from that bone Allah will reconstruct the whole body. Then Allah will send down water from the sky and people will grow like green vegetables!](#)" [Al-Bukhari and Muslim].

Commentary:

1. When Israfil blows the Trumpet the first time, by Allah's Leave, all those who are in the heavens and on earth will swoon away, except him whom Allah will. This will be the first Blowing. Then, it will be blown a second time, they will become alive and will emerge from their graves. These Blowings are known as the 'Blowings of Fainting and Rising'. As regard the interval between these two Blowings, the narrator of the narration, Abu Hurairah (May Allah be pleased with him), could not say anything when he was asked about it; as he himself did not know it. But in other narrations the interval has been mentioned as forty years.

2. The earth eats away the whole body of humans except the bodies of the Prophets. However, only the end part of the spinal cord remains intact. How it remains intact is known to Allah, but from it mankind will be created again.

3. Bodies will rise from the earth as vegetation springs out from the earth after the rainfall.

1837. Abu Hurairah (May Allah be pleased with him) reported: Once the Prophet (PBUH) was speaking to us when, a bedouin came and asked him: "When will the Last Day be?" The Messenger of Allah (PBUH) continued his talk. Some of those present thought that he had heard him but disliked the interruption and the other said that he had not hear him. When the Messenger of Allah (PBUH) concluded his speech he asked, "[Where is the one who inquired about the Last Day?](#)" The man replied: "Here I am." The Messenger of Allah (PBUH) replied, "[When the practice of honouring a trust is lost, expect the Last Day.](#)" He asked: "How could it be lost?" He replied, "[When the government is entrusted to the undeserving people, then wait for the Last Day.](#)" [Al-Bukhari].

Commentary: Here a very important sign of the nearness of the Day of Judgement has been mentioned: The affairs of the world will be in the hands of wicked and undeserving people. The sinners and wicked people will become the leaders of the world. The preaching pulpits would also be occupied by people who would be greedy and ignorant. They will be devoid of piety and abstinence.

1838. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, "[Your leaders will lead you in Salat \(prayer\). If they conduct it properly, you and they will be rewarded; but if they make mistakes you will earn the reward and they will be held responsible \(for the mistakes\).](#)" [Al-Bukhari].

Commentary: In this narration, there is a mention of one of the signs of the nearness of the Day of Judgement: Muslims will be led in their prayers as well as worldly affairs by ignorant, undeserving rulers. Whoever offers prayers with them and behind them according to the Sunnah, then both of them will get the reward. Otherwise the reward will be established with the followers and the burden of the mistakes will be placed on the rulers' shoulders.

1839. Abu Hurairah (May Allah be pleased with him) said in the interpretation of the Ayah reported: "[You are the best of peoples ever raised up for \(the benefit of\) mankind...](#)" (3:110): The best for mankind are those who bring them with chains round their necks till they embrace Islam (and thereby save them from the eternal punishment in the Hell-fire, and make them enter Jannah in the Hereafter)." [Al-Bukhari].

Commentary: This is in a way the explanation of the concerned Verse of the Qur'an. Abu Hurairah (May Allah be pleased with him) says: In this Verse those fighters have been named as the best of the Ummah who fight with the infidels whom they take prisoners and they ultimately accept Islam. Hence, they become a means of acceptance of Faith to them, and are entitled to more rewards from Allah.

1840. Abu Hurairah (May Allah be pleased with him) said: the Prophet (PBUH) said, "[Allah marvels at those people who enter Jannah in chains.](#)" [Al-Bukhari].

Commentary: The meaning of this Hadith is also the same as the Hadith mentioned before it. This means that after taking captives, the Muslims inform them about the teachings of Islam so that after accepting Islam they may deserve Jannah, which is the ultimate success. Allah says, "[And whoever is removed away from the Fire and admitted to Jannah, he indeed is successful.](#)" (3:185) This Hadith urges Muslims to call to Islam, it also urges those Mujahidun to invite their prisoners to Islam to save them from the chastisement of the Hell-fire.

1841. Abu Hurairah (May Allah be pleased with him) said: the Prophet (PBUH) said, "[The dearest parts on the face of the earth near Allah are its mosques, and the most hated parts near Allah are its markets.](#)" [Muslim].

Commentary: The superiority of the mosques is self evident. People pray and worship Allah in the mosques and recitation of Qur'an goes on there. While in the market places people forget to remember Allah and indulge in such forbidden acts as fraud, lies and gossip. In fact, it is not the place itself which is disliked but the bad things which are bound to happen in it, they are not the places of choice and are not liked.

1842. Salman Al-Farisi (May Allah be pleased with him) said: The Prophet (PBUH) said, "[Do not, if you can help, be the first to enter the market and the last to leave it because it is an arena of Satan and the standard of Satan is set there.](#)" [Muslim].

There are other narrations with some variation in the wordings.

Commentary: It is disliked (Makruh) to frequently visit the markets, where there is overwhelming influence of the Satan. The more one goes there, the more will one be influenced by the temptations of the devil.

1843. `Asim Al-Ahwal said: `Abdullah bin Sarjis (May Allah be pleased with him) said to the Messenger of Allah (PBUH): "O Messenger of Allah! May Allah forgive all your sins!" The Messenger of Allah (PBUH) said, "[And yours also.](#)" `Asim reported: I asked `Abdullah: "Did the Messenger of Allah (PBUH) seek forgiveness for you?" He replied: "Yes, and for you also." Then he recited the Verse: "[Seek forgiveness for your sins and for the believing men and the believing women.](#)" (47:19) [Muslim].

Commentary: Although the Prophet (PBUH) is free from sins, it is permissible, as a token of Allah's honour and care for him, to pray for his greater salvation and blessings. It is also in a way a method of paying respects to him. The Hadith also shows the noble character of the Prophet (PBUH) who used to reciprocate compliments and good deeds.

1844. Abu Mas`ud Al-Ansari (May Allah be pleased with him) said: The Prophet (PBUH) said, "[One of the admonitions of the previous Prophets which has been conveyed to people is that if you have no modesty, you can do whatever you like.](#)" [Al-Bukhari].

Commentary: This does not mean that doing everything is allowed for a shameless person. It is like giving an information that when a person loses the feeling of shame, then he does not mind doing anything. For this reasons the western nations intend to finish the feeling of shame and remorse among

the Muslims, which is a landmark and a criterion of Islam. They want to do away with this criterion so that Muslims may indulge in shameless things happily. Unfortunately, the western people are succeeding in their designs and the Islamic social life is also tending to be shameless like its western counterpart.

1845. Ibn Mas'ud (May Allah be pleased with him) reported: The Prophet (PBUH) said, "[The first matter concerning which people will be judged on the Day of Resurrection will be the matter of blood.](#)" [Al-Bukhari and Muslim]

Commentary: In another Hadith, it has been stated that on the Day of Judgement, the first thing about which people will be questioned will be As-Salat ([the five daily prayers](#)). There is no contradiction in the two narrations. Among the duties of Allah, the first thing to be reckoned would be As-Salat; while among the mutual right of humans, the first thing to be decided would be murder. From this narration the value of human life becomes very significant.

1846. `Aishah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) said, "[Angels were created from light, jinns were created from a smokeless flame of fire, and `Adam was created from that which you have been told \(i.e., sounding clay like the clay of pottery\).](#)" [Muslim].

Commentary: The angels are the creation of Allah which He created from light. Their bodies are so subtle that they can assume any form they like. The jinn are also an unperceptible creation of Allah. They have also been bestowed with such powers as are not possessed by humans. Satan also belongs to the jinn. Man has been created from sounding clay. The Hadith states the Great and the Perfect Powers of Allah that He can create whatever He likes from whatever He likes, and He can do whatever He wishes.

1847. `Aishah (May Allah be pleased with her) said: [The conduct of the Prophet \(PBUH\) was entirely according to the Qur'an.](#) [Muslim in a long Hadith].

Commentary: This Hadith shows that the life of the Prophet (PBUH) and all modes of his actions were on the pattern given in the Qur'an. In his life we can observe the perfection of obedience to all the commands of the Qur'an. In fact, he was a living example of the Qur'an.

1848. `Aishah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) said, "[He who loves to meet Allah, Allah loves to meet him; and he who dislikes to meet Allah, Allah abhors to meet him.](#)" I (`Aishah) said: "O Messenger of Allah! So far as the feelings of aversion against death is concerned, we all have this feeling." Thereupon he said, "[I do not mean that. What I meant is that when a \(true\) believer is given the glad tidings of the Mercy of Allah, His Pleasures and His Jannah \(at the time of death\), he loves to meet Allah, and Allah also loves to meet him. When a disbeliever is given the news of the Torment of Allah and His Wrath \(at the time of death\), he dislikes to meet Allah and Allah also abhors to meet him.](#)" [Muslim].

Commentary: The glad tidings of Jannah are given to the believers and the bad news of punishment are given to the disbelievers at the time of death. So a believer starts longing to meet Allah as a result of the good news he receives at that time, and the disbeliever begins to wish that he may not die and, therefore, avoid Allah's punishment as a result of the bad news he receives at that time.

1849. Safiyyah bint Huyai (May Allah be pleased with him), the Mother of the Believers, said: I came to visit the Prophet (PBUH) while he was in the state of I'tikaf [(seclusion) in the mosque during the last ten days of Ramadan]. After having talked to him, I got up to return. The Prophet (PBUH) also got up with me and accompanied me a part of the way. At that moment two Ansari man passed by. When they saw him they quickened their pace. The Prophet (PBUH) said to them, "[Do not hurry. She is Safiyyah, daughter of Huyai, my wife.](#)" They said: "Subhan Allah (Allah is free from imperfection)! O Messenger of Allah! (You are far away from any suspicion)." The Messenger of Allah (PBUH) said, "[Satan circulates in a person like blood \(in the blood streams\). I apprehended lest Satan should drop](#)

some evil thoughts in your minds."
[Al-Bukhari and Muslim].

Commentary: Even just a passing thought of some thing undesirable about the Prophet (PBUH) is dangerous for belief. In order to put an end to this evil suspicion, he stopped the two Companions and explained to them the situation. This was done lest the devil may create some doubt in the mind of the two Companions. The conclusion is that, if at any place there is some far fetched chance of creation of bad opinion about somebody, then it is necessary to give an explanation lest some doubt may arise in some body's mind. This is particularly essential for `Ulama', who should remain aloof from such occasions and places, lest the people may start doubting their integrity and piety.

1850. Al-`Abbas bin `Abdul-Muttalib (May Allah be pleased with him) said: I was in the company of the Messenger of Allah (PBUH) on the day of (the battle of) Hunain. Abu Sufyan bin Al-Harith and I did not leave the Messenger of Allah (PBUH) throughout the battle. The Messenger of Allah (PBUH) was riding on his white mule. When the Muslims had an encounter with the pagans, Muslims took to their heels. The Messenger of Allah (PBUH) began to urge his mule towards the disbelievers, holding the bridle of his mule. I was trying to restrain it from going very fast, and Abu Sufyan was holding the stirrup of the mule of the Messenger of Allah (PBUH). The Messenger of Allah (PBUH) said, "[O Abbas! Call out the People of As-Samurah \[i.e., those people who had made the covenant under the tree \(i.e., Bai'ah Ridwan\)\].](#)" `Abbas called out at the top of his voice: "Where are the People of As-Samurah." `Abbas said: As soon as they heard my voice, they rushed towards the Prophet (PBUH) like a cow turning towards her calf. They were shouting: "Here we are." Soon they began to fight the infidels. Then there was a call for Ansar. Those who called out to them shouted: "O you the people of Ansar! O you the people of Ansar!" They ended their call at Banu Al-Harith bin Al-Khazraj. The Messenger of Allah (PBUH) who was riding on his mule looked at their fight with his neck stretched forward and he said, "[This is the time when the fight is raging hot.](#)" Then the Messenger of Allah (PBUH) took pebbles and threw them in the face of the disbelievers. He said, "[By the Rubb of Muhammad, the disbelievers will be defeated.](#)" I continued to watch until I found that their force was subdued and they began to retreat.
[Muslim].

Commentary:

1. Here is the factual proof of the bravery and greatness of the Prophet (PBUH). We see that initially when the Companions were perturbed and they scattered here and there, he alone continued his march towards the enemy. He did not feel even the slightest fear or worry. In the end his steadfastness compelled others to return and fight the enemy.
2. In fact, they had not receded far. They had got confused for a while. The reason for this confusion was the continuous and sudden volley of arrows which was quite unexpected for them. However, at the call of Al-`Abbas (May Allah be pleased with him) they at once turned back to fight. Had they gone far off, their sudden re-organisation and collecting again would not have been possible.
3. Here is the proof of a miracle of the Prophet (PBUH) as well; the throwing of few pebbles from his side caused the defeat of the enemy.
4. Here, the Muslims were taught a lesson that the real power in the battlefield is the strength of Belief and the Help of Allah. The position of the armaments and other things is secondary. So, one should not depend on these means and resources alone. Otherwise, one will certainly face defeat in spite of large number of soldiers and better means, as happened initially in the battle of Hunain. The trust should be on Allah and His Special Help. His Will alone is the deciding factor in every matter.

1851. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "[O people! Allah is Pure and, therefore, accepts only that which is pure. Allah has commanded the believers as He has commanded His Messengers by saying: `O Messengers! Eat of the good things, and do good deeds.'](#) (23:51) [And He said: `O you who believe \(in the Oneness of Allah - Islamic Monotheism\)! Eat of the lawful things that We have provided you...'](#)" (2:172). Then he (PBUH) made a mention of the person who travels for a long period of time, his hair are dishevelled and covered with dust. He lifts his hand towards the sky and thus makes the supplication: 'My Rubb! My Rubb!' But his food is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful, how

can, then his supplication be accepted?"
[Muslim].

Commentary: For the grant of prayer, honest earning is essential. Allah accepts charity only if it has been earned in an honest way. Moreover, before any pious action, honest earning for living is essential; otherwise good actions will also go waste.

1852. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "There are three (types of) people whom Allah will neither speak to on the Day of Resurrection nor will He purify them (i.e., from their sins), nor will look upon them; and they will have a painful chastisement. These are: An old man who commits fornication; a king who is a great liar and a poor man who is proud."
[Muslim]

Commentary: From here it can be concluded that if it is easy for someone to avoid a sin and he does not remain away from it, then he is a greater sinner than a person for whom it is comparatively difficult to avoid that sin.

1853. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "Saihan (Oxus), Jaihan (Jaxartes), Al-Furat (Euphrates) and An-Nil (Nile) are all from the rivers of Jannah."
[Muslim].

Commentary: This Hadith shows the superiority of these rivers. This superiority is manifested in the purity of their water and the spread of Islam all around them. Some scholars like Imam As-Suyuti take the meaning of this Hadith literally. In any case, only Allah knows their reality.

Saihan and Jaihan are two rivers in the country of Syria. These are different from Saihun and Jaihan in the territory of Khurasan (see Mu`jam Al-Buldan of Baladhri, 2/227; 3/333). Some maintain that Saihun is in India and Jaihan in Khurasan, the Euphrates and the Nile are well-known.

1854. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) took hold of my hand and said, "Allah, the Exalted and Glorious, created the earth on Saturday, the mountains on Sunday, the trees on Monday, the things entailing labour on Tuesday, light on Wednesday, He spread out animals of all kinds on Thursday, and created Adam in the afternoon on Friday, and it was the last hour of Friday between the afternoon and the night."
[Muslim].

Commentary: What does "Day" mean, and how long can it be? Its reality only Allah knows. We observe a day of 24 hours. However, the days of the formation of the universe are evidently different from our earthly days. According to the Arabic language, a day may mean just a moment, but also aeons of time. In the Qur'an also, Allah has mentioned that a 'day' may be of one thousand or fifty thousand years. Al-Hafiz Ibn Kathir mentions in his Tafsir (1/69) that this is one of the Ahadith classified as Gharib (strange) in Sahih Muslim. Ibn Al-Madini, Al-Bukhari and many others have spoken about it, and have attributed to Ka'b Al-Ahbar; and it may be that Abu Hurairah heard it from Ka'b Al-Ahbar, but some narrators attributed it to the Prophet (PBUH). See Al-Bukhari's commentary in At-Tarikh Al-Kabir (1/413).

1855. Abu Sulaiman Khalid bin Al-Walid (May Allah be pleased with him) said: In the battle of Mu'tah, seven swords were broken in my hand, and all that remained with me was a Yemeni sword.
[Al-Bukhari].

Commentary: Mu'tah is a place near Syria. The battle which took place here is known as the battle of Mu'tah. This Hadith mentions the bravery and superiority of Khalid bin Al-Walid.

1856. `Amr bin `Al-`As (May Allah be pleased with him) said: I heard the Messenger of Allah (PBUH) saying, "When a judge utilizes his skill of judgement and comes to a right decision, he will have a

double reward, but when he uses his judgement and commits a mistake, he will have a single reward." [Al-Bukhari and Muslim]

Commentary: In such matters about which there is no clear command or instruction in the Qur'an and Sunnah, the problem is decided keeping in view similar and resembling cases. This mode of deciding about its being permitted or prohibited is called Ijtihad.

Evidently, this process can be employed by only such a person who has full command about the various branches of knowledge pertaining to Qur'an and Sunnah. Not every person can do it nor is supposed to do it. There is also a famous proverb that says: 'Little knowledge is a dangerous thing.'

From here we conclude that the ruler, judge or a bureaucrat in a Muslim country should be a learned scholar, i.e., an `Alim well versed in Qur'an and Sunnah; so that he can interpret the laws of Islam with utmost care and in a befitting and sincere manner. He should do the job sincerely and with a pious intention. With such mode of work, he will be bestowed with reward in every case. However, if his interpretation is correct, he will receive a double reward.

1857. `Aishah (May Allah be pleased with her) said: The Prophet (PBUH) said, "[Fever comes from the vehement raging of Hell, so cool it with water.](#)" [Al-Bukhari and Muslim].

Commentary: The treatment mentioned in the narration is quite correct. In many cases doctors also suggest that the patient should be cooled and the body temperature lowered by cold compress, i.e., placing cloth dipped in cold water on the body.

1858. `Aishah (May Allah be pleased with her) said: The Prophet (PBUH) said, "[If a person dies without observing Saum \(fasts\), his Wali should make it up on his behalf.](#)" [Al-Bukhari and Muslim].

Commentary: Sheikh Al-Albani says that this fasting refers to fasting of vow and not the fasting of Ramadan.

Sheikh Al-Albani has particularized the narration by `Aishah (May Allah be pleased with her) with the help of the narration of Ibn `Abbas (May Allah be pleased with them), in which the fasting of vow is specifically mentioned. The reason is that in the bodily worship, acting on the behalf of others is not permitted. As one cannot act or perform any bodily worship on behalf of others, similarly it is not allowed to do so after somebody's death. However, if in any particular case, there is a ruling in the Qur'an or Sunnah then in that particular matter deputizing would be allowed. In such case the permission should be limited to that particular matter only. For example it is specifically mentioned in the Hadith that the Wali, i.e., the guardian or inheritor of the dead person can observe the fasting of vow taken by the deceased person to Allah. However, no offering of other bodily worship, such as Salat, will be permitted on behalf of the deceased person.

1859. `Auf bin Malik (May Allah be pleased with him) said: `Aishah (May Allah be pleased with her) as told that `Abdullah bin Az-Zubair (May Allah be pleased with them) had said in respect of selling of a gift which was presented to her: "By Allah! If `Aishah does not stop this kind of thing, I will declare her incompetent to administer her property." `Aishah (May Allah be pleased with her) asked: "Did He (`Abdullah bin Az-Zubair) say so?" The people said: "Yes." `Aishah (May Allah be pleased with her) said: "I vow it before Allah that I will never speak to Ibn Az-Zubair." When this desertion lasted long, `Abdullah bin Az-Zubair sought intercession with her, but she said: "By Allah I will not accept the intercession of anyone for him, and I will not commit a sin of breaking my vow." When this state of affairs was prolonged, Ibn Az-Zubair felt it hard on him. He said to Al-Miswar bin Makhramah and `Abdur-Rahman bin Al-Aswad bin Yaghut: "I beseech you in the Name of Allah that you should take me to `Aishah because it is unlawful for her to vow to sever relations with me." So Al-Miswar and `Abdur-Rahman took him with them. They sought her permission, saying: "As-salamu `alaika wa rahmatullahi wa barakatuhu! Shall we come in?" `Aishah (May Allah be pleased with her) said: "Come in," They asked: "All of us?" She said: "All of you," not knowing that Ibn Az-Zubair was also with them. So, when they entered, Ibn Az-Zubair entered the screened place and got hold of `Aishah (May Allah be pleased with her), his aunt. He was requesting her to forgive him and wept. Al-Miswar

and `Abdur-Rahman also pleaded on his behalf and requested her to speak to him and to accept his repentance. They said to her: "The Prophet (PBUH) forbade to cut off relationship because it is unlawful for any Muslim not to talk to his (Muslim) brother (or sister, for that matter) for more than three (days)." So when they persisted in urging and reminding her of the superiority of having good relation with kith and kin, she began to weep, saying: "I have made a vow which is a matter of very serious nature." They persisted in their appeal till she spoke with `Abdullah bin Az-Zubair, and she freed forty slaves as an expiation for breaking her vow. Later on, whenever she remembered her vow, she would weep so much that her veil would become wet with tears.
[Al-Bukhari].

Commentary: `Abdullah bin Az-Zubair (May Allah be pleased with him) was the real nephew of `Aishah (May Allah be pleased with her). She had made a vow that she would not talk to her nephew. She thought that such an oath was permissible as her nephew (the then governor of Makkah) had shown his intention to put a ban on the spending of `Aishah (May Allah be pleased with her). In his opinion, she was spending very lavishly in charity. Later `Abdullah bin Az-Zubair (May Allah be pleased with him) realized his mistake and went to his aunt to seek forgiveness along with two persons as recommenders. After this, it was proper for her to break her oath and resume her relations with him. The expiation for breaking a vow is the same as that of breaking an oath, i.e., to feed ten indigent people on a scale of the average for the food of one's family, or cloth them, or give a slave his freedom. If one cannot afford any of these things, then he should fast for three days. (See Qur'an, 5:89) But `Aishah (May Allah be pleased with her), in her generosity, bought forty slaves and freed them.

1860. `Uqbah bin `Amir (May Allah be pleased with him) said: One day the Messenger of Allah (PBUH) went out and asked Allah's forgiveness for the martyrs of the battle of Uhud after eight years. It seemed that by so doing, he bid farewell to the living and the dead. He then came back, rose to the pulpit and said, "I shall be your precursor; I am a witness for you (before Allah), and I will be present before you at the River (Haud Al-Kauthar). By Allah I can see with my own eyes the Haud from this place. I am not afraid that you will associate anything with Allah in worship after (my demise), but I apprehend that you will vie with one another for the life of the world." The narrator said: It was the last time that I saw the Messenger of Allah (PBUH).
[Al-Bukhari and Muslim].

There are some more narrations with very minor changes in its wording.

Commentary: This Hadith highlights the following points:

1. Haud Al-Kauthar exists: Anas (May Allah be pleased with him) reported: When the Prophet (PBUH) was made to ascend to the heavens, he said (after his return), "I came upon a river (in Jannah) the banks of which were made of tents of hollow pearls. I asked Jibril (PBUH), 'What is this (river)?' He replied, 'This is the Kauthar.'" (Al-Bukhari, vol. 6, Hadith No. 488).
2. Warning against vying with one another for the world.
3. Permissibility of visiting the graves of the Muslims and praying for them.

1861. Abu Zaid `Amr bin Akhtab Al-Ansari (May Allah be pleased with him) said: The Messenger of Allah (PBUH) led us in the morning (Fajr) prayer and he ascended the pulpit and addressed us until it was the time for the Zuhr prayer. He then came down the pulpit and led us in Salat (prayer). Again he ascended the pulpit and addressed until it was the time for the `Asr prayer. He then again came down, led us in Salat and again ascended the pulpit and addressed us until sunset. He informed us of everything that lay hidden in the past and what will happen in the future; and the most learned amongst us is the one who has preserved it in his memory.
[Muslim].

Commentary: Future events refer to happenings and incidents which will occur near the end of the world prior to the Day of Resurrection.

1862. `Aishah (May Allah be pleased with her) said: The Prophet (PBUH) said, "[He who vows to obey Allah, should obey Him. But he who vows to disobey Allah, should not disobey Him.](#)" [Al-Bukhari].

Commentary: This Hadith makes it clear that if someone vows to do a righteous deed, he should keep his vow; but if he vows to commit a sin, he should break his vow.

1863. Umm Sharik (May Allah be pleased with her) said: The Messenger of Allah (PBUH) ordered me to kill chameleon. He also said, "[It blew \(fire\) on Prophet Ibrahim.](#)" [Al-Bukhari and Muslim].

1864. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said, "[He who kills a chameleon at the first blow, such and such number of good deeds will be awarded to him; whoever kills it at the second blow, such and such number of merits will be recorded for him. And if he kills it at the third blow, he will get such and such merits.](#)"

Another narration is: The Messenger of Allah (PBUH) said, "[If anyone kills a chameleon with the first blow, a hundred good deeds will be recorded for him; less than that will be recorded for him if he kills it at the second blow, and still less rewards will be recorded for him if he kills it at the third blow.](#)" [Muslim].

Commentary: Here, it is mentioned that the killing of a chameleon in one stroke is very commendable. Similar is the case of killing of other harmful insects and reptiles such as scorpions, and snakes. This shows that even a slight help in good or bad actions will be counted and rewarded or punished as the case may be. The matter of quantity is not so important, but the real thing is the intention and real motive. It could be that the chameleon did, in fact, blew fire on Ibrahim; or it could be that it simply refers to the chameleon's harmful nature to human beings. Allah knows better.

1865. Abu Hurairah (May Allah be pleased with him) said: The Messenger of Allah (PBUH) said: "[A man \(from amongst the people before you\) said: `Indeed! I will give in charity.' So he took his Sadaqah out and placed it in a thief's hand. In the morning the people were talking \(about this incident\) and saying: `Sadaqah was given to a thief last night.' The man said: `O Allah! Praise be to You. I have given Sadaqah to a thief. Indeed, I will give in charity!' So he took his Sadaqah out and he placed it in a prostitute's hand. In the morning the people were talking \(about this incident\) and saying: `Sadaqah was given to a prostitute last night.' On hearing this, the man said: `Praise be to You, O Allah! I gave Sadaqah to a prostitute. Indeed, I will give in charity!' So he took his Sadaqah out and placed it in a rich man's hand. In the morning the people were talking \(about this incident\) and saying: `Sadaqah was given to a rich man last night.' The man said: `O Allah! Praise be to You \(for helping me\) give charity to a thief, a prostitute and a rich man.' Then he had a dream in which he was told that his Sadaqah to the thief might result in his refraining from his theft, his Sadaqah to the prostitute might help her abstain from her immorality, and his Sadaqah to the rich man might help him pay heed and spend from what Allah had bestowed upon him.](#)" [Al-Bukhari].

Commentary: If the intention of the person giving away something in charity is good, it will be accepted and rewarded by Allah even though it may be given to an undeserving person. However, it is better to give charity to deserving, pious people.

1866. Abu Hurairah (May Allah be pleased with him) reported: We accompanied the Messenger of Allah (PBUH) to a banquet. The meat of the forearm was presented to him as he was very fond of it. The Messenger of Allah (PBUH) ate a morsel of it and said, "[I will be the master of all the people on the Day of Resurrection. Do you know why? Allah will gather all human beings, past and present generations on the same ground so that the announcer may be able to make them all hear his voice and the onlookers may be able to see all of them. The sun will come very close to the people, they will suffer such distress and trouble as they will not be able to bear. Then the people will say: `Do you see our \(miserable\) condition? You should look for someone who can intercede for you with your Rubb.' Some people will say to the others: `Go to your father, Adam.' So they will go to Adam and say to him: `You are the father of mankind; Allah created you with His Own Hand, and breathed into you of His](#)

spirit, ordered the angels to prostrate before you and He made you dwell in Jannah. So (please) intercede for us with your Rubb. Do you not see our (miserable) condition?' Adam will say: 'Today my Rubb has become so angry as He has never been before, nor will He ever become angry after this. He forbade me to approach the tree, but I disobeyed Him. I am worried about myself. Go to someone else. Go to (Prophet) Nuh (Noah).' They will come to Nuh and will say to him: 'O Nuh! You are the first of Messenger of Allah to the people on the earth, and Allah has named you a grateful slave. Please intercede for us with your Rubb. Do you not see our (miserable) condition?' He will say: 'Today my Rubb his become so angry as He has never been before, nor will He become angry hereafter. I was granted the right to make one definitely accepted invocation. I availed of this opportunity and made it against my nation. I am worried about myself. Go to someone else. Go to (Prophet) Ibrahim (Abraham).' They will go to Ibrahim and say to him: 'O Ibrahim, you are Messenger of Allah and His Khalil (the intimate friend of Allah) from among the people of the earth; so please intercede for us with your Rubb. Don't you see our (miserable) condition?' He will say to them: 'Today my Rubb has become so angry as He has never been before; nor will he ever be so hereafter. I had told three lies. I am worried about myself. Go to someone else. Go to (Prophet) Musa (Moses).' The people will then go to Musa and say to him: 'O Musa! You are Messenger of Allah and Allah gave you superiority above the others with His Message and with His direct Talk to you, so intercede for us with your Rubb. Do you not see our (miserable) condition?' Musa will say: 'Today my Rubb has become so angry as he has never been before, nor will He ever be hereafter. I killed a man whom I had not been ordered to kill. I am worried about myself. Go to someone else. Go to (Prophet) 'Isa (Jesus).' So they will go to 'Isa and say to him: 'O 'Isa! You are Messenger of Allah and His Word (i.e., "Be"-and he was) which he bestowed on Maryam (Mary) and a spirit created by Him; and you talked to the people while you were in the cradle. Please intercede for us with your Rubb. Do you not see our (miserable) condition?' 'Isa will say: 'Today my Rubb has become so angry as He has never been before, nor will He ever be like this hereafter.' 'Isa will not mention any sin, but will say: 'I am worried about myself. Go to someone else. Go to Muhammad (PBUH).'"

Another narration is: The Messenger of Allah said, "They will come to me and say: 'O Muhammad! You are the Messenger of Allah and the Last of Prophets, and Allah has forgiven your past and future sins. Please intercede for us with your Rubb. Do you not see our (miserable) condition?'" The Messenger of Allah (PBUH) added, "Then I will proceed under Allah's Throne and fall down in prostration before my Rubb. Then, He will bestow upon me knowledge of such praises and glorification to Him as He has never bestowed upon anybody else before me. Then I will be addressed: 'O Muhammad! Raise your head. Ask, and your request will be granted. Intercede, and your intercession will be accepted.' So I will raise my head and say: 'My followers, O my Rubb! My followers, O my Rubb! My followers, O my Rubb!' It will be said: 'O Muhammad! Admit into Jannah such people as are not subjected to reckoning through the right gate of Jannah.' The rest of them will be admitted along with the rest of mankind through the various gates of Jannah." The Messenger of Allah (PBUH) further said, "By Him in Whose Hand my soul is! The distance between every two sides of the gates of Jannah is like the distance between Makkah and Hajar, or that between Makkah and Busra (Syria)."

[Al-Bukhari and Muslim]

Commentary:

1. Hajar is a town in Bahrain and Busra is a city in Harran which is situated in the south of Damascus. This means that each of the gates of the Jannah will be so broad that the distance between its two sides would be thousands of miles.

2. In this narration, the greatness and superiority of the Prophet (PBUH) has been described. On the Day of Resurrection when the great Prophets would not dare to speak or request leniency for mankind, only Muhammad (PBUH) would intercede for the people and request for mercy by the Permission of Allah. The first request which he will make would be that accountability may be started, so that the people may be freed as soon as possible from the hardships and troubles of the Day of Resurrection. This part of the Hadith has not been mentioned in this narration; but it has been described in other narrations. This would be a general request.

The second intercession will be for his own Ummah. This will take place in several stages. Here, the first stage has been mentioned. In this stage Allah will send those people to Jannah whose accountability would not be necessary.

Next stage would be when the sinners among the believers would have completed their period of punishment in Hell and then Allah will send them to Jannah upon the intercession of the Prophet (PBUH).

Other Prophets will seek to be excused from recommending or advocating because of some of their slips. The real reason for this attitude of theirs is that they are on such high pedestal of greatness and piety that even a slight slip of theirs which does come under the boundary of unworthiness would be felt by them to be very significant. This is just like the proverb which says that even the nice action of the pious ones are considered to be the blemishes and defects for the friends of Allah. Similar is the case with the Prophets, they excused themselves from advocating their case before Allah because of their insignificant slips.

3. Special reference may be made of the three statements of Prophet Ibrahim which were apparently not according to the outward facts, so they have been described as 'not factual'. In reality they were not mis-statements, but only a way of convincing the people about the basic universal truth, and making them realize their misunderstanding. These three are mentioned in a long Hadith narrated on the authority of Abu Hurairah (May Allah be pleased with him): Ibrahim (PBUH) did not tell a lie except on three occasions. Twice for the sake of Allah when he said, "**I am sick**" (37:89) and he said, "**(I have not done this) but the big idol had done it.**" (21:63) (The third was) that while Ibrahim and Sarah (his wife) were going (on a journey) they passed by (the territory of) a tyrant from among the tyrants. Someone said to the tyrant, "**This man (i.e., Ibrahim) is accompanied by a very charming lady.**" So, he sent for Ibrahim and asked him about Sarah, saying, "Who is this lady?" Ibrahim said, "She is my sister." Ibrahim went to Sarah and said, "O Sarah! There are no believers on the surface of the earth except you and I. This man asked me about you and I told him that you are my sister. So do not contradict my statement..." (Al-Bukhari, vol. 4, Hadith No. 578)

The idolaters invited Ibrahim to join them in their celebrations outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them. When the idolaters questioned him, he claimed that he had not destroyed their idols but the chief idol had, which Ibrahim left undisturbed and on whose shoulder he had put an axe to lay the accusation on it. To conclude, Ibrahim, like all other Prophets is free from sins, but the three acts which he made in good faith were to guide his people to the truth and to save his wife from the evil of the then tyrant.

1867. Ibn `Abbas (May Allah be pleased with them) reported: Ibrahim (PBUH) brought his wife and her son Isma`il (PBUH), while she was suckling him, to a place near the Ka`bah under a tree on the spot of Zamzam, at the highest place in the mosque. In those days, there was no human being in Makkah, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Isma`il's mother followed him saying: "O Ibrahim! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him: "Has Allah commanded you to do so?" He said: "Yes." She said: "Then He will not neglect us." She returned while Ibrahim proceeded onwards. Having reached the Thaniya, where they could not see him, he faced Ka`bah, raised his both hands and supplicated: "**O our Rubb! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka`bah at Makkah) in order, O our Rubb, that they may perform As-Salat (Iqamat-as-Salat). So fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks.**" (14:37).

Isma`il's mother went on suckling Isma`il and drinking from the water which she had. When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at Isma`il, tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of As-Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from As-Safa, and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble till she crossed the valley and reached Al-Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between As-Safa and Al-Marwah) seven times." Ibn `Abbas further related: The Prophet (PBUH) said, "**This is the source of the tradition of the Sa`y - i.e., the going of people between the two mountains. When she reached Al-Marwah (for the last time), she heard a voice and she exclaimed:**

'Shshs!' (Silencing herself) and listened attentively. She heard the voice again and said: 'O (whoever you may be) You have made me hear your voice; have you any succour for me?' And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or with his wing), till water flowed out from that place. She started to make something like of a basin around it, using her hands in this way and began to fill her water-skin with water with her hands, and the water was flowing out until she had scooped some of it." The Prophet (PBUH) further said, "May Allah bestow mercy on Isma'il's mother! Had she let the Zamzam flow without trying to control it (or had she not scooped in that water) while filling her water-skin, Zamzam would have been a stream flowing on the surface of the earth." The Prophet (PBUH) further added, "Then she drank (water) and suckled her child. The angel said to her: 'Do not be afraid of being neglected, for this is the site on which the House of Allah will be built by this boy and his father, and Allah will never let neglected His people.' The House of Allah (the Ka'bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She continued living in that way till some people from the tribe of Jurhum passed by her and her child. As they were coming from through the way of Kada', in the lower part of Makkah where they saw a bird that had a habit of flying around water and not leaving it. They said: 'This bird must be flying over water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came towards the water." The Prophet (PBUH) added, "Isma'il's mother was sitting near the water. They asked her: 'Do you allow us to stay with you?' She replied: 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet (PBUH) further said, "Isma'il's mother was pleased with the whole situation as she used to love the company of the people. So, they settled there, and later on they sent for their families who came and settled with them. The child (i.e., Isma'il) grew up and learnt Arabic from them (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty, they gave him one of their daughters in marriage. After Isma'il's mother had died, Ibrahim came after Isma'il's marriage in order to see his family that he had left before, but he did not find Isma'il there. When he asked Isma'il's wife about him, she replied: 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied complaining to him: 'We are living in hardship, misery and destitution.' He said: 'When your husband returns, convey my salutations to him and tell him to change the threshold of the door of his house.' When Isma'il came, he seemed to have perceived something unusual. He asked his wife: 'Did anyone visit you?' She replied: 'Yes, an old man of such and such description came and asked me about you and I informed him, and he asked about our state of living, and, I told him that we were living in hardship and poverty.' Thereupon Isma'il said: 'Did he advise you anything?' She replied: 'Yes, he told me to convey his salutations to you and to change the threshold of your door.' Isma'il said: 'That was my father, and he has ordered me to divorce you. Go back to your family.' So Isma'il divorced her and married another woman from amongst them (Jurhum). Then Ibrahim stayed away from them for a period as long as Allah wished, and called on them again but did not find Isma'il. So he came to Isma'il's wife and asked her about him. She said: 'He has gone in search of our livelihood.' Ibrahim asked her about their sustenance and living: 'How are you getting on?' She replied: 'We are prosperous and well off.' Then she praised Allah, the Exalted. Ibrahim asked: 'What kind of food do you eat?' She said: 'Meat.' He said: 'What do you drink?' She said: 'Water.' He said, 'O Allah! Bless their meat and water!" The Prophet (PBUH) added, "At that time they did not have grain, and if they had grain, he would have also invoked Allah to bless it." The Prophet (PBUH) further said, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected because these things do not suit him unless he lives in Makkah." The Prophet (PBUH) added, "Then Ibrahim said to Isma'il's wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his door.' When Isma'il came back, he asked his wife: 'Did anyone call on you?' She replied: 'Yes, a good looking old man came to me.' She praised him and added: 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in good condition.' Isma'il asked her: 'Did he give you a piece of advice?' She said: 'Yes, he told me to convey his regards to you and ordered that you should keep firm the threshold of your door.' On that Isma'il said: 'He was my father and you are the threshold of the door. He has ordered me to keep you with me.' Then Ibrahim stayed away from them for a period as long as Allah wished and called on them afterwards. He saw Isma'il under a tree near Zamzam, sharpening his arrows. When he saw Ibrahim, he rose up to welcome him, and they greeted each other as a father does with his son or a son does with his father. Ibrahim said: 'O Isma'il! Allah has given me an order.' Isma'il said: 'Do what your Rubb has commanded you to do.' Ibrahim asked: 'Will you help me?' Isma'il said: 'I will help you.' Ibrahim said: 'Allah has ordered me to build a house here, pointing to a hillock higher than the land surrounding it.'" The Messenger of Allah (PBUH) added, "Then they raised the foundations of the House (i.e., Ka'bah). Isma'il brought the stones and Ibrahim was building (the house). When the walls became

high, Isma'il brought stone and placed it for Ibrahim who stood over it and carried on building the House, while Isma'il was handing over the stones to him, both of them prayed: 'O our Rubb! Accept this service from us! Verily, You are the All-Hearer and the All-Knower.'" [Al-Bukhari].

There are some more narrations about this incident, some adding details and some with minor variations in the wordings.

Commentary:

1. In this narration, there is the historical background of walking briskly between the hills of As-Safa and Al-Marwah. This ritual of Hajj and 'Umrah has been fixed as a remembrance of the incident about what Hajirah (May Allah be pleased with her) had to face and what she did in the difficult circumstances. In fact, she was so pious and obedient that she agreed to live in such wilderness where there was no sign of any human being far and wide. Secondly, there was no water to drink or food for subsistence.

For this act of piety, she was rewarded with two things; firstly, she was bestowed with an eternally flowing spring which proved for her at that moment a source of life, and people still benefit from it today. Secondly, her brisk movement and running between the two hills was made an important and compulsory ritual to be performed during Hajj and 'Umrah. This ritual is to continue for all times till the Day of Resurrection.

2. Ka'bah was built by Prophet Ibrahim and Prophet Isma'il.

3. Thanking Allah under all circumstances is an act of praise and piety while the reverse of this attitude is disliked and considered reprehensible.

4. If a father asks his son to do something, then the child should respond to the father's request as long as he does not order him to disobey Allah.

1868. Sa'id bin Zaid (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying, "**Truffle (edible fungus) is a species of Al-Manna and their water cures eye diseases.**" [Al-Bukhari and Muslim]

Commentary: Al-Manna is the famous kind of food which Allah bestowed upon Banu Israel. As-Salwa was a kind of bird resembling the quail. It was slaughtered and then eaten. Al-Manna was a sweet substance which appeared on the trees or stones. It was sweet like honey and after drying, it took the form of gum. According to others, it was honey or sweet water (*Tafsir Ahsan-ul-Bayan*). The truffle is similar to Al-Manna. This means that as Banu Israel were given food without toil, so we find truffle in nature without effort. The juice of truffle is useful in curing some diseases of the eye. This prescription was suggested by the Prophet (PBUH). It is surely beneficial.

THE BOOK OF FORGIVENESS

CHAPTER 371

SEEKING FORGIVENESS

Allah, the Exalted, says:

"And ask forgiveness for your sin..." (47:19)

"And seek the forgiveness of Allah. Certainly, Allah is Ever Offorgiving, Most Merciful!" (4:106)