

can be no going back on His word. Allaah has declared:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ ۖ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾﴾ (سورة نور: آیت ٥٥)

Allaah has promised those of you who have *Imaan* and who do good actions that He will definitely make them successors (*of the rulers*) on earth just as He had made those before them successors. {Surah Noor, verse 55}

The words of Hadhrat Umar رضي الله عنه have also passed⁽¹⁾ when he encouraged the Muslims to wage Jihaad saying, "Where are those Muhaajireen who were always leaping towards the promises of Allaah? March to the lands that Allaah has promised in His Book that He would make you inherit. Allaah has declared:

﴿لَيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ﴾ (سورة توبه: آیت ٣٣)

To make it (*Islaam*) dominate over all other religions. {Surah Taubah, verse 33, Surah Fatah, verse 28 and Surah Saff, verse 9}

Also quoted⁽²⁾ are the words of Hadhrat Sa'd bin Abi Waqqaas رضي الله عنه when he encouraged the Muslims to wage Jihaad saying, "Allaah is definitely True. He has no partner in His kingdom and never goes back on His word. Allaah The Majestic declares:

﴿وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾﴾ (سورة انبياء: آیت ١٠٥)

Without doubt, We have already written in the Zaboor after the reminder (*the Torah*) that My pious bondsmen shall inherit the land. {Surah Ambiyaa, verse 105}

This earth is your legacy and the promise of your Rabb. For the past three years, Allaah has give you use of this land. You are feeding others from it and yourselves eating from it. To this day, you have killed its people (in the wars that took place), collected their wealth and taken prisoners from amongst them. In the previous battles, those before you have caused much harm to them. Now their army has come to you (the army of Yazdgird, numbering approximately two hundred thousand). You are amongst the pride of the Arabs, their nobles, the cream of every tribe and the most honourable of those you have left behind you. If you are detached from the world and aspirant to the Aakhirah, Allaah shall grant you both worlds. This battle cannot take you any closer to your deaths

(1) Under the heading "Hadhrt Umar Bin Khattaab رضي الله عنه Encourages Jihaad in the Path of Allaah and Consults with the Sahabah رضي الله عنهم in Matters Arising Before him" and the subheading "Hadhrt Umar رضي الله عنه Encourages People Towards Jihaad".

(2) Under the heading "Hadhrt Sa'd bin Abi Waqqaas رضي الله عنه Encourages the Muslims to Wage Jihaad" and the subheading "The Speech of Hadhrt Sa'd رضي الله عنه during the Battle of Qaadisiyyah".

(because death is predestined). However, if you lose courage, become cowardly and weak, your strength will leave you and you will be destroying your Aakhirah."

Conviction in the Words of Rasulullaah ﷺ

Hadhrat Khuzaymah bin Thaabit ﷺ Corroborates the Words of Rasulullaah ﷺ in a Dispute with a Bedouin

Hadhrat Umaarah bin Khuzaymah bin Thaabit narrates from his uncle who was a Sahabi that Rasulullaah ﷺ once purchased a horse from a Bedouin. Rasulullaah ﷺ asked the Bedouin to follow him (home) so that he could give him the money. The Bedouin however fell behind because Rasulullaah ﷺ walked very briskly. Not knowing that Rasulullaah ﷺ had already purchased the horse, two men entered into negotiations with the Bedouin to buy the horse. When one of them offered him a price higher than that which Rasulullaah ﷺ agreed to pay, the Bedouin called to Rasulullaah ﷺ saying, "If you wish to buy the horse, buy it now. Otherwise, I am going to sell it." Rasulullaah ﷺ stood still when he heard this and, returning to the Bedouin, he said, "Did I not already buy it from you." The Bedouin denied it saying, "No! I swear by Allaah that I did not sell it to you!" "But I did buy it from you," Rasulullaah ﷺ insisted.

As the two contested the issue, people started gathering around them. The Bedouin finally said, "Then present a witness to attest that you did buy it from me." Every Muslim who came by reprimanded the Bedouin saying, "Shame on you! Rasulullaah ﷺ speaks nothing but the truth!" In the meantime, Hadhrat Khuzaymah bin Thaabit ﷺ had also come along and heard the exchange of words between Rasulullaah ﷺ and the Bedouin. When the Bedouin demanded a witness from Rasulullaah ﷺ, Hadhrat Khuzaymah ﷺ said, "I testify that you sold it to Rasulullaah ﷺ." Turning to Hadhrat Khuzaymah ﷺ, Rasulullaah ﷺ asked, "On what basis do you testify?" Hadhrat Khuzaymah ﷺ replied, "On the basis that I believe in you, O Rasulullaah ﷺ!" Thereafter, Rasulullaah ﷺ regarded the testimony of Hadhrat Khuzaymah ﷺ as equal to the testimony of two men. (1)

Another narration states that Rasulullaah ﷺ asked, "O Khuzaymah! On what basis do you testify when you were not with us?" "O Rasulullaah ﷺ!" he replied, "When I believe the news you give from the heavens, how can I not believe what you say?" Rasulullaah ﷺ then always considered the testimony of Hadhrat Khuzaymah ﷺ to be equal to the testimony of two men. Another narration states that Hadhrat Khuzaymah ﷺ said, "I am convinced that you speak only the truth and we have believed you in matters of our Deen that are much more important." Rasulullaah ﷺ then permitted his testimony. (2)

(1) Ibn Sa'd (Vol.4 Pg.378). Abu Dawood (Pg.508) has reported a similar narration.

(2) Ibn Sa'd (Vol.4 Pg.379).

Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ Verifies Rasulullaah ﷺ's Account of his Night Journey (to the heavens)

Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا narrates that after Rasulullaah ﷺ was taken on the historic night journey to Masjidul Aqsa (and then to the heavens), he narrated it to the people the following morning. On that occasion (by disbelieving it), some people who had previously professed Imaan left the fold of Islaam. The people then rushed to Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ saying, "What have you now to say about your friend who claims that he was taken on a night journey to Baytul Maqdas?" "Did he say that?" asked Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ. "Yes, he did," they confirmed. Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ then said, "If he said it, then he is speaking the truth." The people exclaimed, "Do you believe that he could have gone to Baytul Maqdas at night and then returned before dawn?" "Of course," Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ said, "In fact, I believe him regarding matters that seem much more unbelievable than that. I believe in the news from the heavens that he brings day and night." It was because of this that Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ received the title of Siddeeq. ⁽¹⁾

Another narration states that on this occasion, some people who had previously professed Imaan left the fold of Islaam, while others believed (without question). The incident was in essence a great test for the people. ⁽²⁾ Yet another narration states that after hearing Rasulullaah ﷺ's account, they went to Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ saying, "What have you now to say about your friend who says that he travelled a distance of a month's journey last night and returned before dawn?" "Did he say that?" asked Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ... The rest of the narration is the same as above. ⁽³⁾

Hadhrat Umar رَضِيَ اللهُ عَنْهُ's Conviction in the Words of Rasulullaah ﷺ Concerning the Extinction of Species

Hadhrat Jaabir bin Abdullaah رَضِيَ اللهُ عَنْهُ reports that during the year in which Hadhrat Umar رَضِيَ اللهُ عَنْهُ became the Khalifah, the numbers of locusts declined drastically. When Hadhrat Umar رَضِيَ اللهُ عَنْهُ made enquiries and received no response, he sent riders to many areas including Shaam and Iraq to enquire whether locusts had been seen or not. A rider eventually returned from Yemen with a handful of locusts that he placed before Hadhrat Umar رَضِيَ اللهُ عَنْهُ. When he saw them, Hadhrat Umar رَضِيَ اللهُ عَنْهُ thrice exclaimed, "Allaahu Akbar!" He then said, "I heard Rasulullaah ﷺ say, 'Allaah ﷻ has created a thousand species; six hundred in the oceans and four hundred on land. The first of these to become extinct is the species of locusts. As soon as they become extinct, the

(1) Bayhaqi, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.21).

(2) Abu Nu'aym, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.353).

(3) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.7).

others will follow like (the beads of) a necklace when the string is cut."⁽¹⁾

Hadhrat Ali ﷺ's Conviction in the Words of Rasulullaah ﷺ Concerning his Assassination

Hadhrat Fudhaala bin Abu Fudhaala Ansaari relates, "I accompanied my father (Hadhrat Abu Fudhaala ﷺ) to Yamba to visit Hadhrat Ali ﷺ who had become extremely ill there. My father who was also a veteran of the Battle of Badr said to him, 'What keeps you camping at this place? If you die here, there are none here but the Bedouins of the Banu Juhaynah tribe. Persevere until you reach Madinah and should you die there, your companions will be nearby and they will perform the (Janaazah) salaah for you.' Hadhrat Ali ﷺ however said, 'I shall not die from this illness because Rasulullaah ﷺ emphatically told me that I shall not die until I become the Khalifah and then this (his beard) becomes dyed with the blood of this (his forehead)."⁽²⁾

Hadhrat Ali ﷺ narrates that Hadhrat Abdullaah bin Salaam ﷺ one day came to him as he placed his foot in the stirrup (of his animal, ready to ride off). "Where do you intend going?" Hadhrat Abdullaah bin Salaam ﷺ asked. When Hadhrat Ali ﷺ informed him that he was headed for Iraq, Hadhrat Abdullaah bin Salaam ﷺ remarked, "Remember that if you go there, it will be the sharp edge of a sword that is sure to strike you." Hadhrat Ali ﷺ says, "I swear by Allaah that I had heard this from Rasulullaah ﷺ even before he (Hadhrat Abdullaah bin Salaam ﷺ) said it."⁽³⁾

Hadhrat Mu'aawiyah bin Jareer narrates that Hadhrat Ali ﷺ was once inspecting the cavalry when Ibn Muljim passed by. When Hadhrat Ali ﷺ asked him his name, he gave a name other than that of his father. "You are lying," Hadhrat Ali ﷺ told him. When he eventually gave his father's name, Hadhrat Ali ﷺ said, "Now you have spoken the truth. (Turning to the others, Hadhrat Ali ﷺ said) Rasulullaah ﷺ informed me that my assassin will be a man from amongst the Jews and this man is from them. Nevertheless, let him go."⁽⁴⁾

Hadhrat Ubaydah narrates that whenever Hadhrat Ali ﷺ saw Ibn Muljim, he would recite the following couplet (which means):

*"While I wish him life, he wishes to kill me
Bring me an excuse from a friend from the Muraad⁽⁵⁾ clan"⁽⁶⁾*

Hadhrat Abu Tufayl narrates that he was with Hadhrat Ali bin Abi Taalib ﷺ when Abdur Rahman bin Muljim came. After issuing instructions for his allowance to be given to him, Hadhrat Ali ﷺ pointed towards his beard and

(1) Abu Ya'la, as quoted in the *Tafseer of Ibn Katheer* (Vol.2 Pg.131).

(2) Ahmad in his *Zawaa'id*, Ibn Abi Shaybah, Bazaar, Haarith, Abu Nu'aym, Bayhaqi in his *Dalaa'il* and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.59).

(3) Humaydi, Bazaar, Abu Ya'la, Ibn Hibbaan, Haakim and others, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.59).

(4) Ibn Adi and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.62).

(5) Ibn Muljim belonged to the Muraad clan.

(6) Abdur Razzaaq, Ibn Sa'd and Wakee, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.61).

said, "None can stop this wretch from dying, from the top with this (the blood of my forehead)." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then recited the following couplets (which mean):

*"Bolster your heart for death because death shall come your way
And never fear being murdered when murder arrives at your valley"*⁽¹⁾

Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ's Conviction in the Words of Rasulullaah ﷺ Concerning his Death

Hadhrt Ummu Ammaar رَضِيَ اللَّهُ عَنْهَا who brought Hadhrt Ammaar رَضِيَ اللَّهُ عَنْهُ up reports that when Hadhrt Ammaar رَضِيَ اللَّهُ عَنْهُ became very ill one day, he said, "I am not going to die from this illness because my beloved friend Rasulullaah ﷺ informed me that I will be killed in a battle between two warring armies of Mu'mineen." ⁽²⁾

Already quoted in the chapter discussing the enthusiasm of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to die in the path of Allaah⁽³⁾ are his words when he said, "I am to meet Al Jabbaar (Allaah) and marry the damsels of Jannah! Today I shall meet my beloved friends, Muhammad ﷺ and his companions because Rasulullaah ﷺ informed me that the last provision of my worldly life shall be the curds of milk."

Also in the same chapter the narration has passed stating that Hadhrt Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ was fighting in the Battle of Siffeen but was not martyred. He then approached Hadhrt Ali رَضِيَ اللَّهُ عَنْهُ and said, "O Ameerul Mu'mineen! This is that very day (about which Rasulullaah ﷺ said that I would be martyred. How come I am still alive?)" Hadhrt Ali رَضِيَ اللَّهُ عَنْهُ replied, "Do not worry about that." This occurred three times until Hadhrt Ammaar رَضِيَ اللَّهُ عَنْهُ was given some milk. He drank it and said, "Indeed, Rasulullaah ﷺ said that this (milk) will be the last drink that I shall drink in this world." He then stood up and fought until he was martyred.

Hadhrt Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ reports from the daughter of Hishaam bin Waleed bin Mughiera رَضِيَ اللَّهُ عَنْهَا who nursed Hadhrt Ammaar رَضِيَ اللَّهُ عَنْهُ that Hadhrt Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ once visited Hadhrt Ammaar رَضِيَ اللَّهُ عَنْهُ when he was ill. When he left, Hadhrt Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ said, "O Allaah! Do not let his death be on our hands because I have heard Rasulullaah ﷺ say that it will be a rebellious group that will kill Ammaar." ⁽⁴⁾

Hadhrt Abu Dharr رَضِيَ اللَّهُ عَنْهُ's Conviction in the Words of Rasulullaah ﷺ Concerning his Death

Hadhrt Ibraheem bin Ashtar narrates from his father that when death approached Hadhrt Abu Dharr رَضِيَ اللَّهُ عَنْهُ, his wife started to weep. "What makes you weep?" he asked. "I am weeping," she said, "because I do not have the

(1) Ibn Sa'd and Abu Nu'aym, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.59).

(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.247).

(3) Under the heading "Miscellaneous Stories about the Enthusiasm of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to Fight in the path of Allaah" and the subheading "The Enthusiasm of Hadhrt Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ to Fight in the Path of Allaah".

(4) Abu Ya'la and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.247).

strength to bury you or a cloth large enough to shroud you." "Do not weep," he consoled her, "because I was part of a group of persons to whom Rasulullaah ﷺ said, 'One of you shall certainly die in a wilderness in the presence of a party of Mu'mineen.' Since every person from that group has passed away in a city amongst large numbers of people, It will definitely be **I who will die in a wilderness**. By Allaah! Neither am I lying nor did Rasulullaah ﷺ tell me a lie. Go watch the road." She said, "But the people performing Hajj have long stopped travelling and the road is closed."

She however still ran to a hillock, stood upon it and looked (to the road). (When she saw no one,) She then returned to nurse Hadhrrat Abu Dharr ﷺ. Thereafter, she would again run to the hillock. As she was busy doing this, she suddenly noticed some travellers whose animals were carrying them along swiftly, appearing like vultures perched on their carriages. When she waved to them with her sheet, they turned towards her. As they reached her and asked her what the matter was, she replied, "There is a man from amongst the Muslims who is about to pass away. Will you please shroud him (and bury him)?" "Who is this man?" they enquired. As soon as she informed them that he was Hadhrrat Abu Dharr ﷺ, they all exclaimed, "May our parents be sacrificed for him!" They then whipped their animals and raced towards him.

When they reached him, Hadhrrat Abu Dharr ﷺ said, "Congratulations to you (because Rasulullaah ﷺ had referred to you as Mu'mineen)!" He then related the Hadith to them and said, "I have heard Rasulullaah ﷺ say that when two or three children of a couple pass away and they exercise patience and anticipate rewards from Allaah, they will not even see Jahannam. Do listen well. Had I a sheet large enough to be my burial shroud, I would have not want to be shrouded in anything else but that which is my own. Similarly, if my wife had a sheet large enough to be my burial shroud, I would have not want to be shrouded in anything else but that which is hers. (However, we have nothing of the sort, so we appeal to one of you to give something). I however plead to you in the name of Allaah and Islaam **that no such person should provide the shroud who has been a governor, a chief, a leader or an envoy.**"

Every member of the group had assumed one of these posts at some stage besides a young man from the Ansaar, who said, "I shall provide the shroud because I have not assumed any of the positions you have mentioned. I shall shroud you in the shawl I am wearing and two more sheets in my bag that my mother had woven for me." Hadhrrat Abu Dharr ﷺ said, "You should then be the one to shroud me." The young Ansaari then shrouded Hadhrrat Abu Dharr ﷺ in the presence of the group. Amongst the group was Hujr bin Adbar and Maalik Ashtar and all of them hailed from Yemen. (1)

Hadhrrat Abdullaah bin Mas'ood ﷺ narrates that Hadhrrat Uthmaan ﷺ had sent Hadhrrat Abu Dharr ﷺ to a place called Rabdhah, where his death came to him. At the time, there was none with him besides his wife and slave. His

(1) Ibn Sa'd (Vol.4 Pg.233).

parting instructions to them was, "Bathe me, shroud me and then place me in the centre of the road. Then say to the first passing caravan, 'This is Abu Dharr a companion of Rasulullaah ﷺ. Do assist us in burying him.'" When he passed away, the two did as he instructed and placed him in the centre of the road.

It was Hadhrat Abdullaah bin Mas'ood ﷺ with a group of people from Iraq who happened to pass by on their way to performing Umrah. It was the sight of a corpse on the road that startled the party just as their camels were about to trample upon it. Hadhrat Abu Dharr ﷺ's slave then approached them saying, "This is Abu Dharr a companion of Rasulullaah ﷺ. Do assist us in burying him." Hadhrat Abdullaah bin Mas'ood ﷺ burst out crying loudly as he said, "Rasulullaah ﷺ spoke the truth when he said (to Hadhrat Abu Dharr ﷺ), 'You walk by yourself, will die by yourself and will be resurrected by yourself.'" He then dismounted along with his companions and they buried Hadhrat Abu Dharr ﷺ. Hadhrat Abdullaah bin Mas'ood ﷺ then informed the people about Hadhrat Abu Dharr ﷺ and what Rasulullaah ﷺ had mentioned to him on the journey to Tabook. (1)

Hadhrat Khuraym bin Aws ﷺ's Conviction in the Words of Rasulullaah ﷺ Concerning Shaymaa bint Buqaylah

Hadhrat Khuraym bin Aws ﷺ relates, "I migrated to Rasulullaah ﷺ and met him upon his return from Tabook, when I accepted Islaam. I heard Rasulullaah ﷺ say, 'I have been shown the city of Heera together with Shaymaa bint Buqaylah from the Azd tribe riding a white mule and wearing a black scarf.' 'O Rasulullaah ﷺ!' I said, 'When we conquer Heera and find her as you have described, may I have her (as my slave)?' 'She is yours,' Rasulullaah ﷺ replied.

(After the demise of Rasulullaah ﷺ) When people started leaving the fold of Islaam, no one from (my tribe) the Banu Tay left Islaam. We then marched to Heera with Khaalid bin Waleed ﷺ and the first sight that met us as we entered the city was Shaymaa bint Buqaylah just as Rasulullaah ﷺ had described her. She was riding a white mule and wearing a black scarf. I immediately seized her saying, 'She is the one whom Rasulullaah ﷺ described to me.' When Khaalid bin Waleed ﷺ asked me for witnesses, Muhammad bin Maslama ﷺ and Muhammad bin Basheer ﷺ both from the Ansaar stood witness for me. He then made her over to me. When he came to make a treaty (with the Muslims) Shaymaa's brother Abdul Maseeh bin Buqaylah offered to buy her from me. 'I shall accept nothing less than ten hundreds for her,' I told him. He readily gave me a thousand Dirhams and I handed her over to him. When the other Muslims told me that he would have easily paid me a hundred thousand had I asked for it (because he was extremely wealthy), I submitted, 'I

(1) Ibn Sa'd (Vol.4 Pg.234).

never knew that there existed a number greater than ten hundreds."⁽¹⁾

Hadhrat Mugheirah bin Shu'ba ﷺ is Convinced by the Words of Rasulullaah ﷺ Promising assistance and Victory

Hadhrat Jubayr bin Hayya reports, "When the Kaafir leader *Bandaarfaan* sent a message that the Muslims send someone to him for negotiations, Hadhrat Mugheirah bin Shu'ba ﷺ was selected for the task. I can actually picture him with his long hair and one eye. Hadhrat Mugheirah ﷺ proceeded to see the leader and when he returned, we asked him what he said. He said, 'I praised Allaah and then said, 'We lived in a most remote place, were the hungriest of people, the most ill-fortuned of them and furthest from prosperity until Allaah sent a Nabi to us. He promised us assistance (Allaah's) in this world and Jannah in the Aakhirah. We have then continued to know only victory and assistance from our Rabb ﷻ every since Rasulullaah ﷺ came to us. We have now come to you where we see a vast kingdom and prosperous lives. By Allaah! (After seeing all of this,) We shall now never return to our ill-fortuned times. **We shall now either take control over everything in your hands or be killed in your land.**"⁽²⁾

Hadhrat Jubayr bin Hayya also narrates a lengthy Hadith in which an army under the command of Hadhrat Nu'maan bin Muqarrin ﷺ was sent to the people of Ahwaaz. When they requested for someone to be sent to them, Hadhrat Mugheirah bin Shu'ba ﷺ was sent. When the interpreter asked, "What kind of people are you?" Hadhrat Mugheirah ﷺ replied, "We are Arabs who had suffered immense misfortune and hardship for a very long time. Out of hunger, we were forced to suck on leather and date stones. Our clothing was made of animals hair and wool and we worshipped trees and rocks. Suffering in this condition, the Rabb of the heavens and the earth sent to us a Nabi from our own people, whose parents we knew well. Our Nabi Rasulullaah ﷺ instructed us to fight you people until you either worship the One Allaah or pay the Jizyah. Our Nabi Rasulullaah ﷺ also conveyed to us the message of our Rabb that any of us who die (while fighting) shall go to Jannah where he will enjoy bounties that have never been seen before. As for those of us who survive, they will have you people as slaves."⁽³⁾

The Conviction of Hadhrat Abu Dardaa ﷺ in the Words Rasulullaah ﷺ Taught him for Protection

Hadhrat Talq narrates that a man once came to Hadhrat Abu Dardaa ﷺ saying,

(1) Abu Nu'aym in his *Dalaa'il* (Pg.196) and Tabraani, as quoted in *Isaabah* (Vol.1 Pg.224). Bukhaari has reported a similar narration in brief and Ibn Mandah in detail, as quoted in *Isaabah* (Vol.3 Pg.371).

(2) Abu Nu'aym in his *Dalaa'il* (Pg.198).

(3) Bayhaqi in his *Asmaa was Sifaat* (Pg.148), as narrated by Bukhaari. Abu Nu'aym has also reported the narration in his *Dalaa'il* (Pg.199)

"O Abu Dardaa! Your house has burnt down!" "It could not have burnt," Hadhrat Abu Dardaa رَوَاهُ النَّبِيُّ said. Another person then came with the same news and again Hadhrat Abu Dardaa رَوَاهُ النَّبِيُّ adamantly said, "It could not have burnt." Eventually a third person came to him saying, "O Abu Dardaa! A fire raged (through your street) but went off as soon as it reached your house." Hadhrat Abu Dardaa رَوَاهُ النَّبِيُّ said, "I knew that Allaah would never do that (never allow my house to burn down)." "O Abu Dardaa رَوَاهُ النَّبِيُّ!" the people said, "We do not know which of your words are more astonishing; whether it is 'It could not have burnt' or 'I knew that Allaah would never do that!'"

Hadhrat Abu Dardaa رَوَاهُ النَّبِيُّ then explained, "That is because of some words that I heard from Rasulullaah ﷺ. Whoever recites them in the morning will not suffer any calamity until the evening. (The words are:)"

”اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ عَلَيْكَ تَوَكَّلْتُ وَأَنْتَ رَبُّ الْعَرْشِ الْكَرِيمِ مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ“

"O Allaah! You are my Rabb. There is none worthy of worship but You. In You do I place my trust and You are the Rabb of the Glorious Throne. Whatever Allaah wills shall happen and what He does not will can never happen. There is no power or might but with the High and Majestic Allaah. I know that Allaah has power over all things and that He has knowledge of all things. O Allaah! I seek Your protection from the evil within me and from the evil of every creature over which You have control. Indeed my Rabb is (the One Who guides people) on the straight path." (1)

Statements of the Sahabah رَوَاهُ النَّبِيُّ that have Been Quoted Previously Concerning Conviction in the Words of Rasulullaah ﷺ

In the chapter of Da'wah⁽²⁾, the words of Hadhrat Adi رَوَاهُ النَّبِيُّ have been quoted who said, "I swear by the Being in whose control is my life, the third prophesy shall also come true because Rasulullaah ﷺ said it."

Also quoted⁽³⁾ were the words Hadhrat Hishaam bin Al Aas رَوَاهُ النَّبِيُّ and other Sahabah رَوَاهُ النَّبِيُّ who said to Jabala bin Ayham, "By Allaah! We shall soon be taking from you this place where you sit and we shall also be taking the kingdom of your high emperor (Heraclius), Inshaa Allaah! Our prophet Muhammad ﷺ

(1) Bayhaqi in his Asmaa was Sifaat (Pg. 125).

(2) Under the heading "Rasulullaah ﷺ Preaches to Individuals" and the subheading "Rasulullaah ﷺ Invites Hadhrat Adi bin Haatim رَوَاهُ النَّبِيُّ to Islaam".

(3) Under the heading "The Sahabah رَوَاهُ النَّبِيُّ Dispatch Individuals and Groups to Give Da'wah" and the subheading "Hadhrat Hishaam bin Al Aas رَوَاهُ النَّبِيُّ and others are sent to Heraclius".

has informed us of this."

In the chapter discussing the importance Hadhrat Abu Bakr رضي الله عنه gave to dispatching armies to Shaam⁽¹⁾ were the words of Hadhrat Ali رضي الله عنه to Hadhrat Abu Bakr رضي الله عنه. He said, "I feel that whether you march against them yourself or whether you send others against them, you will have Allaah's assistance, Inshaa Allaah." Hadhrat Abu Bakr رضي الله عنه said, "May Allaah always give you good news! How do you know this?" Hadhrat Ali رضي الله عنه replied, "I have heard Rasullullaah صلى الله عليه وسلم say that this Deen will always dominate those who oppose it until the Deen and its adherents are victorious." Hadhrat Abu Bakr رضي الله عنه exclaimed, "Subhaanallaah! What a beautiful Hadith! You have made me very happy with this. May Allaah always keep you happy."

Soon to be narrated in the chapter discussing the unseen assistance that Allaah gave the Muslims shall be the narration in which Hadhrat Abdullaah bin Umar رضي الله عنه grabbed hold of a lion's ear, pinched it and removed it from the road saying, "Rasullullaah صلى الله عليه وسلم has not spoken an untruth about you. I heard Rasullullaah صلى الله عليه وسلم say, 'Only that which man fears shall gain the upper hand over him. If man fears only Allaah, nothing but Allaah will have the upper hand over him.'"

Conviction in the Recompense for Actions

The Conviction of Hadhrat Abu Bakr رضي الله عنه in the Recompense for Actions

Hadhrat Abu Asmaa narrates that Hadhrat Abu Bakr رضي الله عنه was once having lunch with Rasullullaah صلى الله عليه وسلم when the verse was revealed:

﴿مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾﴾ (سورة زلزال: آيت ٧، ٨)

Whoever (*sincerely*) does an atom's weight of good will see it (*its consequences when he is rewarded for it*) and whoever does an atom's weight of evil (*without securing Allaah's forgiveness for it*) will see it (*its consequences when he is punished for it*). {Surah Zilzaal, verses 7,8}

Hadhrat Abu Bakr رضي الله عنه stopped eating and said, "O Rasullullaah صلى الله عليه وسلم! Will we see (be punished for) each and every evil that we perpetrate?" Rasullullaah صلى الله عليه وسلم replied, "Everything that happens to you (in this world) which you dislike is retribution (for your sins), while the rewards for good deeds will be given to those who deserve them in the Aakhirah." (2)

Another narration states that Rasullullaah صلى الله عليه وسلم replied, "O Abu Bakr! Do you see everything that happens which you dislike? Well, these are from (the punishment for) the weight of sins while the (rewards for the) weight of good deeds will be

(1) Under the heading "Hadhrat Abu Bakr رضي الله عنه Ensures that Armies are Dispatched in the Path of Allaah. He Encourages the Muslims to March in Jihaad and Consults with the Sahabah رضي الله عنهم About Fighting the Romans" and the subheading "Hadhrat Ali رضي الله عنه Gives Glad Tidings to Hadhrat Abu Bakr رضي الله عنه, Who is Pleased by this and then Delivers a Lecture to Motivate the Sahabah رضي الله عنهم to March in Jihaad".

(2) Ibn Abi Shaybah, Ibn Rahway, Abd bin Humayd, Haakim and others.

kept in store for you and be given in full on the Day of Qiyaamah. Confirmation for this appears in Allaah's Book where He says:

﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ﴾ (سورة شورى: آيت ٣٠)

(O mankind!) The misfortunes that afflict you (in this world) are a result of the (evil) actions you earn, and (because of your many sins, you deserve to suffer even more adversities, but) Allaah pardons a great deal (of your sins, because of which you are spared many more hardships). {Surah Shura, verse 30} (1)

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ reports that he was once with Rasulullaah ﷺ when the verse was revealed:

﴿مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ لَا وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾ (سورة نساء: آيت ١٢٣)

Whoever commits an evil act will meet (receive) its punishment and will not find for himself any friend nor any assistant besides Allaah. {Surah Nisaa, verse 123}

Rasulullaah ﷺ then said, "O Abu Bakr! Should I not recite to you a verse that was just revealed to me?" When Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ asked to hear it, Rasulullaah ﷺ recited it for him. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ says, "All I know is that it seemed my back was about to break, causing me to yawn. 'What is the matter with you, O Abu Bakr?' Rasulullaah ﷺ asked. 'I said, 'O Rasulullaah ﷺ! Which of us do not sin? Will we be punished for everything we do wrong?' Rasulullaah ﷺ replied, 'As for you and the Mu'mineen, you will suffer retribution (for your sins) in this world so that you have no sins to your account when you meet Allaah. However, the others (the Kuffaar) shall have their accounts accrued until they are punished for it on the Day of Qiyaamah.'" (2)

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ once asked, "O Rasulullaah ﷺ! When we will be punished for every sin, who can keep himself in good stead after the verse:

﴿وَمَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ لَا﴾ (سورة نساء: آيت ١٢٣)

Whoever commits an evil act will meet (receive) its punishment...

{Surah Nisaa, verse 123}

Rasulullaah ﷺ said, "May Allaah forgive you, O Abu Bakr! Do you not fall ill? Do you not get tired? Do you never feel depressed? Do you never suffer hardship? Do calamities never befall you?" "These things do happen," Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied. Rasulullaah ﷺ then said, "This is the retribution (for your sins) in this world." (3)

The Conviction of Hadhrat Umar bin Khattaab

رَوَاهُ النَّبِيُّ in the Recompense for Actions

Hadhrat Muhammad bin Muntashir narrates that a man once came to Hadhrat

(1) Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.275).

(2) Abd bin Humayd, Tirmidhi and Ibn Mundhir. Tirmidhi has commented on the chain of narrators.

(3) Ahmad, Ibn Mundhir, Abu Ya'la, Ibn Hibbaan, Haakim, Bayhaqi and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.239).

Umar رَضِيَ اللهُ عَنْهُ saying, "I know which is the harshest verse in Allaah's Book." (Because referring to a verse of the Qur'aan as being harsh is disrespectful) Hadhrat Umar رَضِيَ اللهُ عَنْهُ got down and struck the man with his lash saying, "Have you studied the verse so deeply that you know all about it?" The man then went away. The following morning Hadhrat Umar رَضِيَ اللهُ عَنْهُ said to the man, "Which verse were you referring to yesterday?" The man said that it was the verse:

﴿وَمَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾ (سورة نساء: آيت ١٢٣)

Whoever commits an evil act will meet (*receive*) its punishment...

{Surah Nisaa, verse 123}

He then said, "(This means that) Since every one of us commits sins, we will be punished for it." Hadhrat Umar رَضِيَ اللهُ عَنْهُ said, "When this verse was revealed, neither did we enjoy food nor drink until Allaah relieved us by revealing the verse:

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا﴾

(سورة نساء: آيت ١١٠)

Whoever commits a (*minor*) sin or wrongs himself (*by committing a major sin*) and then seeks Allaah's forgiveness, he will surely find that Allaah is Most Forgiving, Most Merciful. {Surah Nisaa, verse 110} (1)

The Conviction of Hadhrat Amr bin Samurah

رَضِيَ اللهُ عَنْهُ and Hadhrat Imraan bin Husayn رَضِيَ اللهُ عَنْهُ

Hadhrt Tha'laba رَضِيَ اللهُ عَنْهُ narrates that Hadhrt Amr bin Samurah bin Habeeb bin Abdush Shams رَضِيَ اللهُ عَنْهُ once came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ I have stolen a camel from a certain tribe, so please do cleanse me." When Rasulullaah ﷺ sent a message to the people of the tribe, they confirmed that one of their camels were missing. Rasulullaah ﷺ then gave instructions for his hand to be amputated, upon which he said (to his hand), "All praise belongs to Allaah Who has cleansed me of you who wanted to admit my entire body into Jahannam." (2)

Hadhrt Hasan narrates that some friends went to visit Hadhrt Imraan bin Husayn رَضِيَ اللهُ عَنْهُ when he was suffering from a disease. One of them said, "We are extremely distressed by what we see of your ailing body." "Do not be distressed by what you see," he said, "What you see is because of my sins and those that Allaah has forgiven (without punishing me) are even more." He then recited the verse:

﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ﴾

(سورة الشعراء: آيت ٢٠)

The misfortunes that afflict you (*in this world*) are a result of the (*evil*) actions you earn, and (*because of your many sins, you deserve to suffer*)

(1) Ibn Raahway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.239).

(2) Ibn Maaajah, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.56).

even more adversities, but) Allaah pardons a great deal (of your sins, because of which you are spared many more hardships). {Surah Shura, verse 30} (1)

The Belief of Hadhrat Abu Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ and another Sahabi رَضِيَ اللَّهُ تَعَالَى عَنْهُ Concerning Recompense

The narration has already been quoted (2) that when death came to one of Hadhrat Abu Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ's sons, the youngster kept looking at the pillow. After he has passed away, the people informed Hadhrat Abu Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ that they noticed his son looking towards the pillow. When they lifted the corpse off the pillow, they noticed five or six Dinaars beneath it. Hadhrat Abu Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ hit one hand on to the other saying, "Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! I do not think that your skin will be able to withstand (the punishment for not spending in Sadaqah) those Dinaars." (3)

Also previously quoted in the chapter discussing swearing at a Muslim (4) are the words of Rasulullaah ﷺ to a man who came to enquire about his slaves. Rasulullaah ﷺ said, "On the Day of Qiyaamah, their cheating, disobedience and lies will be calculated together with the punishment you gave them. If your punishment is equal to their wrongs, the slate will be clean and you will neither have anything for you or against you. However, if your punishment exceeds their wrongs, they will be allowed to have revenge for the excess." The man then stepped aside and started crying loudly. Rasulullaah ﷺ then said, "Did you not read (in the Qur'aan) that Allaah says:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَى بِنَا حَسِيبِينَ﴾ (سورة انبياء: آيت ٤٧)

On the Day of Qiyaamah, We will erect the scales of justice (to weigh the good and bad actions of people) and no soul will be oppressed (wronged) in the least. Even if a deed (good or bad) is equal to the weight of a mustard seed, We shall bring it (to be weighed on the scales). We suffice as Reckoners (and need no one else for the task).

{Surah Ambiyaa, verse 47}

The man then said, "O Rasulullaah ﷺ! I see nothing for them and myself better than being separated from each other. I make you witness that they are all free." (5)

(1) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.116).

(2) Under the heading "Rebuking and Advising Caution to those who Do Not Abstain from Worldly Luxuries and Who Indulge themselves" and the subheading "The Incident of Hadhrat Abu Bakr رَضِيَ اللَّهُ تَعَالَى عَنْهُ and a Son of his who was About to Pass Away".

(3) Ahmad and Abu Nu'aym as quoted in *Kanzul Ummaal* (Vol.2 Pg.145).

(4) Under the subheading "A Narration of Hadhrat Aa'isha رَضِيَ اللَّهُ تَعَالَى عَنْهَا Concerning a man who Swore his Slave".

(5) Tirmidhi, reporting from reliable sources.

The Strength of the Imaan of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Abide by the verse "Whether you make known what is in your hearts or hide it..."

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ felt a hard blow when Allah revealed the verse:

﴿لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ط وَاِنْ تُبْدُوْا مَا فِيْ اَنْفُسِكُمْ اَوْ تَخْفُوْهُ يُحَاسِبِكُمْ بِهٖ اللّٰهُ ط فَيَغْفِرْ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ط وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢٨٤﴾﴾

(سورة بقره: آيت ٢٨٤)

(To Allaah belongs whatever is in the heavens and whatever is in the earth. Whether you make known what is in your hearts or hide it, Allaah will bring you to account for it *(will remind you of it on the Day of Qiyaamah)*. He forgives whoever He wills and punishes whoever He wills. Allaah has control over all things *(ownership, knowledge and control of everything are in Allaah's hands)*. {Surah Baqarah, verse 284}

They approached Rasulullaah ﷺ, knelt down and said, "O Rasulullaah ﷺ! We have been instructed to do something that is beyond our capabilities." Rasulullaah ﷺ said, "Do you wish to say what the people given the two previous books⁽¹⁾ before you said when they stated, 'We hear and we disobey!' Rather say, 'We hear and we obey. (We ask) Your forgiveness, (O) our Rabb. To You is our return.'" When the Sahabah رَضِيَ اللَّهُ عَنْهُمْ started to say the same words and their tongues grew accustomed to it, Allaah followed the verses up with the following:

﴿اٰمَنَ الرَّسُوْلُ بِمَا اُنزِلَ اِلَيْهِ مِنْ رَّبِّهِ وَالْمُؤْمِنُوْنَ ط كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ فَمَا لَا تَفَرِقُ بَيْنَ اَحَدٍ مِنْ رُسُلِهِ فَمَا قَالُوْا سَمِعْنَا وَاَطَعْنَا فَاغْفِرْ اِنَّكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ﴿٢٨٥﴾﴾

(سورة بقره: آيت ٢٨٥)

The Rasool (Muhammad ﷺ) believed in that which has been revealed to him from his Rabb and *(so do)* the Mu'mineen. Each one believes in Allaah, His angels, His Books and His Rusul. *(They say)* "We make no distinction between one and another messenger *(we believe in every one of them, unlike others like the Jews and the Christians who reject some prophets)*," and they say, "We hear *(Allaah's commands)* and we obey. *(We ask)* Your forgiveness, *(O)* our Rabb. To You is our return." {Surah Baqarah, verse 285}

When this happened, Allaah abrogated the initial decree by revealing:

﴿لَا يَكْلِفُ اللّٰهُ نَفْسًا اَلًا وَّوَسْعَهَا ط لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اٰكْتَسَبَتْ ط رَبَّنَا لَا تَوَاخِذْنَا

(1) The Jews and the Christians who were given the Torah and Injeel respectively.

إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَفَه فَاعْفِرْ لَنَا وَفَه
وَارْحَمْنَا وَفَه أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾ (سورة بقره: آیت ۲۸۶)

Allaah does not place on a soul a responsibility (*duty*) except what is within its capability (*Allaah shall therefore not take one to task for involuntary thoughts that enter one's mind*). It (*every soul*) shall receive to its favour that (*good acts*) which it had earned and to its harm shall be what (*sins*) it had carried out. (*Say,*) "O our Rabb, do not take us to task if we forget or make mistakes (*do not punish us if we do wrong through forgetfulness or by mistake*). Our Rabb, do not place such responsibilities (*duties*) on us as You had placed on those before us. Our Rabb, do not enforce on us that which we do not have the strength to bear. Overlook (*our sins*), forgive us and have mercy on us. You are our Protector so assist us against the nation of Kaafiroon." {Surah Baqarah, verse 286} (1)

Hadhrt Mujaahid says that he once approached Hadhrt Abdullaah bin Abbaas رضي الله عنه and said, "I was with Hadhrt Abdullaah bin Umar رضي الله عنه when he recited a verse and started weeping." "What is the verse?" Hadhrt Abdullaah bin Abbaas رضي الله عنه enquired. Hadhrt Mujaahid replied that it was the verse:

﴿وَأَنْ تَبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ ۖ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ
مَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾﴾ (سورة بقره: آیت ۲۸۴)

Whether you make known what is in your hearts or hide it, Allaah will bring you to account for it (*will remind you of it on the Day of Qiyaamah*). He forgives whoever He wills and punishes whoever He wills. Allaah has control over all things (*ownership, knowledge and control of everything are in Allaah's hands*). {Surah Baqarah, verse 284}

Hadhrt Abdullaah bin Abbaas رضي الله عنه explained, "When this verse was revealed, it filled the Sahabah رضي الله عنهم with worry and extreme anxiety. 'O Rasulullaah صلى الله عليه وسلم!' they said, 'We are destroyed! While we may be taken to task for what we say and do, our hearts are beyond our control (we cannot control our thoughts).' Rasulullaah صلى الله عليه وسلم said, 'Say, 'We hear and we obey.' When they said 'We hear and we obey', the decree was abrogated by the verse:

﴿أَمَّا الرَّسُولُ بِمَا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۗ كُلٌّ مِنَ اللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ ۗ قَدْ لَانَفَرَقَ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۗ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ
الْمَصِيرُ ﴿٢٨٥﴾﴾ لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا كَسَبَتْ ۗ

(سورة بقره: آیت ۲۸۵، ۲۸۶)

The Rasool (*Muhammad* صلى الله عليه وسلم) believed in that which has been revealed to him from his Rabb and (so do) the Mu'mineen. Each one believes in

(1) Ahmad. Muslim has reported a similar narration.

Allaah, His angels, His Books and His Rusul. (They say) "We make no distinction between one and another messenger (we believe in every one of them, unlike others like the Jews and the Christians who reject some prophets)," and they say, "We hear (Allaah's commands) and we obey. (We ask) Your forgiveness, (O) our Rabb. To You is our return." Allaah does not place on a soul a responsibility (duty) except what is within its capability (Allaah shall therefore not take one to task for involuntary thoughts that enter one's mind). It (every soul) shall receive to its favour that (good acts) which it had earned and to its harm shall be what (sins) it had carried out. {Surah Baqarah, verses 285, 286}

People are therefore excused for their thoughts and will be taken to task only for what they actually do." (1)

A brief narration states that Rasulullaah ﷺ advised the Sahabah ﷺ to say, "We hear, we obey and we accept". Allaah then entrenched Imaan into their hearts. (2)

The Response of the Sahabah ﷺ to the verse "Those who do not mix their Imaan with wrong-doing"

Hadhrat Abdullaah bin Mas'ood ﷺ narrates that it was a hard blow to the Sahabah ﷺ when Allaah revealed the verse:

﴿وَكَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ (سورة انعام: آيت ٨٢)

Those who do not mix their Imaan with Dhulm (wrong-doing)... {Surah An'aam, verse 82}

They repaired to Rasulullaah ﷺ thus, "Which of us does not commit Dhulm (wrongs)?" Rasulullaah ﷺ clarified the matter saying, "It is not as you think. (Dhulm in this context does not refer to mere wrong-doing). Luqmaan said to his son:

﴿يُنَى لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ (سورة لقمان: آيت ١٣)

"O my beloved son! Do not commit Shirk Allaah. Without doubt, Shirk is the worst Dhulm. {Surah Luqmaan, verse 13}

(The word Dhulm in the verse therefore refers to Shirk and not just any sin). (3)
Another narration states that when the verse:

﴿وَكَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ (سورة انعام: آيت ٨٢)

Those who do not mix their Imaan with Dhulm (wrong-doing)... {Surah An'aam, verse 82}

was revealed, Rasulullaah ﷺ said, "I was told (by Allaah) that I am amongst such people." (4)

(1) Ahmad.

(2) Ahmad. Muslim and Ibn Jareer have reported a similar narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.1 Pg.338).

(3) Ibn Abi Haatim and Bukhaari.

(4) Ibn Mardway, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.153).

The Response of the Ladies of the Sahabah رَوَى اللَّهُ عَلَيْهِمُ when Allaah revealed the verse: "And they should wear their scarves over their Chests"

Hadhrat Safiyya bint Shaybah رَوَى اللَّهُ عَلَيْهَا reports that they were once with Hadhrat Aa'isha رَوَى اللَّهُ عَلَيْهَا discussing the women of the Quraysh and their virtues. Hadhrat Aa'isha رَوَى اللَّهُ عَلَيْهَا remarked, "No doubt the women of the Quraysh have great virtues, but I swear by Allaah that I have not seen women better than the women of the Ansaar. They were the strongest believers in the Qur'aan and in revelation. When Allaah revealed the verse of Surah Noor:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۝﴾ (سورة نور: آيت ٣١)

And they should wear their scarves over their chests. {Surah Noor, verse 31} their men went to the them to recite the verse to them. Every man recited the verse to his wife, his daughter, his sister and to every *Mahram* of his. Every one of these women took their decorated shawls and wrapped it around themselves because of their strong faith in what Allaah has revealed in His Book. The following morning they all performed salaah behind Rasulullaah ﷺ with their shawls wrapped (and protruding above their heads because of its large size) and looking as if there were crows perched on their heads." (1)

The Incident of an Old Man who had Committed many Sins and the Incident of Hadhrat Abu Farwah رَوَى اللَّهُ عَلَيْهِ

Hadhrat Makhool narrates that an extremely old man whose eyebrows had actually fallen over his eyes once came and said, "O Rasulullaah ﷺ! There is a man who had been treacherous and sinful. There was not a passion (right or wrong) that he did not grab at with his right hand and should his sins be distributed amongst the inhabitants of the earth, they would all be destroyed. Is there any repentance for him?" "Have you accepted Islaam?" Rasulullaah ﷺ asked. The old man said, "I testify that there is none worthy of worship but Allaah and I testify that Muhammad ﷺ is the servant and Rasul of Allaah." Rasulullaah ﷺ then said, "As long as you remain like this (as a Muslim), Allaah shall forgive all your treachery and sins and convert all your evils into good deeds." "O Rasulullaah ﷺ!" The man said, "All my treachery and sins?" "Yes," Rasulullaah ﷺ assured him, "all your treachery and sins." The man then left reciting "Allahu Akbar" and "Laa Ilaaha Illallaah Muhammadur Rasulullaah".(2)

Hadhrat Abu Farwah رَوَى اللَّهُ عَلَيْهِ narrates that a man once came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! Tell me about a man who had committed every type of sin and has not left any passion unfulfilled. Can he repent?" "Have you accepted Islaam?" Rasulullaah ﷺ asked. When the confirmed that he did,

(1) Ibn Abi Haatim and Abu Dawood, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.284).

(2) Ibn Abi Haatim.

Rasulullaah ﷺ said, "Do good deeds and abstain from evil. Allaah will then convert them all (your past sins) into good deeds." The man said, "Even all my treachery and sins?" "Certainly," Rasulullaah ﷺ assured him. The man then continued calling out "Allahu Akbar" until he disappeared from sight. ⁽¹⁾

The Incident of a Sinful Woman and Hadhrat

Abu Hurayrah رَوَاهُ النَّبِيُّ ﷺ

Hadhrat Abu Hurayrah رَوَاهُ النَّبِيُّ ﷺ relates, "A woman once came to me and asked, 'Is there any repentance for me when I have committed adultery, given birth to a child and then killed it?' 'Not at all!' I cried out, 'Neither can you expect and goodness or honour.' She then got up (and left) with deep remorse. After performing the Fajr salaah behind Rasulullaah ﷺ, I related to him what the lady had said and what reply I gave her. Rasulullaah ﷺ said, 'Your reply was a terrible one indeed! Do you not recite the verse:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۗ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضْعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخَذُ فِيهِ مَهَاتًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾﴾ (سورة الفرقان: آيت ٦٨ تا ٧٠)

(Ar Rahmaan's bondsmen are) Those who do not call to (do not worship) another Ilaah with Allaah, who only kill a soul forbidden by Allaah with a warrant (when required to execute a person whom a court of Shari'ah sentences to death), and (they are those) who do not fornicate. Whoever commits these (sins of Shirk, murder, adultery or fornication) shall meet with a grave punishment. (In fact,) Punishment will be multiplied for him on the Day of Qiyaamah and he shall remain disgraced in it (punishment) forever. Except for those who (sincerely) repent, accept Imaan and perform good actions. For such people Allaah will convert their sins into good deeds. Allaah is Ever Most Forgiving, Most Merciful. {Surah Furqaan, verses 68-70}

When I then recited these verses to the woman, she fell down in Sajdah saying, "All praise belongs to Allaah Who has created an escape for me." ⁽²⁾

Another narration states that she cried out, "O dear! Has this beauty been created for Jahannam?" The same narration further says that after leaving Rasulullaah ﷺ, Hadhrat Abu Hurayrah رَوَاهُ النَّبِيُّ ﷺ searched for the woman throughout the neighbourhood of Madinah but was unable to find her. It was only when she came to him the following night that he was able to inform her about what Rasulullaah ﷺ said. She then fell down in Sajdah saying, "All praise belongs to Allaah Who has created an escape for me and had allowed me repentance from my actions." She then set free a slave woman she owned together with the slave's

(1) Tabraani, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.328).

(2) Ibn Abi Haatim.

child and proceeded to repent sincerely to Allaah. ⁽¹⁾

The Response of Rasulullaah ﷺ's Poets when Allaah Revealed the verse: "Only deviant people follow the poets"

Hadhrt Abul Hasan the freed slave of Hadhrt Tameem Daari رضي الله عنه narrates that when the verse:

﴿وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ﴾ (سورة شعراء: آيت 224)

Only deviant people follow the poets. {Surah Shu'araa; verse 224}

was revealed, Hadhrt Hassaan bin Thaabit رضي الله عنه, Hadhrt Abdullaah bin Rawaaha رضي الله عنه and Hadhrt Ka'b bin Maalik رضي الله عنه all came weeping to Rasulullaah ﷺ. They said, "Allaah knew well that we are all poets when he revealed this verse (the verse therefore refers to us)." Rasulullaah ﷺ then recited the verse:

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

Except those who have Imaan, who do good acts...

"That is you," Rasulullaah ﷺ said.

﴿وَذَكَرُوا اللَّهَ كَثِيرًا﴾

...who remember Allaah abundantly...

"That is also you," Rasulullaah ﷺ said.

﴿وَأَنْتَصِرُوا مِنْ بَعْدِ مَا ظَلَمْتُمْ﴾ (سورة شعراء: آيت 227)

...and who avenge themselves after being oppressed (by counteracting the satirical poetry that the Kuffaar direct at Islaam with poetry of their own). {Surah Shu'araa, verse 227}

"And that is also you," Rasulullaah ﷺ said (you men are therefore excluded from the deviant poets). ⁽²⁾

The Longing to Meet Allaah and Dislike to Meet Him

Hadhrt Ataa bin Saa'ib narrates that the first time he saw Hadhrt Abdur Rahmaan bin Abu Layla رضي الله عنه was when he saw an old man with white hair and a white beard following a funeral procession on his donkey. He was narrating from someone else that Rasulullaah ﷺ said, "Whoever loves Allaah, Allaah loves to meet him and whoever dislikes meeting Allaah, Allaah dislikes meeting him." When the people present there started to weep, he asked, "What makes you all weep?" They replied, "We dislike death." "That is not what is meant," he explained, "what is meant is that when a person is about to die, he will like to meet Allaah when (by the angels) he is given the good news of:

(1) Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.328).

(2) Ibn Is'haaq, Ibn Abi Haatim and Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.354). Haakim (Vol.3 Pg.488) has reported a similar narration.

﴿فَأَمَّا إِنْ كَانَ مِنَ الْمُقْرَبِينَ ﴿٨٩﴾ فَرَوْحٌ وَرَيْحَانٌ ﴿٩٠﴾ وَجَنَّتْ نَعِيمٌ﴾ (سورة واقعه: آیت ۸۸، ۸۹)

Therefore, if someone was from among those brought close (to Allaah) he shall have comfort, sustenance and the Jannaat of bliss. {Surah Waaqi'ah, verses 88,89 }

At the same time, Allaah loves to meet him even more. On the other hand, he dislikes meeting Allaah and Allaah dislikes meeting him even more when he is told:

﴿وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾ فَنَزَلَ مِنْ حَمِيمٍ ﴿٩٣﴾ وَصَلِيَةٌ جَحِيمٍ﴾

﴿(سورة واقعه: آیت ۹۲، ۹۳)﴾

However, if he was among the rejecters and deviated ones, he will be served boiling water and shall enter the blazing fire. {Surah Waaqi'ah, verses 92-94} (1)

Hadhrat Abu Bakr ﷺ Weeps when Allaah reveals the verse: "When the earth shall quake most violently"

Hadhrat Abdullaah bin Amr bin Al Aas ﷺ narrates that Hadhrat Abu Bakr Siddeeq ﷺ was sitting somewhere and started weeping excessively when Allaah revealed the verse:

﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾﴾ (سورة زلزال: آیت ۱)

When the earth shall quake most violently. {Surah Zilzaal, verse 1 }

"What makes you weep so, O Abu Bakr?" Rasulullaah ﷺ asked. "It is this Surah that makes me weep," Hadhrat Abu Bakr ﷺ replied. Rasulullaah ﷺ then said, "If you people were such that you neither erred nor sinned so that Allaah could forgive you, Allaah would create a nation that errs and sins just so that He could forgive them." (2)

Rasulullaah ﷺ Informs Hadhrat Umar ﷺ About what would Happen in the Grave

Hadhrat Umar ﷺ reports that Rasulullaah ﷺ once said to him, "O Umar! What would be your condition when you are in a piece of ground measuring four arm's lengths by two arm's lengths and when you see Munkar and Nakeer?" "O Rasulullaah ﷺ!" Hadhrat Umar ﷺ asked, "What is Munkar and Nakeer?" Rasulullaah ﷺ replied, "They are the two examiners in the grave. They will dig the grave open with their canines and approach treading on their (extremely long) hairs. Their voices will be like devastating thunderclaps and their eyes like blinding lightning. They will both be carrying hammers so large that all the people of Mina are unable to even lift, yet for them it will be as

(1) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.301).

(2) Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.540).

easy as carrying this staff." Rasulullaah ﷺ then shook a little staff that he had in his hand. They will then examine you. Should you fail to answer or delay, they will strike you with their hammers and reduce you to dust." Hadhrat Umar رَضِيَ اللهُ عَنْهُ then asked, "O Rasulullaah ﷺ! Will I be in the condition I am in now (in control of my senses)?" When Rasulullaah ﷺ replied in the affirmative, Hadhrat Umar رَضِيَ اللهُ عَنْهُ said, "In that case, I shall be able to handle them." (1)

Another narration adds that Rasulullaah ﷺ then said to Hadhrat Umar رَضِيَ اللهُ عَنْهُ, "I swear by the Being Who has sent me with the truth that Jibra'eel عَلَيْهِ السَّلَام has just informed me that when the two of them come to you and pose the questions, you will say to them, 'Allaah is my Rabb, who is yours? Muhammad ﷺ is my Nabi, who is yours? Islaam is my Deen, what is yours?' They will then both exclaim, 'How strange! We do not know whether we have been sent to you (question) or whether you have been sent to (question) us!'" (2)

The Statement of Hadhrat Umar رَضِيَ اللهُ عَنْهُ Concerning the Strength of Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ's Imaan

Hadhrt Abul Bahriyya Kindi narrates that Hadhrt Umar رَضِيَ اللهُ عَنْهُ once came out of his home and found a gathering in which Hadhrt Uthmaan bin Affaan رَضِيَ اللهُ عَنْهُ was present. Referring to Hadhrt Uthmaan رَضِيَ اللهُ عَنْهُ, he said to the people, "You have amongst you a man whose Imaan is such that if it is distributed amongst an entire army, it would suffice for them all." (3)

Words of the Sahabah رَضِيَ اللهُ عَنْهُمْ that have Already Been Quoted about the Strength of Imaan

In the chapter discussing the attributes of the Sahabah رَضِيَ اللهُ عَنْهُمْ (4), the narration has already passed in which it is stated that when someone once asked Hadhrt Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ if the Sahabah رَضِيَ اللهُ عَنْهُمْ ever laughed, he replied, "Yes. However, the Imaan in their hearts still remained firmer than mountains."

Already quoted in the chapter discussing how the Sahabah رَضِيَ اللهُ عَنْهُمْ bore hardships (5), is the statement of Hadhrt Ammaar رَضِيَ اللهُ عَنْهُ who said, "I find that my heart is content with Imaan." This he said after the Mushrikeen forced him to praise their gods and Rasulullaah ﷺ asked him, "How is the condition of your heart?" (6)

(1) Abu Dawood in his Ba'th, Abu Sheikh in his Sunnah, Haakim in his Kuna, Bayhaqi in his Kitaabu Adhaabil Qabr, Isfahaani in his Hujjah and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.121). Sa'eed bin Mansoor has reported a similar narration.

(2) Abdul Waahid Maqdasi in his book At-Tabseer, as quoted in *Riyaadhun Nudhrah* (Vol.2 Pg.34).

(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.8).

(4) Under the heading "Statements of the Sahabah رَضِيَ اللهُ عَنْهُمْ Concerning Their Qualities".

(5) Under the heading "Hadhrt Ammaar bin Yaasir رَضِيَ اللهُ عَنْهُ and his Family Members Endures Hardships and Difficulties" and the subheading "Hadhrt Ammaar رَضِيَ اللهُ عَنْهُ is Tortured Until he is Forced to Utter Words of Kufr While his Heart was Content with Imaan".

(6) Abu Nu'aym in his *Hilya*, Ibn Sa'd, Ibn Jareer and Bayhaqi, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.587).

In the chapter discussing the appointment of a Khalifah, the words of Hadhrat Abu Bakr رضي الله عنه have passed, who said, "Are you scaring me with my Rabb? My prayer is, 'O Allaah! I have appointed the best of them to be my successor.'" In another narration he said, "I know Allaah and Umar better than you."

Also passed⁽¹⁾ were the words of Hadhrat Umar رضي الله عنه when he decided to distribute all the funds in the state treasury and someone advised him to keep some behind in case an enemy attacks or for any other emergency. He said, "It is Shaytaan speaking with your tongue. Allaah has inspired me with the response and I swear by Allaah that I shall never disobey Him today for the emergencies of tomorrow. I shall not (do as you say) but shall rather prepare for the Muslims that which Rasulullaah ﷺ had prepared for them (obedience to Allaah and Rasulullaah ﷺ)." Another narration states that he said, "I swear by Allaah that I shall never disobey Him today for the emergencies of tomorrow."

Yet another narration quotes him as follows: "I have prepared Taqwa as a defence for the Muslims. Allaah mentions:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗ﴾ (سورة طلاق: آيت ٢، ٣)

Allaah shall create an escape (from difficulties) for the one who fears (disobeying) Allaah (one who has Taqwa) and shall provide for him (what he requires) from sources that he never expected (to receive provisions from). {Surah Talaq, verses 2,3}

In the chapter discussing the fervour of the Sahabah رضي الله عنهم to spend in the path of Allaah, the words of Hadhrat Ali رضي الله عنه are quoted thus: "The Imaan of a person cannot be true until he has more trust in that which is in Allaah's hands than that which is in his hands." This he said when he wanted to spend on a beggar and Hadhrat Faatima رضي الله عنها said, "You had left the six Dirhams to purchase flour." (2)

Also quoted were the word of Hadhrat Aamir bin Rabee'ah رضي الله عنه who said, "I have no need for your land because today a Surah has been revealed that makes us oblivious of this world:

﴿اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ۗ﴾ (سورة انبياء: آيت ١)

Peoples' reckoning (the Day of Qiyaamah) has drawn near, yet (failing to take heed) they are turning away in negligence. {Surah Ambiyaa, verse- 1} (3)

The words of Hadhrat Aa'isha رضي الله عنها have also been quoted⁽⁴⁾ when she said, "Usayd bin Hudhayr رضي الله عنه was amongst the best of people. He would always say, 'I have no doubts about being amongst the inhabitants of Jannah if I could

(1) Under the heading "Hadhrat Umar رضي الله عنه and Hadhrat Ali رضي الله عنه Distribute Everything in the Baytul Maal".

(2) Under the heading "The fervour that Rasulullaah ﷺ and the Sahabah رضي الله عنهم had to Spend in the Path of Allaah" and the subheading "The Incident of Hadhrat Ali رضي الله عنه and a Beggar".

(3) Under the heading "Hadhrat Aamir bin Rabee'ah رضي الله عنه Refuses Land" and the subheading "The Incident with another Arab".

(4) Under the heading "Imaan (Belief) in What is to Happen in the Grave and the Existence of Barzakh" and the subheading "Hadhrat Usayd bin Hudhayr رضي الله عنه Longs to be in One of three Conditions".

remain in one of three conditions. (Firstly) The condition when I am reciting Qur'aan or listening to it being recited, (secondly) the condition when I am listening to Rasulullaah ﷺ's sermon and (thirdly) the condition when I am present at a funeral. At every funeral I have been, I have thought about nothing other than what will become of the deceased or where it is heading."⁽¹⁾

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(1) Haakim, reporting from reliable sources as confirmed by Dhahabi.

## Chapter Twelve

### The Chapter Concerning the Sahabah

#### **رَوَاتُهَا** Getting Together for salaah

This chapter highlights how Nabi ﷺ and the Sahabah **رَوَاتُهَا** gathered together in the Masjid for salaah, how great was their fervour for this, how they encouraged others to do the same and how they understood that as they proceeded from salaah to salaah, they were required to allow their lives to progress from one command of Allaah to another. It also highlights how they forsook their occupations to do the acts Allaah had commanded, which contributed to the strength of their Imaan and the features of their Imaan. The chapter also tells us how they spread their knowledge together with the deeds linked to knowledge, how they added life to Dhikr and made du'aa with all its requirements for acceptance. They therefore never turned their attention towards the apparent means and took no benefit except from the Creator of these means and the One Who controls them.

### The Encouragement Nabi **ﷺ** gave for Salaah

#### The Narrations of Hadhrat Uthmaan **رَوَاتُهَا** and Hadhrat Salmaan **رَوَاتُهَا**

Hadhrit Haarith who was the freed slave of Hadhrit Uthmaan **رَوَاتُهَا** narrates that they were once sitting with Hadhrit Uthmaan **رَوَاتُهَا** when the Mu'adhin arrived (to call out the Adhaan). Hadhrit Uthmaan **رَوَاتُهَا** asked for a utensil which the narrator estimates contained approximately a Mudd of water. After performing wudhu, he said, "I saw Rasulullaah **ﷺ** performing wudhu just as I have performed it and then say, 'Whoever performs a wudhu like this and then stands up to perform the Zuhr salaah, all his sins between the Fajr salaah and Zuhr salaah are forgiven. When he then performs the Asr salaah, all his sins between the Zuhr salaah and Asr salaah are forgiven. Thereafter, when he performs the Maghrib salaah, all his sins between the Asr salaah and Maghrib salaah are forgiven. Similarly, when he performs the Isha salaah, all his sins between the Maghrib salaah and Isha salaah are also forgiven. He may then pass the night in sin, but if he wakes up, performs wudhu and then the Fajr salaah, all his sins between the Isha salaah and Fajr salaah are forgiven. These salaahs are



the good that wipe out sins<sup>(1)</sup>."

The people then asked, "O Uthmaan! If these are the good deeds, what then are the 'lasting good deeds'<sup>(2)</sup>?" Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ replied, "That is to recite 'Laa Ilaaha Illallaah' (لَا إِلَهَ إِلَّا اللَّهُ), 'Subhaanallaah' (سُبْحَانَ اللَّهِ), 'Al Hamdu Lillaah' (الْحَمْدُ لِلَّهِ), 'Allaahu Akbar' (اللَّهُ أَكْبَرُ), and 'Laa Howla wa Laa Quwwata Illaa Billaah' (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ)."<sup>(3)</sup>

Hadhrt Abu Uthmaan reports that he was once with Hadhrt Salmaan رَضِيَ اللهُ عَنْهُ beneath a tree when Hadhrt Salmaan رَضِيَ اللهُ عَنْهُ caught hold of a dry branch and shook it until its leaves all fell off. "O Abu Uthmaan!" he said, "Will you not ask me why I did that?" "Why did you do that?" Hadhrt Abu Uthmaan asked. Hadhrt Salmaan رَضِيَ اللهُ عَنْهُ replied, "This is exactly what Rasulullaah ﷺ did when I was once standing with him beneath a tree. He took hold of a dry branch and shook it until its leaves all fell off. 'O Salmaan!' he said, 'Will you not ask me why I did that?' 'Why did you do that?' I asked. Rasulullaah ﷺ explained, 'When a Muslim performs wudhu properly and performs his five salaahs, his sins fall off him just as these leaves have fallen.' Rasulullaah ﷺ then recited the verse:

﴿وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَرَظْفًا مِّنَ اللَّيْلِ ط إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ط ذَلِكَ ذِكْرِي لِلَّذِينَ كَرِهُوا﴾ (سورة هود: آيت ١١٤)

Establish salaah at the two ends of the day (*with Fajr salaah and Zuhr salaah at the one end and Asr salaah and Maghrib salaah at the other*) and during portions of the night (*the Isha salaah*). Verily good deeds (*such as the five Fardh salaah*) wipe out evil acts. This is advice to those who will take heed. {Surah Hood, verse 114}<sup>(4)</sup>

## The Incident of Two Brothers who Passed away, One as a Martyr and the Other some time Later

Hadhrt Aamir the son of Hadhrt Sa'd bin Abi Waqqaas narrates that he heard his father and other Sahabah رَضِيَ اللهُ عَنْهُمْ narrate that two brothers lived during the time of Rasulullaah ﷺ. The one who was the better of the two died a martyr while the other lived some after him before also passing away (forty days later<sup>(5)</sup>). When someone mentioned to Rasulullaah ﷺ that the one was a better person (who carried out more good deeds), Rasulullaah ﷺ asked, "Was he not performing salaah?" When the Sahabah رَضِيَ اللهُ عَنْهُمْ confirmed that the person was performing salaah, Rasulullaah ﷺ remarked, "You have no idea where his salaahs (after the demise of his brother) may have taken him." It was on this occasion that Rasulullaah ﷺ said, **"The example of salaah is like a deep and pure river running by the door of a person. When he bathes in it five times a**

(1) As referred to in verse 114 of Surah Hood where Allaah says, "Verily good deeds wipe out evil acts."

(2) As referred to in verse 46 of Surah Kahaf.

(3) Ahmad, Abu Ya'la and Bazaar, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.203). Haythami (Vol.1 Pg.297) has commented on the chain of narrators.

(4) Ahmad, Nasa'ee and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.201).

(5) Tabraani in his *Awsat*. ▶

**day, do you think that any dirt can remain on his body?" (1)**

Hadhrat Abu Hurayrah ﷺ narrates that two men from the Baliy branch of the *Qudhaa'a* tribe accepted Islaam at the hands of Rasulullaah ﷺ. While the one was martyred, the other lived another year (after which he passed away naturally). It was Hadhrat Talha bin Ubaydullaah ﷺ who saw in a dream that the one who passed away later entered Jannah before the martyr. Surprised at this, he or someone else reported it to Rasulullaah ﷺ the next morning. Rasulullaah ﷺ explained, "Did he not fast a Ramadhaan after the other and perform six thousand odd more Rakaahs of salaah in the year afterwards?" (2) Another narration adds that the difference in their stages was as large as the distance between the heavens and the earth. (3)

### **Rasulullaah ﷺ tells a Sahabi that his Salaah is Compensation for his Sin**

Hadhrat Ali ﷺ narrates that they were once with Rasulullaah ﷺ in the Masjid when a man stood up and said, "O Rasulullaah ﷺ! I have committed a sin." Rasulullaah ﷺ ignored him and after the salaah was complete, the man again stood up and repeated himself. Rasulullaah ﷺ asked him, "Did you not perform the salaah with us after making a proper wudhu?" When the man replied that he had, Rasulullaah ﷺ said, "That is then compensation for your sin." (4)

### **Rasulullaah ﷺ's Reply to a man who asked Him about the Best of all Deeds**

Hadhrat Abdullaah bin Amr ﷺ narrates that a man once asked Rasulullaah ﷺ what the best of all deeds was. "**Salaah**," Rasulullaah ﷺ replied. "What then?" the man asked. Again Rasulullaah ﷺ said that it was salaah. For the **third time** the man repeated the question and again Rasulullaah ﷺ told him that it was salaah. When he repeated the question too often, Rasulullaah ﷺ said, "**Jihaad in the path of Allaah.**" "**But I have parents,**" the man said. "Then," Rasulullaah ﷺ said, "**I instruct you to treat your parents well.**" Thereafter the man said, "I swear by the Being Who has sent you as a Nabi with the truth that I shall fight in Jihaad and leave them." To this, Rasulullaah ﷺ said, "You know best (that they have someone else to serve them while you are away)." (5)

### **Rasulullaah ﷺ tells a man who has Fulfilled the Pillars of Islaam that he is From Amongst the Siddeeqeen and the Martyrs**

Hadhrat Amr bin Murra Juhani narrates that a man once said, "O Rasulullaah

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.297). Maalik, Nasa'ee and Ibn Khuzaymah have reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.206).

(2) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.208).

(3) Ibn Maajah and Ibn Hibbaan.

(4) Tabraani. Haythami (Vol.1 Pg.301) has commented on the chain of narrators.

(5) Ahmad. Haythami (Vol.1 Pg.301) has commented on the chain of narrators. Ibn Hibbaan has reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.211).

رَضِيَ اللهُ عَنْهُمْ! Tell me in which category of people I will belong if I testify that there is none worthy of worship but Allaah, that you are the Rasul of Allaah and if I perform my five salaahs, pay my zakaah, fast in Ramadhaan and perform (Nafil) salaah during Ramadhaan?" Rasulullaah ﷺ replied, "You shall be amongst the Siddeeqeen and the martyrs." (1)

## Rasulullaah ﷺ Emphasises the Performing of Salaah Even on his Deathbed

Hadhrat Anas رضي الله عنه says, "What Rasulullaah ﷺ emphasised most on his deathbed was, '(Take good care of your) Salaah and your slaves.' In fact, he was saying these words even when his soul had reached his throat and he was unable to say them clearly." (2)

Another narration states that what Rasulullaah ﷺ emphasised most on his deathbed was, "(Take good care of your) Salaah and your slaves" until his breath was caught in his chest and he was unable to bring the words to his tongue." (3)

Hadhrat Ali رضي الله عنه relates, "Rasulullaah ﷺ instructed me to bring him a slate to write down something that his Ummah should never forget after his demise. Fearing that he would pass away (before I could bring it), I said, "(Tell it to me and) I shall memorise it well." He said, "I wish to emphasise (that my Ummah take good care of their) salaah, zakaah and their slaves." (4)

Another similar narration adds that Hadhrat Ali رضي الله عنه said, "Rasulullaah ﷺ then emphasised the performing of salaah, the paying of zakaah and kind treatment of slaves until his soul departed. It was also right up to the departure of his soul that he also emphasised the reciting of the *Shahaadah* that there is none worthy of worship but Allaah and that Muhammad ﷺ is the servant and Rasul of Allaah. He also mentioned that the fire of Jahannam is forbidden for the person who testifies to these two beliefs (contained in the *Shahaadah*)." (5)

Yet another narration from Hadhrat Ali رضي الله عنه states that the last words of Rasulullaah ﷺ were, "(Guard your) Salaah! (Guard your) Salaah! Fear Allaah with regard to your slaves." (6)

## The Encouragement the Sahabah رَضِيَ اللهُ عَنْهُمْ gave for Salaah

### The Statements of Hadhrat Abu Bakr رضي الله عنه and Hadhrat Umar رضي الله عنه Concerning Salaah

Hadhrat Abu Bakr رضي الله عنه once said, "It is by performing salaah that a person

(1) Ibn Khuzaymah and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.200).

(2) Bayhaqi, Nasa'ee and Ibn Maajah.

(3) Ahmad.

(4) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.238).

(5) Ibn Sa'd (Vol.2 Pg.243).

(6) Ahmad, Bukhaari in his Adab, Abu Dawood, Ibn Maajah, Ibn Jareer, Abu Ya'la and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.180).

secures Allaah's protection on earth." (1)

Hadhrat Abu Maleeh reports that he heard Hadhrat Umar رَضِيَ اللهُ عَنْهُ say from the pulpit, "There can be no Islaam in the person who does not perform salaah." (2)

## **The Statements of Hadhrat Zaid رَضِيَ اللهُ عَنْهُ, Hadhrat Hudhayfah رَضِيَ اللهُ عَنْهُ, Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ and Hadhrat Abdullaah bin Amr رَضِيَ اللهُ عَنْهُ Concerning Salaah**

Hadhrat Zaid bin Thaabit رَضِيَ اللهُ عَنْهُ said, "When a man performs (Nafl) salaah at home, it is a source of light (for the house). As a person stands in salaah, his sins stand suspended above his head and they are erased each time he prostrates." (3)

Hadhrat Hudhayfah رَضِيَ اللهُ عَنْهُ said, "When a person performs wudhu properly and then stands for salaah, Allaah turns towards him and converses with him. Allaah then does not turn away from him until the person himself turns away or turns towards the right or left." (4)

Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ said, "Salaah is an extremely virtuous deed and I care not who joins me in it." (5)

Hadhrat Abdullaah bin Amr رَضِيَ اللهُ عَنْهُ said, "Whenever a Muslim goes to an elevated location or to a Masjid built of stone and performs salaah there, the ground says, 'Salaah has been performed for Allaah on His ground. (O person!) I shall testify on your behalf the day you meet Allaah.'" (6)

Hadhrat Abdullaah bin Amr رَضِيَ اللهُ عَنْهُ also narrates that when a cyst developed on Hadhrat Aadam عَلَيْهِ السَّلَام's neck, he performed salaah. This made the cyst fall to his chest. When he again performed salaah, the cyst dropped to his hip and then to his ankle when he performed salaah yet again. After performing salaah again, the cyst moved to his toe and then finally left his body when he performed salaah once more. (7)

## **Some Statements of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ, Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ and Hadhrat Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ Concerning Salaah**

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ said, "You are knocking at the King's (Allaah's) door as long as you are performing salaah and the door of the King opens to whoever knocks." (8)

Another narration states that he said, "Stack your needs on the Fardh salaahs

(1) Hakeem.

(2) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.4 Pg.180).

(3) Abdur Razzaaq.

(4) Abdur Razzaaq.

(5) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.181).

(6) Ibn Asaakir.

(7) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.181).

(8) Abu Nu'aym in his *Hilya* (Vol.1 Pg.130).

(pray after these salaahs for them to be fulfilled)."

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ also said, "The salaahs compensate for all sins committed between them as long as major sins are avoided." (1)

He also said, "Salaah compensates for the sins committed after them. Hadhrat Aadam عَلَيْهِ السَّلَام once developed a cyst on his toe that went up to his foot and then further to his knee. Thereafter, it travelled further to the base of his hips and then to the base of his neck. He then performed salaah, causing it to fall to his shoulders. When he again performed salaah, the cyst dropped to his hip and then to his knee when he performed salaah yet again. After performing salaah again, the cyst moved to his foot and then finally left his body when he performed salaah once more." (2)

Hadhrat Salmaan Faarsi رَضِيَ اللهُ عَنْهُ said, "When a person stands up to perform salaah, his sins are raised above his head and by the time he completes his salaah, they fall away from him just as the fronds of a palm fall to the right and left." (3)

Another narration states that Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ once said, "As a person stands in salaah, his sins are all gathered above his head. They then fall off each time he prostrates just as leaves fall off a tree." (4)

Hadhrat Taariq bin Shihaab narrates that he once spent the night with Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ to observe how he exerted himself (in Ibaadah). Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ however woke up only in the last portion of the night (to perform Tahajjud) and Hadhrat Taariq therefore did not see what he had expected (he expected that Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ would spend the entire night in Ibaadah). When this was mentioned to Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ, he remarked, "Guard the five (Fardh) salaahs well because they compensate for all one's sins as long as major sins were not perpetrated (which are forgiven only after Taubah). **At night people are divided into three categories.** There are those who have good to their credit and no sin to their detriment. Then there are those who have no good to their credit and only sin to their detriment. Finally, there are those who have neither good to their credit nor sin to their detriment. The person who exploits the negligence of the people and the darkness of the night to stand in salaah until the morning is the one with good to his credit and no sin to his detriment. As for the person who exploits the negligence of the people and the darkness of the night to immerse his head in sin is the one with no good to his credit but only sin to his detriment. Then there is the person who goes to sleep immediately after performing his Isha salaah (without getting up to perform the Tahajjud salaah). This is the person with neither good to his credit nor sin to his detriment. **Beware of exerting yourself so much (in Ibaadah) that you are unable to cope (and continue). Ensure that you always adopt moderation and**

(1) Abdur Razzaaq.

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.181).

(3) Abdur Razzaaq.

(4) Ibn Zanjway.

constancy." (1)

Hadhrat Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ said, "(By committing sins) We are constantly burning ourselves up but when we perform the Fardh salaah, our sins are compensated for. When we again burn ourselves up, the salaah we perform again compensates for the sins committed before it." (2)

## Rasulullaah ﷺ's Fervour for Salaah and the Extreme Importance he Gave to it

### Rasulullaah ﷺ says that The Coolness of his Eyes is in Salaah and the Remark of Hadhrat Jibra'eel عَلَيْهِ السَّلَامُ

Hadhrat Anas bin Maalik رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ once said, "Perfume and women have been made beloved to me and the coolness of my eyes (my source of comfort and joy) has been kept in salaah." (3)

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ narrates that Hadhrat Jibra'eel عَلَيْهِ السَّلَامُ once said to Rasulullaah ﷺ, "Salaah has been made beloved to you, so take from it as much as you please." (4)

### Rasulullaah ﷺ says, "My Passion is for Standing in salaah at Night"

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ narrates Nabi ﷺ was once sitting with the Sahabah رَضِيَ اللهُ عَنْهُمْ around him when he said, "Allaah has given every Nabi عَلَيْهِ السَّلَامُ a yearning for something and my yearning is for standing in (Tahajjud) salaah at night. Therefore, when I stand up for salaah (at night), none of you should ever follow me. Allaah has also created a means of income for every Nabi عَلَيْهِ السَّلَامُ and my source of income is the *Khums* (a fifth of the spoils of war). When I pass away, it will go to the leaders (of the Muslims) after me." (5)

## Statements of the Sahabah رَضِيَ اللهُ عَنْهُمْ Concerning Rasulullaah ﷺ's salaah at Night

Hadhrat Anas رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ used to stand so long in (Tahajjud) salaah that his feet would swell. Another narration states that his calves would swell. Someone asked him, "Has Allaah not forgiven all your past and future mistakes (then why do you exert yourself so)?" Rasulullaah ﷺ replied, "Should I then not be a grateful servant?" (6)

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ also narrates that Rasulullaah ﷺ used to stand

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.181). Tabraani has reported a similar narration in his *Kabeer* from reliable sources, as confirmed by Haythami (Vol.1 Pg.300).

(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.182).

(3) Ahmad and Nasa'ee.

(4) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.58). Tabraani has reported a similar narration in his *Kabeer* but Haythami (Vol.2 Pg.270) has commented on the chain of narrators.

(5) Tabraani. Haythami (Vol.2 Pg.271) has commented on the chain of narrators.

(6) Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.4 Pg.36). Abu Ya'la, Bazaar and Tabraani have all reported a similar narration from reliable sources as confirmed by Haythami (Vol.2 Pg.271).

so long in (Tahajjud) salaah that his feet would swell. (1)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه also reports that Rasulullaah ﷺ used to stand so long in (Tahajjud) salaah at night that his feet would swell. The rest of the narration is as quoted above. (2)

Hadhrat Nu'maan bin Basheer رضي الله عنه narrates that Rasulullaah ﷺ used to stand so long in (Tahajjud) salaah that his feet would cut (after becoming extremely chapped). The rest of the narration is as quoted above. (3)

Hadhrat Aa'isha رضي الله عنها says, "Rasulullaah ﷺ used to stand so long in (Tahajjud) salaah at night that his feet would rupture. I said to him, 'O Rasulullaah ﷺ! Why do you do this when Allaah has forgiven all your past and future mistakes?' He replied, 'Should I then not be a grateful servant?'" (4) The same has been reported from Hadhrat Mughiera رضي الله عنه (5) and Hadhrat Abu Hurayrah رضي الله عنه (6)

Hadhrat Anas رضي الله عنه says, "Rasulullaah ﷺ used to exert himself so much in Ibaadah that he became like an old water bag. 'O Rasulullaah ﷺ!' the Sahabah رضي الله عنهم said, 'What makes you do this? Has Allaah not forgiven all your past and future mistakes?' He replied, 'Of course! Should I then not be a grateful servant?'" (7)

Hadhrat Humayd narrates that when Hadhrat Anas bin Maalik رضي الله عنه was once questioned about the salaah Rasulullaah ﷺ performed at night, he replied, "The times we wanted to see Rasulullaah ﷺ performing salaah at night, we would see him and the times we wanted to see him asleep, we also saw him (he would spend part of the night in salaah and also sleep). There were times when he fasted so often during the month that we would think he will now not stop fasting. Then there were also times when he would not fast for so long that we would think he would now not fast at all (that month)." (8)

Hadhrat Abdullaah bin Mas'ood رضي الله عنه relates, "I followed Rasulullaah ﷺ in salaah one night and he remained standing so long that I contemplated doing something terrible." "What was it that you contemplated?" the people asked. Hadhrat Abdullaah bin Mas'ood رضي الله عنه replied, "I actually contemplated sitting down and leaving." (9)

Hadhrat Abu Dharr رضي الله عنه narrates that Rasulullaah ﷺ once stood the entire night until dawn (in salaah) reciting the verse:

﴿إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾﴾

(سورة مائدة: آيت ١١٨)

(1) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.271). Tabraani has reported a similar narration from Hadhrat Abu Juhayfah رضي الله عنه.

(2) Tabraani in his Sagheer and Awsat.

(3) Tabraani in his Awsat, as quoted in *Majma'uz Zawaa'id* (Vol.2 Pg.271).

(4) Bukhaari and Muslim.

(5) Riyaadh (Pg.429).

(6) Ibn Najjaar.

(7) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.36).

(8) Bukhaari and Muslim.

(9) Bukhaari and Muslim, as quoted in *Safwatus Safwah* (Vol.6 Pg.58).

If You punish them, then verily they are Your slaves (*and You are at liberty to treat them as You please*), and if You forgive them, then surely You are the Mighty, the Wise (and Your reason for doing so is filled with wisdom). {Surah Maa'idah, verse 118} (1)

Hadhrat Anas **رضي الله عنه** narrates that Rasulullaah **ﷺ** was injured one day. The following morning, someone remarked, "O Rasulullaah **ﷺ**! The effect of the injury is still clearly noticeable on you." Rasulullaah **ﷺ** said, "Despite that, I recited seven lengthy Surahs last night." (2)

## The Incident of Hadhrat Hudhayfah **رضي الله عنه** with Rasulullaah **ﷺ**

Hadhrat Hudhayfah **رضي الله عنه** says, "I performed salaah behind Rasulullaah **ﷺ** one night and when he commenced with Surah Baqarah, I said to myself that he would proceed into Ruku after completing a hundred verses. When he carried on (after a hundred), I told myself that he would complete the Surah in two Rakaahs. However, when he still continued, I anticipated that he would complete the Surah and then proceed into Ruku. (After competing Surah Baqarah) Rasulullaah **ﷺ** however then started reciting Surah Nisaa and after completing it, he commenced Surah Aal Imraan. Rasulullaah **ﷺ** recited unhurriedly. Whenever he recited a verse mentioning *Tasbeeh*, he recited *Tasbeeh*, when he passed a verse speaking of asking from Allaah, he asked from Allaah and when he passed a verse speaking of seeking Allaah's protection, he sought Allaah's protection. Thereafter, Rasulullaah **ﷺ** proceeded into Ruku, in which he recited, (سُبْحَانَ رَبِّيَ الْعَظِيمِ) ('Subhaana Rabbiyal Adheem'). The time he took for Ruku was almost as long as the time he spent standing. Thereafter, he said, (سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ) ('Sami Allaahu Liman Hamidah') and stood up (from Ruku). The time he remained standing was almost as long as the time he spent in Ruku, after which he proceeded into Sajdah. In Sajdah, he recited (سُبْحَانَ رَبِّيَ الْأَعْلَى) ('Subhaana Rabbiyal A'laa) and the time he took in Sajdah was almost as long as the time he spent standing." (3)

Hadhrat Hudhayfah **رضي الله عنه** relates, "I once came to Rasulullaah **ﷺ** as he was busy performing salaah and I joined him in salaah at the back without him knowing. When he started Surah Baqarah, I thought that he would soon proceed into Ruku, but he continued (reciting even after completing the Surah). Rasulullaah **ﷺ** went on to perform four Rakaahs with the Ruku being as long as the standing posture. When I mentioned this to Rasulullaah **ﷺ**, he said, 'Why did you not let me know (that you were behind me)?' I said, 'I swear by the Being Who has sent you as a Nabi **ﷺ** with the truth that even now I can feel the strain in my back.' Rasulullaah **ﷺ** remarked, 'Had I known that you were behind me, I would have shortened the salaah.'" (4)

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.6 Pg.58).

(2) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.274).

(3) Muslim, as quoted in *Safwatus Safwah* (Vol.1 Pg.75).

(4) Tabraani. Haythami (Vol.2 Pg.275) has commented on the chain of narrators.



## The Narration of Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا Concerning Rasulullaah ﷺ's Recitation of Qur'aan in Salaah

When it was reported to Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا that some people completed a recitation of the Qur'aan once or twice in a single night, she remarked, "Although those people have recited the Qur'aan, they have actually not done so. I used to stand in salaah with Rasulullaah ﷺ the entire night and he would recite (only) Surah Baqarah, Surah Al Imraan and Surah Nisaa. Whenever he passed a verse containing a warning, he would pray to Allaah and seek protection. Similarly, whenever he passed a verse giving glad tidings, he would pray to Allaah and look forward to it." (1)

### Rasulullaah ﷺ Issues the Command during his Illness that Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ should Lead the people in Salaah

Hadhrot Aswad reports that they were once with Hadhrot Aa'isha رَضِيَ اللهُ عَنْهَا when they spoke about the importance of salaah and constancy in performing it. Hadhrot Aa'isha رَضِيَ اللهُ عَنْهَا then said, "When Rasulullaah ﷺ was suffering the illness that claimed his life, the time for salaah arrived and Bilaal رَضِيَ اللهُ عَنْهُ called out the Adhaan. 'Tell Abu Bakr to lead the people in salaah,' Rasulullaah ﷺ instructed. One of Rasulullaah ﷺ's wives remarked, 'Abu Bakr is a soft man who will be unable lead the salaah when he stands in your place.' Rasulullaah ﷺ however repeated the instruction, but again met with the same response. When this happened a third time, Rasulullaah ﷺ said, 'You women are just like the women around Yusuf رَضِيَ اللهُ عَنْهُ. Tell Abu Bakr to lead the people in salaah.'

Abu Bakr رَضِيَ اللهُ عَنْهُ then stepped forward (to lead the salaah) and, feeling a bit better, Rasulullaah ﷺ came out of his room with the support of two men. I can still picture his feet leaving lines on the ground (as he was dragging them, too weak to lift them) because of the severity of his illness. (Seeing Rasulullaah ﷺ arrive) Abu Bakr رَضِيَ اللهُ عَنْهُ decided to step back, but Rasulullaah ﷺ indicated to him to remain where he was. Rasulullaah ﷺ was then brought to sit beside Abu Bakr رَضِيَ اللهُ عَنْهُ."

Another narration states that Hadhrot Aa'isha رَضِيَ اللهُ عَنْهَا said, "I continuously repeated myself to Rasulullaah ﷺ (trying to convince him not to appoint Abu Bakr رَضِيَ اللهُ عَنْهُ to lead the salaah) only because I feared that the people would regard him as a foreboding (that Rasulullaah ﷺ is going to pass away). I knew well that anyone who stood in Rasulullaah ﷺ's place would be regarded by the people as a foreboding and I therefore wished that Rasulullaah ﷺ would divert this from (my father) Abu Bakr to someone else." (2)

Yet another narration from Hadhrot Aa'isha رَضِيَ اللهُ عَنْهَا states that she said, "O

(1) Ahmad. Haythami (Vol.2 Pg.272) has commented on the chain of narrators.

(2) Bukhaari.

Rasulullaah ﷺ! Abu Bakr is extremely soft-hearted and cannot control his tears when he recites the Qur'aan. Why don't you command someone else (to lead the salaah in your place)?" Hadhrat Aa'isha ﷺ says, "By Allaah! The only thing that made me say this was my dislike that people should regard the first person to stand in Rasulullaah ﷺ's place as a bad omen. I therefore repeated myself to Rasulullaah ﷺ two or three times, but he insisted saying, 'Abu Bakr should lead the people in salaah. You women are just like the women around Yusuf ﷺ.'"<sup>(1)</sup>

Hadhrt Ubaydullaah bin Abdullaah narrates that he once went to Hadhrt Aa'isha ﷺ with the request, "Will you not tell me about the (final) illness of Rasulullaah ﷺ?" "Certainly," she obliged, "When Rasulullaah ﷺ's illness became severe, he asked, 'Have the people performed their salaah?' 'No,' we replied, 'they are waiting for you, O Rasulullaah ﷺ.' He then asked us to pour water for him in a basin and when we did so, he took a bath. However, as he tried to stand up, he fell unconscious. When he recovered, he again asked, 'Have the people performed their salaah?' 'No,' we replied, 'they are waiting for you, O Rasulullaah ﷺ.' He again asked us to pour water for him in a basin and when we did so, he took another bath. As he tried to stand up, he again fell unconscious. After recovering, Rasulullaah ﷺ asked yet again whether the people had performed their salaah? 'No,' we replied, 'they are still waiting for you, O Rasulullaah ﷺ.' He then asked us to pour water for him in a basin and when we did so, he took a bath. However, as he tried to stand up, he fell unconscious. When he recovered, he asked once more, 'Have the people performed their salaah?' 'No,' we replied, 'they are waiting for you, O Rasulullaah ﷺ.' The people were patiently seated in the Masjid awaiting Rasulullaah ﷺ's arrival for the Isah salaah. Rasulullaah ﷺ then sent a message to Abu Bakr ﷺ to lead the salaah. Abu Bakr ﷺ was a soft person so he said to Umar ﷺ, 'You lead the salaah, O Umar!' Umar ﷺ however said, 'You are more worthy of the privilege.' Abu Bakr ﷺ then led the salaah during those days." The narration goes on to speak about how Rasulullaah ﷺ came out of his room afterwards, as mentioned in the narration above. <sup>(2)</sup>

## **The Happiness of the Muslims when they Saw Rasulullaah ﷺ Looking at them as Hadhrt Abu Bakr ﷺ Led the Salaah**

Hadhrt Anas ﷺ relates, "Abu Bakr ﷺ used to lead the people in salaah during Rasulullaah ﷺ's final illness. It was on Monday and the Sahabah ﷺ were standing in their rows in salaah when Rasulullaah ﷺ opened the curtain leading to his room and looked at us. As he stood there, **his face was as radiant as a page of the Qur'aan** and he smiled in happiness (to see them

(1) Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.232).

(2) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.233). Bayhaqi (Vol.8 Pg.151) and Ibn Abi Shaybah have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.59), as has Ibn Sa'd (Vol.2 Pg.218).

fulfilling Allaah's command as a united Ummah). We were on the verge of breaking our salaah out of our sheer joy at seeing Rasulullaah ﷺ. Thinking that Rasulullaah ﷺ was coming out for salaah, Abu Bakr رَضِيَ اللهُ عَنْهُ stepped back into the (first) row but Rasulullaah ﷺ indicated to us that we should complete the salaah. Rasulullaah ﷺ then dropped the curtain. It was on that very day that Rasulullaah ﷺ passed away." (1)

In another narration, Hadhrat Anas رَضِيَ اللهُ عَنْهُ says, "Rasulullaah ﷺ did not come out of his room for three days. (On Monday) When the Iqaamah was called out and Abu Bakr رَضِيَ اللهُ عَنْهُ stepped forward to lead the salaah, Rasulullaah ﷺ gave the instruction for the curtain (between his room and the Masjid) to be lifted. When the curtain was lifted and Rasulullaah ﷺ's face became visible to us, there was nothing that pleased us so much as to look at his face. Rasulullaah ﷺ indicated to Abu Bakr رَضِيَ اللهُ عَنْهُ to step forward (to lead the salaah) and the curtain was then dropped. Until he passed away (that day), Rasulullaah ﷺ was unable to this again." (2)

## The Fervour the Sahabah رَضِيَ اللهُ عَنْهُمْ had for Salaah and the Extreme Importance They Gave to it

### Hadhrat Umar رَضِيَ اللهُ عَنْهُ is Roused from his Coma with the Announcement of Salaah

Hadhrt Miswar bin Makhramah رَضِيَ اللهُ عَنْهُ reports, "I went to see Umar رَضِيَ اللهُ عَنْهُ when he was covered in a sheet (and still in a coma after he had been attacked). 'How is he?' I asked. 'Just as you see him (he has not yet roused from his coma),' the others replied. I then said, 'Rouse him with salaah because there is nothing as effective in rousing him as salaah.' The others then called out, 'Salaah, O Ameerul Mu'mineen!' 'What!' Hadhrt Umar رَضِيَ اللهُ عَنْهُ said with a start, 'By Allaah! I will then have to perform it. There is no part in Islaam for the person who does not perform his salaah.' He then performed his salaah even though blood was flowing from his wound." (3)

Another narration from Hadhrt Miswar رَضِيَ اللهُ عَنْهُ states that after Hadhrt Umar رَضِيَ اللهُ عَنْهُ was stabbed, he fell into a coma. Someone said, "If he is still alive, you will not be able to rouse him with anything more effective in jolting him than with salaah." Someone then said, "Salaah, O Ameerul Mu'mineen! The time for salaah has already set in!" Hadhrt Umar رَضِيَ اللهُ عَنْهُ regained consciousness and said, "What! Salaah!? By Allaah! I will then have to perform it. There is no part in Islaam for the person who does not perform his salaah." (4)

(1) Bukhaari.

(2) Bukhaari and Muslim, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.235). Abu Ya'la, Ibn Asaakir, Ibn Khuzaymah and Ahmad have reported similar narrations, as quoted in *Kanzul Ummaal* (Vol.4 Pg.57) and *Majma'uz Zawaa'id* (Vol.5 Pg.181). Bayhaqi (Vol.8 Pg.152) and Ibn Sa'd (Vol.2 Pg.216) have also reported similar narrations.

(3) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.295).

(4) Ibn Sa'd (Vol.3 Pg.350).

## Hadhrat Uthmaan رضي الله عنه Spends the whole night reciting the entire Qur'aan in a single Rakaah of salaah

Hadhrat Muhammad bin Miskeen narrates that when the rebels surrounded the house of Hadhrat Uthmaan رضي الله عنه, his wife said to them, "You wish to assassinate him?! Whether you kill him or leave him, he spends the whole night reciting the entire Qur'aan in a single Rakaah of salaah." (1)

Another narration states that when the rebels assassinated Hadhrat Uthmaan bin Affaan رضي الله عنه, his wife said, "You have killed him when he was a man who spent the whole night reciting the entire Qur'aan in a single Rakaah of salaah!" (2)

Hadhrat Uthmaan bin Abdur Rahmaan Taymi reports that his father said, "I once told myself that I would ensure that I was the only one to stand in Ibaadah by the Maqaam Ibraheem one night. Therefore, after performing the Isha salaah, I had the Maqaam to myself as I stood there. As I was standing there, someone placed their hand on my shoulder. It was Hadhrat Uthmaan bin Affaan رضي الله عنه. He started with Ummul Qur'aan (Surah Faatiha) and continued reciting until he had completed the entire Qur'aan. Thereafter, he performed Ruku and Sajdah (completed the second Rakaah) and then took his shoes (and left). I cannot however recall whether he had performed any other salaah before that or not." (3)

Hadhrat Uthmaan bin Abdur Rahmaan Taymi relates, "I saw Hadhrat Uthmaan رضي الله عنه step forward to the Maqaam Ibraheem one night where he recited the entire Qur'aan in a single Rakaah before leaving." (4)

Hadhrat Ataa bin Abi Rabaah reports that after leading the people in salaah, Hadhrat Uthmaan رضي الله عنه would stand behind the Maqaam Ibraheem where he would recite the entire Qur'aan in a single Rakaah of his *Witr* salaah. (5)

Hadhrat Muhammad bin Seereen would stand in salaah all night in which he would complete the entire Qur'aan in a single Rakaah. (6)

## Hadhrat Abdullaah bin Abbaas رضي الله عنه Refuses to Forego standing in salaah for Treating his Blindness

Hadhrat Musayyib bin Raafi narrates that when Hadhrat Abdullaah bin Abbaas رضي الله عنه became blind, a man came to him saying, "If you are able to restrain yourself from (standing and) performing salaah for seven days, I shall be able to treat you and Insha Allaah cure you. You may however perform salaah while lying down and making gestures." Hadhrat Abdullaah bin Abbaas رضي الله عنه sent for

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.94). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.57).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.57).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.56).

(4) Ibn Mubaarak in his *Zuhd*, Ibn Sa'd, Ibn Abi Shaybah, Ibn Muneer, Tahaawi, Daar Qutni and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.9).

(5)

(6) Ibn Sa'd (Vol.3 Pg.75), as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.9).

opinions from various Sahabah رَوَاتُ النَّبِيِّ of Rasulullaah ﷺ including Hadhrat Aa'isha رَوَاتُ النَّبِيِّ and Hadhrat Abu Hurayrah رَوَاتُ النَّبِيِّ. The message from all of them was: "What will you do with your salaah if you happen to die during the seven days?" Hadhrat Abdullaah bin Abbaas رَوَاتُ النَّبِيِّ therefore forsook the treatment. (1) Another narration states that when Hadhrat Abdullaah bin Abbaas رَوَاتُ النَّبِيِّ lost his eyesight, someone offered to treat him on condition that he does not perform salaah for few days. Hadhrat Abdullaah bin Abbaas رَوَاتُ النَّبِيِّ said, "Never (I cannot forsake salaah). Rasulullaah ﷺ said that the person who does not perform salaah will meet Allaah in a condition that Allaah will be angry with him." (2) Hadhrat Ali bin Abu Jameelah reports that Hadhrat Abdullaah bin Abbaas رَوَاتُ النَّبِيِّ made Sajdah a thousand times every day. (3)

## The Fervour Hadhrat Abdullaah bin Mas'ood

### رَوَاتُ النَّبِيِّ had for Salaah

Hadhrt Abdullaah bin Mas'ood رَوَاتُ النَّبِيِّ would not fast (optional fasts) very often because he would say, "I become too weak to perform salaah when I fast and I love salaah more than fasting." When he did observe (optional) fasts, he fast only three days a month. (4) Another narration states that it was only the midmorning (*Duhaa*) salaah that he was not very regular with.

Hadhrt Abdur Rahmaan bin Yazeed narrates that when Hadhrt Abdullaah bin Mas'ood رَوَاتُ النَّبِيِّ was questioned about why he did not fast very often, he replied, "I become too weak to perform salaah when I fast and I love salaah more than fasting." (5)

Hadhrt Abdur Rahmaan bin Yazeed says, "I have not seen a *Faqeeh* (6) who fasted less (Nafl fasts) than Hadhrt Abdullaah bin Mas'ood رَوَاتُ النَّبِيِّ. When someone asked him why he did not fast (Nafl fasts very often), he replied, "I have given preference to salaah over fasts because I become too weak to perform salaah when I fast." (7)

## The Fervour Hadhrt Saalim رَوَاتُ النَّبِيِّ the Freed Slave of Hadhrt Abu Hudhayfah رَوَاتُ النَّبِيِّ had for Salaah

Hadhrt Aa'isha رَوَاتُ النَّبِيِّ reports, "I was late in coming to Rasulullaah ﷺ one night after Isha. When I came to him and he asked where I had been, I replied, 'We were listening to one of your Sahabah رَوَاتُ النَّبِيِّ reciting the Qur'aan in the Masjid. I have never heard a voice like his nor such recitation from any of your other Sahabah رَوَاتُ النَّبِيِّ.' Rasulullaah ﷺ got up and I got up with him as he listened attentively to the man. He then turned to me saying, 'That is Saalim رَوَاتُ النَّبِيِّ the freed slave of Abu Hudhayfah رَوَاتُ النَّبِيِّ. All praise belongs to Allaah

(1) Haakim (Vol.3 Pg.546).

(2) Bazaar and Tabraani. Haythami (Vol.1 Pg.295) has commented on the chain of narrators.

(3) Tabraani. Haythami (Vol.2 Pg.258) has commented on the chain of narrators.

(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.257).

(5) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.181).

(6) A jurist with a very deep and fully-fledged understanding of the injunctions of the Shari'ah.

(7) Ibn Sa'd (Vol.3 Pg.155).

Who has made such people amongst my Ummah!"<sup>(1)</sup>

## The Fervour Hadhrat Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ and Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ had for Salaah

Hadhrt Masrooq reports, "We were with Hadhrt Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ on a journey when the night gave us sanctuary in a plantation. When we set up camp there, Hadhrt Abu Moosa رَضِيَ اللهُ عَنْهُ stood up in a part of the night to perform salaah." Hadhrt Masrooq then went on to describe the beautiful voice of Hadhrt Abu Moosa رَضِيَ اللهُ عَنْهُ and his melodious recitation of the Qur'aan. Whenever he passed a verse invoking a supplication, he made the supplication and then prayed, "O Allaah! You are the Giver of peace and You love peace. You are the giver of safety and You love the Mu'min. You are the Giver of protection and You love those who give protection. You are The Truthful and You love the truthful ones." <sup>(2)</sup>

Hadhrt Abu Uthmaan Nahdi says, "I was the guest of Hadhrt Abu Hurayrah رَضِيَ اللهُ عَنْهُ for seven days. His servant, his wife and he would take turns to each spend a third of the night in Ibaadah." <sup>(3)</sup>

## The Fervour Hadhrt Abu Talha Ansaari رَضِيَ اللهُ عَنْهُ and Another Sahabi رَضِيَ اللهُ عَنْهُ had for Salaah

Hadhrt Abdullaah bin Abu Bakr رَضِيَ اللهُ عَنْهُ narrates that Hadhrt Abu Talha Ansaari رَضِيَ اللهُ عَنْهُ was once performing salaah in his orchard when a little bird flew by and, unable to find an opening (through the thick growth), it started to flutter about. The sight captivated Hadhrt Abu Talha رَضِيَ اللهُ عَنْهُ' s attention and his eyes followed the bird for an instant. When he refocused his attention to his salaah, he had forgotten how many Rakaahs he had performed. He said, "A great test has afflicted me in this property of mine." He then went to Rasulullaah ﷺ and recounting the loss he suffered in his salaah, he said, "O Rasulullaah ﷺ! I give over this orchard in Sadaqah. Dispose of it as you please." <sup>(4)</sup>

Hadhrt Abdullaah bin Abu Bakr رَضِيَ اللهُ عَنْهُ also narrates that an Ansaari رَضِيَ اللهُ عَنْهُ was once performing salaah in his orchard in the vicinity of *Quf*, which was one of the valleys of Madinah. The season for dates was at its peak with the branches of the date palms hanging low with the weight of the dates. When his glance happened to fall on the laden palms, the sight of the dates captivated his attention and when he turned his attention back to his salaah, he had forgotten how many Rakaahs he had performed. "A great test has afflicted me in this property of mine," he sighed. He then went to Hadhrt Uthmaan bin Affaan رَضِيَ اللهُ عَنْهُ who was then the Khalifah and related the incident to him, saying, "I am donating it as Sadaqah, so use it for some good cause." Hadhrt Uthmaan رَضِيَ اللهُ عَنْهُ sold the orchard for fifty thousand Dirhams, because of which the property was then

(1) Haakim (Vol.3 Pg.225), reporting from reliable sources as confirmed by Dhahabi.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.259).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.383).

(4) Maalik, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.316).

named the 'Khamseen' ('the fifty'). (1)

## The Fervour Hadhrat Abdullaah bin Zubayr رَضِيَ اللهُ عَنْهُ and Hadhrat Adi bin Haatim رَضِيَ اللهُ عَنْهُ had for Salaah

Hadhrat Asmaa رَضِيَ اللهُ عَنْهَا reports that (her son) Hadhrat Abdullaah bin Zubayr رَضِيَ اللهُ عَنْهُ passed the nights in salaah and the days fasting. He was therefore called the pigeon of the Masjid (because he was always there). (2)

Hadhrat Adi bin Haatim رَضِيَ اللهُ عَنْهُ says, "When the time for any salaah arrives, I have already prepared for it and am brimming with fervour for it." (3)

## The Construction of Masaajid

### The Narration of Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ and Hadhrat Talq bin Ali رَضِيَ اللهُ عَنْهُ Concerning The Construction of Masjidun Nabawi

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ reports, "Rasulullaah ﷺ was with us as we carried the bricks to the construction site of the Masjid (Nabawi. This incident took place after the Battle of Khaybar when the Masjid was rebuilt). When I met Rasulullaah ﷺ carrying a brick lengthways across his abdomen, I felt that this would be difficult for him. I therefore said, 'Give it to me, O Rasulullaah ﷺ!' Rasulullaah ﷺ said, 'Take another, O Abu Hurayrah! There is (true) no life other than the life of the Aakhirah.'" (4)

Hadhrat Talq bin Ali رَضِيَ اللهُ عَنْهُ says, "When I assisted in the construction of the Masjid together with Rasulullaah ﷺ, he said (to the others), 'Let this Yamaami (Hadhrat Talq رَضِيَ اللهُ عَنْهُ) handle the mortar because he mixes it best and has the strongest shoulders.'" (5)

Hadhrat Talq bin Ali رَضِيَ اللهُ عَنْهُ relates, "I came to Rasulullaah ﷺ at the time when his Sahabah رَضِيَ اللهُ عَنْهُمْ were busy constructing the Masjid. It appeared to me that Rasulullaah ﷺ was not too pleased with the manner in which the work was being done, so I took a spade and started mixing the mortar. Rasulullaah ﷺ seemed to like the manner in which I handled the spade and the work I was doing, so he said (to the others), "Leave the Hanafi to the mortar because he is most proficient with it.'" (6)

### The Effort that the Wife of Hadhrat Abdullaah bin Abu Awfa رَضِيَ اللهُ عَنْهُ Put into the Construction of the Masjidun Nabawi

Hadhrat Abdullaah bin Abu Awfa رَضِيَ اللهُ عَنْهُ narrates that when his wife passed

(1) Maalik, as quoted in *Awjaz* (Vol.1 Pg.315).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.335).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.80). Ibn Mubaarak has reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.468).

(4) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.9).

(5) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.9).

(6) Ahmad. Haythami (Vol.2 Pg.9) has commented on the chain of narrators.

away, he said to the people, "Carry her (bier) with great fervour because she and her slaves would carry rocks for (the construction of) the Masjid that was founded on Taqwa (the Masjidun Nabawi) during the night while we would manage carrying only two rocks at a time during the day." (1)

## Rasulullaah ﷺ's Desire to have His Masjid like the Shelter of Hadhrat Moosa ﷺ

Hadhrt Ubaadah bin Saamit رضي الله عنه narrates that the Ansaar once said to him, "For how long will Rasulullaah ﷺ perform salaah beneath (a roof made of) these palm branches?" They then collected many gold coins which they presented to Rasulullaah ﷺ saying, "We wish to renovate and beautify this Masjid." Rasulullaah ﷺ however replied, "I do not wish to veer from the example of my brother Moosa عليه السلام (who had a shelter made of palm branches). The ceiling (of the Masjid) should remain like the shelter of Moosa عليه السلام." (2)

Another narration states that the Ansaar once collected a sum of money which they presented to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! Rebuild this Masjid and beautify it. How long will we perform salaah beneath these branches?" Rasulullaah ﷺ however replied, "I do not wish to veer from the example of my brother Moosa عليه السلام. The ceiling (of this Masjid) should remain like the shelter of Moosa عليه السلام." (3)

**Describing the shelter of Hadhrt Moosa عليه السلام, Hadhrt Hasan explains that when Hadhrt Moosa عليه السلام merely lifted his hand, it would reach the top.** (4)

Hadhrt Ibn Shihaab reports, "The pillars of the Masjidun Nabawi during the time of Rasulullaah ﷺ were trunks of palm trees while the roof was made of palm branches and leaves without any plaster. The Masjid would therefore be full of mud whenever it rained. The Masjid was in effect just like a shading." (5)

## Rasulullaah ﷺ Prostrates in Mud in the Masjid

In the chapter discussing *Laylatul Qadr*, Imaam Bukhaari reports a narration (from Hadhrt Abu Sa'eed Khudri رضي الله عنه) that states: "Rasulullaah ﷺ said, '(In a vision informing me when *Laylatul Qadr* will be) I saw myself prostrating in mud. Therefore, all those who had been observing I'tikaaf with Rasulullaah ﷺ should come back.' We then returned although we saw not a trace of clouds in the sky. A cloud however appeared and when it rained, the water flowed through the roof, which was made of palm branches. When salaah started, I saw Rasulullaah ﷺ prostrate in mud. Traces of the mud were later visible on his forehead." (6)

(1) Bazaar. Haythami (Vol.2 Pg.10) has commented on the chain of narrators.

(2) Tabraani. Haythami (Vol.1 Pg.16) has commented on the chain of narrators.

(3) Bayhaqi in his Dalaa'il.

(4) Bayhaqi.

(5) Bayhaqi.

(6) Wafaa'ul Wafaa (Vol.1 Pg.242).



## Rasulullaah ﷺ Refuses to Build the Masjid Like the Buildings in Shaam

Hadhrat Khaalid bin Ma'daan narrates that Hadhrat Abdullaah bin Rawaaha رضي الله عنه and Hadhrat Abu Dardaa رضي الله عنه were once measuring the Masjid with a stick. Coming out of his room, Rasulullaah ﷺ asked, "What are you two doing?" They replied, "We wish to construct the Masjid of Rasulullaah ﷺ like the buildings of Shaam are built. The expenses shall be borne by the Ansaar." "Bring me that stick," Rasulullaah ﷺ instructed. He then took the stick from them and walked away with it. When he reached his door, Rasulullaah ﷺ threw the stick away and said, "Never! (The Masjid should never be built like that!) It should be made of grass, sticks and roof like the shelter of Moosa عليه السلام. Death is much nearer at hand." When someone asked what the shelter of Hadhrat Moosa عليه السلام was like, Rasulullaah ﷺ replied, "When he stood up, his head touched the roof."<sup>(1)</sup>

## The Masjid is Extended during the Periods of Hadhrat Umar رضي الله عنه and Hadhrat Uthmaan رضي الله عنه

Hadhrat Naafi narrates, "Hadhrat Umar رضي الله عنه extended the Masjid from the pillars to the *Maqsoorah* (the room built for the Imaam). He said, 'Had I not heard Rasulullaah ﷺ say, 'We ought to extend our Masjid', I would never have extended it."<sup>(2)</sup>

Hadhrat Naafi reports from Hadhrat Abdullaah bin Umar رضي الله عنه that during the time of Rasulullaah ﷺ, the Masjid was built with unbaked bricks, the roof was made of palm branches and the pillars were palm trunks. While Hadhrat Abu Bakr رضي الله عنه made no extensions to the Masjid, Hadhrat Umar رضي الله عنه did. He however built the Masjid as it was during the time of Rasulullaah ﷺ, using unbaked bricks, palm branches and replacing the pillars of palm trunks. Hadhrat Uthmaan رضي الله عنه changed the building and made a large extension. He used decorative stones and plaster for the walls with decorative stones for the pillars and teakwood for the roof.<sup>(3)</sup>

Hadhrat Atiyya narrates that Hadhrat Abdullaah bin Umar رضي الله عنه said, "During the time of Rasulullaah ﷺ, the pillars of the Masjid consisted of palm trunks with the top shaded with palm branches. When this deteriorated during the Khilaafah of Hadhrat Abu Bakr رضي الله عنه, he rebuilt it also using palm trunks and branches. When it again deteriorated during the Khilaafah of Hadhrat Uthmaan رضي الله عنه, he had it rebuilt with baked bricks and it has remained standing to this day."<sup>(4)</sup>

Hadhrat Mahmood bin Labeed reports that when Hadhrat Uthmaan رضي الله عنه expressed

(1) Ibn Zabaalah, as quoted in Wafaa'ul Wafaa (Vol.1 Pg.241).

(2) Ahmad.

(3) Bukhaari and Abu Dawood.

(4) Abu Dawood.

the intention to rebuild the Masjid, the people disliked the idea because they wanted him to leave it as it was. He however said, **"I heard Rasulullaah ﷺ say that whoever builds a Masjid for (the pleasure of) Allaah, Allaah will build him one just like it in Jannah."** (1)

Hadhrat Muttalib bin Abdullaah bin Ibn Hantab narrates that when Hadhrat Uthmaan ﷺ became the Khalifah in the year 24 A.H., the people requested him to extend the Masjid, complaining that it was too congested on Fridays, because of which they were forced to perform salaah on the adjoining ground. Hadhrat Uthmaan ﷺ then consulted with the senior Sahabah ﷺ and they unanimously decided that the building be demolished and extended. After leading the Zuhr salaah, Hadhrat Uthmaan ﷺ mounted the pulpit and after praising Allaah, he said, "O people! I have decided to demolish the Masjid of Rasulullaah ﷺ and to extend it. I testify that I have heard Rasulullaah ﷺ say, 'Whoever builds a Masjid for Allaah, Allaah shall build him a home in Jannah.' I have also a precedent and leader who has passed before me and paved the way for me. He was Umar bin Khattaab who also extended and rebuilt the Masjid. In addition to this, I have consulted with the senior Sahabah ﷺ of Rasulullaah ﷺ, who are unanimous that the Masjid be demolished, rebuilt and extended."

The people liked the idea and made du'aa for him. The following morning, Hadhrat Uthmaan ﷺ summoned the builders and himself participated in the construction even though he was person who always fasted by day and performed salaah during the night. In fact, he was a person who seldom left the Masjid. His instructions were that filtered plaster be made in *Batn Nakhl*. Construction work commenced in the month of Rabee'ul Awwal in the year 29 A.H. and was completed when the new year entered with the arrival of the crescent of Muharram of the year 30 A.H. **The construction therefore took ten months.** (2)

## **Rasulullaah ﷺ Demarcates A Location in Madinah for a Masjid for the Juhaynah Tribe**

Hadhrat Jaabir bin Usaamah Juhani ﷺ says, "When I once happened to run into Rasulullaah ﷺ and some of his companions in the marketplace, I asked them where Rasulullaah ﷺ was headed. They replied, 'He is going to demarcate a Masjid for your people.' By the time I got there, Rasulullaah ﷺ had already demarcated an area and stuck a stick into the ground to fix the direction of the Qibla." (3)

(1) Muslim.

(2) Muslim, as quoted in *Wafaa'ul Wafaa* (Vol.1 Pg.355,356).

(3) Tabraani in his *Awsat* and *Kabeer*. Haythami (Vol.2 Pg.15) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.4 Pg.262) and Baawardi as well, as quoted in *Kanzul Ummaal* (Vol.4 Pg.263).

## The Letter of Hadhrat Umar ﷺ to the Governors of the Various Districts Concerning the Construction of Masaajid

Hadhrt Uthmaan bin Ataa narrates that when Hadhrt Umar ﷺ started conquering cities, he wrote to Hadhrt Abu Moosa Ash'ari ﷺ who was the governor of Basrah. He instructed him to build a (large and central) Masjid for salaah to take place in congregation and also several (small) Masaajid for the various tribes (in their localities). The people were all to gather in the central Masjid on Fridays to perform the Jum'ah salaah. He then wrote a letter with the same instructions to Hadhrt Sa'd bin Abi Waqqaas ﷺ who was the governor of Kufa and another to Hadhrt Amr bin Al Aas ﷺ who was the governor of Egypt. He then wrote to the commanders of the various armies not to base themselves in rural areas but to set up bases in the cities and to build only one Masjid and not several Masaajid for every tribe as was being done in Basrah, Kufa and Egypt. The people abided strictly by this instruction of Hadhrt Umar ﷺ. (1)

## Maintenance and Cleanliness of the Masaajid

### Rasulullaah ﷺ 's Instruction for Places of Salaah to be made inside Houses and that they Be kept Clean

Hadhrt Urwa bin Zubayr ﷺ reports that one of the Sahabah ﷺ said, "Rasulullaah ﷺ used to instruct us to make places of salaah within our homes, to build them well and to keep them clean." (2)

Hadhrt Aa'isha ﷺ reports that Rasulullaah ﷺ gave instructions for places of salaah to be made within homes and that they be kept clean and fragranced. (3)

### Rasulullaah ﷺ Sees in Jannah a Woman who Used to Keep the Masjid Clean

Hadhrt Abdullaah bin Abbaas ﷺ narrates that when a woman who used to remove dirt from the Masjid passed away, the Sahabah ﷺ did not inform Rasulullaah ﷺ about her funeral (and they proceeded to bury her). (When he found out,) Rasulullaah ﷺ said to them, "You must inform me when any of you passes away." Rasulullaah ﷺ performed the Janaazah salaah and then said, "I saw her in Jannah picking up dirt from the Masjid." (4)

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.259).

(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.11).

(3) Abu Dawood, Tirmidhi and Ibn Maajah, as quoted in *Mishkaatul Masaabeeh* (Pg.61).

(4) Tabraani. Haythami (Vol.2 Pg.10) has commented on the chain of narrators.

## Hadhrat Umar رَضِيَ اللهُ عَنْهُ Burns Incense in the Masjidun Nabawi

Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ reports that Hadhrat Umar رَضِيَ اللهُ عَنْهُ used to burn incense in the Masjid of Rasulullaah ﷺ every Friday. (1)

### Walking to the Masaajid

#### The Incident of an Ansaari who Walked to the Masjid from his Distant home

Hadhrat Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ says, "There was a person who in my knowledge lived furthest from the Masjid. He however never missed a single salaah. Someone once suggested to him, "Why do you not buy a donkey that you could ride in the dark and through the blistering sands?" The man replied, "(Let alone doing that,) I would not even be happy with a house right next to the Masjid because I want my walking to the Masjid and my retuning to my family to be recorded for me (in my record of good deeds)." Rasulullaah ﷺ remarked, "Allaah has accumulated it all for you." (2)

In another narration, Hadhrat Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ says, "There was a person from the Ansaar whose house was the furthest (from the Masjid) in Madinah. He however never missed a single salaah with Rasulullaah ﷺ. Taking pity on him, I suggested, 'Why do you not buy a donkey that could protect you from the blistering sands and creatures on the ground?' The man replied, 'Listen well! By Allaah! (Let alone doing that,) I would not even be happy with a house right next to that of Muhammad ﷺ.' This statement weighed heavily on me and I reported it to Rasulullaah ﷺ. When Rasulullaah ﷺ summoned the man (and questioned him), he repeated himself, explaining that he hoped for rewards in every step. Rasulullaah ﷺ said, 'You shall have what you hope for.'"<sup>(3)</sup> Another narration states that Rasulullaah ﷺ said, "His stages (in Jannah) are elevated with every step that he takes." (4)

#### Rasulullaah ﷺ Shortens his Steps to the Masjid

Hadhrat Zaid bin Thaabit رَضِيَ اللهُ عَنْهُ narrates that when he used to walk with Rasulullaah ﷺ when they went for salaah, Rasulullaah ﷺ took short steps. "Do you know why I shorten my steps?" Rasulullaah ﷺ asked. "Allaah and His Rasool ﷺ know best," Hadhrat Zaid replied. Rasulullaah ﷺ explained, "A person remains in salaah (receives the rewards of salaah) as long as he is engaged in the effort of salaah (doing anything contributing towards salaah)." (5) Another narration states that Rasulullaah ﷺ's explanation was: "I am doing this only so that my steps in the effort of (going for) salaah are increased." (6)

(1) Abu Ya'la. Haythami (Vol.2 Pg.11) has commented on the chain of narrators.

(2) Ahmad, Muslim, Daarmi, Abu Awaana, Ibn Khuzaymah and Ibn Hibbaan.

(3) Tayaalisi, Ibn Maajah and Muslim.

(4) Humaydi and Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.4 Pg.244).

(5) Tabraani.

(6) Tabraani. Haythami (Vol.2 Pg.32) has commented on the chain of narrators.

## Hadhrat Anas bin Maalik رَضِيَ اللهُ عَنْهُ Shortens his Steps when Walking to the Masjid

Hadhrat Thaabit رَضِيَ اللهُ عَنْهُ says, "I was once walking with Hadhrat Anas bin Maalik رَضِيَ اللهُ عَنْهُ in Zaawiyah (a district of Basrah) when he heard the Adhaan. He then started to shorten his steps until he entered the Masjid. 'O Thaabit!' he asked, 'Do you know why I have walked with you in this manner?' 'Allaah and His Rasool ﷺ know best,' I replied. He said, 'So that my steps in the effort of salaah are increased.'"<sup>(1)</sup>

## Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ Hurries for Salaah

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ once left home for the Masjid. When he started to hurry, someone asked, "Why are you doing this when you prevent others from it?" Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ replied, "I wish to attain the frontier of salaah, which is the first Takbeer."<sup>(2)</sup>

Hadhrat Salamah bin Kuhayl narrates that when someone objected to Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ hurrying for salaah, he replied, "Of the things that you hurry towards, is salaah not the most deserving of them all?"<sup>(3)</sup>

## Rasulullaah ﷺ Prohibits Running for Salaah

Hadhrat Abu Qataadah narrates that as they were once performing salaah behind Rasulullaah ﷺ, he heard some clamouring from the people at the back. After completing the salaah, Rasulullaah ﷺ asked what the matter was. When the Sahabah رَضِيَ اللهُ عَنْهُمْ informed him that it was them running for the salaah. Rasulullaah ﷺ said, "Do not do that. You should (not hurry and then) perform the Rakaahs you manage to join and complete afterwards the ones you could not join."<sup>(4)</sup>

## What Masaajid are Built for and what the Sahabah رَضِيَ اللهُ عَنْهُمْ did therein

### The Sahabah رَضِيَ اللهُ عَنْهُمْ Condemn a Bedouin who Urinated in the Masjid and the Stance Rasulullaah ﷺ took in the matter

Hadhrat Anas رَضِيَ اللهُ عَنْهُ narrates that they were once in a Masjid with Rasulullaah ﷺ when a Bedouin stood in the Masjid and started urinating there. "Stop! Stop!" the Sahabah رَضِيَ اللهُ عَنْهُمْ shouted. Rasulullaah ﷺ however said to them, "Do not stop him from urinating. Leave him alone!" The Sahabah رَضِيَ اللهُ عَنْهُمْ then allowed him to finish urinating. Rasulullaah ﷺ then called him and said,

(1) Tabraani in his *Kabeer*. Haythami (Vol.2 Pg.32) has commented on the chain of narrators.

(2) Tabraani.

(3) Tabraani. Haythami (Vol.2 Pg.32) has commented on the chain of narrators.

(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.31).

"These Masaajid are not intended for the purpose of urinating and any other filth. They are there for the remembrance of Allaah, for salaah and for the recitation of the Qur'aan." Rasulullaah ﷺ then instructed someone to bring a bucket of water, which was poured over the (contaminated) area. <sup>(1)</sup>

### **The Incident of Rasulullaah ﷺ with Some Sahabah ﷺ who were sitting in the Masjid to Engage in Dhikr**

Hadhrat Abu Sa'eed Khudri ﷺ narrates that Hadhrat Mu'aawiya ﷺ once approached a group of people in the Masjid. "What makes you people sit here?" he asked. "We are sitting here to make the Dhikr of Allaah," they replied. Hadhrat Mu'aawiya ﷺ asked further, "Do you swear by Allaah that there is no other reason for your sitting here?" When they confirmed that there was no other motive, Hadhrat Mu'aawiya ﷺ said, "I have not asked you to swear by Allaah because I am suspicious (that you may lie to me). There is none who despite being as close to Rasulullaah ﷺ as I was, narrated fewer Ahadeeth than I have (out of cautiousness, I narrate very few Ahadeeth. However, I shall now narrate one to you people). Rasulullaah ﷺ once came out of his room where he found a group of his Sahabah ﷺ (sitting in the Masjid). 'What makes you people sit here?' Rasulullaah ﷺ asked. They said, 'We are sitting here to engage in the Dhikr of Allaah and to praise Him for guiding us to Islaam and for blessing us with the bounty of Islaam.' Rasulullaah ﷺ asked further, 'Do you swear by Allaah that there is no other reason for your sitting here?' 'We swear by Allaah that there is no other reason for us sitting here?' they replied. Rasulullaah ﷺ then said to them, 'I have not asked you to swear by Allaah because I am suspicious (that you may lie to me). However, Jibra'eel ﷺ has come to inform me that Allaah is boasting about you before the angels.'" <sup>(2)</sup>

### **The Incident of Rasulullaah ﷺ with Three Persons and the Incident when he Sat with those Busy with the Qur'aan**

Hadhrat Abu Waaqid Haarith bin Auf ﷺ narrates that they were once sitting with Rasulullaah ﷺ when three persons arrived. While two of them came towards Rasulullaah ﷺ, the other turned and left. From the two that came to Rasulullaah ﷺ, one saw a space in the gathering and occupied it while the other sat behind the people. When Rasulullaah ﷺ had finished, he said, "Should I not tell you about three persons? As for one of them, he sought a place with Allaah and Allaah granted it to him. The second was shy, so Allaah treated him accordingly (without depriving him of His mercy). However, the third turned away from Allaah, so Allaah turned away from him as well." <sup>(3)</sup>

(1) Muslim (Vol.1 Pg.138) and Tahaawi (Vol.1 Pg.8).

(2) Muslims, as quoted in Riyaaadhus Saaliheen (Pg.156). Tirmidhi and Nasa'ee have reported a similar narration, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.249).

(3) Bukhaari and Muslim, as quoted in Riyaaadhus Saaliheen (Pg.515). Maalik and Tirmidhi have reported a similar narration, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.21).

Hadhrat Abul Qamraa رَضِيَ اللهُ عَنْهُ relates, "We were once sitting in several gatherings in Rasulullaah ﷺ's Masjid, discussing Ahadeeth when Rasulullaah ﷺ came out from one of his rooms. Looking at the various gatherings, Rasulullaah ﷺ sat down with those busy with (learning and teaching) the Qur'aan. He then said, 'I have been commanded to sit with this gathering.'"<sup>(1)</sup>

## The Statement of Hadhrat Ali رَضِيَ اللهُ عَنْهُ Concerning the Qurraa of the Qur'aan

Hadhrat Kulayb bin Shihaab narrates that Hadhrat Ali رَضِيَ اللهُ عَنْهُ once heard a lot of sound from the Masjid as people were busy reciting the Qur'aan and teaching others to do so. He remarked, "Glad tidings for these people! These are the people whom Rasulullaah ﷺ loved the most."<sup>(2)</sup>

It is also Hadhrat Kulayb who narrates that Hadhrat Ali رَضِيَ اللهُ عَنْهُ was once in the Masjid of Kufa when he heard a lot of sound. "Who is that?" he asked. When he was informed that the sound was coming from some people who were busy reciting or learning the Qur'aan, he commented, "Take note that it was such people whom Rasulullaah ﷺ loved most."<sup>(3)</sup>

## The Incident of Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ with the People in the Market place

Hadhrat Hasan reports that Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ once passed through the market place of Madinah when he stood there and called out, "O traders! What makes you so helpless?" "What are you talking about, O Abu Hurayrah رَضِيَ اللهُ عَنْهُ?" they asked. He said, "There you have the inheritance of Rasulullaah ﷺ being distributed whereas you people are still here! Are you not going to claim your shares?" "Where is it?" they all asked. "In the Masjid," he replied. They all rushed to the Masjid as Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ remained there waiting for them. When they returned (and he noted the despondency on their faces), he asked, "What is the matter?" "O Abu Hurayrah رَضِيَ اللهُ عَنْهُ!" they replied, "We went to the Masjid but found nothing being distributed there." Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ asked, "Did you see absolutely no one there?" "O yes we did," they replied, "we saw some people performing salaah, others reciting the Qur'aan and others discussing what was Halaal and what was Haraam." Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ remarked, "Shame on you! That is the inheritance of Rasulullaah ﷺ."<sup>(4)</sup>

(1) Ibn Mandah, as quoted in *Isaabah* (Vol.4 Pg.160). Ibn Abdul Birr has also reported the narration in his *Isti'aab* (Vol.4 Pg.164), as has Abu Amr Daani in his *Tabaqaattul Qurraa*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.219).

(2) Tabraani in his *Awsat*, as quoted in *Majma'uz Zawaa'id* (Vol.7 Pg.166). Haythami has however commented on the chain of narrators. Ibn Muneer has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.218).

(3) Bazaar, as quoted in *Majma'uz Zawaa'id* (Vol.7 Pg.162).

(4) Tabraani in his *Awsat*, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.66).

## Hadhrat Umar رَوَاتُ النَّبِيِّ Praises the Gatherings in the Masaajid

Hadhrat Ibn Mu'aawiyah Kindi reports that when he once went to see Hadhrat Umar رَوَاتُ النَّبِيِّ in Shaam, Hadhrat Umar رَوَاتُ النَّبِيِّ asked him about the condition of the people and said further, "Does it not happen that when a man enters the Masjid like an escaped camel and then sits with a group only if they belong to his tribe or if they are people whom he knows?" "Not at all," Hadhrat Ibn Mu'aawiyah, replied, "In fact, there are several gatherings (in our Masjid) in which the people participate to learn and to rehearse good to each other." To this Hadhrat Umar رَوَاتُ النَّبِيِّ remarked, "You people will always remain in good stead as long as you remain like this." (1)

## Rasulullaah رَوَاتُ النَّبِيِّ Walks from the Masjid with the Sahabah رَوَاتُ النَّبِيِّ to Address the Jews

Hadhrat Abu Hurayrah رَوَاتُ النَّبِيِّ narrates that they were sitting in the Masjid one day when Rasulullaah رَوَاتُ النَّبِيِّ came out of his room and said, "Let us go to the Jews." (When he reached them) Rasulullaah رَوَاتُ النَّبِيِّ said, "Accept Islaam and you will live in peace. "But you have already conveyed this message to us," they replied. "But that is still what I want (that you people accept Islaam). So (I repeat) do accept Islaam and you will live in peace." Again the Jews responded by saying, "But you have already conveyed this message to us." "But that is still what I want," Rasulullaah رَوَاتُ النَّبِيِّ reiterated. When Rasulullaah رَوَاتُ النَّبِيِّ repeated himself for the third time (and they again refused to accept), he added, "You ought to know that the earth belongs to Allaah and His Rasool رَوَاتُ النَّبِيِّ. I now wish to banish you from this land. Whoever wishes to sell any of his belongings may do so, otherwise you should bear in mind that the earth belongs to Allaah and His Rasool رَوَاتُ النَّبِيِّ." (2)

## Rasulullaah رَوَاتُ النَّبِيِّ has Hadhrat Sa'd bin Mu'aadh رَوَاتُ النَّبِيِّ placed in the Masjid when the latter was Injured during the Battle of Khandaq

Hadhrat Aa'isha رَوَاتُ النَّبِيِّ narrates that Hadhrat Sa'd bin Mu'aadh رَوَاتُ النَّبِيِّ was injured during the Battle of Khandaq when a person by the name of Hibbaan bin Ariqah shot an arrow that struck Hadhrat Sa'd رَوَاتُ النَّبِيِّ's brachial artery. Rasulullaah رَوَاتُ النَّبِيِّ had a tent pitched for Hadhrat Sa'd bin Mu'aadh رَوَاتُ النَّبِيِّ in the Masjid so that he could be close by to visit him. When Nabi رَوَاتُ النَّبِيِّ returned from the Battle of Khandaq, he removed his armour and took a bath. It was then that Hadhrat Jibra'eel رَوَاتُ النَّبِيِّ came to Rasulullaah رَوَاتُ النَّبِيِّ, wiping dust off his head. "By Allaah!" Hadhrat Jibra'eel رَوَاتُ النَّبِيِّ said, "You have already removed your armour whereas we (the angels) have not yet removed ours. March to them." "Where should we march?" Rasulullaah رَوَاتُ النَّبِيِّ asked. Hadhrat Jibra'eel رَوَاتُ النَّبِيِّ pointed

(1) Marwazi and Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.229).

(2) Bukhaari, Muslim and Abu Dawood, as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.44).



towards the Banu Qurayzah tribe.

Rasulullaah ﷺ then marched (with the Sahabah ﷺ) to the Banu Qurayzah and (after a siege) they surrendered themselves with the agreement that Rasulullaah ﷺ decides their fate. Rasulullaah ﷺ however handed over to Hadhrat Sa'd ﷺ the decision (to decide what to do with them). Hadhrat Sa'd ﷺ pronounced his decision stating, "I pronounce that all their able-bodied fighters be executed, that their women and children be taken as slaves and that their wealth be distributed (as booty)."

A narrator by the name of Hadhrat Hishaam reports from his father who reports from Hadhrat Aal'isha ﷺ that Hadhrat Sa'd ﷺ prayed, "O Allaah! You know well that I do not love to fight anyone more than the people who rejected your Rasool ﷺ and banished him. O Allaah! I have a feeling that You have ended the fighting between them and us but if there are any more wars to take place between us and the Quraysh, do allow me to live on to fight them for your pleasure. However, if You have ended the fighting (between us and the Quraysh), then allow this wound to open so that I may die because of it." The wound then erupted close to his chest and a group of people from the Banu Ghifaar who were in the Masjid were not alerted except by the blood that came running towards them. "O people of the tent!" they called out, "What is this we see coming from your direction?" They then discovered that it was the bleeding wound of Hadhrat Sa'd's wound, from which he passed away. <sup>(1)</sup>

## The Men of Suffa, Hadhrat Abu Dharr ﷺ and other Sahabah ﷺ Sleep in the Masjid

Hadhrt Yazeed bin Abdullaah bin Qusayt ﷺ says that the men of the Suffa were men during the time of Rasulullaah ﷺ who had no homes. They slept and took shelter in the Masjid for they had no other shelter. Rasulullaah ﷺ would call them at night when he ate supper and after distributing them amongst the Sahabah ﷺ, there would still be a group of them who ate with Rasulullaah ﷺ. This took place until Allaah made them independent. <sup>(2)</sup>

Hadhrt Asmaa bint Yazeed ﷺ narrates that Hadhrt Abu Dharr ﷺ used to be in the service of Rasulullaah ﷺ and whenever he had finished, he took shelter in the Masjid, which was his home where he lay down to rest. When Rasulullaah ﷺ entered the Masjid one night, he found Hadhrt Abu Dharr ﷺ lying on the ground. When Rasulullaah ﷺ nudged him with his foot, Hadhrt Abu Dharr ﷺ sat up straight. "Did I see you sleeping?" Rasulullaah ﷺ asked. "O Rasulullaah ﷺ!" Hadhrt Abu Dharr ﷺ said, "Where can I sleep? Which other home do I have?" The rest of the Hadith has been reported in the chapter dealing with the Khilaafah. <sup>(3)</sup>

Hadhrt Abu Dharr ﷺ himself reports that after serving Rasulullaah ﷺ, he used to lie down in the Masjid. <sup>(4)</sup>

(1) Bukhaari and Muslim, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.52).

(2) Ibn Sa'd (Vol.2 Pg.20).

(3) Ahmad and Tabraani. Haythami (Vol.2 Pg.22) has commented on the chain of narrators.

(4) Tabraani.

Several incidents describing how the Sahabah ﷺ slept in the Masjid has passed in the chapter discussing hospitality towards guests.

When Hadhrat Hasan ﷺ was asked about people taking their siesta in the Masjid, he replied, "I have seen Hadhrat Uthmaan bin Affaan ﷺ taking his siesta in the Masjid during the period when he was Khalifah." (1)

Hadhrat Abdullaah bin Umar ﷺ said, "When we were still youngsters during the time of Rasulullaah ﷺ, we used to spend the night at the Masjid." He also said, "After gathering for the Jumu'ah salaah, we would return to the Masjid to have our siesta." (2)

Hadhrat Umar ﷺ once said, "When any of you has been sitting too long in the Masjid, there is no harm in him lying down on his side because this is the most appropriate manner to prevent his sitting from tiring him." (3)

Hadhrat Khaleed bin Abu Is'haaq narrates that he once asked Hadhrat Abdullaah bin Abbaas ﷺ about sleeping in the Masjid. Hadhrat Abdullaah bin Abbaas ﷺ replied, "There is no harm in it if you are sleeping (to gain strength) for performing salaah or Tawaaf." (4)

## Rasulullaah ﷺ Hastens to the Masjid when the Wind Blows Fiercely and During an Eclipse

Hadhrat Jaabir ﷺ says, "Whenever the wind blew fiercely at night, Rasulullaah ﷺ hastened towards the Masjid and would remain there until the wind subsided. He would also hasten to the place of salaah whenever the sun or the moon eclipsed." (5)

Hadhrat Ataa reports that a Sahabi by the name of Hadhrat Ya'la bin Umayyah ﷺ used to sit for even a moment in the Masjid with the intention of performing I'tikaaf. (6)

## Rasulullaah ﷺ Makes a Delegation from the Thaqeef stay in the Masjid

Hadhrat Atiyya bin Sufyaan bin Abdullaah ﷺ narrates, "When a delegation from the Thaqeef came to Rasulullaah ﷺ one Ramadhaan, Rasulullaah ﷺ pitched a tent for them in the Masjid. When they accepted Islaam, they started to fast with Rasulullaah ﷺ." (7)

Hadhrat Uthmaan bin Abil Aas ﷺ narrates that when the Thaqeef delegation came to Rasulullaah ﷺ, he accommodated them in the Masjid so that it would soften their hearts. The rest of the narration has already passed in the chapter concerning Da'wah towards Allah and His Rasool ﷺ (8)

(1) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.261).

(2) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.261).

(3) Ibn Sa'd (Vol.3 Pg.294).

(4) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.261).

(5) Ibn Abi Dunya, as quoted in *Kanzul Ummaal* (Vol.4 Pg.289).

(6) Abu Nu'aym in his *Hilya* (Vol.3 Pg.312).

(7) Tabraani. Haythami (Vol.2 Pg.28) has commented on the chain of narrators.

(8) Under the heading "The Banu Thaqeef tribe of Taa'if Accept Islaam" and the subheading "The

## What the Sahabah رَوَاتُكَ الْعَالَمِ did in the Masjid Apart from Ibaadah and Dhikr

Hadhrat Abdullaah bin Zubayr رَوَاتُكَ الْعَالَمِ says, "We once ate roasted meat with Rasulullaah رَوَاتُكَ الْعَالَمِ in the Masjid. When the Iqaamah was called out for salaah, all we did was wipe our hands with some pebbles." (1)

Hadhrat Abdullaah bin Umar رَوَاتُكَ الْعَالَمِ reports that the Masjidul Fadeekh got its name from the fact that it was in this Masjid that some *Fadeekh* (2) was served to Rasulullaah رَوَاتُكَ الْعَالَمِ and he drank it." (3) Another narration states that Rasulullaah رَوَاتُكَ الْعَالَمِ was in the Masjidul *Fadeekh* when he was brought a jug of *Fadeekh* made from half-ripe dates. Because Rasulullaah رَوَاتُكَ الْعَالَمِ drank the *Fadeekh* there, the Masjid was named Masjidul *Fadeekh*." (4)

In the chapter discussing spending of wealth, narrations have already been quoted stating that food and wealth were distributed in the Masjid. Narrations have also passed mentioning that the people pledged allegiance to Hadhrat Uthmaan رَوَاتُكَ الْعَالَمِ and Hadhrat Abu Bakr رَوَاتُكَ الْعَالَمِ in the Masjid. The incident describing the Da'wah given to Hadhrat Dimaam رَوَاتُكَ الْعَالَمِ in the Masjid has also passed, which also states that it was in the Masjid that he accepted Islaam. The chapter discussing Da'wah towards Allaah and His Rasool رَوَاتُكَ الْعَالَمِ also states the narration in which Hadhrat Ka'b bin Zuhayr رَوَاتُكَ الْعَالَمِ accepted Islaam and then recited a famous poem in the Masjid. The chapter discussing unity also contains a Hadith in which it is stated that the consultative assembly also gathered in the Masjid. Another narration (in the chapter of spending) makes it evident that it was in the Masjid that the Sahabah رَوَاتُكَ الْعَالَمِ sat with Rasulullaah رَوَاتُكَ الْعَالَمِ in the mornings. The chapter discussing how the Sahabah رَوَاتُكَ الْعَالَمِ feared having too much of wealth also states that Hadhrat Umar رَوَاتُكَ الْعَالَمِ used to sit in the Masjid after salaah to tend to the needs of people. It is also established that it was also in the Masjid that Hadhrat Abu Bakr رَوَاتُكَ الْعَالَمِ and the other Sahabah رَوَاتُكَ الْعَالَمِ sat and wept when Rasulullaah رَوَاتُكَ الْعَالَمِ passed away. This was quoted in the love that the Sahabah رَوَاتُكَ الْعَالَمِ had for Rasulullaah رَوَاتُكَ الْعَالَمِ.

## Things that Rasulullaah رَوَاتُكَ الْعَالَمِ and the Sahabah رَوَاتُكَ الْعَالَمِ Disliked Happening in the Masjid

### Rasulullaah رَوَاتُكَ الْعَالَمِ Disapproves of Interlacing the Fingers when in the Masjidx

A freed slave of Hadhrat Abu Sa'eed Khudri رَوَاتُكَ الْعَالَمِ says that he was once with Thaqaef Tribe Sends Abd Yaaleel bin Amr with a Delegation to Rasulullaah رَوَاتُكَ الْعَالَمِ, who is Informed of their Arrival."

(1) Tabraani. Haythami (Vol.2 Pg.21) has commented on the chain of narrators.

(2) A sweet drink made from crushed dates.

(3) Ahmad.

(4) Abu Ya'la. Haythami has commented on the chain of narrators.

Hadhrat Abu Sa'eed Khudri رضي الله عنه and Rasulullaah ﷺ when they entered the Masjid. There they saw a person sitting in the Idtibaa posture<sup>(1)</sup> with his fingers interlaced. When Rasulullaah ﷺ gestured to him (not to do what he was doing), he failed to understand the gesture. Rasulullaah ﷺ then turned to Hadhrat Abu Sa'eed Khudri رضي الله عنه and said, "When any of you are in the Masjid, he should never interlace his fingers because interlacing the fingers is prompted by Shaytaan. As long as any of you remains in the Masjid, he remains in salaah (continues receiving the rewards of salaah) until he leaves."<sup>(2)</sup>

## Rasulullaah ﷺ Disapproves of a person entering the Masjid after Eating Garlic or Onions

Hadhrat Abu Bakr رضي الله عنه narrates that after Rasulullaah ﷺ conquered Khaybar, the Sahabah رضي الله عنهم became infatuated with garlic and started eating it often. It was then that Rasulullaah ﷺ said, "The person who eats this pungent vegetable should never come near our Masaajid."<sup>(3)</sup>

In his Jumu'ah lecture, Hadhrat Umar bin Khattaab رضي الله عنه once said, "The next thing, O people, is that there are two plants you people eat from, which I regard as being too pungent; namely onions and garlic. I have noticed that whenever Rasulullaah ﷺ smelt these on a person in the Masjid, he would give instructions that the person be removed from the Masjid and taken to Baqee. Therefore, whoever wishes to eat them should first kill the odour by cooking them."<sup>(4)</sup>

## Rasulullaah ﷺ Disapproves of Spitting in the Masjid

Hadhrat Abdullaah bin Umar رضي الله عنه narrates that as Rasulullaah ﷺ was once delivering a lecture, he noticed some phlegm on the wall in the direction of the Qibla. Rasulullaah ﷺ became very angry with the people and then scraped it off. He then sent for some saffron, which he applied to the area and then said, "Allaah is in front of a person's face when he performs salaah, so he should never spit in front of him."<sup>(5)</sup>

A narration from Hadhrat Abu Sa'eed Khudri رضي الله عنه states that Rasulullaah ﷺ then turned to the people in anger saying, "Does someone amongst you like to spit in the face of a person facing him? When any of you is performing salaah, His Rabb is in front of him and an angel is on his right. He should therefore never spit in front of him nor on his right."<sup>(6)</sup>

Yet another narration from Hadhrat Abu Hurayrah رضي الله عنه states that Rasulullaah ﷺ said, "Verily the Masjid shrivels with phlegm just as a piece of flesh or skin

(1) Where a person sits with his legs folded in an upright position and thighs against the chest, held by the arms or by a cloth tied around them and around the back.

(2) Ahmad. Haythami (Vol.2 Pg.25) has commented on the chain of narrators.

(3) Tabraani. Haythami (Vol.2 Pg.17) has commented on the chain of narrators.

(4) Muslim, Nasa'ee and Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.88).

(5) Bukhaari, Muslim and Abu Dawood.

(6) Ibn Khuzaymah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.163).

shrivels with fire." (1)

## Rasulullaah ﷺ and the Sahabah ﷺ Disapprove of Drawing a Sword in the Masjid

Hadhrat Jaabir ﷺ reports that Hadhrat Banna Juhani ﷺ informed him that Rasulullaah ﷺ once saw or passed by some people who were exchanging naked swords amongst themselves in the Masjid. Rasulullaah ﷺ remarked, "Allaah curses the people who do this. Have I not forbidden you from this? When a person draws his sword and then intends giving it to another, he should sheathe it before handing it over." (2)

Hadhrat Sulaymaan bin Moosa narrates that when Hadhrat Jaabir ﷺ was asked about drawing swords in the Masjid, he said, "We have always disapproved of it. In fact, when a person was giving an arrow away as Sadaqah in the Masjid, Rasulullaah ﷺ instructed him not to pass through the Masjid with arrows unless he held their heads firmly." (3)

Hadhrat Muhammad bin Abdullaah narrates that they were once in the Masjid with Hadhrat Abu Sa'eed Khudri ﷺ when a person turned an arrow around. Hadhrat Abu Sa'eed Khudri ﷺ said, "Does he not know that Rasulullaah ﷺ forbade the turning around of weapons in the Masjid?" (4)

## Rasulullaah ﷺ and his Sahabah ﷺ Disapprove of Announcing Lost Items in the Masjid

Hadhrat Buraydah ﷺ narrates that a man once made an announcement in the Masjid saying, "Who has called for (the owner of) a red camel (that he has found)?" Rasulullaah ﷺ remarked, "May you not find it! The Masaajid were built for their specific purposes (and not for announcing lost items)." (5)

When Hadhrat Abdullaah bin Mas'ood ﷺ heard a person announcing a lost item in the Masjid, he told him to be silent and reprimanded him. "We have been forbidden from doing this," he added. (6)

Hadhrat Ibn Seereen reports that when Hadhrat Ubay bin Ka'b ﷺ heard a person asking after his lost item in the Masjid, he became angry (and rebuked the man). "O Abul Mundhir!" the man said, "You were never one to be so harsh." Hadhrat Ubay ﷺ replied, "We have been commanded to do this (to rebuke people who announce lost items in the Masjid)." (7)

## Hadhrat Umar ﷺ Disapproves of Raising the Voice, Making a Noise and Reciting Poetry in the Masjid

Hadhrat Saa'ib bin Yazeed ﷺ narrates that he was once sleeping in the

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.260).

(2) Baghawi, Ibnus Sakan, Tabraani and others, as quoted in *Kanzul Ummaal* (Vol.4 Pg.262).

(3) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.262).

(4) Tabraani. Haythami (Vol.2 Pg.26) has commented on the chain of narrators.

(5) Muslim, Nasa'ee and Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.167).

(6) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.167).

(7) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.260).

Masjid when someone threw a pebble at him. When he looked up, he saw that it was Hadhrat Umar ﷺ. Hadhrat Umar ﷺ said to him, "Go and bring those two men to me." When Hadhrat Saa'ib ﷺ brought them, Hadhrat Umar ﷺ asked them who they were. "We are from Taa'if," they replied. Hadhrat Umar ﷺ then said, "Had you been from this town (Madinah), I would have certainly punished you. How can you raise your voices in the Masjid of Rasulullah ﷺ?"<sup>(1)</sup>

Hadhrt Sa'eed bin Ibraheem reports from his father that when Hadhrt Umar ﷺ heard someone speaking in the Masjid, he asked, "Do you know where you are? Do you know where you are?" Hadhrt Umar ﷺ dislikes hearing people speak (loudly) in the Masjid.<sup>(2)</sup>

Hadhrt Abdullaah bin Umar ﷺ narrates that whenever Hadhrt Umar ﷺ went to the Masjid, he announced in the Masjid, "Do refrain from making a noise." Another narration states that Hadhrt Umar ﷺ would announce at the top of his voice, "Refrain from futilities in the Masjid!"<sup>(3)</sup>

It is reported that Hadhrt Umar ﷺ forbade noise in the Masjid saying, "Voices should never be raised in our Masaajid."<sup>(4)</sup>

Hadhrt Saalim narrates that Hadhrt Umar ﷺ had a platform built next to the Masjid, which he called Butayhaa. He would then say, "Whoever wishes to make a noise, to recite a poem or to raise his voice should go to the platform."<sup>(5)</sup>

Hadhrt Taariq bin Shihaab narrates that it was in the Masjid that a person was brought before Hadhrt Umar ﷺ for some crime. Hadhrt Umar ﷺ gave instructions that the man be taken out of the Masjid before being given a beating.<sup>(6)</sup>

### **Hadhrt Abdullaah bin Mas'ood ﷺ**

#### **Disapproves of Reclining Against the Wall of the Masjid in the Direction of the Qibla**

It was between the Adhaan and Iqaamah of Fajr that Hadhrt Abdullaah bin Mas'ood ﷺ once saw some people reclining against the wall of the Masjid in the direction of the Qibla. He said to them, "Do not be an obstacle between the angels and their salaah."<sup>(7)</sup>

### **Hadhrt Haabis Taa'ee ﷺ Disapproves of People Performing Salaah at the Front of the Masjid before Dawn**

Hadhrt Abdullaah bin Aamir Alhaani narrates that a Sahabi by the name of

(1) Bukhaari and Bayhaqi.

(2) Ibraheem bin Sa'd and Ibn Mubaarak, as quoted in *Kanzul Ummaal* (Vol.4 Pg.258,260).

(3) Abdur Razzaaq, Ibn Abi Shaybah and Bayhaqi.

(4) Abdur Razzaaq and Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.259).

(5) Maalik and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.259).

(6) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.260).

(7) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.23).

Hadhrat Haabis bin Sa'd Taa'ee رَضِيَ اللَّهُ عَنْهُ once entered the Masjid before dawn and saw some people performing salaah at the front of the Masjid. "By the Rabb of the Kabah!" He exclaimed, "They are showing off! Scare them off because whoever will scare them off has obeyed Allaah and His Rasool ﷺ." Some people then approached them and saw them off. Hadhrat Haabis رَضِيَ اللَّهُ عَنْهُ then said, "Verily the angels perform salaah at the front of the Masjid before dawn."<sup>(1)</sup>

## **Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ Disapproves of Performing Salaah behind Every Pillar in the Masjid**

Hadhrat Murrah Hamdaani says, "I told myself that I would perform two Rakaahs salaah behind every pillar of the Masjid in Kufa. As I was busy performing salaah, Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ appeared there and as I was about to inform him about my resolve, someone else beat me to it. Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ then said, "If he knew that Allaah is at the closest pillar, he would not pass it without completing all the salaahs (he had undertaken to perform because the reward is the same at all the pillars)."<sup>(2)</sup>

## **The Importance Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Gave to the Adhaan**

### **Before the Direction to Call out the Adhaan, Rasulullaah ﷺ rejects the Proposals to Ring a Bell or to Blow a Trumpet to Announce the Salaah**

Hadhrat Abu Umayr bin Anas narrates that from his uncles who belonged to the Ansaar that when Rasulullaah ﷺ became concerned about how to gather the people for salaah, someone suggested that a flag should be flown when the time for salaah arrived and when they saw it, people would inform each other. When this idea did not appeal to Rasulullaah ﷺ, someone else suggested the trumpet. This also held little appeal for Rasulullaah ﷺ and he dismissed the idea saying, "It is a practice of the Jews." When someone else suggested ringing a bell, Rasulullaah ﷺ also dismissed it saying, "It is the practice of the Christians." Hadhrat Abdullaah bin Zaid رَضِيَ اللَّهُ عَنْهُ left with the concern of Rasulullaah ﷺ foremost in his mind and he was shown the Adhaan in his dream. The Hadith still continues further.<sup>(3)</sup>

Hadhrat Abu Sheikh narrates that Hadhrat Abdullaah bin Zaid رَضِيَ اللَّهُ عَنْهُ said, "Announcing the salaah was a great concern for Rasulullaah ﷺ (during the early days). Whenever the time for salaah arrived, he would have a person climb high and wave his hands. Whoever saw the man came for salaah and whoever

(1) Ahmad and Tabraani. Haythami (Vol.2 Pg.16) has commented on the chain of narrators. Ibn Asaakir and Abu Nu'aym have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.262). Ibn Sa'd (Vol.7 Pg.431) has reported a similar narration.

(2) Tabraani. Haythami (Vol.2 Pg.16) has commented on the chain of narrators.

(3) Abu Dawood.

did not see him did not know about the salaah. This made Rasulullaah ﷺ very worried. 'Rasulullaah ﷺ!' someone said, 'Why don't you have a bell rung.' 'No,' Rasulullaah ﷺ replied, 'That is the practice of the Christians.' Others suggested, 'Then why don't you have a trumpet blown?' 'No,' Rasulullaah ﷺ replied, 'That is the practice of the Jews.' I then returned home, overcome with the worry that I saw Rasulullaah ﷺ so troubled. It was just before dawn when slumber eventually overcame me and as I lay there halfway between consciousness and sleep, I saw a man wearing two green garments. He stood on the roof of the Masjid, placed his fingers in his ears and called out the Adhaan."<sup>(1)</sup>

Yet another narration from Hadhrat Anas ﷺ states that when the time for salaah arrived during the (early) period of Rasulullaah ﷺ, **someone would run through the streets calling out, "Salaah! Salaah!"** This was difficult for the people and some of them suggested ringing a bell...". The Hadith continues further.<sup>(2)</sup>

### **Before the Directive to Call out the Adhaan, the Call "As salaatu Jaami'ah" was Made during the Time of Rasulullaah ﷺ**

Hadhrt Naafi bin Jubayr, Hadhrt Urwa bin Zaid bin Aslam and Hadhrt Sa'eed bin Musayyib all relate that **before receiving the directive to call out the Adhaan, Nabi ﷺ's caller would call out, "As salaatu jaami'ah"**. This was how the people gathered for salaah and it was only once the Qibla was changed to the Kabah that the command for Adhaan was given. Since one of Rasulullaah ﷺ's greatest worries was how to inform people about the times of salaah, the Sahabah ﷺ suggested some methods of getting the people together for salaah. While some of them suggested the trumpet, others suggested the bell. The Hadith continues further to the point where it states that when the Adhaan was being called out (to call people for salaah), **the announcement of "As salaatu jaami'ah" was made only when important matters arose so that the people could present themselves and be informed.** In this manner they were informed about conquests or about commands that they were to fulfil. At such times, "As salaatu jaami'ah" was called out (to gather the people) even though it was not the time for salaah.<sup>(3)</sup>

### **Hadhrt Sa'd Qaradh ﷺ Calls out The Adhaan for Rasulullaah ﷺ at Quba**

Hadhrt Sa'd Qaradh ﷺ reports that whenever Rasulullaah ﷺ arrived in Quba, Hadhrt Bilaal ﷺ would call out the Adhaan to inform the people that Rasulullaah ﷺ had arrived so that they could gather before him. However, when Rasulullaah ﷺ arrived one day without Hadhrt Bilaal ﷺ, the (non-Muslim) slaves started looking at each other. Hadhrt Sa'd Qaradh ﷺ

(1) Abush Sheikh, as quoted in *Kanzul Ummaal* (Vol.4 Pg.263).

(2) Abush Sheikh, as quoted in *Kanzul Ummaal* (Vol.4 Pg.265).

(3) Ibn Sa'd (Vol.1 Pg.246).



immediately climbed up a date palm and called out the Adhaan. "What made you call out the Adhaan, O Sa'd?" Rasulullaah ﷺ asked. Hadhrat Sa'd رَضِيَ اللهُ عَنْهُ replied, "May my parents be sacrificed for you! I saw you with only a handful of people and did not see Bilaal رَضِيَ اللهُ عَنْهُ with you. When I then noticed the slaves looking at each other and then at you, I feared that they would harm you, so I called out the Adhaan (so that other Muslims would come quickly)." "You did the right thing, O Sa'd," Rasulullaah ﷺ said, "Whenever you see Bilaal not with me, you should call out the Adhaan." Thereafter, Hadhrat Sa'd رَضِيَ اللهُ عَنْهُ called out the Adhaan thrice during Rasulullaah ﷺ's lifetime. (1)

## Statements of the Sahabah رَضِيَ اللهُ عَنْهُمْ Concerning the Adhaan and the People who Call out the Adhaan

Hadhrt Sa'd bin Abi Waqqaas رَضِيَ اللهُ عَنْهُ said, "The share (of rewards) of those who call out the Adhaan on the Day of Qiyaamah will be like the share of those who wage Jihaad. During the time between the Adhaan and the Iqaamah, the Mu'adhin is like the martyr tossing and turning in his blood in the path of Allaah. Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ said, "If I were a Mu'adhin, I care not whether I perform Hajj or Umrah or wage Jihaad."

Hadhrt Umar bin Khattaab رَضِيَ اللهُ عَنْهُ said, "If I were a Mu'adhin, my affairs would have been perfected and I care not whether I woke up for (Nafli) salaah during the night or whether I fasted (Nafli fasts) during the day because I heard Rasulullaah ﷺ pray, 'O Allaah! Forgive those who call out the Adhaan. O Allaah! Forgive those who call out the Adhaan.' 'O Rasulullaah ﷺ! I said, 'But (why do you emphasise calling out the Adhaan so much when) you have left us in a condition that we would draw swords to call out the Adhaan?' Rasulullaah ﷺ replied, 'That is not the case, O Umar because there will soon come a time when people will leave the Adhaan to the weak ones amongst them. The flesh that is forbidden for Jahannam is the flesh of those who call out the Adhaan.'"

Hadhrt Aa'isha رَضِيَ اللهُ عَنْهَا mentioned that it is the Mu'adhin to whom Allaah refers in the verse:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾

(سورة حمر سجده: آيت ٢٣)

Whose speech can be better than the one who calls (*others*) towards Allaah, who performs righteous deeds, and (*humbly*) says, "I am from the Muslims (*from those who submit to Allaah*)." {Surah HaaMeen Sajdah, verse 33}

She says further, "The Mu'adhin calls towards Allaah when he says 'حَيَّ عَلَى الصَّلَاةِ' ('Come to salaah'), he performs a righteous deed when he performs the salaah and he is certainly amongst the Muslims when he says, 'لَا إِلَهَ إِلَّا اللَّهُ' ('There is none worthy of worship but Allaah')." (2)

(1) Tabraani. Haythami (Vol.1 Pg.336) has commented on the chain of narrators.

(2) Bayhaqi in his Shu'abul Imaan, as quoted in *Kanzul Ummaal* (Vol.4 Pg.265). Abush Sheikh has reported similar narrations from Rasaafi in his Kitaabul Adhaan, as quoted in *Kanzul Ummaal* (Vol.4 Pg.266).

Hadhrat Umar رَضِيَ اللهُ عَنْهُ once said, "Had I been a Mu'adhin, I care not if I neither perform Hajj or Umrah except for the Fardh Hajj. Had the angels descended on earth, none would be able to beat them to calling out the Adhaan (they would allow no one else to do it because they know its tremendous virtue)." (1)

Hadhrat Qais bin Abu Haazim narrates that when they went to Hadhrat Umar رَضِيَ اللهُ عَنْهُ, he asked, "Who calls out the Adhaan amongst you people?" When they informed him that it was their slaves who did it, Hadhrat Umar رَضِيَ اللهُ عَنْهُ said, "That is a grave deficiency in you. Had I the choice of being a Mu'adhin instead of the Khalifah, I would have chosen to be a Mu'adhin." (2)

Hadhrat Ali رَضِيَ اللهُ عَنْهُ said, "I regret not requesting Rasulullaah ﷺ to assign the duty of calling out the Adhaan to (my sons) Hasan and Husayn." (3)

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ said, "I do not approve of you appointing blind people to call out the Adhaan (because they are unable to determine the correct times of salaah) and I also do not approve of you appointing learned scholars of the Qur'aan to call out the Adhaan (because this would affect their teaching)." (4)

### **Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ's Words to a man who Adopted a Singing Tone when Calling out the Adhaan and took Payment for it**

Hadhrat Yahya Bakkaa narrates that a man once said to Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ, "I love you for the sake of Allaah." Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ responded by saying, "But I detest you for the sake of Allaah." When the man asked why this was, Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ replied, "Because you adopt a singing tone when calling out the Adhaan and you take payment for it." (5)

### **Rasulullaah ﷺ and Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ Instruct that Jihaad be Waged Against Tribes amongst whom the Adhaan is not called out**

When Rasulullaah ﷺ dispatched Hadhrat Khaalid bin Sa'eed bin Al Aas رَضِيَ اللهُ عَنْهُ to Yemen, he gave him instructions to take as prisoners the inhabitants of all the towns he passed in which the Adhaan was not called out. Therefore, when Hadhrat Khaalid رَضِيَ اللهُ عَنْهُ passed by the Banu Zubayd tribe and did not hear them call out the Adhaan, he took them all as prisoners. However, when Hadhrat Amr bin Ma'dikarib رَضِيَ اللهُ عَنْهُ spoke to him about them, Hadhrat Khaalid رَضِيَ اللهُ عَنْهُ released them into his custody. (6)

Hadhrat Talha bin Abdullaah bin Abdur Rahmaan bin Abu Bakr رَضِيَ اللهُ عَنْهُ reports

(1) Ibnuz Zanjway, as quoted in *Kanzul Ummaal* (Vol.4 Pg.265).

(2) Abdur Razzaaq, Ibn Abi Shaybah and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.265).

(3) Tabraani. Haythami (Vol.1 Pg.326) has commented on the chain of narrators.

(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.2).

(5) Tabraani. Haythami (Vol.2 Pg.3) has commented on the chain of narrators.

(6) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.298).

that when Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ dispatched his armies against the Murtaddeen, he instructed the commanders saying, "When you hear the Adhaan in a town that you surround, take no action until you question them about their grievances. However, if you do not hear the Adhaan, you should launch your attack, fight them, burn their property and be inexhaustible in inflicting casualties so that they see that the demise of your Nabi ﷺ has brought no weakness in you." (1)

Hadhrt Zuhri narrates that when Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ dispatched his armies against the Murtaddeen, he instructed them saying, "Monitor them overnight and take no action if you hear the Adhaan because the Adhaan is a sign of Imaan." (2)

## Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Wait for Salaah

### Rasulullaah ﷺ's Directive in this Matter

Hadhrt Ali رَضِيَ اللَّهُ عَنْهُ narrates that when the time for salaah arrived and Rasulullaah ﷺ saw that the people were few in number, he remain sitting and did not lead the salaah. He would then lead the salaah only when he saw a substantial gathering. (3)

Hadhrt Abdullaah bin Abu Awfa رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ would wait until he heard the sounds of people's shoes. (4)

### The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Wait for Salaah until Half the Night had Passed

Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ was busy dispatching an army until half the night had already passed or was about to. He then came out for salaah and said (to those waiting), "While other people have performed their salaah and left, you people are still waiting for salaah. Take note that you have remained in salaah (kept earning its rewards) as long as you have been waiting for it." (5)

### Rasulullaah ﷺ's Words to those who Waited for the Next Salaah after Maghrib and After Zuhr

Hadhrt Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ narrates that after Rasulullaah ﷺ had performed the Maghrib salaah, some people left while others remained seated. Rasulullaah ﷺ then went to them (those still sitting) and said, "Your Rabb has opened a door to the heavens and is boasting before the angels saying, 'My servants have completed a Fardh and are now waiting for the next.'" (6)

(1) Bayhaqi.

(2) Abdur Razzaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.141).

(3) Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.4 Pg.246).

(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.247).

(5) Ibn Abi Shaybah and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.193).

(6) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.245). Ibn Maajah has also reported the narration from Hadhrt Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ, as *Targheeb wat Tarheeb* (Vol.1 Pg.246).

Hadhrat Abu Umaamah Thaqafi ﷺ reports that after leading the Zuhr salaah, Hadhrat Mu'aawiya ﷺ told the people to remain where they were until he returned. He then left and put on his shawl. After leading the Asr salaah, he said, "Should I not inform you of something that Rasulullaah ﷺ did?" When the people asked to be informed, Hadhrat Mu'aawiya ﷺ said, "The Sahabah ﷺ once performed the Zuhr salaah behind Rasulullaah ﷺ and then remained sitting. When Rasulullaah ﷺ came out again (for the Asr salaah), he asked, 'Have you people not left after the last salaah?' 'No,' came the reply. Rasulullaah ﷺ then said, 'If only you could have seen your Rabb open a door from the heavens to show you to the angels and boast about you sitting in wait for salaah.'" (1)

## Rasulullaah ﷺ's Address to those who waited until Midnight for the Isha Salaah

Hadhrat Anas ﷺ narrates that Rasulullaah ﷺ once delayed the Isha salaah until midnight. After leading the salaah, he turned to face the Sahabah ﷺ saying, "Whereas other people have already performed their salaah and gone to sleep, you people have remained in salaah for as long as you have been waiting for it." (2)

Hadhrat Abu Hurayrah ﷺ reports that Rasool ﷺ said, "A person is in salaah for as long as it is salaah that keeps him waiting and (all the while) the angels keep praying, 'O Allaah! Forgive him. O Allaah! Shower Your mercy on him.' This continues for as long as he does not stand up from his place of salaah or does not break his wudhu." (3)

Another narration states that a person remains in salaah for as long as he remains on his place of salaah or as long as he does not break his wudhu." (4) Yet another narration states that a person remains in salaah for as long as he remains on his place of salaah, waiting for the next salaah. And all this while the angels keep praying, 'O Allaah! Forgive him. O Allaah! Shower Your mercy on him.' This continues for as long as he does not leave or does not break his wudhu." "How will his wudhu break?" one of the narrators asked. Hadhrat Abu Hurayrah ﷺ replied, "When he passes wind either audibly or silently." (5)

## Rasulullaah ﷺ Encourages Waiting for Salaah

Hadhrat Jaabir bin Abdullaah ﷺ reports that Rasulullaah ﷺ said, "Shall I not point you towards something that wipes out sins and is expiation for misdeeds?" "Why not, O Rasulullaah ﷺ?" the Sahabah ﷺ said. Rasulullaah ﷺ said, "Making a proper wudhu in adverse conditions, taking many steps towards the Masjid and waiting for one salaah after another. This is

(1) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.2 Pg.38).

(2) Bukhaari.

(3) Bukhaari.

(4) Muslim and Abu Dawood.

(5) Muslim and Abu Dawood, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.245).

(an act that will earn the reward of) guarding the borders." (1)

## Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ's Interpretation of Guarding the Borders during the Time of Rasulullaah ﷺ

Hadhrat Dawood bin Saalih narrates that Hadhrat Abu Salamah once asked him if he knew why Allaah revealed the verse:

﴿اصْبِرُوا وَصَابِرُوا وَرَابِطُوا﴾ (سورة آل عمران: آيت ٢٠٠)

Exercise patience, compete in patience, guard the borders... {Surah Aal Imraan, verse 200}

When Hadhrat Dawood admitted that he did not know, Hadhrat Abu Salamah said, "I heard Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ say that during the time of Rasulullaah ﷺ there was no war because of which the borders had to be guarded, but waiting for one salaah after another was their form of guarding the borders." (2)

## The Statement of Hadhrat Anas رَضِيَ اللهُ عَنْهُ Concerning the verse "Their sides part from their beds"

Hadhrat Anas رَضِيَ اللهُ عَنْهُ said that it is waiting for the Isha salaah that is referred to in the verse:

﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾ (سورة سجده: آيت ١٦)

Their sides part from their beds... {Surah Sajdah, verse 16} (3)

## Emphasis and Importance shown to Performing Salaah in Congregation

### The Importance Rasulullaah ﷺ Showed to Salaah in Congregation and His Unwillingness to Allow a Blind Man to Forego it

Hadhrat Amr bin Ummu Maktoom رَضِيَ اللهُ عَنْهُ once said, "O Rasulullaah ﷺ! I am a blind man who lives far (from the Masjid). While I have a guide, he is a person with whom I cannot get along. Are you able to grant me permission to perform salaah at home?" "Can you hear the Adhaan?" Rasulullaah ﷺ asked. When Hadhrat Amr رَضِيَ اللهُ عَنْهُ said that he could, Rasulullaah ﷺ said, "I am then unable to grant you permission." (4)

Another narration states that Rasulullaah ﷺ once came to the Masjid and found only a few people there. He then said, "I have a good mind to appoint an Imaam to lead the people (in salaah) and to then go out and burn down the

(1) Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.247).

(2) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.251).

(3) Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.246).

(4) Ahmad, Abu Dawood, Ibn Maaajah, Ibn Khuzaymah and Haakim.

house of every person I find who does not come for salaah." Hadhrat Ibn Ummu Maktoom رَضِيَ اللهُ عَنْهَا then said, "O Rasulullaah ﷺ! There are many palms and trees between my house and the Masjid and I cannot find a guide at all times. Is it possible for me to perform salaah at home?" Rasulullaah ﷺ asked, "Can you hear the Iqaamah?" When he replied that he could, Rasulullaah ﷺ said, "Then you should come (to the Masjid) for salaah." (1)

## The Statements of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ and Hadhrat Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ About Salaah in Congregation

Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ once said, "Whoever wishes to meet Allaah tomorrow as a Muslim should regularly perform these (Fardh) salaahs in the place where the Adhaan is called out because Allaah has selected for His Nabi ﷺ certain practices that give guidance and amongst these practices are the salaahs (in congregation). Should you ever perform your salaah at your homes as those staying behind at home do, you will be forsaking the Sunnah of your Nabi ﷺ and as soon as you do this, you will go astray. Whenever a person purifies himself properly and then heads for one of the Masaajid, Allaah records for him the reward of a good deed for every step he takes, Allaah elevates his rank by a stage and erases a sin from his record. I saw (a time when) none of us would dare miss a salaah (in congregation) except for an open hypocrite. In fact, a man (who was very ill) would be brought with the support of two men and placed in the row."

Another narration states that Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ said, "I saw (a time when) none of us would dare miss a salaah (in congregation) except for a person whom everyone recognised as a hypocrite or a very sick person. If a (sick) man was capable of walking with the support of two men, he would come for the salaah." Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ also added, "Verily our Nabi ﷺ has taught us certain practices that give guidance and amongst these practices is to perform salaah in the Masjid where Adhaan was called out." (2)

A narration states that Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ added, "And now I cannot find who does not have a place of salaah inside his house where he performs salaah. If you perform salaah in your homes and forsake the Masaajid, you will be forsaking the Sunnah of your Nabi ﷺ." (3)

Hadhrt Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ said, "Whoever would like to go peacefully to Allaah should perform these five (Fardh) salaahs at a place where the Adhaan is called out because these are amongst the practices that give guidance and what your Nabi ﷺ practically showed you. You should never say that you have reserved a place in your house where you perform salaah because if you do that

(1) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.238).

(2) Muslim, Abu Dawood, Nasa'ee and Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.224).  
Abdur Razzaaq and Diyaa in his *Mukhtarah* have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.4 Pg.181).

(3) Tayaalisi (Pg.40).

you will be forsaking the Sunnah of your Nabi ﷺ and as soon as you forsake his Sunnah, you will go astray." (1)

## The Sahabah رَوَاتُهَا's Suspicion about the Person who did not Perform the Fajr and Isha Salaahs in Congregation

Hadhrat Abdullaah bin Umar رَوَاتُهَا says, "When we did not see a person for the Fajr and Isha salaahs, we became suspicious of him (because it is the Munaafiqeen who do not perform these salaahs)." (2)

### Hadhrat Umar رَوَاتُهَا's Statement concerning a Person Who missed the Fajr Salaah in congregation because he had Stayed awake at Night In Ibaadah

Hadhrat Abu Bakr bin Sulaymaan bin Abu Hathma narrates that Hadhrat Umar رَوَاتُهَا once did not see Hadhrat Sulaymaan bin Abu Hathma رَوَاتُهَا for the Fajr salaah. Hadhrat Umar رَوَاتُهَا was on his way to the marketplace that morning and because Hadhrat Sulaymaan رَوَاتُهَا's house happened to be between the Masjid and the marketplace, Hadhrat Umar رَوَاتُهَا passed by Hadhrat Sulaymaan رَوَاتُهَا's mother Hadhrat Shifaa رَوَاتُهَا. "I did not see Sulaymaan for the Fajr salaah," Hadhrat Umar رَوَاتُهَا said. She explained, "He spent the night in salaah and sleep overpowered him." To this, Hadhrat Umar رَوَاتُهَا remarked, "I prefer attending the Fajr salaah in congregation to standing in salaah all night." (3)

Hadhrat Ibn Abu Mulaikah رَوَاتُهَا narrates that Hadhrat Shifaa رَوَاتُهَا who belonged to the Banu Adi bin Kab tribe once came to Hadhrat Umar رَوَاتُهَا during Ramadhaan. Enquiring about her husband, Hadhrat Umar رَوَاتُهَا asked, "Why did I not see Abu Hathma for the Fajr salaah?" "O Ameerul Mu'mineen!" she explained, "He exerted himself (in Ibaadah) throughout the night and was too tired to go out to perform the Fajr salaah, so he (performed salaah at home and) slept." Hadhrat Umar رَوَاتُهَا remarked, "By Allaah! Had he been present for the Fajr salaah, it would have been more beloved to me than his exertion throughout the night."

In another narration, Hadhrat Shifaa bint Abdullaah رَوَاتُهَا says, "Hadhrat Umar رَوَاتُهَا once came to my house where he found two men (my husband and son) fast asleep. 'What is the matter with these two that they were not present with us for salaah?' he asked. 'O Ameerul Mu'mineen!' I explained, 'They fell asleep after performing their Fajr salaah (at home).' To this Hadhrat Umar رَوَاتُهَا remarked, 'I prefer performing Fajr salaah in congregation to performing (Nafl) salaah

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.235).

(2) Tabraani and Ibn Khuzaymah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.232). Sa'eed bin Mansoor has also reported the narration from Hadhrat Abdullaah bin Umar رَوَاتُهَا, as quoted in *Kanzul Ummaal* (Vol.4 Pg.244), as has Bazaar, as quoted in *Majma'uz Zawaa'id* (Vol.2 Pg.40).

(3) Maalik, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.235).

throughout the night and until dawn." (1)

## **The Statement of Hadhrat Abu Dardaa رَوَاتُهَا عَلَيْهِمُ السَّلَامُ Concerning Salaah in congregation and the Action Hadhrot Abdullaah bin Umar رَوَاتُهَا عَلَيْهِمُ السَّلَامُ took when he Missed Isha Salaah in congregation**

Hadhrot Ummu Dardaa رَوَاتُهَا عَلَيْهِمُ السَّلَامُ says that when (her husband) Hadhrot Abu Dardaa رَوَاتُهَا عَلَيْهِمُ السَّلَامُ once came home angry, she asked him what the matter was. He replied, "By Allaah! I know nothing else about the affairs of Muhammad ﷺ except that the Muslims performed salaah only in congregation (and now people are starting to do otherwise)." (2)

Hadhrot Naafi narrates that when Hadhrot Abdullaah bin Umar رَوَاتُهَا عَلَيْهِمُ السَّلَامُ missed the Isha salaah in congregation, he would remain in Ibaadah for the rest of the night. (3) Another narration states that whenever Hadhrot Abdullaah bin Umar رَوَاتُهَا عَلَيْهِمُ السَّلَامُ missed any salaah in congregation, he would remain engaged in salaah until the next salaah. (4)

## **Hadhrot Haarith bin Hassaan رَوَاتُهَا عَلَيْهِمُ السَّلَامُ leaves home for the Fajr Salaah the night he got Married and the Taunting he Received**

Hadhrot Ambahah bin Azhar narrates that it was customary for a newly married man to remain indoors for a few days after getting married and not to leave for the Fajr salaah. However, when a Sahabi by the name of Hadhrot Haarith bin Hassaan رَوَاتُهَا عَلَيْهِمُ السَّلَامُ was married, he was leaving for Fajr when someone taunted, "You are leaving when you have just married this night?" Hadhrot Haarith رَوَاتُهَا عَلَيْهِمُ السَّلَامُ said, "By Allaah! The woman who prevents me from performing the Fajr salaah in congregation is a terrible woman indeed." (5)

## **Straightening and Arranging the Rows of Salaah**

### **The Importance Rasulullaah ﷺ Attached to Straightening the Rows of the Sahabah رَوَاتُهَا عَلَيْهِمُ السَّلَامُ in Salaah**

Hadhrot Baraa bin Aazib رَوَاتُهَا عَلَيْهِمُ السَّلَامُ narrates that Rasulullaah ﷺ used to go to the ends of the rows and straighten the chests and shoulders of the people saying, "Do not be in disarray otherwise your hearts will be in disarray (will be disunited). Verily Allaah bestows His special mercy on the people standing in the

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.243).

(2) Bukhaari.

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.303).

(4) Bayhaqi, as quoted in *Isaabah* (Vol.2 Pg.349).

(5) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.2 Pg.41).



first row and the angels pray for their forgiveness." (1)

Hadhrat Baraa bin Aazib رَضِيَ اللهُ عَنْهُ says, "Rasulullaah ﷺ used to **weave between the rows from one end to the other**, touching our chests and shoulders (when straightening the rows) and saying, 'Do not stand in disarray.'" (2)

Hadhrat Jaabir bin Samurah رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ once came out to them and said, "Will you not form your rows as the angels form theirs in front of their Rabb?" When the Sahabah رَضِيَ اللهُ عَنْهُمْ enquired how it was that the angels formed their rows, Rasulullaah ﷺ replied, "They first complete the front rows and stand close to each other." (3)

Hadhrat Jaabir bin Samurah رَضِيَ اللهُ عَنْهُ also narrates that they were once performing salaah with Rasulullaah ﷺ when he motioned them to sit down. When they sat down, Rasulullaah ﷺ said, "What prevents you from forming your rows as the angels form theirs?" The rest of the narration is similar to the one above. (4)

Hadhrat Nu'maan bin Basheer رَضِيَ اللهُ عَنْهُ says, "Rasulullaah ﷺ used to straighten our rows as meticulously as he would straighten an arrow. This he did until we had understood him perfectly. On one occasion when Rasulullaah ﷺ came out for salaah, he stood there and was about to say 'Allaahu Akbar' when he noticed someone's chest standing out from the row. He then said, 'O servants of Allaah! You will have to straighten your rows otherwise Allaah will cast disunity between you.'" (5) Another narration states that Hadhrat Nu'maan رَضِيَ اللهُ عَنْهُ added, "I then saw a man touching his shoulders with those of the person beside him, touching his knees with those of the other man and also touching his ankles with those of the other man." (6)

## **Hadhrat Umar رَضِيَ اللهُ عَنْهُ, Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ and Hadhrat Ali رَضِيَ اللهُ عَنْهُ Instruct the Straightening of Rows before the Takbeer**

Hadhrat Naafi narrates that Hadhrat Umar رَضِيَ اللهُ عَنْهُ used to instruct the people to straighten their rows and it was only when they reported to him that the rows were straightened did he call out the Takbeer (to commence the salaah). (7)

Hadhrat Abu Uthmaan Nahdi رَضِيَ اللهُ عَنْهُ reports that Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ used to instruct the people to straighten their rows and would actually call people by their names to tell them to move forward. He also said, "When people keep staying back, Allaah will eventually keep them back." (8)

Hadhrat Abu Uthmaan رَضِيَ اللهُ عَنْهُ also reports that he noticed that whenever Hadhrat Umar رَضِيَ اللهُ عَنْهُ stepped forward (to lead the salaah), he would look at the

(1) Ibn Khuzaymah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.282).

(2) Abu Dawood, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.289).

(3) Muslim, Abu Dawood, Nasa'ee and Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.283).

(4) Abu Dawood and Ibn Maajah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.255).

(5) Maalik, Muslim, Abu Dawood, Tirmidhi, Ibn Maajah and Nasa'ee.

(6) Abu Dawood, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.289).

(7) Maalik, Abdur Razzaaq and Bayhaqi.

(8) Abdur Razzaaq.

shoulders and feet of the followers (to see if they were in line)." (1)

Hadhrat Abu Nadhar narrates that when salaah was about to begin, Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ would tell people to straighten their rows and would take people's names as he told them to either move forward or backward. He would also add, "Keep your rows straight because Allaah wishes you to adopt the method of the angels (when they form their rows)." He would then recited the verse:

﴿وَأَنَا لَنَحْنُ الصَّافُونَ ﴿١٦٦﴾ وَأَنَا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٥﴾﴾ (سورة صافات: آيت ١٦٥، ١٦٦)

"Indeed, we (*the angels*) are standing in rows (*worshipping Allaah*). 'Indeed, we are glorifying Allaah (*all the time*)." {Surah Saafaat, verses 165,166} (2)

Hadhrat Maalik says, "I was with Hadhrat Uthmaan bin Affaan رَضِيَ اللَّهُ عَنْهُ when the people stood up for salaah. I was busy requesting him to grant me an allowance and continued doing so as he straightened some pebbles with his shoe. Eventually some men whom he had appointed to straighten the rows reported to him that the rows had been straightened. He then told me to stand straight in one of the rows and called out the Takbeer." (3)

Another narration states that Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ used to say (to the people standing in rows for salaah), "Stand straight and your hearts will be straight, stand close to each other and you will have compassion for each other." (4)

## The Statement of Hadhrat Abdullaah bin Mas'ood

### رَضِيَ اللَّهُ عَنْهُ Concerning the Straightening of Rows

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ said, "I saw a time when salaah would not begin until we had completed the rows of salaah." (5)

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ also said, "Verily Allaah bestows His special mercy on the people who advance through the rows to the first row of salaah and the angels pray for their forgiveness." (6)

## Statements of Rasulullaah ﷺ and Hadhrat

### Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ Concerning the First Row

Hadhrat Abdul Azeez bin Rufay reports, "It was during the Khilaafah of Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ that Hadhrat Aamir bin Mas'ood Qurashi رَضِيَ اللَّهُ عَنْهُ was trying to get ahead of me to the first row at the Maqaam Ibraheem in Makkah. 'Is there much good mentioned about the first row?' I asked. 'By Allaah! There certainly is,' he replied, 'Rasulullaah ﷺ said that if people realised the value of the first row, the only way in which the rows would be formed would be

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.254-255).

(2) Abd bin Humayd, Ibn Jareer and Ibn Abi Haatim, as quoted in *Kanzul Ummaal* (Vol.4 Pg.255).

(3) Abdur Razzaaq and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.255).

(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.255).

(5) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.90).

(6) Tabraani. Haythami (Vol.2 Pg.92) has commented on the chain of narrators.

by drawing lots." (1)

Hadhrat Abdullaah bin Abbaas ﷺ said, "Ensure that you always stand in the first row and ensure that it is on the right of the first row. You should also refrain from forming rows between pillars." (2)

## Rasulullaah ﷺ Instructs that the Muhaajireen and Ansaar should Occupy the First Row

Hadhrat Qais bin Ubaadah says, "I was present in Madinah when the people stood up for salaah. I then forged ahead and stood in the first row. Hadhrat Umar ﷺ arrived and made his way through the rows to get to the front (to lead the salaah). With him was a tanned man with a sparse beard. Looking at the faces of the people there, his eyes fell on me and he pushed me aside to stand in my place. This hurt me very deeply. However, when the salaah was over, he turned to me and said, 'Let not what had happened upset you or cause you grief because I am sure that it hurt you. However, I have heard Rasulullaah ﷺ say that none save the Muhaajireen and Ansaar should occupy the first row.' When I asked the people who the man was, they informed me that he was Hadhrat Ubay bin Ka'b ﷺ." (3)

In another narration, Hadhrat Qais says, "As I was performing salaah in the first row of the Masjid of Madinah, someone came from behind, pulled me back and stood in my place. After the salaah was over, he turned to me and I realised that he was Hadhrat Ubay bin Ka'b ﷺ. He then said to me, "May Allaah never make you upset, dear youngster. This was something that Rasulullaah ﷺ enjoined upon us..." The narration then continues like the one above. (4)

## Involvement of the Imaam with the Needs of the People after the Iqaamah has Been Called out

### Rasulullaah ﷺ's Involvement With Such Matters

Hadhrat Usaamah bin Umayr ﷺ says, "People would have already stood up for salaah when a person would stand between Rasulullaah ﷺ and the Qibla, presenting his need to Rasulullaah ﷺ. He would remain standing there and talking with Rasulullaah ﷺ for such a long time that I sometimes saw some people nodding off to sleep because of the long while Rasulullaah ﷺ had to remain standing there." (5)

Hadhrat Anas ﷺ narrates that the people would be ready to perform the Isha salaah when Rasulullaah ﷺ needed to speak to a person. A few of the Sahabah

(1) Tabraani. Haythami (Vol.2 Pg.92) has commented on the chain of narrators.

(2) Tabraani. Haythami (Vol.2 Pg.92) has commented on the chain of narrators.

(3) Haakim in his Mustadrak (Vol.3 Pg.303), reporting from reliable sources as confirmed by Dhahabi.

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.352).

(5) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.234). Abdur Razzaaq and Abush Sheikh have reported a similar narration from Hadhrat Anas ﷺ, as quoted in *Kanzul Ummaal* (Vol.4 Pg.273).

ﷺ would actually fall asleep (during the wait) and would then wake up when the salaah began. (1)

Hadhrat Urwa ﷺ narrates that people would discuss their needs with Rasulullaah ﷺ after the Mu'adhin had called out the Iqaamah and the people had already hushed. Rasulullaah ﷺ would then see that the need was fulfilled.

Hadhrat Anas ﷺ mentions that Rasulullaah ﷺ had a staff on which he would lean (when the dialogue became too long). (2)

Hadhrat Anas ﷺ says, "Rasulullaah ﷺ was the most compassionate of people and whenever someone came to him (with a request), he would promise it to him (if he did not have then) and then give it to him when he had it. People had already stood up for salaah one day when a Bedouin arrived and, grabbing on to Rasulullaah ﷺ's clothing, he demanded, 'A small portion of what I need is still due and I fear that I may forget about it (so I want it now).' Rasulullaah ﷺ then stood up with him and only returned to lead the salaah after he had finished with the man." (3)

## Hadhrat Umar ﷺ and Hadhrat Uthmaan

### 's Involvement With Such Matters

Hadhrat Abu Uthmaan Nahdi says, "Salaah would be about to commence when a person would come before Hadhrat Umar ﷺ to discuss something. In fact, some of us would actually sit down because we would be standing so long." (4)

Hadhrat Moosa bin Talha says, "As he sat on the pulpit and the Mu'adhin was busy calling out the Iqaamah, I heard Hadhrat Uthmaan bin Affaan ﷺ asking people about their conditions and market prices." (5)

The narration has already passed in the chapter discussing the straightening of rows in which Hadhrat Maalik says, "I was with Hadhrat Uthmaan bin Affaan ﷺ when the people stood up for salaah. I was busy requesting him to grant me an allowance and continued doing so as he straightened some pebbles with his shoe..."

## Leading the Salaah and Following the Imaam During the Time of Rasulullaah ﷺ

### The Statement of Hadhrat Abu Sufyaan ﷺ Concerning the Discipline of the Sahabah ﷺ when he saw them Performing Salaah

Detailed narrations have already appeared in the chapter discussing the Treaty of Hudaibiyyah and the Conquest of Madinah in which it is stated that Rasulullaah

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.4 Pg.273).

(2) Abush Sheikh in his Adhaan, as quoted in *Kanzul Ummaal* (Vol.4 Pg.234).

(3) Bukhaari in his Adab (Pg.43).

(4) Abur Rabee Zahraani, as quoted in *Kanzul Ummaal* (Vol.4 Pg.230).

(5) Ibn Habbaan, as quoted in *Kanzul Ummaal* (Vol.4 Pg.234). Ibn Sa'd (Vol.3 Pg.59) has reported a similar narration.

ﷺ said to Hadhrat Abu Sufyaan رَضِيَ اللهُ عَنْهُ, "O Abu Sufyaan! Accept Islaam and live in peace." After Hadhrat Abu Sufyaan رَضِيَ اللهُ عَنْهُ accepted Islaam, he proceeded with Hadhrat Abbaas رَضِيَ اللهُ عَنْهُ to his camp. The next morning when the Sahabah رَضِيَ اللهُ عَنْهُمْ rushed to perform wudhu, Hadhrat Abu Sufyaan رَضِيَ اللهُ عَنْهُ asked, "What is the matter with the people, O Abul Fadhl? Have they received an order?" "No," replied Hadhrat Abbaas رَضِيَ اللهُ عَنْهُ, "they are preparing for salaah." Hadhrat Abu Sufyaan رَضِيَ اللهُ عَنْهُ then performed wudhu on the instructions of Hadhrat Abbaas رَضِيَ اللهُ عَنْهُ, who then took him to Rasulullaah ﷺ. Rasulullaah ﷺ started the salaah and when he called out the Takbeer, the Sahabah رَضِيَ اللهُ عَنْهُمْ followed suit. They all then made Ruku when Rasulullaah ﷺ made Ruku and got up again when Rasulullaah ﷺ got up. To this, Hadhrat Abu Sufyaan رَضِيَ اللهُ عَنْهُ remarked, "To this day have I never seen such discipline from a nation who have been gathered together from such varying backgrounds! Neither are the nobles of Persia nor the long-established Romans as well disciplined as this!" Addressing Hadhrat Abbaas رَضِيَ اللهُ عَنْهُ, he said further, "O Abul Fadhl! Your nephew has certainly founded a great kingdom." "It is not a kingdom," Hadhrat Abbaas رَضِيَ اللهُ عَنْهُ replied, "This is Nubuwwah." (1)

Another narration from Hadhrat Maymoona رَضِيَ اللهُ عَنْهَا quoted in the chapter discussing the Conquest of Makkah states that when Rasulullaah ﷺ got up to perform wudhu, the Muslims would compete to get the wudhu water and rub it on their faces. To this, Hadhrat Abu Sufyaan رَضِيَ اللهُ عَنْهُ remarked, "O Abul Fadhl! Your nephew has certainly founded a great kingdom." "It is not a kingdom," Hadhrat Abbaas رَضِيَ اللهُ عَنْهُ replied, "This is Nubuwwah and it is this that the people are so zealous about." (2)

A narration from Hadhrat Urwa رَضِيَ اللهُ عَنْهُ states that when Hadhrat Abu Sufyaan رَضِيَ اللهُ عَنْهُ awoke the morning after he had spent the night with Hadhrat Abbaas رَضِيَ اللهُ عَنْهُ, he saw the Sahabah رَضِيَ اللهُ عَنْهُمْ (eagerly) preparing for salaah and scattering about to purify themselves. Hadhrat Abu Sufyaan رَضِيَ اللهُ عَنْهُ became alarmed at this sight and asked Hadhrat Abbaas رَضِيَ اللهُ عَنْهُ what the matter was. Hadhrat Abbaas رَضِيَ اللهُ عَنْهُ replied, "They have heard the Adhaan and are now scattering about to prepare for salaah." When salaah commenced and Hadhrat Abu Sufyaan رَضِيَ اللهُ عَنْهُ saw the Sahabah رَضِيَ اللهُ عَنْهُمْ bow and prostrate when Rasulullaah ﷺ did so, he remarked, "O Abbaas! Do they do everything he instructs them to do." "Certainly," Hadhrat Abbaas رَضِيَ اللهُ عَنْهُ replied, "they would obey Rasulullaah ﷺ even if he were to command them to forsake their food and drink." (3)

## The Sahabah رَضِيَ اللهُ عَنْهُمْ Perform Salaah behind Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ upon the Instruction of Rasulullaah ﷺ

In the chapter discussing the enthusiasm Rasulullaah ﷺ had for salaah, a narration from Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا has already passed stating that (when he

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.5 Pg.300).

(2) Tabraani. Haythami (Vol.6 Pg.164) has commented on the chain of narrators.

(3) *Al Bidaayah wan Nihaayah* (Vol.4 Pg.291).

was critically ill) Rasulullaah ﷺ sent a message to Abu Bakr ﷺ to lead the salaah. Abu Bakr ﷺ was a soft person so he said to Umar ﷺ, "You lead the salaah, O Umar!" Umar ﷺ however said, "You are more worthy of the privilege." Abu Bakr ﷺ then led the salaah during those days.

A narration of Bukhaari also quoted in the chapter states that Rasulullaah ﷺ said, "Tell Abu Bakr to lead the people in salaah," Rasulullaah ﷺ instructed. One of Rasulullaah ﷺ's wives remarked, "Abu Bakr is a soft man who will be unable lead the salaah when he stands in your place." Rasulullaah ﷺ however repeated the instruction, but again met with the same response. When this happened a third time, Rasulullaah ﷺ said, "You women are just like the women around Yusuf ﷺ. Tell Abu Bakr to lead the people in salaah."

Hadhrat Abdullaah bin Zam'ah ﷺ reports, "A few Muslims and I happened to be with Rasulullaah ﷺ when his illness had become critical. When Bilaal ﷺ called out the Adhaan, Rasulullaah ﷺ said, 'Appoint someone to lead the salaah.' I left and found Umar ﷺ amongst the people. Abu Bakr ﷺ was not there. I therefore told Umar ﷺ to lead the salaah. Umar ﷺ then stood up and when he said 'Allaahu Akbar' Rasulullaah ﷺ heard his voice because his voice was very loud. Rasulullaah ﷺ then asked, 'Then where is Abu Bakr? Neither Allaah nor the Muslims can accept this! Neither Allaah nor the Muslims can accept this!' Rasulullaah ﷺ then sent for Abu Bakr ﷺ and when he arrived, Umar ﷺ had already completed the salaah. Abu Bakr ﷺ then lead the people in salaah. Umar ﷺ then said to me, 'O dear! What have you done, O Ibn Zam'ah? I swear by Allaah that when you told me to lead the salaah, I thought that it was an instruction from Rasulullaah ﷺ. Had I known better, I would have never led the salaah.' I explained, 'By Allaah! Rasulullaah ﷺ certainly did not instruct me to appoint you but when I did not see Abu Bakr ﷺ and only saw you, I regarded you as being most worthy of leading the salaah.'"<sup>(1)</sup>

Another narration states that when Rasulullaah ﷺ heard Hadhrat Umar ﷺ's voice, he came out and with his head out of the room, he said angrily, "No! No! None but the son of Abu Quhaafah (i.e. Hadhrat Abu Bakr ﷺ) should lead the salaah."<sup>(2)</sup>

In the chapter discussing how the Sahabah ﷺ elected Hadhrat Abu Bakr ﷺ to the post of Khilaafah<sup>(3)</sup>, a narration has passed in which Hadhrat Abu Ubaydah bin Jarraah ﷺ said, "I am not likely to step head of a person whom Rasulullaah ﷺ had commanded to lead us in salaah and who then led us in salaah until Rasulullaah ﷺ passed away."

(1) Ahmad and Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.232). Haakim (Vol.3 Pg.641) has reported a similar narration.

(2) Abu Dawood, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.323).

(3) Under the heading "The Sahabah ﷺ Place Hadhrat Abu Bakr ﷺ Ahead for Khilaafah, Are Pleased to Select him and Condemn Anyone who desires to Divide their Unity" and the subheading "A Hadith of Ahmad and the statements of Hadhrat Abu Ubaydah bin Jarraah ﷺ and Hadhrat Uthmaan ﷺ Concerning the Khilaafah of Hadhrat Abu Bakr ﷺ".

Also quoted in the same chapter<sup>(1)</sup> is the statement that Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ made when they said, "However, we are also of the opinion that Abu Bakr رَضِيَ اللَّهُ عَنْهُ is most worthy of the post after Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He was the companion of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the cave and the 'second of the two'. We definitely acknowledge his status and his seniority. After all, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did instruct him to lead the Muslims in salaah while Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was alive."

## **The Statements of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Concerning Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Leading the Salaah**

Hadhrt Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed away, the Ansaar said, "There should be an Ameer from us and one from you (Muhaajireen)." Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ then went to them and said, "Did you not know that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had placed Abu Bakr رَضِيَ اللَّهُ عَنْهُ forward (to lead the salaah)?" The Ansaar then said, "Allaah forbid that we should ever place ourselves ahead of Abu Bakr رَضِيَ اللَّهُ عَنْهُ!"<sup>(2)</sup>

Hadhrt Ali رَضِيَ اللَّهُ عَنْهُ said, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ certainly instructed Abu Bakr رَضِيَ اللَّهُ عَنْهُ to lead the salaah when I was present, neither unavailable nor ill. Therefore, to take charge of our matters of this world (as Khalifah) we are pleased to have the person whom Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ selected to take charge of our matters of Deen (our salaah)."<sup>(3)</sup>

## **The Statement of Hadhrt Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ Concerning the Leadership of Arabs**

Hadhrt Abu Layla Kindi reports that Hadhrt Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ once arrived with a group of twelve or thirteen riders from amongst the companions of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When the time for salaah arrived, the others addressed Hadhrt Salmaan رَضِيَ اللَّهُ عَنْهُ saying, "Go forward (to lead the salaah), O Abu Abdullaah." Hadhrt Salmaan رَضِيَ اللَّهُ عَنْهُ declined saying, "We (non-Arabs) cannot lead you (Arabs) in salaah nor marry your women because it is through you that Allaah has guided us." One of the men from the group then went ahead and performed four Rakaahs salaah. After he had completed, Hadhrt Salmaan رَضِيَ اللَّهُ عَنْهُ said, "Why did we need to perform four Rakaahs salaah when half of it (two Rakaahs) would have sufficed. (Since we are on a journey) We are most in need of concessions."<sup>(4)</sup>

## **The Sahabah رَضِيَ اللَّهُ عَنْهُمْ follow Slaves in Salaah**

Hadhrt Abu Sa'eed was a slave of the Banu Usayd tribe. He prepared a meal one

(1) Under the subheading "Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ declines to Accept the post of Khalifah and the statements of Hadhrt Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrt Zubayr رَضِيَ اللَّهُ عَنْهُ he is most Worthy of the Position".

(2) Nasa'ee, as quoted in Jam'ul Fawaa'id (Vol.2 Pg.206).

(3) Muntakhab Kanzul Ummaal (Vol.4 Pg.354).

(4) Abu Nu'aym in his Hilya (Vol.1 Pg.189). Tabraani and Abu Ya'la have reported a similar narration. Haythami (Vol.2 Pg.156) has commented on the chain of narrators.

day and invited Hadhrrat Abu Dharr رَضِيَ اللهُ عَنْهُ, Hadhrrat Hudhayfah رَضِيَ اللهُ عَنْهُ and Hadhrrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ. When the time arrived for salaah, Hadhrrat Abu Dharr رَضِيَ اللهُ عَنْهُ stepped forward to lead the salaah when Hadhrrat Hudhayfah رَضِيَ اللهُ عَنْهُ said to him, "Step back because the owner of the house is entitled to leading the salaah." "Is that so, O Ibn Mas'ood?" Hadhrrat Abu Dharr رَضِيَ اللهُ عَنْهُ asked. When Hadhrrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ confirmed what Hadhrrat Hudhayfah رَضِيَ اللهُ عَنْهُ said, Hadhrrat Abu Dharr رَضِيَ اللهُ عَنْهُ stepped back. Hadhrrat Abu Sa'eed says, "They then put me forward (to lead the salaah) whereas I was just a slave. Nevertheless, I led them in the salaah." (1)

Hadhrrat Naafi reports, "People had stood up for salaah in a Masjid in a district of Madinah where Hadhrrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ had a property. The Imaam of the Masjid was a slave and when Hadhrrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ came for the salaah, the Imaam requested him to lead the salaah. Hadhrrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ declined saying, 'You have a greater right to lead the salaah in your Masjid.' The Imaam then proceeded to lead the salaah." (2)

Hadhrrat Abdullaah bin Handhala رَضِيَ اللهُ عَنْهُ narrates, "We were in the house of Qais bin Sa'd bin Ubaadah رَضِيَ اللهُ عَنْهُ with a group of Sahabah رَضِيَ اللهُ عَنْهُمْ when we told him to lead the salaah. 'I cannot do so (in the presence of men better than I),' he submitted. I said, 'Rasulullaah ﷺ said that a man has a greater right to the front of his bed, to the front of his animal and to lead the salaah in his house.' He then instructed one of his slaves who went forward and led the salaah." (3)

## **Hadhrrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ Performs Salaah Behind Hadhrrat Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ in his house**

Hadhrrat Alqama narrates that Hadhrrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ once visited Hadhrrat Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ at his house. When the time for salaah arrived, Hadhrrat Abu Moosa رَضِيَ اللهُ عَنْهُ said to Hadhrrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ, "Go forward (to lead the salaah), O Abu Abdur Rahmaan because you are elder and more knowledgeable than I." Hadhrrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ replied, "You rather go forward because I have come your house and your Masjid. You therefore have a greater right." Hadhrrat Abu Moosa رَضِيَ اللهُ عَنْهُ then stepped forward and removed his shoes (and led the salaah). After he had completed, Hadhrrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ asked, "What was your reason for removing your shoes? Are you on the Waadi Muqaddas (where Hadhrrat Moosa رَضِيَ اللهُ عَنْهُ was when he had to remove his shoes)?" (4)

Another narration states that Hadhrrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ said to Hadhrrat Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ, "O Abu Moosa! You know well that the Sunnah practice is for the owner of the house to go forward (to lead the salaah)." However, Hadhrrat Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ refused to do so until one of their

(1) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.246).

(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.247).

(3) Bazaar and Tabraani. Haythami (Vol.2 Pg.65) has commented on the chain of narrators.

(4) Ahmad. Haythami (Vol.2 Pg.66) has commented on the chain of narrators.



slaves went forward. (1)

## **Hadhrat Furaat bin Hayyaan رَضِيَ اللهُ عَنْهُ Performs Salaah in his Masjid behind Hadhrat Handhala bin Rabee رَضِيَ اللهُ عَنْهُ on the Instruction of Rasulullaah ﷺ**

Hadhrat Qais bin Zuhayr رَضِيَ اللهُ عَنْهُ says, "I once walked with Handhala bin Rabee رَضِيَ اللهُ عَنْهُ to the Masjid of Furaat bin Hayyaan رَضِيَ اللهُ عَنْهُ. When the time for salaah arrived, Hadhrat Furaat رَضِيَ اللهُ عَنْهُ told Hadhrat Handhala رَضِيَ اللهُ عَنْهُ to go forward (to lead the salaah). Hadhrat Handhala رَضِيَ اللهُ عَنْهُ refused saying, "I cannot lead you in salaah when you are elder than me and have migrated before me. In addition to this, it is your Masjid. Hadhrat Furaat رَضِيَ اللهُ عَنْهُ however said, "I have heard Rasulullaah ﷺ say something about you because of which I can never lead you in salaah." "So were you also present during the Battle of Taa'if when Rasulullaah ﷺ sent me as a spy?" Hadhrat Handhala رَضِيَ اللهُ عَنْهُ asked. When Hadhrat Furaat رَضِيَ اللهُ عَنْهُ confirmed that he was present, Hadhrat Handhala رَضِيَ اللهُ عَنْهُ stepped forward and led the salaah.

(When the salaah was over) Hadhrat Furaat رَضِيَ اللهُ عَنْهُ (turned to the people and) said, "O tribe of Ijal! I have made him lead the salaah because Rasulullaah ﷺ once sent him to Taa'if as a spy and when he reported back, Rasulullaah ﷺ said to him, 'Your information is correct. You may return to your camp because you have been awake all night.' As he turned and left, Rasulullaah ﷺ said to us, 'Always follow him and the likes of him.'"(2)

## **The Ameer of Makkah Appoints Hadhrat Ibn Abzah as his Deputy to Lead the salaah To the Approval of Hadhrat Umar رَضِيَ اللهُ عَنْهُ**

Hadhrat Abdur Rahmaan bin Abu Layla رَضِيَ اللهُ عَنْهُ narrates that when he once accompanied Hadhrat Umar رَضِيَ اللهُ عَنْهُ to Makkah, they were received by the Hadhrat Naafi bin Alqama رَضِيَ اللهُ عَنْهُ who was the Ameer of Makkah. "Who have you appointed as your deputy over the people?" Hadhrat Umar رَضِيَ اللهُ عَنْهُ asked. "Abdur Rahmaan bin Abzah رَضِيَ اللهُ عَنْهُ," came the reply. Hadhrat Umar رَضِيَ اللهُ عَنْهُ said, "You chose a man from amongst the slaves over members of the Quraysh and the Sahabah رَضِيَ اللهُ عَنْهُمْ of Rasulullaah ﷺ?" "That I have done," Hadhrat Naafi رَضِيَ اللهُ عَنْهُ replied, "because I found him to be the most proficient reciter of the Qur'aan and because Makkah is a place where people from all parts gather, I wanted them to listen to Allaah's Book from a person who recited well." "Your judgement is excellent," Hadhrat Umar رَضِيَ اللهُ عَنْهُ commended, "Abdur Rahmaan bin Abzah رَضِيَ اللهُ عَنْهُ is certainly amongst the people whom Allaah has elevated through the

(1) Tabraani, reporting from reliable sources as confirmed by Haythami.

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.65). Abu Ya'la, Baghawi and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.28).

Qur'aan." (1)

## Hadhrat Miswar رَوَاتُ النَّبِيِّ pulls back an Imaam Whose Recitation was not Clear and Hadhrat Umar رَوَاتُ النَّبِيِّ Sanctions his Act

Hadhrat Ubayd bin Umayr رَوَاتُ النَّبِيِّ narrates that it was during the Hajj season when a large gathering of people amassed around a spring in Makkah. When the time for salaah arrived, a person who was not Arabic speaking and who belonged to the family of Hadhrat Abu Saa'ib Makhzumi رَوَاتُ النَّبِيِّ stepped forward (to lead the salaah). Hadhrat Miswar bin Makhrama رَوَاتُ النَّبِيِّ pulled the man back and put another man forward. When the news reached Hadhrat Umar رَوَاتُ النَّبِيِّ, he said nothing to Hadhrat Miswar رَوَاتُ النَّبِيِّ until Hadhrat Miswar رَوَاتُ النَّبِيِّ arrived in Madinah. It was only when Hadhrat Miswar رَوَاتُ النَّبِيِّ came to Madinah that Hadhrat Umar رَوَاتُ النَّبِيِّ questioned him about it. "Give me a chance, O Ameerul Mu'mineen!" Hadhrat Miswar رَوَاتُ النَّبِيِّ entreated. He then explained, "The man was not Arabic-speaking (whose recitation was unclear) and because it was during Hajj, I feared that some people who were there for Hajj would hear his recitation and adopt its non-Arabic mode of recitation." "Was that the express reason for what you did?" Hadhrat Umar رَوَاتُ النَّبِيِّ asked. When Hadhrat Miswar رَوَاتُ النَّبِيِّ confirmed that it was, Hadhrat Umar رَوَاتُ النَّبِيِّ said, "You did the right thing." (2)

## Hadhrat Talha رَوَاتُ النَّبِيِّ asks a Congregation he had Led in salaah whether they were Pleased with his Salaah

Hadhrat Talha bin Ubaydullaah رَوَاتُ النَّبِيِّ once led some people in salaah. When he turned to them (after completing the salaah), he said, "I had forgotten to consult with you before going ahead and leading the salaah. Are you pleased with my salaah?" "Of course," the congregation replied, "who will be displeased with it, O selected companion of Rasulullaah رَوَاتُ النَّبِيِّ." Hadhrat Talha رَوَاتُ النَّبِيِّ then said, "I have heard Rasulullaah رَوَاتُ النَّبِيِّ say that when a person leads others in salaah and they are displeased with him, the salaah does not even pass his ears (let alone reach the heavens)." (3)

## Hadhrat Anas رَوَاتُ النَّبِيِّ 's Differences with Hadhrat Umar bin Abdul Azeez and Hadhrat Abu Ayyoob رَوَاتُ النَّبِيِّ's Differences with MARwaan Concerning salaah

Hadhrat Umar bin Abdul Azeez once asked Hadhrat Anas رَوَاتُ النَّبِيِّ why he did not perform salaah behind him<sup>(4)</sup>. Hadhrat Anas رَوَاتُ النَّبِيِّ replied, "I had seen

(1) Abu Ya'la, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.216).

(2) Abdur Razzaaq and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.246).

(3) Tabraani. Haythami (Vol.2 Pg.68) has commented on the chain of narrators.

(4) Before he became the Khalifah, Hadhrat Umar bin Abdul Azeez used to prolong the salaah until the

Rasulullaah ﷺ perform salaah and I shall perform salaah with you only when your salaah is consistent with Rasulullaah ﷺ's salaah. However, when your salaah differs from Rasulullaah ﷺ's salaah, I shall perform salaah (by myself) and then return to my family." (1)

Marwaan bin Hakam once asked Hadhrat Abu Ayyoob رَضِيَ اللهُ عَنْهُ why he did not perform salaah behind him. Hadhrat Abu Ayyoob رَضِيَ اللهُ عَنْهُ replied, "I have seen Rasulullaah ﷺ perform salaah in a certain manner and will follow you only when your salaah conforms to his salaah. However, when your salaah differs from Rasulullaah ﷺ's salaah, I shall perform salaah (by myself) and then return to my family." (2)

## **The statements of Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ, Hadhrot Anas رَضِيَ اللهُ عَنْهُ and Hadhrot Adi رَضِيَ اللهُ عَنْهُ About the Salaah of the Sahabah رَوَاتُكَ Behind Rasulullaah ﷺ**

Hadhrot Abu Jaabir Waalidi says, "I once asked Hadhrot Abu Hurayrah رَضِيَ اللهُ عَنْهُ (after he had led the salaah), 'Was the salaah of Rasulullaah ﷺ like this?' 'What did you not like about the way I performed salaah?' he asked. '(There is nothing I do not like but) I only wanted to know,' I replied. He said, 'Yes, it was like this, only shorter.' His Qiyaam was as long as it takes a Mu'adhin to descend from the Minaret and reach the row of salaah." Another narration states that Hadhrot Abu Jaabir added, "I once saw Hadhrot Abu Hurayrah رَضِيَ اللهُ عَنْهُ performing a very short salaah." (3)

Hadhrot Anas رَضِيَ اللهُ عَنْهُ once said, "The salaah we performed with Rasulullaah ﷺ was such that you people will criticise if anyone had to perform the same (because of its brevity)." (4)

Hadhrot Adi bin Haatim رَضِيَ اللهُ عَنْهُ once attended a gathering and when the time for salaah arrived, the Imaam went forward and led the salaah. However, because he prolonged the sitting posture, Hadhrot Adi رَضِيَ اللهُ عَنْهُ said after the salaah was completed, "The person leading the salaah should complete the Ruku and Sajdah properly (but not prolong the Qiyaam and sitting postures) because behind him are young children, old people, sick people, travellers and people with urgent needs." When the time arrived for the next salaah, Hadhrot Adi رَضِيَ اللهُ عَنْهُ himself went forward and while completing the Ruku and Sajdah properly, he made the salaah brief. After completing the salaah, he turned to the people and said, "That was how we performed salaah behind Rasulullaah ﷺ." (5)

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time expired, just as the Umayyad rulers used to do. This was why Hadhrot Anas رَضِيَ اللهُ عَنْهُ refused to follow him in salaah. However, when Hadhrot Umar bin Abdul Azeez became the Khalifah, he stopped doing this.

(1) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.68).

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.68).

(3) Ahmad and Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.71).

(4) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.71).

(5) Tabraani and Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.73).

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# Rasulullaah ﷺ and the Sahabah رَضِيَ اللهُ عَنْهُمْ

## Weep in Salaah

### Rasulullaah ﷺ Weeps in Salaah

Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا says, "After spending the night, Rasulullaah ﷺ would be summoned (to salaah) by Bilaal رَضِيَ اللهُ عَنْهُ calling out the Adhaan. He would then get up and take a bath. I would then see the water dripping on his cheek and beard as he left for salaah, after which I would hear him weep in salaah." (1)

Hadhrat Ubayd bin Umayr رَضِيَ اللهُ عَنْهُ once asked Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا, "Tell me what the most remarkable incident that you saw with Rasulullaah ﷺ." Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا was silent for awhile and then she said, "One night Rasulullaah ﷺ said to me, 'Do excuse me to worship my Rabb tonight.' 'By Allaah!' I replied, 'While I love to be near you, I also love anything that pleases you.' Rasulullaah ﷺ then stood up, performed wudhu and started performing salaah. He wept so much as he was sitting that his lap became wet (with tears). He then continued weeping until his beard was drenched. He had then eventually wept so much more that the ground around him became soaked. When Bilaal رَضِيَ اللهُ عَنْهُ came to inform him that the time for salaah had arrived, he saw Rasulullaah ﷺ weeping and asked, 'O Rasulullaah ﷺ! Why do you weep so much when Allaah has forgiven all your previous and future errors?' Rasulullaah ﷺ replied, 'Should I then not be a grateful slave? A tremendous verse has been revealed to me tonight. Woe be to the person who recites it without pondering over it: (The verse is)

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَبْصَارِ﴾  
 الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ  
 وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا ۗ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩٠﴾ (آل عمران: ١٩٠)

Verily in the (*perfect and wonderful*) creation of the heavens and the earth (*and whatever is within these*) and in the alternation (*changing*) of the night and day are signs (*that show Allaah's great power*) for those who have intelligence (*who care to ponder*). (*Those who have intelligence are*) They who remember Allaah while standing, sitting and lying down (*they do not forget Allaah at any time*), and they think about the creation of the heavens and earth (*so that they may be able to see Allaah's greatness in this*). (*Then, amazed by Allaah's creation, they say*) "Our Rabb You have not created all this without a purpose! (*These things certainly display Your power and greatness and have not been created in vain*) We glorify Your purity (*none can ever be equal to You*) so save us from the punishment of the Fire (*of Jahannam*)..." {Surah Aal Imraan, verses 190+} (2)

Hadhrat Mutarraf reports from his father رَضِيَ اللهُ عَنْهُ who says, "I saw Rasulullaah

(1) Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.89).

(2) Ibn Hibbaan, as quoted in *Targheeb wal Tarheeb* (Vol.3 Pg.32).

ﷺ performing salaah while there came from his chest a sound resembling the sound of a grindstone because of his weeping." (1) Another narration states that the sound from Rasullullah ﷺ's chest resembled the sound of a (boiling) pot. (2)

## Hadhrat Umar رَوَاتُ النَّبِيِّ Weeps in salaah

Hadhrat Abdullaah bin Shaddaad bin Al Haad says, "I was standing in one of the last rows during the Fajr salaah and I could hear Hadhrat Umar رَوَاتُ النَّبِيِّ cry aloud as he recited Surah Yusuf and reached the verse:

﴿إِنَّمَا أَشْكُوا بِنِيِّ وَحُزْنِي إِلَى اللَّهِ﴾ (سورة يوسف: آيت ٨٦)

"I complain of my sorrow and my grief only to Allaah." {Surah Yusuf, verse 86} (3) Hadhrat Abdullaah bin Umar رَوَاتُ النَّبِيِّ says, "When performing salaah behind Hadhrat Umar رَوَاتُ النَّبِيِّ, I could hear his weeping from three rows back." (4)

## Devotion and Concentration in Salaah

### The Devotion of Hadhrat Abu Bakr رَوَاتُ النَّبِيِّ and Hadhrat Abdullaah bin Zubayr رَوَاتُ النَّبِيِّ in salaah

Hadhrat Sahl bin Sa'd رَوَاتُ النَّبِيِّ says that Hadhrat Abu Bakr رَوَاتُ النَّبِيِّ could not be distracted when performing salaah. (5)

Hadhrat Mujaahid says, "Hadhrat Abdullaah bin Zubayr رَوَاتُ النَّبِيِّ would stand (still) like a stick in salaah, which was exactly as Hadhrat Abu Bakr رَوَاتُ النَّبِيِّ used to do. That is what devotion in salaah means." (6)

Hadhrat Mujaahid says, "Hadhrat Abdullaah bin Zubayr رَوَاتُ النَّبِيِّ would stand (still) like a stick in salaah. It is said that this was due to his devotion in salaah." (7)

Hadhrat Ibnul Munkadir says, "Had you seen Hadhrat Abdullaah bin Zubayr رَوَاتُ النَّبِيِّ performing salaah, you would surely say that he is a branch of a tree that the wind laps over. In fact, missiles fired from catapults would be falling all about (around him as he performed salaah) but he would pay no attention to them." Another narration from Hadhrat Ataa states that when Hadhrat Abdullaah bin Zubayr رَوَاتُ النَّبِيِّ performed salaah, he was like a cane fixed in the ground. (8)

### The Devotion of Hadhrat Abdullaah bin Umar رَوَاتُ النَّبِيِّ and Hadhrat Abdullaah bin Mas'ood رَوَاتُ النَّبِيِّ in salaah

Hadhrat Zaid bin Abdullaah Shaybaani says, "Hadhrat Abdullaah bin Umar رَوَاتُ النَّبِيِّ

(1) Abu Dawood.

(2) Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.32).

(3) Abdur Razzaaq, Sa'eed bin Mansoor, Ibn Abi Shaybah, Ibn Sa'd and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.387).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.52).

(5) Ahmad in his *Zuhd*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.347).

(6) *Muntakhab Kanzul Ummaal* (Vol.4 Pg.360).

(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.335), as quoted in *Isaabah* (Vol.2 Pg.310).

(8) Abu Nu'aym in his *Hilya* (Vol.1 Pg.335). Tabraani has also reported the narration from reliable sources as confirmed by Haythami (Vol.2 Pg.136).

walked so slowly for salaah that if an ant were walking beside him, you would say that he will not beat the ant." (1)

Hadhrat Waaṣī bin Hibbaan says, "Hadhrat Abdullaah bin Umar ﷺ liked everything of his to face the Qibla when he performed salaah and would even face his thumbs towards the Qibla." (2)

Hadhrat Tawoos says, "I have never seen anyone perform salaah like Hadhrat Abdullaah bin Umar ﷺ. He was so particular about facing the Qibla that even his face, palms and feet faced Qibla." (3)

Hadhrat Abu Burdah narrates, "I once performed salaah next to Hadhrat Abdullaah bin Umar ﷺ. When he was in Sajdah, I heard him say, 'O Allaah! Make Yourself the most beloved entity to me and the one I fear most.' I also heard him recite in salaah:

﴿رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ﴾ (سورة قصص: آيت ١٧)

'O my Rabb! On account of the favours (*forgiveness, knowledge and wisdom*) you have given me, I shall never be among those who are accomplices to criminals.' {Surah Qasas, verse 17}

He also said, "Whenever I perform salaah, I hope that it will be a means of atonement (for my sins)." (4)

Hadhrat Amash stated that whenever Hadhrat Abdullaah bin Mas'ood ﷺ performed salaah, he (was so still that he) appeared to be a discarded piece of cloth. (5)

## Hadhrat Abu Bakr ﷺ Reprimands his wife Hadhrat Ummu Roomaan ﷺ for Leaning in her Salaah

Hadhrat Ummu Roomaan ﷺ says, "When Abu Bakr ﷺ once saw me leaning while performing salaah, he reprimanded me so sternly that I almost terminated my salaah. He then said, 'I heard Rasulullaah ﷺ say, 'When any of you stand in salaah, his limbs should be at ease and he should never lean to any side as the Jews do. Being at ease during salaah serves to complete the salaah.' (6)

## The Importance Rasulullaah ﷺ Attached to the Emphasised Sunnah Salaahs

### The Narration of Hadhrat Aa'isha ﷺ Regarding the Sunnah Salaahs Rasulullaah ﷺ Performed

Hadhrat Abdullaah bin Shaqeeq reports that he once enquired from Hadhrat

(1) Ibn Sa'd (Vol.4 Pg.154).

(2) Ibn Sa'd (Vol.4 Pg.157).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.304).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.304).

(5) Tabraani. Haythami (Vol.2 Pg.136) has commented on the chain of narrators.

(6) Ibn Adi and Abu Nu'aym in his *Hilya* (Vol.9 Pg.304), as quoted in *Kanzul Ummaal* (Vol.4 Pg.230).

Aa'isha رَضِيَ اللهُ عَنْهَا about the optional salaahs that Rasulullaah ﷺ performed. She replied, "Rasulullaah ﷺ would perform four Rakaahs at home before the Zuhr salaah. He would then leave for the Masjid to lead the people in salaah. Thereafter, he would return to my room and perform two Rakaahs. After leading the people in Maghrib salaah, he would return to my room and perform two Rakaahs. Afterwards, he would lead the people in Isha and then return to perform two Rakaahs in my room. At night, he would perform nine Rakaahs salaah including the Witr. At times he would perform salaah for long time standing while at other times, he would perform salaah for a long time sitting. When performing salaah standing, he would perform Ruku and Sajdah from a standing position and when performing salaah sitting, he would perform Ruku and Sajdah from a sitting position. Then when dawn broke, he would perform two Rakaahs before leaving for the Masjid to lead the people in: the Fajr salaah."<sup>(1)</sup>

### **The Extreme Importance Rasulullaah ﷺ gave to the Two Rakaahs Before the Fajr Salaah**

Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا says, "Rasulullaah ﷺ did not attach as much importance to any optional salaahs as much as he attached to the two Rakaahs of Fajr."<sup>(2)</sup> In another narration, Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا states, "I have not seen Rasulullaah ﷺ so eager to do any good deed as much as he was to perform the two Rakaahs before Fajr. In fact, he was not even that eager for booty."<sup>(3)</sup>

Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا also mentioned that Rasulullaah ﷺ would never omit the four Rakaahs before Zuhr salaah and the two Rakaahs before Fajr.<sup>(4)</sup>

Hadhrat Bilaal رَضِيَ اللهُ عَنْهُ reports that he once went to inform Rasulullaah ﷺ that the time for Fajr had arrived. Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا occupied Hadhrat Bilaal رَضِيَ اللهُ عَنْهُ by asking him about something until the sky had started to get very bright. Hadhrat Bilaal رَضِيَ اللهُ عَنْهُ then started to call Rasulullaah ﷺ several times, but Rasulullaah ﷺ did not come out. After a while, Rasulullaah ﷺ came out and after leading the salaah, Hadhrat Bilaal رَضِيَ اللهُ عَنْهُ informed him that Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا had occupied him by asking him about something and that (despite him calling) Rasulullaah ﷺ had delayed in coming out. Rasulullaah ﷺ said, "(I was delayed because) I had been performing the two Rakaahs of Fajr." "O Rasulullaah ﷺ!" Hadhrat Bilaal رَضِيَ اللهُ عَنْهُ asked, "(Why did you not leave it out because) The sky had already become very bright?" Rasulullaah ﷺ replied, "Even if the sky had become brighter than that, I would have still performed it and performed it well and properly."<sup>(5)</sup>

(1) Muslim, as quoted in Safwatus Safwah (Vol.1 Pg.75). Abu Dawood and Tirmidhi have also reported the narration, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.110).

(2) Bukhaari, Muslim and others.

(3) Ibn Khuzaymah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.361).

(4) Bukhaari.

(5) Abu Dawood (Vol.2 Pg.259), reporting from reliable sources as confirmed by Nawawi in *Riyaadhus Saaliheen* (Pg.416)

## The Extreme Importance Rasulullaah ﷺ gave to the Four Rakaahs Before the Fardh of Zuhr Salaah

Hadhrat Qaaboos reports that his father once sent someone to ask Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا which salaah (apart from the Faraa'idh) Rasulullaah ﷺ most loved to perform with consistency. Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا replied, "It was the four Rakaahs before Zuhr in which Rasulullaah ﷺ prolonged the Qiyaam and meticulously performed the Ruku and Sajdah." (1)

Hadhrat Abdullaah bin Saa'ib رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ used to perform four Rakaahs salaah after the sun had crossed the meridian but before (the Fardh of) Zuhr. To this Rasulullaah ﷺ would say, "This is the hour when the doors to the skies are opened and I would love to have my good deeds ascend through them." (2)

Hadhrat Ali رَضِيَ اللهُ عَنْهُ reports that Rasulullaah ﷺ used to perform four Rakaahs before (the Fardh of) Zuhr and two Rakaahs after. (3)

Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا narrates that if Rasulullaah ﷺ was unable to perform the four Rakaahs before (the Fardh of) Zuhr, he would perform them afterwards. (4)

Hadhrat Abu Ayyoob رَضِيَ اللهُ عَنْهُ says that from the time Rasulullaah ﷺ started staying with him, he noticed that Rasulullaah ﷺ regularly performed four Rakaahs before Zuhr and said, "The doors of the skies are opened when the sun crosses the meridian and no door closes until the Zuhr salaah has been performed. I therefore love to have a good deed of mine raised during this time." (5)

## Rasulullaah ﷺ's Salaah before Asr and After Maghrib

Hadhrat Ali رَضِيَ اللهُ عَنْهُ said, "Before the Asr salaah Rasulullaah ﷺ would perform four Rakaahs salaah, separating them with Salaam to the high-ranking angels and the Muslims and Mu'mineen who follow them." (6) Another narration from Hadhrat Ali رَضِيَ اللهُ عَنْهُ states that Rasulullaah ﷺ performed two Rakaahs before Asr. (7)

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ narrates that after the Maghrib salaah Rasulullaah ﷺ used to perform two Rakaahs salaah in which he prolonged the recitation of the Qur'aan so long that the people in the Masjid had already dispersed (by the time he completed). (8)

(1) Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.364).

(2) Ahmad and Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.364).

(3) Tirmidhi (Pg.57).

(4) Tirmidhi (Pg.57).

(5) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.364) and *Kanzul Ummaal* (Vol.4 Pg.189).

(6) Tirmidhi (Pg.58).

(7) Abu Dawood, as quoted in *Riyaadhus Saaliheen* (Pg.419). Abu Ya'la and Tabraani have reported similar narrations from Hadhrat Maymoona رَضِيَ اللهُ عَنْهَا, as quoted in *Majma'uz Zawaa'id* (Vol.2 Pg.221).

(8) Tabraani. Haythami (Vol.2 Pg.230) has commented on the chain of narrators.



## The Importance the Sahabah رَضِيَ اللهُ عَنْهُمْ Attached to the Emphasised Sunnah Salaahs

### The Importance Hadhrat Umar رَضِيَ اللهُ عَنْهُ gave to the Sunnah Salaahs Before the Fajr and Zuhr Salaahs

Hadhrt Sa'eed bin Musayyib narrates that Hadhrt Umar رَضِيَ اللهُ عَنْهُ said about the two Rakaahs before Fajr, "They are more beloved to me than red camels." (1)

Hadhrt Abdur Rahmaan bin Abdullaah reports that he once went to Hadhrt Umar bin Khattaab رَضِيَ اللهُ عَنْهُ when the latter was performing salaah before Zuhr. "What salaah is this?" Hadhrt Abdur Rahmaan asked. Hadhrt Umar رَضِيَ اللهُ عَنْهُ replied, "It is counted from amongst the salaah of the night (i.e. it carries the reward of the Tahajjud salaah)." (2)

Hadhrt Abdullaah bin Utba says, "I performed four Rakaahs salaah with Hadhrt Umar رَضِيَ اللهُ عَنْهُ in his house before the Zuhr salaah." (3)

### The Importance Hadhrt Ali رَضِيَ اللهُ عَنْهُ and Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ gave to the Sunnah Salaahs Before the Zuhr Salaah

Hadhrt Hudhayfa bin Usayd reports that he noticed Hadhrt Ali bin Abi Taalib رَضِيَ اللهُ عَنْهُ performing four long Rakaahs of salaah after the sun has crossed its meridian and asked about it. Hadhrt Ali رَضِيَ اللهُ عَنْهُ replied, "I saw Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ performing this salaah..." The rest of the Hadith is similar to the narration of Hadhrt Abu Ayyoob رَضِيَ اللهُ عَنْهُ quoted above. (4)

Hadhrt Abdullaah bin Yazeed says, "Someone closest to Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ informed me that after the sun had crossed its meridian, Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ would stand up and perform four Rakaahs salaah in which he would recite two Surahs from the Mi'een (Surahs that have more than a hundred verses). Thereafter, when the Mu'adhin called out the Adhaan, he would dress fully and then leave (for the Masjid) for the salaah." (5)

Hadhrt Aswad, Hadhrt Murra and Hadhrt Masrooq all narrate that Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ said, "No salaah of the day equals the salaah of the night except for the four Rakaahs before Zuhr. The virtue of this salaah over the other (optional) salaahs of the day is like the virtue of the congregational salaah over the salaah performed individually." (6)

Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ said, "No salaah of the day equals the salaah of the night except for the four Rakaahs before Zuhr because they have always been regarded as being on par with the Tahajjud salaah." (7)

(1) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.201).

(2) Ibn Jareer.

(3) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.189).

(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.189).

(5) Tabraani. Haythami (Vol.2 Pg.221) has commented on the chain of narrators.

(6) Tabraani. Haythami (Vol.2 Pg.221) has commented on the chain of narrators.

(7) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.189).

## **The Importance Hadhrat Baraa ﷺ and Hadhrat Abdullaah bin Umar ﷺ gave to the Sunnah Salaahs Before the Zuhr Salaah**

It is reported that both Hadhrat Baraa ﷺ and Hadhrat Abdullaah bin Umar ﷺ performed the four Rakaahs of Sunnah salaah. (1)

It is also narrated that whenever the sun passes its meridian, Hadhrat Abdullaah bin Umar ﷺ would proceed to the Masjid where he would perform twelve Rakaahs salaah before the (Fardh of) Zuhr. Only then would he sit down. (2)

Hadhrat Naafi narrates that Hadhrat Abdullaah bin Umar ﷺ would perform eight Rakaahs salaah before the Zuhr salaah and then four Rakaahs afterwards. (3)

## **The Importance Hadhrat Ali ﷺ gave to the Sunnah Salaah Before the Asr Salaah and The Importance Hadhrat Ali ﷺ and Hadhrat Abdullaah bin Umar ﷺ Attached to the Sunnah Salaahs Between the Maghrib and Isha Salaahs**

Hadhrat Ali ﷺ said, "Rasulullaah ﷺ emphatically advised me never to forsake three acts throughout my life. One of them is to perform four Rakaahs before Asr. I shall therefore never leave them out for as long as I live." (4)

Hadhrat Abu Faakhtah narrates that when Hadhrat Ali ﷺ once mentioned that the salaahs between the Maghrib and Isha salaahs are called *Salaatul Ghaffah* ('salaah of negligence'), he added, "Now you people have fallen into negligence (because you neglect these salaahs)." (5)

Hadhrat Abdullaah bin Umar ﷺ once said, "The person who performs four Rakaahs salaah after Maghrib is like the person fighting battle after battle (in the path of Allaah)." (6)

## **The Importance Rasulullaah ﷺ and the Sahabah ﷺ Attached to the Tahajjud Salaah**

### **A Narration of Hadhrat Aa'isha ﷺ Concerning The Importance that Rasulullaah ﷺ Attached to Qiyaamul Layl**

Hadhrat Abdullaah bin Abul Qais narrates that Hadhrat Aa'isha ﷺ said,

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.189).

(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.189).

(3) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.4 Pg.189).

(4) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.4 Pg.191).

(5) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.192).

(6) Ibn Zanjaway, as quoted in *Kanzul Ummaal* (Vol.4 Pg.193).

"Never omit the Qiyaamul Layl because Rasulullaah ﷺ never left it out. Even when he was ill or very tired, he would perform it sitting down rather than leaving it out." (1)

## The Narration of Hadhrat Jaabir رضي الله عنه About the Tahajjud Salaah Being Compulsory Before Concession was Granted

Hadhrt Jaabir رضي الله عنه says, "Qiyaamul Layl became compulsory for us with the revelation of the verse:

﴿يَا أَيُّهَا الْمَزْمِلُ ﴿١﴾ قُمْ اللَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾﴾ (سورة مزمل: آيت ١، ٢)

O you wrapped in a cloth! Stand up all night (*in Tahajjud salaah*) except for a little while (*in which to take a rest*)..." {Surah Muzammil, verses 1,2}

We therefore stood so long in salaah that our feet would swell. Allaah then revealed the verses granting concession when He said:

﴿عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ ۚ وَالْآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۚ وَالْآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ذَاقَهُمْ وَأَمَّا تَسَّرَ مِنْهُ ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۗ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمَ أَجْرًا ۗ وَاسْتَغْفِرُوا اللَّهَ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٠﴾﴾ (سورة مزمل: آيت ٢٠)

Allaah knows that some of you may fall ill, others will travel in the world in search of Allaah's bounty (*to earn a living*) and others will fight in Allaah's path (*in each of these cases, they will be unable to perform Tahajjud as they do at home*). Therefore, recite (*only*) that of the Qur'aan (*in Tahajjud*) which is easy. (*Although Tahajjud is not obligatory, do not neglect to*) Establish (*the Fardh*) salaah, pay zakaah and give to Allaah a good loan (*spend in charity for Allaah's pleasure*). Whatever good you send ahead for yourselves (*as reward to the Akhirah*), you will find it with Allaah in a better and more rewarding state. Seek forgiveness from Allaah. Verily Allaah is Most Forgiving, Most Merciful. {Surah Muzammil, verse 20} (2)

## Hadhrt Sa'eed bin Hishaam asks Hadhrt Aa'isha رضي الله عنها About Rasulullaah صلى الله عليه وسلم's Witr Salaah

Hadhrt Sa'eed bin Hishaam divorced his wife and then journeyed to Madinah to sell the property he had there. He intended to invest the money from the sale in horses and weapons to use in the Jihaad against the Romans until he died. En route, he met a group of people from his tribe who narrated to him that when six persons of his tribe also wanted to do the same thing during the time of Rasulullaah صلى الله عليه وسلم, Rasulullaah صلى الله عليه وسلم forbade them saying, "Do not have an

(1) Abu Dawood and Ibn Khuzaymah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.401).

(2) Bazzaar. Haythami (Vol.2 Pg.251) has commented on the chain of narrators.

example in me?" Hadhrrat Sa'eed then took his wife back in marriage and made the group witness to this.

He later returned to his people and informed them that he had been to Hadhrrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ to ask about Rasulullaah ﷺ's Witr salaah. Hadhrrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ said, "Should I not tell you which person has more knowledge than anyone else about the Rasulullaah ﷺ's Witr?" When Hadhrrat Sa'eed asked to know, Hadhrrat Abbaas رَضِيَ اللهُ عَنْهُ said, "Go to Aa'isha رَضِيَ اللهُ عَنْهَا and ask her. Thereafter, I want you to return and inform me what she told you."

Hadhrrat Sa'eed narrates further, "I then approached Hadhrrat Hakeem bin Aflah رَضِيَ اللهُ عَنْهُ to request him to accompany me to Hadhrrat Aa'isha رَضِيَ اللهُ عَنْهَا. He said, 'I shall not go near her because when I forbade her from speaking out against the two factions (the group of Hadhrrat Ali رَضِيَ اللهُ عَنْهُ and that of Hadhrrat Mu'aawiya رَضِيَ اللهُ عَنْهُ), she still did so.' However, when I begged him in the name of Allaah, he accompanied me. When we went to her house, she recognised Hakeem رَضِيَ اللهُ عَنْهُ and asked, 'Is that Hakeem?' When he confirmed that it was he, she asked, 'Who is that with you?' 'He is Sa'eed bin Hishaam,' Hadhrrat Hakeem replied. 'Which Hishaam?' she enquired further. 'The son of Aamir,' came the reply. Hadhrrat Aa'isha رَضِيَ اللهُ عَنْهَا then made du'aa for Aamir رَضِيَ اللهُ عَنْهُ's forgiveness and remarked, 'What an excellent man Aamir was!'

'O Ummul Mu'mineen!' I asked, 'Do tell me about Rasulullaah ﷺ's character.' 'Do you recite the Qur'aan?' Hadhrrat Aa'isha رَضِيَ اللهُ عَنْهَا asked. When I confirmed that I did, she said, 'Well, the character of Rasulullaah ﷺ was the Qur'aan.' I then started to get up but it occurred to me to ask about Rasulullaah ﷺ's salaah at night. I therefore asked, 'O Ummul Mu'mineen! Do inform me about the salaah of Rasulullaah ﷺ (at night).' 'Do you recite the Surah of the Qur'aan (بِأَيِّهَا الْمُرْمَلُ) (Surah Muzammil)?' When I told her that I did, she said, 'Allaah had made Qiyaamul Layl compulsory at the beginning of the Surah, because of **which Rasulullaah ﷺ and the Sahabah رَضِيَ اللهُ عَنْهُمْ stood for such long periods at night that their feet would become swollen.** Allaah held the end of the Surah back in the heavens for twelve months, after which he revealed the concession. Therefore, Qiyaamul Layl became optional after it had been compulsory.'"

Hadhrrat Sa'eed continues, "I was again about to leave when it occurred to me to ask about the Witr salaah. Therefore, I said, 'O Ummul Mu'mineen! Do inform me about Rasulullaah ﷺ's Witr salaah. She replied, 'We would keep Rasulullaah ﷺ's Miswaak and wudhu water ready and when Allaah wished him to awake, he would get up, brush his teeth with the Miswaak and then perform wudhu. Rasulullaah ﷺ would then perform eight Rakaahs salaah without sitting in between (for the final sitting preceding the Salaam) except in the eighth Rakaah. He would engage in Dhikr of Allaah and making du'aa to Him while he sat, after which he got up for the ninth Rakaah without making Salaam. He would then perform the ninth Rakaah and then sit down. As he sat, he would again engage in Dhikr and du'aa before making Salaam audibly. After the Salaam, he would

perform two Rakaahs salaah in a sitting posture. That, dear son, was eleven Rakaahs. However, as Rasulullaah **ﷺ** grew older and heavier, he would make the seventh Rakaah the Witr and then perform the other two Rakaahs. That, dear son, was nine Rakaahs. Whenever Rasulullaah **ﷺ** performed a salaah, he liked to be consistent with it and if sleep, pain or illness ever prevented him from Qiyaamul Layl, he would perform twelve Rakaahs the next day. I do not know of Rasulullaah **ﷺ** completing the entire Qur'aan in one night until dawn and I am also unaware of him fasting an entire month except for the month of Ramadhaan.'

I then returned to Hadhrrat Abdullaah bin Abbaas **رضي الله عنه** and when I informed him about what Hadhrrat Aa'isha **رضي الله عنها** had told me, he said, 'She is right. Had I been one to go to her, I would have reported the narration directly from her.'<sup>(1)</sup>

## The Narration of Hadhrrat Abdullaah bin Abbaas

### **رَوَاهُ النَّبِيُّ** Concerning the Witr of the Sahabah **رَوَاهُ النَّبِيُّ** after Surah Muzammil was Revealed

Hadhrrat Abdullaah bin Abbaas **رضي الله عنه** reports, "When the beginning of Surah Muzammil was revealed, the Sahabah **رضي الله عنهم** stood in salaah as long as they did during Ramadhaan. A year had passed between the revelation of the first part of the Surah and the last part."<sup>(2)</sup>

## The Tahajjud Salaah of Hadhrrat Abu Bakr **رضي الله عنه** and Hadhrrat Umar **رضي الله عنه**

Hadhrrat Yahya bin Sa'eed narrates that Hadhrrat Abu Bakr **رضي الله عنه** used to perform his Witr salaah at the beginning of the night and when he stood for (Tahajjud) salaah, he would perform it in units of two Rakaahs.<sup>(3)</sup>

Hadhrrat Aslam says, "Hadhrrat Umar bin Khattaab **رضي الله عنه** used to perform salaah for a long while at night and when half the night had passed, he would awaken his family for salaah, saying, 'Salaah!' He would then recite the verse:

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۖ نَحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَى﴾ (سورة طه: آيت ١٣٢)

Instruct (*encourage*) your family to perform salaah and (*you*) yourself (*must*) remain steadfast on it. We do not ask provision (*sustenance*) from you, but We provide for you. The best result (*reward in the Akhirah*) is for (*adopting*) Taqwa. {Surah TaaHaa, verse 132}<sup>(4)</sup>

Hadhrrat Hasan narrates that when Hadhrrat Uthmaan bin Abul Aas **رضي الله عنه** married one of Hadhrrat Umar **رضي الله عنه**'s widows, he said, "By Allaah! I did not marry her simply for wealth or children. I however wanted her to inform me about Hadhrrat

(1) Ahmad and Muslim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.435).

(2) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.281).

(3) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.4 Pg.278).

(4) Maalik and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.380).

Umar رَوَاتُهَا's nights (in Ibaadah)." When he asked her how it was that Hadhrat Umar رَوَاتُهَا would perform salaah at night, she explained, "After performing the Isha salaah, he would instruct us to place a dish of water at his headside and to keep it covered. When he then woke up at night, he would dip his hand into the water, wipe his face and hands and then engage in Dhikr for a while. (He would then doze off and) It would occur several times that he would awaken (engage in Dhikr and doze off) until the time for him to get up for the Tahajjud salaah arrived." (One of the narrators called) Ibn Buraydah asked (Hadhrt Hasan), "Who narrated this to you?" When Hadhrt Hasan replied that it was the daughter of Hadhrt Uthmaan bin Abul Aas رَوَاتُهَا, Hadhrt Ibn Buraydah conformed that she was a reliable source. (1)

Hadhrt Sa'eed bin Musayyib reports that Hadhrt Umar رَوَاتُهَا loved to perform salaah in the middle of the night. (2)

### The Tahajjud of Hadhrt Abdullaah bin Umar رَوَاتُهَا

Hadhrt Naafi narrates that Hadhrt Abdullaah bin Umar رَوَاتُهَا used to perform salaah for a long while at night and then ask, "Naafi! Has the last portion of the night arrived?" If Hadhrt Naafi replied in the negative, Hadhrt Abdullaah bin Umar رَوَاتُهَا would continue performing salaah. He would then ask later on, "Naafi! Has the last portion of the night arrived?" When Hadhrt Naafi would eventually reply that the time had arrived, Hadhrt Abdullaah bin Umar رَوَاتُهَا would sit down and engage in Istighfaar and du'aa until dawn broke. (3)

Hadhrt Muhammad says, "Hadhrt Abdullaah bin Umar رَوَاتُهَا would start performing salaah whenever he awoke during the night."

Hadhrt Abu Ghaalib says, "Hadhrt Abdullaah bin Umar رَوَاتُهَا used to stay with us in Makkah and always performed the Tahajjud salaah. One night just before dawn he said to me, 'O Abu Ghaalib! Why don't you get up and perform salaah, even if you recite only a third of the Qur'aan?' I said, 'But how will I recite a third of the Qur'aan when dawn is so close by?' He replied, 'Verily Surah Ikhtlaas (قُلْ مَوْلَانِ أَحَدٌ) is equal to a third of the Qur'aan.'" (4)

### The Tahajjud salaah of Hadhrt Abdullaah bin Mas'ood رَوَاتُهَا and Hadhrt Salmaan رَوَاتُهَا

Hadhrt Alqama bin Qais relates, "I once spent the night with Hadhrt Abdullaah bin Mas'ood رَوَاتُهَا. He got up during the early part of the night and started performing salaah. He recited as an Imaam in the local Masjid would recite, steadily and without adopting a singing tune. He recited audibly enough for the people around him to hear and he would not regurgitate his voice. Eventually when only that part of the night was left equal to the time it takes between the Maghrib Adhaan and the end of the Maghrib salaah, he would perform his Witr

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.4 Pg.380).

(2) Ibn Sa'd (Vol.4 Pg.289).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.303), as quoted in *Isaabah* (Vol.1 Pg.349). Tabraani has reported a similar narration.

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.304).

salaah."<sup>(1)</sup>

Hadhrat Taariq bin Shihaab reports that he once spend a night with Hadhrat Salmaan رضي الله عنه to see how he exerted himself in Ibaadah at night. When Hadhrat Salmaan رضي الله عنه got up to perform salaah during the last portion of the night, Hadhrat Taariq did not get to see what he expected. When he mentioned this to Hadhrat Salmaan رضي الله عنه, the Sahabi رضي الله عنه explained, "Guard your five (Fardh) salaahs closely because they atone for the sins you commit, except for the major sins. After people have performed the Isha salaah, they are divided into three groups. One of the groups has nothing for them but plenty against them. The other group has something for them but nothing against them, while the last group has neither anything for them nor against. The person with nothing for him but plenty against him is the one who takes advantage of the darkness of the night and obliviousness of people to outdo himself in sinning, because of which he has plenty of sin to his detriment and no good to his name. The person with something for him and nothing against him is the one who also takes advantage of the darkness of the night and obliviousness of people, but uses it to engage in salaah. It is for this reason that he has much to his credit but nothing to his detriment. As for the person with neither anything for him nor against, he is the one who goes to bed immediately after performing the Isha salaah. He will therefore have no sin to his account, nor any good. Beware of being hasty and always adopt moderation and constancy."<sup>(2)</sup>

## The Importance Rasulullaah ﷺ and the Sahabah رضي الله عنهم Attached to the Nawaafil Salaahs between Sunrise and Midday

### The Narrations of Hadhrat Ummu Haani رضي الله عنها and Hadhrat Aa'isha رضي الله عنها Concerning the Salaatud Duhaa that Rasulullaah ﷺ Performed

Hadhrat Ummu Haani رضي الله عنها whose name was Faakhtah and who was the daughter of Abu Taalib, reports that when Makkah was conquered, she went to see Rasulullaah ﷺ. When she got to him, Rasulullaah ﷺ was busy taking a bath. After completing the bath, Rasulullaah ﷺ performed eight Rakaahs salaah, which is referred to as Salaatud Duhaa (the midmorning salaah).<sup>(3)</sup>

Hadhrat Aa'isha رضي الله عنها says, "While Rasulullaah ﷺ usually performed four Rakaahs of Salaatud Duhaa, he also sometimes increased the number of Rakaahs."<sup>(4)</sup>

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.266).

(2) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.401).

(3) Bukhaari and Muslim, as quoted in Riyaadh (Pg.424).

(4) Muslim, as quoted in Riyaadh.

## Narrations of Hadhrat Anas رَوَى اللَّهُ تَعَالَى عَنْهُ and Hadhrat Abdullaah bin Abu Awfa رَوَى اللَّهُ تَعَالَى عَنْهُ Concerning the Salaatud Duhaa that Rasulullaah ﷺ Performed

Hadhrt Anas رَوَى اللَّهُ تَعَالَى عَنْهُ narrates, "I saw Rasulullaah ﷺ perform six Rakaahs of Salaatud Duhaa and I have never forsaken them thereafter." (1)

Another narration from Hadhrt Ummu Haani رَوَى اللَّهُ تَعَالَى عَنْهَا states that when Rasulullaah ﷺ went to her house the day Makkah was conquered, he performed six Rakaahs Salaatud Duhaa. (2)

When Hadhrt Abdullaah bin Abu Awfa رَوَى اللَّهُ تَعَالَى عَنْهُ performed only two Rakaahs Salaatud Duhaa, his wife asked, "You have performed only two Rakaahs?" He replied, "Rasulullaah ﷺ also performed two Rakaahs of this salaah when he was given the good news of a victory and also when the head of Abu Jahal was brought to him." (3)

## The narration of Hadhrt Abdullaah bin Abbaas رَوَى اللَّهُ تَعَالَى عَنْهُ from Hadhrt Ummu Haani رَوَى اللَّهُ تَعَالَى عَنْهَا Concerning the Salaatud Duhaa that Rasulullaah ﷺ Performed

Hadhrt Abdullaah bin Abbaas رَوَى اللَّهُ تَعَالَى عَنْهُ once said, "There is a verse of the Qur'aan that I used to recite without understanding what it referred to. The verse is:

﴿بِالْعِشِيِّ وَالْإِشْرَاقِ﴾ (سورة ص: آيت ١٨)

...by evening and at Ishraq (daybreak)... {Surah Saad, verse 18}

This was until Ummu Haani رَوَى اللَّهُ تَعَالَى عَنْهَا narrated to me that Rasulullaah ﷺ once came to her and asked for a dish of water to make wudhu. She said, 'I could still see traces of dough in the dish (because I had just used it for making dough). Rasulullaah ﷺ however made wudhu and performed the Salaatud Duhaa saying, 'O Ummu Haani! This is the 'Ishraq' salaah ('the daybreak salaah').'"(4)

## Rasulullaah ﷺ Encourages the Performing of Salaatud Duhaa and explains its Virtues

Hadhrt Abu Hurayrah رَوَى اللَّهُ تَعَالَى عَنْهُ reports that when Rasulullaah ﷺ once dispatched an army, they returned very quickly with a large booty. Someone remarked, "O Rasulullaah ﷺ! I have never before seen an army returning so quickly with such a large booty." Rasulullaah ﷺ said, "Shall I not inform you of an army that returns even quicker with an even larger booty? It is the person who

(1) Tabraani. Haythami (Vol.2 Pg.337) has commented on the chain of narrators.

(2) Tabraani in his *Awsat* and *Kabeer*, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.238).

(3) Bazaar and Tabraani. Haythami (Vol.2 Pg.238) has commented on the chain of narrators. Ibn Maa'jah has reported a similar narration, stating that Rasulullaah ﷺ performed the Salaatud Duhaa in this manner when the head of Abu Jahal was brought to him. This narration does not state that Rasulullaah ﷺ did so when receiving news of a victory.

(4) Tabraani. Haythami (Vol.2 Pg.238) has commented on the chain of narrators.



performs wudhu properly, proceeds to the Masjid to perform the Fajr salaah and then follows this up with performing the Salaatud Duhaa. Such a person returns even quicker with an even larger booty." (1)

## **Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ and Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ Perform Salaatud Duhaa**

Hadhrat Ataa Abu Muhammad says that he saw Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ performing the Salaatud Duhaa in the Masjid. (2)

Hadhrat Ikramah reports that Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ would perform the Salaatud Duhaa once every ten days. (3)

The daughter of Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ, Hadhrat Aa'isha narrates that (her father) Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ used to perform eight Rakaahs of Salaatud Duhaa. (4)

## **The Importance Attached to the Nawaafil Between Zuhr and Asr**

Hadhrat Sha'bi reports that although Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ did not perform the Salaatud Duhaa, he performed Nawaafil salaahs between Zuhr and Asr together with the long shift he took at night. (5)

Hadhrat Naafi narrates that Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ engaged himself in salaah between Zuhr and Asr. (6)

## **The Importance Attached to the Nawaafil Between Maghrib and Isha**

### **The Salaah Rasulullaah ﷺ Performs salaah between Maghrib and Isha and the Salaah of Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ says, "I went to Rasulullaah ﷺ and performed the Maghrib salaah with him. Thereafter, Rasulullaah ﷺ continued performing salaah until Isha. (7)

Hadhrat Muhammad bin Ammaar bin Yaasir reports that he saw (his father) Hadhrat Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ perform six Rakaahs salaah after the Maghrib salaah. Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ said, "I saw my beloved friend Rasulullaah ﷺ perform six Rakaahs salaah after the Maghrib salaah. Rasulullaah ﷺ said,

(1) Abu Ya'la, Bazaar, Ibn Hibaan and Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.428). the narration of Bazaar adds that the person referred to was Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. Ahmad and Tabraani have reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.427).

(2) Tabraani, as quoted in *Kanzul Ummaal* (Vol.4 Pg.281).

(3) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.2 Pg.282).

(4) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.2 Pg.283).

(5) Tabraani in his *Kabeer*. Haythami (Vol.2 Pg.258) has commented on the chain of narrators

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.304).

(7) Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.369).

'Whoever performs six Rakaahs salaah after the Maghrib salaah will have all his sins forgiven even though they may be as much as the foam on the oceans.'<sup>(1)</sup>

## The Salaah of Hadhrat Abdullaah bin Mas'ood

### ﷺ and Hadhrat Abdullaah bin Abbaas ﷺ between Maghrib and Isha

Hadhrt Abdur Rahmaan bin Yazeed says, "There was a time when I would always find Hadhrt Abdullaah bin Mas'ood ﷺ engaged in salaah. The time was between Maghrib and Isha. I once said to him, 'Whenever I come to you during this time, I always find you engaged in salaah (Why is this?)' He replied, 'This is a time of negligence (when people are generally negligent of Allaah).'<sup>(2)</sup>

Hadhrt Aswad bin Yazeed reports that Hadhrt Abdullaah bin Mas'ood ﷺ said, "How excellent is the time of negligence i.e. the time between Maghrib and Isha."<sup>(3)</sup>

Hadhrt Abdullaah bin Abbaas ﷺ said, "Verily the angels surround the people who perform salaah between Maghrib and Isha, which is the Salaatul Awaabeen."<sup>(4)</sup>

## Giving Importance to salaah when Entering and Leaving the House

Hadhrt Abdur Rahmaan bin Abu Layla ﷺ narrates that when someone married the widow of Hadhrt Abdullaah bin Rawaaha ﷺ and asked her about some special deed that he carried out, she replied, "He would perform two Rakaahs salaah whenever he left the house and whenever he entered."<sup>(5)</sup>

## The Taraweeh Salaah

### Rasulullaah ﷺ Encourages the Taraweeh salaah

Hadhrt Abu Hurayrah ﷺ says, "Rasulullaah ﷺ encouraged standing in (Taraweeh) salaah during Ramadhaan without emphatically commanding it (so that it should not be regarded as Fardh). He would say, 'Whoever stands in (Taraweeh) salaah during Ramadhaan with Imaan and hope in being rewarded shall have all his previous sins forgiven.'<sup>(6)</sup> Another narration adds that Hadhrt Abu Hurayrah ﷺ also said, "After Rasulullaah ﷺ passed away, matters remained the same during the Khilaafah of Hadhrt Abu Bakr ﷺ and during the beginning of Hadhrt Umar ﷺ's Khilaafah."<sup>(7)</sup>

(1) Tabraani in his Thalaatha. Tabraani and Mundhiri (Vol.1 Pg.368) have commented on the chain of narrators.

(2) Tabraani. Haythami (Vol.2 Pg.230) has commented on the chain of narrators.

(3) Tabraani. Haythami (Vol.2 Pg.230) has commented on the chain of narrators.

(4) Ibn Zanjway, as quoted in *Kanzul Ummaal* (Vol.4 Pg.193).

(5) Ibn Mubaarak, as quoted in *Isaabah* (Vol.2 Pg.306).

(6) Muslim, as quoted in *Riyaadh*.

(7) Bukhaari, Muslim, Abu Dawood, Tirmidhi, Nasa'ee and Ibn Maajah, as quoted in *Jam'ul Fawaa'id*.

## Hadhrat Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ Leads the people in Taraweeh and the Taraweeh salaah during the Time of Rasulullaah ﷺ and the time of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that it was during Ramadhaan that Rasulullaah ﷺ once saw some Sahabah رَضِيَ اللَّهُ عَنْهُمْ performing salaah (in congregation) in the corner of the Masjid. "Who are they?" Rasulullaah ﷺ asked. Someone said, "They are people who do not know the entire Qur'aan (by memory) and are following Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ as he leads them in salaah." Rasulullaah ﷺ remarked, "What they are doing is correct and an excellent deed." (1)

Hadhrat Abdur Rahmaan bin Abdul Qaari says, "I entered the Masjid with Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ one night in Ramadhaan where we found people in various groups. Everywhere there were individual people performing salaah, each with a group following them. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ remarked, 'It would be much better if all these people were collected behind one Qaari.' Therefore, according to his resolve, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ got everyone to perform salaah collectively behind Hadhrat Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ. When I again entered the Masjid with Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ another night, the people were all performing the (Taraweeh) salaah behind their Qaari (Hadhrt Ubay رَضِيَ اللَّهُ عَنْهُ). To this, Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ remarked, 'This is an excellent innovation! However, the part of the night in which you are asleep (the latter part) is much better than the part in which you stand in salaah.' This Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ said because the people used to perform the Taraweeh salaah during the early part of the night." (2)

Hadhrt Naufal bin Iyaas Hudhali says, "In Ramadhaan during the Khilaafah of Hadhrt Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ, we used to stand in various groups everywhere in the Masjid (while performing the Taraweeh salaah) because people would be inclined to follow the person whom they felt had the best voice. To this Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ remarked, 'In my opinion, people have made the Qur'aan a song. By Allaah! I shall definitely change this if I have the ability.' Barely three days had passed when Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ instructed Hadhrt Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ to lead the people in salaah. Then standing in last of the rows, Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ said, 'If this is regarded to be an innovation, it is truly an excellent innovation.'" (3)

## Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ has the Masjid lit up for the Taraweeh Salaah to be Performed and the Du'aa Hadhrt Ali رَضِيَ اللَّهُ عَنْهُ made for him on this Occasion

Hadhrt Abu Is'haaq Hamdaani reports that Hadhrt Ali رَضِيَ اللَّهُ عَنْهُ once entered the

(1) Abu Dawood, as quoted in Jam'ul Fawaa'id.

(2) Maalik, Bukhaari, Ibn Khuzaymah and others, as quoted in *Kanzul Ummaal* and Jam'ul Fawaa'id.

(3) Ibn Sa'd (Vol.5 Pg.59).

Masjid on the first night of Ramadhaan to find lanterns burning and the Book of Allaah being recited. To this he said (to Hadhrat Umar رَضِيَ اللهُ عَنْهُ), "O Ibn Khattaab! May Allaah illuminate your grave as you have illuminated the Masaajid of Allaah with the Qur'aan." (1)

## Hadhrat Ubay رَضِيَ اللهُ عَنْهُ, Hadhrat Tameem Daari رَضِيَ اللهُ عَنْهُ and Hadhrat Sulaymaan bin Abu Hathma رَضِيَ اللهُ عَنْهُ Lead the People in Taraweeh

Hadhrat Urwa رَضِيَ اللهُ عَنْهُ reports that when Hadhrat Umar رَضِيَ اللهُ عَنْهُ had all the people perform the (Taraweeh) salaah of Ramadhaan collectively, he gathered the men behind Hadhrat Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ and the women behind Hadhrat Sulaymaan bin Abu Hathma رَضِيَ اللهُ عَنْهُ. (2)

Hadhrat Umar bin Abdulaah Ansi reports that it was Hadhrat Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ and Hadhrat Tameem Daari رَضِيَ اللهُ عَنْهُ who stood in the place of Rasulullaah ﷺ to lead the men in Taraweeh salaah inside the Masjid while Hadhrat Sulaymaan bin Abu Hathma رَضِيَ اللهُ عَنْهُ led the women in Taraweeh salaah in the courtyard of the Masjid. (This was during the Khilaafooh of Hadhrat Umar رَضِيَ اللهُ عَنْهُ) However, when Hadhrat Uthmaan bin Affaan رَضِيَ اللهُ عَنْهُ became the Khalifah, he had both men and women follow one Qaari, who happened to be Hadhrat Sulaymaan bin Abu Hathma رَضِيَ اللهُ عَنْهُ. Hadhrat Uthmaan رَضِيَ اللهُ عَنْهُ would instruct the women to stay back and they were only allowed to leave (the Masjid) after the men had all left. (3)

Hadhrat Arjafa says, "Hadhrat Ali bin Abi Taalib رَضِيَ اللهُ عَنْهُ used to instruct the people to perform the (Taraweeh) salaah of Ramadhaan and would appoint an Imaam for the men and another for the women. I was the Imaam of the women." (4)

## Hadhrat Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ Leads the Women of his Household in Taraweeh Salaah

Hadhrat Jaabir رَضِيَ اللهُ عَنْهُ reports, "Ubay bin Ka'b رَضِيَ اللهُ عَنْهُ came to Rasulullaah ﷺ one night of Ramadhaan saying, 'O Rasulullaah ﷺ! I have done something tonight (and wish to know if it was correct).' 'What is it, O Ubay?' Rasulullaah ﷺ enquired. Hadhrat Ubay رَضِيَ اللهُ عَنْهُ explained, 'The women of my household said to me, 'Since we cannot recite the (entire) Qur'aan (from memory), we shall follow you in salaah.' I therefore led them in eight Rakaahs of salaah and then performed the Witr.' Rasulullaah ﷺ (approved and) did not condemn what Ubay رَضِيَ اللهُ عَنْهُ did. The act is therefore established as a Sunnah because of Rasulullaah ﷺ's approval." (5)

(1) Ibn Shaaheen, as quoted in *Kanzul Ummaal* (Vol.4 Pg.284). Khateeb in his *Amaalin* and Ibn Asaakir have reported a similar narration, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.387).

(2) Firyaaabi and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.283).

(3) Ibn Sa'd (Vol.5 Pg.26).

(4) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.4 Pg.284).

(5) Abu Ya'la and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.2 Pg.74).

## Salaatut Taubah

Hadhrat Buraydah رضي الله عنه narrates that Rasulullaah صلى الله عليه وسلم summoned Hadhrat Bilaal رضي الله عنه one morning and said, "O Bilaal! How did you beat me to Jannah? When I entered Jannah last night, I heard your footsteps ahead of me." Hadhrat Bilaal رضي الله عنه said, "O Rasulullaah صلى الله عليه وسلم! Whenever I commit a sin, I perform two Rakaahs salaah (Salaatut Taubah) and whenever my wudhu breaks, I make wudhu immediately and then perform two Rakaahs salaah (Tahiyatul wudhu)." (1)

## Salaatul Haajah

### Hadhrat Anas رضي الله عنه performs salaah at the Time of Need and His Need is Fulfilled

Hadhrat Thumaamah bin Abdullaah narrates that during the summer months, the caretaker of Hadhrat Anas رضي الله عنه's orchard came to him complaining about the drought. Hadhrat Anas رضي الله عنه sent for some water, made wudhu and started performing salaah. He then asked the man to see if he could see anything (any clouds). When the man reported that he saw nothing, Hadhrat Anas رضي الله عنه returned indoors and again performed salaah. It was after the third or fourth time of asking the man to look that the man reported back to say that he saw a cloud the size of a bird's wing. Hadhrat Anas رضي الله عنه then continued performing salaah and making du'aa until the caretaker came to him and said, "The sky had become overcast and rain has fallen." Hadhrat Anas رضي الله عنه said to him, "Take the horse that Bishr bin Shighaaf had sent and see up to where the rain had reached." When the man went to have a look, he discovered that the rain had not fallen further than the Musayyireen and Ghadbaan areas (i.e. it had fallen precisely on the land belonging to Hadhrat Anas رضي الله عنه)."(2)

### Rasulullaah صلى الله عليه وسلم Performs Salaah for Hadhrat Ali رضي الله عنه to be Cured and he is Cured

Hadhrat Ali رضي الله عنه relates, "I was once suffering intense pain, so I went to Rasulullaah صلى الله عليه وسلم. He put me where he was standing, covered me with the end of his shawl and started performing salaah. He then said, "You will be alright now, O son of Abu Taalib? There is nothing to worry about. Whenever I ask anything from Allaah, I always ask the same for you. Allaah has granted me everything I have asked, but I have been informed that there shall be no Nabi after me.' When I then stood up, it seemed as if I had never had any pain at all." (3)

### The Du'aa of a Sahabi Hadhrat Abu Mu'liq رضي الله عنه is Answered when a Robber Wanted to Kill him

Hadhrat Anas رضي الله عنه narrates that there was a companion of Rasulullaah صلى الله عليه وسلم

(1) Ibn Khuzaymah, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.437).

(2) Ibn Sa'd (Vol.7 Pg.21).

(3) Ibn Abi Aasim, Ibn Jareer, Tabraani in his *Awsat* and Ibn Shaaheen in his *Sunnah*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.43).

called Hadhrat Abu Mu'liq رَوَاهُ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ. He was a trader who traded both his own goods as well as those of others. He was a person who was always engaged in Ibaadah and was extremely abstinent. He was out on business one day when an armed robber confronted him. "Put down your goods," the robber demanded, "because I am going to kill you." "You may have all the goods," Hadhrat Abu Mu'liq رَوَاهُ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ told him. "It is only your life that I want," the robber barked. "Then permit me to perform salaah," Hadhrat Abu Mu'liq رَوَاهُ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ requested. The robber laughed, "You may perform as much salaah as you please." Hadhrat Abu Mu'liq رَوَاهُ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ made wudhu and started performing salaah. he made this duaa:

“يَا دَوْدُ يَا ذَا الْعَرْشِ الْمَجِيدِ يَا فَعَّالًا لِمَا يُرِيدُ أَسْئَلُكَ بِعِزَّتِكَ الَّتِي لَا تَرَامُ وَمُلْكِكَ  
الَّذِي لَا يَضَامُ وَبِنُورِكَ الَّذِي مَلَأَ أَرْكَانَ عَرْشِكَ أَنْ تَكْفِيَنِي شَرَّ هَذَا الصِّبْغِ يَا مُغِيثُ  
أَعْنِي”

"O The Most Loving! O Master of the Glorious Throne! O the One Who does as He pleases! By Your Honour that none can hope to have, by Your kingdom that none can harm and by Your light that fills the foundations of Your throne do I implore You to protect me from the evil of this robber. O Helper, do help me."

When he had made this du'aa thrice, a rider suddenly appeared with a spear held high above his head. The rider thrust the spear at the robber and killed him. He then went up to the trader and asked, "Who are you?" Hadhrat Abu Mu'liq رَوَاهُ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ replied, "I am the one whom Allaah has rescued through you." The rider then explained, "I am an angel of the fourth heaven. When you first made the du'aa, I heard the doors of the heavens rattle. When you made the du'aa the second time, I heard the inhabitants of the heavens cry out. When you again made the du'aa for the third time and it was announced that this was the du'aa of a person in distress, I sought permission from Allaah to grant me the ability of killing the robber. You ought to know that good news that whoever makes wudhu, performs four Rakaahs salaah and then makes that du'aa, his du'aa will be answered whether he is in distress or not." (1)

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(1) Ibn Abi Dunya in his Mujaabad Da'wah, as quoted in *Isaabah* (Vol.4 Pg.182).

Chapter Thirteen

The Chapter Concerning Knowledge and The Fervour the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ had for Knowledge

This chapter highlights the tremendous fervour that Nabi ﷺ and the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ had for divine knowledge and how they encouraged it. It further discusses how they taught and learnt knowledge pertaining to Imaan and good deeds and also how they preoccupied themselves with it whether they were on journey or at home, undergoing hardship or enjoying prosperity. Also highlighted is how they dedicated themselves to teaching guests who arrived in Madinah Munawwarah (may millions of salutations and greetings go to the master of the place). Furthermore, the chapter illustrates how they blended the dissemination of divine knowledge with Jihaad and earning a living. In addition to this, it describes how they dispatched individuals to cities to disseminate divine knowledge and how they also gave importance to inculcating within themselves qualities that promote the absorption of this knowledge.

The Encouragement Rasulullaah ﷺ Gave towards Knowledge

Rasulullaah ﷺ Welcomes Hadhrat Safwaan bin Assaal رَضِيَ اللهُ تَعَالَى عَنْهُ who had come to Seek Knowledge

Hadhrot Safwaan bin Assaal Muraadi رَضِيَ اللهُ تَعَالَى عَنْهُ says, "I once came to Rasulullaah ﷺ in the Masjid as he was reclining on his red shawl. 'O Rasulullaah ﷺ! I said, 'I have come to seek knowledge.' Rasulullaah ﷺ exclaimed, 'Welcome to the seeker of knowledge! Verily out of the love for what the person seeking knowledge is out to seek, the angels encircle him with their wings and then mount each other until they reach the sky above the earth.'"⁽¹⁾

Rasulullaah ﷺ's Words to Hadhrot Qabeesah رَضِيَ اللهُ تَعَالَى عَنْهُ when he Came to Seek knowledge

Hadhrot Qabeesah bin Mukhaarriq رَضِيَ اللهُ تَعَالَى عَنْهُ says, "When I once went to Rasulullaah ﷺ, he asked me what brought me there. I replied, 'I have grown old and my

(1) Ahmad, Tabraani, Ibn Hibbaan and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol. 1 Pg.59).

bones have weakened. I have come to you to teach me something by which Allaah will grant me great benefit.' Rasulullaah ﷺ said, 'Every stone, tree and mound of sand that you passed (on your way here) prayed for your forgiveness. O Qabeesah! You will be saved from blindness, leprosy and paralysis if after performing your Fajr salaah, you thrice recite the du'aa ' (سُبْحَانَ اللَّهِ الْعَظِيمِ وَ) O Qabeesah! You should also recite the du'aa:

”اللَّهُمَّ إِنِّي أَسْأَلُكَ مِمَّا عِنْدَكَ وَأَفِضْ عَلَيَّ مِنْ فَضْلِكَ وَأَنْشُرْ عَلَيَّ مِنْ رَحْمَتِكَ
وَأَنْزِلْ عَلَيَّ مِنْ بَرَكَتِكَ“

'O Allaah! I implore You for that which is with You. Pour Your grace upon me, shower Your mercy upon me and send down Your blessings to me.' (1)

Rasulullaah ﷺ Tells Two of the Sahabah رضي الله عنهم that Seeking Knowledge Atones for Sins

Hadhrat Sakhbarah رضي الله عنه narrates that two men were passing by when Rasulullaah ﷺ was busy giving a talk. Rasulullaah ﷺ said to them, "Sit down because you two are upon great goodness." When Rasulullaah ﷺ (had completed and) got up, the Sahabah رضي الله عنهم dispersed. The two men then also got up and asked, "O Rasulullaah ﷺ! You had mentioned that the two of us were upon great goodness. Is this for us exclusively or for the general public as well?" Rasulullaah ﷺ replied, "Whenever a servant of Allaah seeks knowledge, it atones for all his past sins." (2)

The Superiority of an Aalim over an Ordinary Worshipper in the Words of Rasulullaah ﷺ

Hadhrat Abu Umaamah Baahili رضي الله عنه says that someone once spoke to Rasulullaah ﷺ about two men, one being an Aalim and the other an ordinary worshipper. Rasulullaah ﷺ remarked, "The superiority of an Aalim over an ordinary worshipper is like my superiority over the lowest amongst you." Rasulullaah ﷺ then proceeded to say, "Verily Allaah showers His mercy on the person who teaches people to do good. In addition to this, the angels, the inhabitants of the heavens and even the ants in their anthills and the fish in the oceans pray for his forgiveness." (3)

Another narration does not mention the incident of the two men but continues to state that Rasulullaah ﷺ said, "The superiority of an Aalim over an ordinary worshipper is like my superiority over the lowest amongst you." Thereafter, Rasulullaah ﷺ recited the verse:

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾ (سورة فاطر: آيت ٢٨)

(1) Ahmad, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.21). Mundhiri and Haythami have commented on the chain of narrators.

(2) Tirmidhi and Tabraani, as quoted in Targheeb wat Tarheeb (Vol.1 Pg.60).

(3) Tirmidhi.

From Allaah's bondsmen, it is only the Ulema who truly fear Him.

{Surah Faatir, verse 28}

The rest of this narration ends off just like the one quoted above. (1)

Hadhrat Hasan narrates that Rasulullaah ﷺ was once questioned about two men who were from amongst the Bani Israa'eel. While one was an Aalim who performed only the compulsory salaahs and then sat to teach the people good, the other fasted throughout the day and performed salaah all night. The Sahabah رَضِيَ اللهُ عَنْهُمْ wanted to know which of the two were better. Rasulullaah ﷺ's reply was: "The superiority of the Aalim who performed only the compulsory salaahs and then sat to teach the people good over the one who fasted throughout the day and performed salaah all night is like my superiority over the lowest amongst you." (2)

The Encouragement Rasulullaah ﷺ gave for Seeking Knowledge

Hadhrat Uqba bin Aamir رضي الله عنه says that they were on the Suffa platform when Rasulullaah ﷺ came out of his room and said, "Which of you would like to every day to go to the marketplaces of Buthaan or Aqeeq and return with two excellent camels with large humps without committing any sin or severing any family ties?" "O Rasulullaah ﷺ!" the Sahabah رَضِيَ اللهُ عَنْهُمْ said, "Each one of us would love to do that." Rasulullaah ﷺ then said, "If you go to the Masjid and teach or learn two verses of the Qur'aan, it will be better for you than the two camels. Similarly, three verses are better than three camels, four verses better than four camels and any number of verses better than an equal number of camels." (3)

Rasulullaah ﷺ's Words to a Working Man who Complained of his Brother who was Busy Acquiring Knowledge

Hadhrat Anas رضي الله عنه reports that during the time of Rasulullaah ﷺ there were two brothers, one of whom worked while the other was always with Rasulullaah ﷺ to learn from him ﷺ. When the working brother complained about his brother to Rasulullaah ﷺ (that he did not work), Rasulullaah ﷺ said to him, "It is perhaps because of him that you are granted sustenance." (4)

The Encouragement the Sahabah رَضِيَ اللهُ عَنْهُمْ Gave towards Seeking Knowledge

Hadhrat Ali رضي الله عنه Encourages Acquiring Knowledge and the Narration of Hadhrat Kumayl from him

Hadhrat Abu Tufayl narrates that Hadhrat Ali رضي الله عنه used to say, "Indeed the

(1) Daarmi.

(2) Daarmi, as quoted in Mishkaatul Masaabeeh (Pg.26,28).

(3) Muslim, as quoted in Mishkaatul Masaabeeh (Pg.175). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.1 Pg.341).

(4) Tirmidhi, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.20). Ibn Abdal Birr has reported a similar

people closest to the Ambiyaa are those who practise most on what they brought." He would then recite the verse:

﴿إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا﴾ (سورة آل عمران: آيت 68)

Verily those closest to Ibraheem ﷺ are the ones who followed him and this Nabi and those who have Imaan... {Surah Aal Imraan, verse 68}

He would then explain, "The verse (the words 'this Nabi and those who have Imaan') refers to Muhammad ﷺ and those who follow him. **You people should therefore never change because those close to Muhammad ﷺ are those who obey Allaah.** On the other hand, the enemies of Muhammad ﷺ are those who disobey Allaah even though they may be close relatives of Muhammad ﷺ." (1)

Hadhrat Kumayl bin Ziyaad narrates, "Hadhrat Ali bin Abi Taalib ﷺ once caught hold of my hand and took me into the desert. When we were in the desert, he sat down, sighed and said, 'O Kumayl bin Ziyaad! Hearts are like containers and the best of hearts are those that take heed the most. Remember well what I have to say to you. People fall into three categories. There is the Aalim who is attached to Allaah, the learner who is on the path of salvation and a mean uncultured type of person who follows every noise-maker, who sways with the wind, who has gleaned nothing from the light from divine knowledge and who has not even taken support from a strong pillar. Knowledge is better than wealth because while knowledge guards you, you have to guard wealth and while knowledge increases with spending (by practising on it and teaching it), wealth decreases with spending. Love for knowledge is a loan that will be repaid (by Allaah). Knowledge earns authority for the Aalim in this life and fond memories after his death while the achievements of wealth disappear once the wealth is no more. Even though they are alive, the treasurers of wealth are really dead while the Ulema live on throughout the annals of time. While the Ulema (after death) may not be visible to the eye, their honour and love still lives on in the hearts (of people)."

"Ah!" Hadhrat Ali ﷺ sighed. Pointing to his chest, he said, "Verily in here is such knowledge that I wish I could find a bearer for it. However, all I can find are quick-witted people who cannot be trusted. They use the instruments of Deen for worldly purposes by employing Qur'aanic arguments against the Qur'aan and the bounties of Allaah against His servants. The only other type of person I find is one who follows people of the truth but has no insight into inspiring it. He therefore falls into doubt with the first doubt that presents itself, because of which he does not know where he stands. The other type of person I find is one immersed in carnal pleasures, who is a devout follower of passions. The other type I find is the one who is infatuated with wealth and amassing wealth. In fact, the last two types are not even callers to the Deen⁽²⁾ and the most fitting

narration in his Jaami Bayaanil Ilm (Vol.1 Pg.59), as has Haakim in his Mustadrak (Vol.1 Pg.94), reporting from reliable sources as confirmed by Dhahabi.

(1) Lalkala'ee, as quoted in *Kanzul Ummaal* (Vol.1 Pg.96).

(2) While the first two are callers to Deen, their other iniquities make them ineffective.

description of them is to liken them to grazing animals. So knowledge dies with the death of people capable of bearing it. At the same time, the earth is never empty of people who stand up for Allaah using His contentions so that everything that Allaah has proved and made clear to people should never be lost to mankind. Such people are however exceptionally few in number but most valued by Allaah. It is by them that Allaah rebuts criticism against His arguments until they pass on and cultivate (their knowledge and expertise to) others like them. Their profound knowledge swiftly guides to them perceive the reality of all matters, making it easy for them to understand intricacies that are beyond those who live in affluence and luxury. They are comfortable with matters that perplex and frighten ignorant people. While their bodies are in contact with the world, their souls are attached to a greater scene (the Aakhirah). Such people are Allaah's deputies in the lands and the true callers to his Deen. Ah! Ah! How I long to meet them! I seek Allaah's forgiveness for me and for you. You may now leave if you please." (1)

The Encouragement Hadhrat Mu'aadh bin Jabal ﷺ gave Towards Knowledge

Hadhrat Mu'aadh bin Jabal ﷺ said, "Acquire (divine) knowledge because learning it is fear of Allaah, going out in search of it is Ibaadah, rehearsing it is Tasbeeh, discussing it is Jihaad, teaching it to those who do not know is Sadaqah and spending it on those worthy of receiving it promotes nearness to Allaah. This is so because knowledge highlights what is Halaal and what is Haraam, it is a beacon for people on the road to Jannah, it is a companion in loneliness, a friend in the wilderness, a partner to talk to in solitude and a guide in prosperity and in adversity. Knowledge is also a weapon against the enemy and makes one shine out when amongst friends. Allaah elevates nations by virtue of this knowledge, making them leaders in virtue so that people follow in their footsteps, emulate their actions and always adopt their opinions. In addition to this, the angels are eager to be with them and rub their wings against them. Everything on land and water seek forgiveness for them, even the fish and other creatures in the oceans and the wild and tame animals on land. This is all because (divine) knowledge brings life to hearts (that have died after suffering) from ignorance, it is a lantern of the eyes against darkness and by virtue of this knowledge, a person reaches the ranks of the chosen ones (of Allaah) and elevated stages in this world as well as in the Aakhirah. Thinking deeply about such knowledge equals fasting while learning and teaching it equals standing in salaah. It is because of this knowledge that family ties are maintained and the lawful is distinguished from the unlawful. This knowledge is the leader of deeds and all deeds follow from it. It is only the fortunate who are inspired with it,

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.79). Ibn Ambaari has reported a similar narration in his *Masaahif*, as have Murhabi in his *Ilm*, Nasr in his *Hujjah* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.231). Ibn Abdul Birr has also reported part of the narration in his *Jaami Bayaanil Ilm* (Vol.2 Pg.112) where he states that the narration is so renowned amongst scholars that the chain of narrators need not be quoted.

while those deprived of it are most unfortunate." (1)

The Encouragement Hadhrat Abdullaah bin Mas'ood ﷺ gave Towards Knowledge

Hadhrt Haaron bin Rabaab narrates that Hadhrt Abdullaah bin Mas'ood ﷺ said, "Start your mornings as either an Aalim or one busy acquiring the knowledge of Deen but do not be something other than these two because anyone other than these is an ignorant person. Verily, out of their happiness for what he is doing, the angels spread out their wings for a person who ventures out in the morning to seek knowledge." (2)

Hadhrt Zaid reports that Hadhrt Abdullaah bin Mas'ood ﷺ once said, "Start your mornings as either an Aalim or one busy acquiring the knowledge of Deen but do not be one who knows nothing and follows blindly." (3)

Hadhrt Abdullaah bin Mas'ood ﷺ once addressed the people saying, "O people! Ensure that you acquire the knowledge of Deen before it is taken away from this world. The manner by which it will be taken away is the departure of its bearers. Ensure that you acquire the knowledge of Deen because none of you knows just when you will need it. Ensure that you acquire the knowledge of Deen but beware of hair-splitting and excessiveness. You should also ensure that you follow traditions (that which the Sahabah ﷺ did) because there will soon appear people who will recite the Qur'aan but then cast it behind their backs." (4)

Hadhrt Abul Ahwas narrates that Hadhrt Abdullaah bin Mas'ood ﷺ said, "No person is born an Aalim. Knowledge is gained only through studies." (5)

Hadhrt Abdullaah bin Mas'ood ﷺ also said, "Start your mornings as either an Aalim or one busy acquiring the knowledge of Deen but do not be something other than these two. If you are unable to do this, then at least have love for the Ulema and never despise them." (6)

The Encouragement Hadhrt Abu Dardaa ﷺ gave Towards Knowledge

Hadhrt Hasan narrates that Hadhrt Abu Dardaa ﷺ once said, "Either be an Aalim, a student acquiring the knowledge of Deen, one who loves such people or one who follows them. However, never be the fifth person otherwise you will be destroyed." Hadhrt Humayd says that when he asked Hadhrt Hasan who the fifth person was, he replied, "He is the one who innovates acts of Bid'ah." (7)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.239). Ibn Abdul Birr has also reported the narration in his *Jaami Bayaanil Ilm* (Vol.1 Pg.55) and it is also quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.58).

(2) Ibn Abdul Birr in his *Jaami Bayaanil Ilm* (Vol.1 Pg.29).

(3) Ibn Abdul Birr has also reported the narration in his *Jaami Bayaanil Ilm* (Vol.1 Pg.29).

(4) Tabraani. Haythami (Vol.1 Pg.126) has commented on the chain of narrators. Abdur Razzaaq has reported part of the narration, as quoted in the *Jaami* if Ibn Abdul Birr (Vol.1 Pg.78).

(5) Ibn Abdul Birr has also reported the narration in his *Jaami Bayaanil Ilm* (Vol.1 Pg.100)

(6) Tabraani. Haythami (Vol.1 Pg.122) has commented on the chain of narrators.

(7) Ibn Abdul Birr in his *Jaami Bayaanil Ilm* (Vol.1 Pg.28).