

# Ra'fatul Bari

(Sharah Sahih Al-Bukhari)

رَأْفَةُ الْبَارِي

شرح

صَحِيحُ الْبُخَارِيِّ

Vol-I

Dr. Rafiq Ahmad

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# Ra'fatul Bari

## Commentary Sahih al-Bukhari

### (Vol-1)

**Chapter No.: 1**

#### **Preface to second edition**

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All praises to Allah Subhanahu Wa Ta'ala for His Mercy and munificence which made it possible for this worthless creature to compile some fundamentals about the sayings of the greatest man ever in the history of mankind, Hadhrat Muhammad (Sallallahu Alaihi Wasallam). May Allah shower His countless Durood and Salaam upon His beloved Prophet (Sallallahu Alaihi Wasallam) and accept this humble work and make it a means of Magfirat for me.

The feedback and response I received for the first edition and also the popularity this book earned in a very short span of time encouraged us to go for the second edition so soon. There were also some spelling mistakes and lacunae in proof reading in the first edition, which we have tried to rectify in this edition.

I must thank to Mr. Syed Sajid Sahib of Adam Publishers, New Delhi for publishing this book and also his endeavour to make it available in countries like USA, UK, South Africa and other parts of the globe.

I am thankful to my dear Sameem Husain for untiring pains he took to proofread this edition. I must not fail to thank Mr. Nisar Ahmad also for his help.

May Allah constantly elevate the rank of my spiritual mentor and guide Maseeh-ul-Ummat Mawlana Maseeh-Ullah Khan Sahib Jalalabadi (RA), the special Khalifah of great reformer (Mujaddid) of recent times, Hadhrat Hakeem-ul-Ummat Mawlana Ashraf Ali Thavi (RA). Whatever this worthless creature has, is only due to his guidance and Dua.

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# Kitabul Wahy - Chapter 1 (Hadith 1 - 6)

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**Chapter No.: 2**

باسمه تعالى

كتاب الوحي

Kitâbul Wahy

إنا أوحينا إليك كما أوحينا ( كيف كان بدء الوحي إلى رسول الله وقول الله جل ذكره  
(إلى نوح والنبيين من بعده

Chapter 1. How did revelation (وحي) begin upon Rasulullah (Sallallâhu Alaihi Wasallam), and the statement of Allâh (in the Qur'an): "We have sent thee the inspiration, as We have sent it to Noah and Messengers after him." (4:163)

Imâm Bukhari's unique way of commencing his great Book

The status of Imâm Bukhari as an author is so great that most of the learned scholars have admitted that it is beyond comprehension. He is unique in his style and does not seem to follow anyone's footsteps so far as compilation of Sahih al Bukhari is concerned. Usually the authors of Islâmic books commence their books with praises of Allâh (Hamd) and Durood Sharief on Rasulullah (Sallallâhu Alaihi Wasallam), but Imâm Bukhari commenced his book with Bismillah.

A famous Hadith says;

كل أمر ذي بال لم يبدأ باسم الله فهو أبتر

"Any important work which is not started with Bismillah-ir-Rahman-ir-Rahim remains incomplete."

Why Imâm Bukhari commenced his book with the Chapter on Wahy (Revelation)

The chapter which Imâm Bukhari chose as the first chapter of his book again bespeaks of his greatness and depth of vision. Every author of Hadith books (Muhaddith) has commenced his book with the chapter as per as his liking. Imâm Muslim has chosen the chapter of Sanad (chain of authentication) as the first

chapter of Muslim Sharief indicating thereby the significance of Sanad, because the basis of distinction between truthfulness and falsehood in Sunnah depends upon the Sanad.

Similarly, Imâm Tirmidhi and Imâm Abu Dawood commenced their books with the chapter on Tahârah and the Masâ'il of Wudhu thereby impressing the fact that the most important deed is Salâh and for that Wudhu is a must and the first question that will be asked in the grave will be about Wudhu. Ibn Mâjah has commenced his book with the chapter on Ittiba-i-Sunnah (following of Sunnah) indicating thereby the significance of sticking to Sunnah and refraining from Bid'at (innovation). Imâm Mâlik has commenced his book with the chapter on timing of Salâh indicating that, since Salâh is the most important deed it should be offered in time.

#### Imâm Bukhari's selection

In contrast to all other Muhadditheen, Imâm Bukhari chose the chapter in accordance with his excellence in knowledge. He conveyed a very significant message by saying that the basis of Deen is dependant on Wahy (Revelation) and that the Wahy is the most reliable thing. For understanding Deen and for developing firm faith and belief in it one has to understand the significance of Wahy. The whole building of Deen is erected on the basis of Wahy.

Allâmah Anwar Shah Kashmiri says, "By commencing with the chapter of Wahy, Imâm Bukhari wants to convey that the connection of bondsman with Allâh Ta'âlâ gets established with the help of Wahy only".

Scholars of Hadith have been discussing for long as to why Imâm Bukari used the title for this chapter in the words of **كَيْفَ كَانَ بَدْءُ الْوَحْيِ** "How did the Wahy begin". Allâmah Kashmiri says that by choosing these words Imâm Bukhari wants to convey how the course of Wahy restarted which had stopped after the period of Hadhrat Eisâ (AS), what is known as the period of 'Fatrah'. As per him, it is for this reason, the word **بَدْءُ** 'Bad'a' is used.

Mawlânâ Syed Fakhr-ud-Din writes: "Imâm Bukhari intends to convey that the whole basis of Deen is based upon the Wahy, because Deen is not the name of imaginations of people, but it constitutes the commandments of Allâh. Without Wahy we cannot know what are the commandments and prohibitions of Allâh Ta'âlâ. Obviously, any common man's statement or some philosopher's opinion cannot be the criteria, because anybody's statement or opinion, whether that be of

an individual or majority, is after all the creation of human mind, whose scope is limited. To make human mind criteria for understanding the pleasures and displeasures of Allâh is totally wrong. Man wanders in his attainment of knowledge, his eyes can see wrong, he cannot appreciate many fine things, his taste changes and his hearing gets altered." (Eedha-ul-Bukhari-Urdu commentary of Sahih Bukhari)

The intellect of man has its own limitations, it is based on limited knowledge and often gets fogged by the superstitions and bias. Furthermore, it is so varied in different individuals that it is almost impossible to label someone's intellect as-absolute or superior. The Greek philosophers, so called intellectuals, believed that the intellect was enough to understand the Reality, while as the fact is that the climax of their mental journey ended at one another's refutation. One of them said that the universe has a beginning and the other said no, it has no beginning. One said that the sky is present/existing and other said no, it is only the limit of eyesight that makes us feel it is sky. Most of their statements have been proved wrong by the modern science.

Another faculty for acquiring knowledge is spiritual one, also called mystic experience but this is also usually overshadowed by the lust of Nafs and the cunningness of Shaitân.

Therefore, man needs for guidance something which is absolutely reliable and definite and that can only be found nowhere but in Wahy. Allâh Ta'âlâ says:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

"No falsehood can approach it from before or behind. It is sent down by one full of wisdom, worthy of all praise". (41:42)

This Wahy comes from all-Powerful and all-Knowing Allâh Ta'âlâ, Who is full of wisdom. It was possible that something would happen to it on its way down from Allâh Ta'âlâ to Rasulullah (Sallallâhu Alaihi Wasallam), but one should know that it is well guarded on all sides. No one can get better of it by attacking from before or behind it, openly or secretly, or in any way whatsoever. Allâh Ta'âlâ further says:

رَسُولٍ (كَرِيمٍ) (ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ) (مُطَاعٍ ثَمَّ أَمِينٍ) إِنَّهُ لَقَوْلٌ

"Verily, this is the word of a most honourable messenger endued with power, held in honour by the Lord of the Throne, with authority there (and) faithful to his trust." (81:19-21)

Another possibility would have been that the messenger (i.e., Jibra'eel AS) would have not been trustworthy. In the above verses this doubt has also been cleared by Allâh Ta'âlâ, saying that the bearer of Allâh's Message is not the evil's spirit. Not only was the bearer of the Revelation-Jibra'eel, an honourable messenger, incapable of deceit, but he had in the angelic kingdom, rank and authority before Allâh's Throne, and he had full capability to convey an authoritative Divine Message. He, like the holy Prophet was faithful to his trust, and therefore there could be no question of the Message being delivered in any other way than exactly according to the Divine Will and Purpose.

About the one who received the Wahy

Allâh Ta'âlâ says:

تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخْطُ بِيَمِينِكَ إِذَا لَا رَبَّابَ الْمُطَبِّرُونَ مَا كُنْتَ

"And thou wast not (able) to recite a Book before this (book came), nor art thou (Able) to transcribe it with thy right hand; in that case would the talkers of vanities have doubted". (29:48)

The holy Prophet was not a learned man. Before the Qur'an was revealed to him, he never claimed to announce a message from Allâh. He was not in a habit of preaching eloquent truths from the Book (i.e., Qur'ân), before he received revelation, nor was he able to write or transcribe with his own hand. If he had those worldly gifts, there would have been some plausibility in the charge of the speakers of vanities that he spoke not from inspiration but from other people's books, or that he composed the beautiful verses of the Qur'an himself and committed them to memory in order to recite them to people. The circumstances in which the Qur'an was revealed bears their own testimony to its truthfulness as from Allâh. Allâh Ta'âlâ says:

وَالنَّجْمِ إِذَا هَوَىٰ () مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ () وَمَا يَنْطِقُ عَنِ الْهَوَىٰ () إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ  
أَبَ قَوْسَيْنِ أَوْ أَدْنَىٰ () يُقَالُ الْفُؤَادُ عَلَى () وَهُوَ بِالْأَفْقِ الْأَعْلَىٰ () ثُمَّ دَنَا فَتَدَلَّى () فَكَانَ قَدْ  
إِلَى () بِدِهِ مَا أَوْحَىٰ () مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ

"By the star when it goes down you companion is neither astray nor being misled nor does he say (aught) of (his own) desire. It is no less than inspiration sent down to him. He was taught by One Mighty in Power, endued with wisdom. For he appeared (in stately form) while he was in the highest part of the horizon, then he approached and came closer and was at a distance of but two bow-lengths or (even) nearer, so did (Allah) convey the inspiration to His servant (conveyed) what

He (mean) to convey. The (Prophet's) (mind and) heart in no way falsified that which he say". (53:1-11)

In these verses Allâh Ta'âlâ testifies that Prophet Muhammad (Sallallâhu Alaihi Wasallam) to whom the revelation was sent, has neither gone astray through defect of intelligence or carelessness, nor is being misled by evil spirits. He does not speak out of whim or impulse or from a selfish desire to impress his own personality. None of these charges are true. On the contrary, he has received direct inspiration from Allâh.

About the revealed thing i.e., Wahy

Allâh Ta'âlâ says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"We have without doubt sent down the message and We will assuredly guard it (from corruption)" (15:9)

The purity of the text of the Qur'an through fourteen centuries is a foretaste of the eternal care with which Allâh's Truth is guarded through all ages. All corruptions, inventions and accretions passed away, but Allâh's Holy Truth never suffered any eclipse even though the whole world mocked at it and were bent on destroying it. This miraculous nature will Qur'ân will always survive in all ages to come. Allâh Ta'âlâ further says:

اب مَرِئَ الْوَلِيِّ الْعَزِيزِ الْحَكِيمِ ( ) إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

"The revelation of this Book is from Allâh, The Exalted in Power, full in Wisdom. Verily, it is We, Who have revealed the Book to thee in truth, so serve Allâh, offering Him sincere devotion. (39:1-2)

In connection with this revelation two attributes of Allâh Ta'âlâ are mentioned: (1) He is all-Powerful and can carry out His Will in spite of all opposition; and (2) He is full of Knowledge and Wisdom. The first attribute answers those who question how Allâh can send revelation to a man; the second explains that the true wisdom consists in carrying out Allâh's Will as revealed to us.

In nutshell, Imâm Bukhari chose to begin his great book with the chapter on Wahy, conveying thereby the message that for seeking the guidance and for knowing the Reality one necessarily has to follow the Wahy and that this Wahy is the greatest

source of guidance and that it is very well guarded. It encompasses all the principles and necessities of guidance. (For details refer "Need for Divine Guidance" by Dr. Rafiq Ahmad)

Reason for selecting the following verse in Tarjamatul Bâb

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ

"We have sent thee the inspiration, as We have sent it to Nuh and Messengers after him". (4:163)

By quoting this verse with the title of this chapter Imâm Bukhari conveys the message that the Wahy has been the source of guidance all through the history of mankind and that Prophet Muhammad (Sallallâhu Alaihi Wasallam) was not the first one to come with something strange in the form of Wahy. All the former Prophets like Nuh (AS) and other have guided the people of their times with the help of Wahy.

Second Message in this verse is that the Qur'an is the last revelation. It is mentioned that the Revelation was sent before Prophet Muhammad (Sallallâhu Alaihi Wasallam) but it is not mentioned that it will also be sent after him. Thereby, Imâm Bukhari intends to emphasize his selection of the chapter on Wahy as the first chapter of his great book, further impressing his point that it is Wahy and only Wahy which can be the source of assured and dependable guidance.

Comments of Hadhrat Sheikh-ul-Hind

Hadhrat Sheikh-ul-Hind said that the Prophets have been sent to this world as spiritual guides. When someone needing guidance is guided, he is first made habitual with little things which are mostly related to the survival of the body so that it (the body) can become able to bear the brunt to be placed on it. Same is the way of guidance of the world. As per, Hadhrat Sheikh-ul-Hind, world is like an elder person (Shakhs-i-Akbar). The period of the world from the time of Hadhrat Aadam (AS) to that of Hadhrat Nuh (AS) is the period of its childhood. There were Divine instructions during the time of Hadhrat Aadam (AS), Hadhrat Sheeth (AS) and Hadhrat Idrees (AS), but they were quite few and were mostly about Takweeniyât (creation bringing) and the reconstruction of the world. For example seeds were sent to Hadhrat Aadam (AS) from the Jannah and he was taught the

principles of agriculture, construction of the houses, tailoring etc., and only two Rak'ats of Salâh was obligatory in that period.

### Period of youth

The period of childhood of the world ends with Hadhrat Nuh (AS). After this the second period was that of the youth for, which is called the period of Takleef. During the period of youth the responsibilities increase and to accomplish them the rules, regulations and warning of punishments is required and secondly for the reformation, prolonged time is needed. For this purpose Hadhrat Nuh (AS) was given a very long life so that he could try to change the bestial character of the people with that of angelic one. But the people did not listen to Hadhrat Nuh (AS) and they were finally punished and the punishment was in the form of gigantic flood.

Now here in this verse, the simile has been drawn between Hadhrat Nuh (AS) and Hadhrat Muhammad (Sallallâhu Alaihi Wasallam) to relate that there is not much gap between the period of Hadhrat Nuh (AS) and Hadhrat Muhammad (Sallallâhu Alaihi Wasallam) and both are men with Shari'ah. So, what the result of refuting Hadhrat Nuh (AS) was, same can be the result of refuting Hadhrat Muhammad (Sallallâhu Alaihi Wasallam). Hadhrat Nuh (AS) preached the principles of honour and dignity, he was insulted, he invited the people towards the oneness and unity of Allâh, he was stoned, he raised the voice of truth, and clothes were forced into his mouth to shut him up. If same things are repeated by you O people of Makkah with Hadhrat Muhammad (Sallallâhu Alaihi Wasallam), then Allâh has the power to do what He did with the people before you.

Second aspect of resemblance between the revelation of Hadhrat Nuh (AS) and Hadhrat Muhammad (Sallallâhu Alaihi Wasallam) was that it was not like that of Hadhrat Aadam (AS) and Hadhrat Sheeth (AS), as their revelation was mostly related to Takweeniyât and this revelation was mostly Tashree' i.e., containing the explained rules of Shari'ah. Since it was the period of youth of the world, so the sense of responsibilities was stressed more and the warning of punishment was given for any lapses.

This period of youth was from the time of Hadhrat Nuh (AS) to that of Hadhrat Ibrahim (AS) and reached its full maturity at the time of Hadhrat Muhammad (Sallallâhu Alaihi Wasallam). At the age of full maturity the knowledge becomes solid and the experience quite vast, that is why during the time of Hadhrat Ibrahim (AS) the springs of knowledge sprouted and in no other time were so many

philosophers born as were during that time. As such the knowledge kept on progressing and the spirituality continued its journey towards perfection, to which it reached finally at the time of prophet Muhammad (Sallallâhu Alaihi Wasallam). He was given the special form of revelation (Wahy) and that too with continuity i.e., for 23 years and it is the ultimate form of knowledge and spirituality which is bestowed upon only to such a person who possesses all the qualities of humanity with perfection. World, ever since then, has witnessed the great impact of this Last Revelation towards the mankind and will continue to see its wonders and blessings until the last day.

Hadith No. 1

ناسفیان قال حدثنا يحيى بن سعيد حدثنا الحميدي عبد الله بن الزبير قال حدثنا الانصاري قال أخبرني محمد بن إبراهيم التيمي أنه سمع علقمة بن وقاص الليثي يقول سمعت عمر بن الخطاب رضي الله عنه على المنبر قال سمعت رسول الله يقول وإنما الأعمال بالنيات وإنما لكل امرئ ما نوى فمن كانت هجرته إلى دنيا يصيبها أو إلى امرأة ينكحها فهجرته إلى ما هاجر إليه

Narrated by Hadhrat Umar bin Al-Khattab (RA)

Hadhrat Umar Bin Al-Khattab (RA) narrates that I heard Allâh's Apostle (Sallallâhu Alaihi Wasallam) saying:

"The reward of deeds depends upon the intentions and every person will get the reward according to what he intended. So whoever emigrated for worldly benefits or to marry a woman, his emigration was what he emigrated for". (Agreed Upon)

Relation between the title of the chapter (Tarjamtul Bâb) and the Hadith

Imâm Bukhari has named the title of this chapter (Bâb) as "How did the Wahy start?" كيف كان بدء الوحي but the first Hadith he mentions under this heading is about the Niyyat (intention). Ulema have given various explanations for this, some say by doing so Imâm Bukhari (RA) wants to convey the sincerity of his intention, and thus, asks others also to do so. Ibn Hajar rejects this view by saying that if this had been the case, then he would have got this Hadith before this chapter, that is, at the start of the book. Some people try to correlate Wahy with Hijrah, as the second part of the Hadith is about the Hijrah (Migration). First Hijrah of Rasulullah

(Sallallâhu Alaihi Wasallam) was from his home to cave Hira and this was the start of the Wahy, and second Hijrah was from Makkah to Madinah and this was the time of the manifestation of the Wahy.

Allâmah Kashmiri gives different explanation for this, he says that deeds are related to the Wahy on one side and to the intention on the other side. The Wahy makes a person bound to act upon the commands and prohibitions of Shari'ah and with this intention he performs the deeds.

Allâmah Shabir Usmâni (RA) writes that by getting this Hadith at the start of the book Imâm Bukhari wants to draw the attention towards the utmost sincerity Prophet Muhammad (Sallallâhu Alaihi Wasallam) had in his intention with which he stood up in the period of absolute ignorance, idol worshipping and infidelity and changed the face of the history with his firm resolve and purity of intention, thus it was quite proper to get this Hadith at the beginning.

Râvi (Narrator of Hadith)-Umar ibn al-Khattab

Umar ibn Al-Khattab (RA) who belonged to Adwi Qarshi clan, is popularly known by the title 'Farooq' which he earned because of very keen and strong skill in differentiating between truth and falsehood (Haq and Bâtil). He was forty first man to embrace Islâm as per one narration and thirty fourth as per another. Prior to his embracing Islâm, Muslims because of fear used to worship secretly and once he embraced Islâm he asked Muslims to worship openly. Allâh Ta'âlâ revealed the following verse of the Holy Qur'ân when he embraced Islâm:

يَا أَيُّهَا النَّبِيُّ كَسَدُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

"O Prophet, Sufficient unto thee is Allâh and unto those who follow thee among the believers". (8:64)

He became second Khalifah of Muslims after the demise of Hadhrat Abu Bakr Siddiq (RA) in 13th year of Hijrah and was the first to be called as 'Ameer-ul-Mu'mineen' أمير المؤمنين. Muslim empire expanded far and wide during his Khilâfat which lasted for ten and a half years. His justice was so famous that 'Adl-i-Farooqi' عدل فاروقي, (justice of Umar Farooq) is now used as a proverb. The whole world could not produce an example of that degree of justice till date after his demise. There are five hundred and seventy five Ahâdith in Sahih Bukhari and Sahih Muslim which have been quoted from him. He died at the age of sixty three

years. May Allâh be pleased with him and elevate his rank more and more. Other narrators of this Hadith are also authentic.

### Status of Hadith

It is Sahih (authentic) Marfu Muttasil Hadith as all the narrators are authentic. Its chain is continuous right upto Rasulullah (Sallallâhu Alaihi Wasallam). It is said that this Hadith has been quoted through as many as seven hundred chains but it is still called Gareeb (غريب) as only one narrator i.e., Hadhrat Umar (RA) narrates it from the first generation of narrators i.e., Sahâbah al-Kirâm.

### Comments

Sahih Bukhari is regarded as the most authentic book on earth after Qur'ân Al-Karim. Imâm Bukhari started his great book with this Hadith. This Hadith states that the deeds will not be rewarded as per their external appearances but as per the intentions. If a good deed is done with bad intention, it will not fetch any reward. Intention is the act of Qalb where hypocrisy or 'Riya' does not find a way, whereas the deeds can get infected with hypocrisy. Imâm Abu Dawood said that he wrote fifty thousand Ahâdith of Rasulullah (Sallallâhu Alaihi Wasallam), from them he selected four Ahâdith which he thought were sufficient for one's Deen viz.,

إنما أعمال بالنيات

1. "Deeds are as per intentions"

من حسن الإسلام المرء تركه ما لا يعني

2. "It is part of the excellence of a person's Islâm that he should discard that which is of no benefit to him either in this world or in the Hereafter."

لا يحب أحدكم حتى يحب لأخيه ما يحب لنفسه

3. "Nobody (truly) believes till he loves for his brother what he loves for himself"

الحلال بين والحرام بين

4. "Halâl is evident and Harâm is evident."

According to Abu Dawood's this selection, the first Hadith "Deeds are as per Intention" forms the one fourth of Islâm because the fact that deeds can only get better reward when these are based on sincerity and are carried out for the pleasure of Allâh and His Messenger (Sallallâhu Alaihi Wasallam) alone. Second Hadith i.e., shunning away the useless and wasteful things forms another one fourth of Islâm. Kindness and well wishing for others as is taught in third Hadith forms another part of Islâm. Fourth Hadith of Halâl and Harâm forms another one fourth of Islâm which teaches piety (تقوى). These four principles of Islâm are indeed worth to be written with golden ink.

Niyyat means intention of Qalb. It is not necessary to say it loudly with tongue, if someone says it with tongue and his Qalb is ignorant about it, this type of Niyyat has no value. Having intention in Qalb and saying it with tongue also is better than having intention of Qalb alone. Deeds are dependent upon Niyyat for acceptance by Allâh Ta'âlâ.

Deeds are of two kinds viz.,

1. To act upon the command of Shari'ah.
2. To refrain from something as per the command of Shari'ah.

Both types of these deeds have no value without Niyyat. For example, somebody performs ablution for Salâh without Niyyat, as per Imâm Abu Haniefah his Salâh will be valid (though less in Thawâb) and as per other Imâms his Salâh will not be valid. Similarly, if someone refrains from back-biting (Geebat, غيبات) without Niyyat, it will not fetch him much reward and if he does so due to fear of Allâh Ta'âlâ and punishment in Aakhirah, it will fetch him a lot of reward.

A person gets reward for his deeds proportionate to his Niyyat. For example, somebody gives some money to his relative thinking that he is poor, he will get a reward for it. And if he intends to help him not only because of his poverty but also because of being his relative, he will get double reward for this same deed. Similarly, a person who goes to mosque, can get number of rewards for this one deed only because of different intentions which could be as follows:

Mosque is the house of Allâh Ta'âlâ, so to be there is like being the guest of Allâh Ta'âlâ.

To wait for the congregational Salâh. In a Hadith it is said that one who waits for congregational Salâh is as good as if he is in Salâh.

To sit in mosque so that one can save his eyes, ears and tongue from sins.

To stay in mosque with the intention of Aeti'kaf (اعتكاف) for that particular period.

With the intention of sending Durood on Rasulullah (Sallallâhu Alaihi Wasallam).

To sit in mosque with the intention that angels make Dua the one who is engaged in Zikr or Tilawat, and does not indulge in worldly talks as long as he is there.

To come into contact other Muslim brothers.

To enquire about the health of other Muslim brothers.

To help a needy Muslim, if found in the mosque.

These are few intentions with which a person can go to a mosque. Anyone intending all these, will get number of rewards for this single deed and who makes only one intention, will have only one. On the other hand if someone goes to a mosque with this intention that people will consider him a pious man, such a person will likely not get anything in the Akhirah.

Why non believers will remain in hell for ever?

Some people wonder as to why non-believers (Kuffâr) will remain in hell for ever when they lived in the world say for sixty or hundred odd years only and did wrong in that little period only. In other words they did wrong deeds only for a little period but are getting everlasting punishment.

The reason for their everlasting punishment is their Niyyat or intention and not their deeds only, that is, if they would have lived in this world for ever their intention was to remain as non-believers for ever. So it is for this Niyyat or intention that they will be given everlasting punishment. On the contrary, Muslims will be given everlasting reward in the form of Jannah, again because of their Niyyat i.e., had they been given a chance to live for ever in this world, they would have lived as believers for ever.

For this reason it is said that intention of a believer is better than his deeds. As quoted by Sheikh Abdul Haq Muhaddith Dehlvi, Ulema have given different reasons for it viz.,

Niyyat without a deed is in itself also a deed. In a Hadith it is stated that when a Mumin makes a Niyyat of some good deed, one Thawâb is written for him for his Niyyat only even if he does not execute that deed later on. In another Hadith it is stated that if someone sleeps with this Niyyat that he will get up for Tahajjud prayers and then if he does not get up because of deep sleep, he will still be given Thawâb of Tahajjud.

Seat of Niyyat is Qalb and Qalb is the seat of Ma'ârifat of Allâh Ta'âlâ. So, the deeds of Qalb will naturally be superior to the deeds of other parts of the body. Sahal bin Abdullah Tastari says that Allâh Ta'âlâ has not created any thing which is more beloved to Him than the Qalb of a Mumin. Therefore, it is very bad of a person who uses this Qalb, which Allâh Ta'âlâ has created for His Ma'ârifat, for other cheap mundane things.

Niyyat is better than deeds because Niyyat is everlasting and deeds are not everlasting. People will remain in Hell or Heaven for ever because of Niyyat only.

There is no chance for Riya (Hypocrisy) in Niyyat whereas deeds usually get spoiled because of Riya. It has been reported in some traditions that when angels take the deeds up into the skies, Allâh Ta'âlâ asks them to throw them away. The angels ask Allâh Ta'âlâ, 'O Allâh, these are good words and good deeds of your bondsmen'. Allâh Ta'âlâ replies, 'he had not sought my pleasure with them'. On the contrary, Allâh Ta'âlâ commands the angels to write some good deeds in the deed books of certain bondsman, the angels ask with surprise that he has not done these deeds, Allâh Ta'âlâ replies that he had made a Niyyat for it.

Niyyat can be related to many deeds and deeds cannot be related to many intentions.

It is clear that one will get reward if one makes a Niyyat of a good deed even if he does not perform it. Does this rule apply for a bad deeds also? That is, if a person intends to do a bad deed but will not perform it, will he get punishment for this bad intention, which he has not put into action? The Qur'ân says:

سَاءَ إِلَّا ۖ وَنُصْلَعُ هَيْكَلُ ٱللَّهِ نَفْ

"On no soul does Allâh place a burden greater than it can bear" (2:286)

Hadith of Rasulullah (Sallallâhu Alaihi Wasallam) explaining this issue

A Hadith also says that bad thoughts which arise in the hearts of the people of this Ummah are forgiven by Allâh Ta'âlâ and these are not to be accounted unless put into practical shape. If a bad intention develops in somebody's heart and then he refrains from putting that into practice because of the fear of Allâh Ta'âlâ, he is likely to get Thawâb for that. As per Ibn Hajar, refraining from bad act contributes to Thawâb only if one refrains from it because of fear of Allâh Ta'âlâ and makes a Niyyat of it, but without Niyyat there will be no Thawâb.

Five kinds of thoughts which come in one's mind about a sin

Hâjis(هاجس) : That bad thought which comes in one's mind involuntarily is called Hâjis.

Khatir (خاطر) : That thought of a sin which one gets voluntarily is called Khatir.

Hadith-i-Nafs (حديث نفس) : To have hesitation about a sin whether one should do it or not is called Hads-i-Nafs.

Hum (هم) : After this hesitation if one inclines towards one decision (doing it or not doing it), then it is called Hum.

Azam ( ) : To make firm resolution of doing a deed, is called Azam.

In Shari'ah first three kinds i.e., Hâjis, Khâtir and Hadith-i-Nafs are forgiven, there will be no punishment for them. It is amongst the special features of Ummah of Prophet Muhammad (Sallallâhu Alaihi Wasallam). About the 4th kind i.e., Hum, if one decides about a virtue then he will get reward and if one decides about a sin, he will get no punishment. For 5th kind i.e., Azam, learned doctors of Shari'ah believe that on this there will be punishment

Second part of the Hadith illustrates first part by three examples, first-the Hijrah performed for the sake of Allâh Ta'âlâ, second-the Hijrah performed for worldly gains, and third-the Hijrah performed for marrying a women.

Hijrah (Migration) (هجرة)

Hijrah in Shari'ah means to leave one's home and homeland for the sake of Allâh Ta'âlâ and His Messenger (Sallallâhu Alaihi Wasallam) i.e., to leave one's homeland with the intention that one can live as a true Muslim in a Darul-Islâm and can save his Imân (faith) if it is not possible in his native land. Sahâbah-al-Kirâm performed Hijrah on two occasions. On the first occasion they migrated from Makkah to Habsha and on the second to Madinah when Makkans committed all sorts of atrocities against them and made it very difficult for them to live there as Muslims.

Hijrah is regarded as a great worship in Islâm and a great means to gain Allâh's pleasure. But only those gain Allâh's pleasure whose intention by Hijrah is only His pleasure. In this Hadith, Rasulullah (Sallallâhu Alaihi Wasallam) teaches us that even if Hijrah is a great act of worship, if someone does it for worldly gains, he will get no reward for it in Aakhirah.

What is Dunya (world)?

There are different opinions about it viz.,

از خدا غافل شدن ی

Anything that makes one ignorant about Allâh Ta'âlâ is called 'Dunya'.

The word 'Dunya' literally means 'near'. So the world is called 'Dunya' because it is either near to destruction or near to Aakhirah. It is derived from 'Dana-Yadnu'.

In lexical terms, Dunya is antonym of Aakhirah which means that the two cannot go together.

Some say that whatever is present before Aakhirah is 'Dunya'.

Others say that in this Hadith, Dunya means lusts of baser self or 'Nafs'.

Why particularisation of women

After mentioning about 'Dunya' in general, Rasulullah (Sallallâhu Alaihi Wasallam) highlighted women specifically. There are two reasons for the same. One reason is that this Hadith was stated by him (Sallallâhu Alaihi Wasallam) in response to a particular incident, commonly known as incident of 'Muhâjir Umme-Qais'. A person from Makkah wrote a letter to a woman namely Umme-Qais who

lived in Madinah that he wanted to marry her. She wrote him back that if he performs Hijrah to Madinah, then only she would marry him. That person performed Hijrah for this lady and married her and got popular by the name of 'Muhâjir Ummi-Qais'. When Rasulullah (Sallallâhu Alaihi Wasallam) heard about it, he stated this Hadith.

Second reason for particularisation of women is that out of worldly things there is a very difficult test for a man in the form of woman. A pious woman is said to be a great blessing for a man as per traditions but the impious one really makes life hell. Akbar Ilaha-abâdi says:

فوج سے سلطان کا اکبر دے نہ تھے کس  
نوج سے وگم کوہ بو گئے بوکن شی

Two queries:

How Imân of Abu Talha (RA) embraced Islâm

Abu Talha (RA) wanted to marry Umme Sulaim before accepting of Imân. Umme-Sulaim replied that she would marry him only if he embraces Islâm. Abu Talha (RA) embraced Islâm and married her. Here a doubt may raise about the Islâm of Abu Talha (RA), but the fact is that Abu Talha (RA) had already decided to embrace Islâm and he didn't do it only to marry Umme Sulaim.

2. Why did not Imâm Bukhari mention second part of this Hadith

It is well known that the following words are also part of this Hadith, viz.,

اللہ ورسولہ یا اللہ ورسولہ فہجرئہ الی من کانت ہجرئہ الی

"One whose migration is for the sake of Allâh and His Messenger, so his migration is for the sake of Allâh and His Messenger."

Ulema have given different explanations for this viz.,

Imâm Bukhari had not received this Hadith with these words. But this explanation is not valid as he has mentioned these words at another place.

Humaidi, the first narrator (Râvi) of this Hadith has not quoted this Hadith with these words to Imâm Bukhari, this is also not right.

Some people say that by doing so Imâm Bukhari wants to convey that if you do a good deed, do it with good intention and the least you can do is that you should refrain from bad intention as the first part of this Hadith is about migration for the sake of Allâh Ta'âlâ and the second part is for the sake of mundane purposes.

Others say that he has done so due to humility as it would have given an impression that he is claiming of sincerity of his intention.

## Hadith No. 2

حدثنا عبد الله بن يوسف قال أخبرنا مالك عن هشام بن عروة عن أبيه عن عائشة أم المؤمنين رضي الله عنها أن الحرث بن هشام رضي الله عنه سأل رسول الله فقال يا ياتيني مثل صلصلة الجرس رسول الله كيف يأتيك الوحي فقال رسول الله أحياناً وهو أشده علي فيفصم عني وقد وعيت عنه ما قال وأحياناً يتمثل لي الملك رجلاً فيكلمني فأعي ما يقول قالت عائشة رضي الله عنها ولقد رأيته ينزل عليه الوحي في اليوم الشديد البرد فيفصم عنه وإن جبينه ليتفصد عرقاً

Al-Harith bin Hisham asked Allâh's Apostle "O Allâh's Apostle! How is the Divine Inspiration revealed to you?" Allâh's Apostle replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says." 'Aisha added: verily I saw the Prophet being inspired Divinely on a very cold day and noticed the sweat dropping from his forehead (as the Inspiration was over).

## Narrators of the Hadith

The title Ummul-Muminneen (أم المؤمنين) is used for the wives of Rasulullah (Sallallâhu Alaihi Wasallam) out of reverence and also because they are forbidden for the Ummah (from marrying) forever like a mother.

Second 'Râvi', Hâarith bin Hisham, is the brother of Abu Jahal and is amongst the distinguished Sahâbah. He asked this question out of curiosity as the Wahy is quite an unusual thing, this question was not out of any doubt.

## Relation of the Hadith with the title of the chapter (Bâb)

This Hadith clearly shows what a great thing the Wahy is, as Hadhrat Aisha (RA) states:

"Verily I saw the Prophet being inspired Divinely on a very cold day and noticed the sweat dropping from his forehead (as the Inspiration was over)".

Wahy cannot be self cooked. Rasulullah (Sallallâhu Alaihi Wasallam) tolerated this great weight of Wahy for 23 long years, while Hadhrat Aadam (AS) received the Wahy just ten times, Hadhrat Noah (AS) fifty times, Hadhrat Ibrahim (AS) forty eight times and Hadhrat Eisâ (AS) ten times. (Fadhlul Bâri).

### Meaning of Wahy

The Arabic word "Wahy" has many literal meanings viz., to write, to send, what is to be sent, to inculcate, to subjugate, to put some good or bad word in heart, order, intuition or inspiration.

Al-Qur'ân itself uses the word "Wahy" in these meanings. Allâh says in the Qur'ân:

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا

"So Zakariya came out to his people from his chamber: He told them by signs to celebrate Allâh's praises in the morning and in the evening" (19:11)

Here the word is used:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا

"And thy Lord taught the Bee to build its cells in hills". (16:68)

نَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ أَوْ دَيِّ

"So We sent this inspiration to the mother of Moses: "Suckle (thy child)." (28:7)

These two verses show that Al-Qur'ân has not used the word "Wahy" exclusively for Prophets but also for creatures like bee and non-prophets like mother of Hadhrat Musâ (AS).

### Technical meaning of Wahy in Shari'ah

"Words of Allâh revealed to a prophet from among His prophets." (Uloom ul-Qur'ân, Umdat-ul-Qâri)

Allâh Ta'âlâ first created this universe and then created man with the faculties of senses and the intelligence, yet it was impossible for the man to know the Absolute Infinite Reality with the help of these limited faculties. So Allâh Ta'âlâ came to man's rescue by sending His Guidance in the form of "Wahy" through prophets.

To understand the exact nature of "Wahy" is just impossible, it was exclusively experienced by prophets of Allâh alone. Nobody else can even imagine the exact nature of "Wahy".

### Kinds of "Wahy"

One classification is on the basis of recitation viz.,

1. Wahy-Matloo (وحي مٲلّو): That Wahy from Allâh which is recited regularly. This term is used for Al-Qur'ân i.e., Wahy-Matloo is that in which both words and meaning are from Allâh.
2. Wahy Gair-Matloo (وحي غير مٲلّو): That Wahy from Allâh to Rasulullah (Sallallâhu Alaihi Wasallam) which is not in Al-Qur'ân and is not recited like Al-Qur'ân. In this the meaning is from Allâh and words are from Rasulullah (Sallallâhu Alaihi Wasallam).

Other classification is based on the way of receiving 'Wahy' by Rasulullah (Sallallâhu Alaihi Wasallam).

#### 1. Direct speech from Allâh

In this type of 'Wahy' Allâh Ta'âlâ speaks directly to Rasulullah (Sallallâhu Alaihi Wasallam), there is no intermediary like Angels etc. This speech of Allâh is not like human speech. This is very difficult for us to understand its real nature. This is considered to be the best form of the Wahy. This type of speech of Allâh was heard by Rasulullah (Sallallâhu Alaihi Wasallam) during his ascent to the heavens, what is called as Me'raj, as is mentioned in the Qur'ân:

"So did (Allah) convey the inspiration to His servant (conveyed) what He (meant) to convey." (53:10)

Allâh Ta'âlâ also talked to Hadhrat Musâ (AS) directly.

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

"And to Moses Allâh spoke direct." (4:164)

## 2. Wahy' through Angels

In this type of Wahy the revelation is sent to a Prophet through an angel. Either the Prophet listens only the voice of the angel, or angel comes in the shape of human being as Hadhrat Jibra'eel (AS) used to come in the guise of Hadhrat Dhahya Kalbi (RA), a handsome companion of Rasulullah (Sallallâhu Alaihi Wasallam), or rarely the angel would come in his real form to the prophet.

## 3. Wahy through inspiration or dreams

In this type of Wahy Allâh Ta'âlâ inspires directly in the heart of prophet something which the prophet realises that it is hundred percent Wahy. This can happen while awake or in dream. The dream of a prophet is also a Wahy as Al-Qur'ân mentions about the dreams of Hadhrat Yousuf (AS) and Hadhrat Ibrahim (AS):

إِذْ قَالَ يُوسُفُفِينُ لَا إِلَهَ إِلَّا أَنَا أَنَا رَبُّكَ فَانصَرْ وَكَذَّبَا وَالتَّمَسَّسَ وَالْقَمَرَ رَأَيْنَهُمْ لِي سَاجِدِ

"Behold, Joseph said: To his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me." (12:4)

## Methods of 'Wahy' on Rasulullah (Sallallâhu Alaihi Wasallam)

Hadhrat Aisha (RA) narrates that one day a Sahâbi, Hadhrat Hârith bin Hisham (RA) asked Rasulullah (Sallallâhu Alaihi Wasallam), how Wahy comes to him, Rasulullah (Sallallâhu Alaihi Wasallam) replied: "Sometimes it comes like ringing of a bell and this type of Wahy is toughest for me, and when this process ends, I remember whatever has been said. And sometime an angel comes to me in the form of a man". (Sahih Bukhari)

### Salsalat-ul-Jaras (صلصلة الجرس)

It literally means the ringing of a bell. Rasulullah (Sallallâhu Alaihi Wasallam) compared this with the ringing of a bell. It was not because of the fact that it exactly resembled the ringing of bell, then, why was this comparison made? Great Ulema have given different explanations viz.,

i) To know the exact nature of ‘Wahy’ is impossible for any body, its actual nature was only experienced by Rasulullah (Sallallâhu Alaihi Wasallam). There were no words to explain its exact nature, that is why Rasulullah (Sallallâhu Alaihi Wasallam) explained it with most appropriate words from the sensual world and he (Sallallâhu Alaihi Wasallam) found it appropriate to compare it with the ringing of a bell.

ii) Some Ulema believe that it was the sound of the wings of the angels that produced the sound like that of a ringing bell. (Uloom -Ul-Qur’ân)

iii) Imâm-ul-Asr Hadhrat Allâmah Anwar Shah Kashmiri (RA) while quoting Ibn Arabi (RA) says that it was compared to the ringing of a bell, not because its sound resembled with it, but because it resembled the ringing bell in continuity and secondly as it is difficult to localise the direction of the sound of a ringing bell, so was it difficult to localise the direction of ‘Wahy’. Since, it is the word of Allâh, Who has no single direction, so is His word without any particular direction. (Faidhul Bâri)

Rasulullah (Sallallâhu Alaihi Wasallam) said that this type of Wahy was toughest for him and it was relatively easy for him when the angel used to come with ‘Wahy’ in the form of a man. Hadhrat Aisha (RA) narrates: "I have witnessed descent of Wahy on Rasulullah (Sallallâhu Alaihi Wasallam) during very cold days of winter, after the completion of Wahy I used to see lot of sweating on the blessed forehead of Rasulullah (Sallallâhu Alaihi Wasallam)." (Sahih Bukhari)

In other tradition it is mentioned that Rasulullah (Sallallâhu Alaihi Wasallam) used to turn pale, ashen grey in colour during descent of Wahy.

It is reported that once Rasulullah (Sallallâhu Alaihi Wasallam), placed his blessed head on the thigh of Hadhrat Zayd bin Thâbit (RA) and descent of ‘Wahy’ started during that very time, Hadhrat Zayd (RA) felt so much weight on his thigh that he thought it was going to crack.

Hadhrat Umar (RA) says that when 'Wahy' used to come to Rasulullah (Sallallâhu Alaihi Wasallam), there used to be sounds like those of buzzing of bees around his blessed face. This should not be confused with the earlier Hadith where 'Wahy' has been compared with ringing of a bell, later (ringing of a bell) was experienced by Rasulullah (Sallallâhu Alaihi Wasallam) and former i.e., buzzing of bees was experienced by the listeners around, hence no confusion.

#### Descend of angel in human appearance

In the Hadith of Hadhrat Aisha (RA) mentioned above, the second form of 'Wahy' that has been mentioned is coming of an Angel in the form of a human being. Hadhrat Jibra'eel (AS) used to come usually in the guise of Hadhrat Dhahya Kalbi (RA), most handsome amongst the companions of Rasulullah (Sallallâhu Alaihi Wasallam). In the famous Hadith of Hadhrat Umar (RA), Hadhrat Jibra'eel (AS) came in the form of a stranger whom no Sahâbi knew. Rasulullah (Sallallâhu Alaihi Wasallam) says that it was the easiest form of 'Wahy' for him.

#### Descend of angel in his actual form

It is reported that Hadhrat Jibra'eel (AS) came in his actual form only three times with the Wahy to Rasulullah (Sallallâhu Alaihi Wasallam). He has six hundred wings and his one wing is enough to spread between whole earth and the heavens.

#### True dreams

Dreams of prophets are also Wahy. Rasulullah (Sallallâhu Alaihi Wasallam) used to receive this form of Wahy even before Prophet-hood. Hadhrat Aisha (RA) says: "Wahy got started to Rasulullah (Sallallâhu Alaihi Wasallam) in the form of dreams, whatever he used to see in dream, would come true next day like broad day light."

#### Direct speech from Allâh

This type of direct speech from Allâh was heard by Rasulullah (Sallallâhu Alaihi Wasallam) during his ascent (Me'raj) to the heavens. In other tradition, it is

mentioned that Allâh Ta'âlâ spoke to Rasulullah (Sallallâhu Alaihi Wasallam) once in a dream also.

### Angel's inspiration into the Qalb

In one tradition it is reported that Rasulullah (Sallallâhu Alaihi Wasallam) said:

"Jibra'eel (AS) once inspired (something) in my Qalb".

In this form of Wahy, the angel does not come in front but just puts some word in Qalb without being seen. This is a form of intuition or 'Ilham'. Intuition or 'Ilham' of prophets is 100 percent Wahy as compared to intuition or 'Ilham' of other pious people which always has a possibility of falsehood or misinterpretation. It is for this reason that to follow 'Ilham' of prophets is obligatory while as to follow 'Ilham' of others is not.

### Hadith No. 3

حدثنا يحيى بن بكير قال حدثنا الليث عن عقيل عن ابن شهاب عن عروة بن الزبير عن عائشة أم المؤمنين أنها قالت أول ما بدئ به رسول الله من الوحي الرؤيا الصالحة في النوم فكان لا يرى رؤيا إلا جاءت مثل فلق الصبح ثم حبيب إليه الخلاء فيتحنث فيه وهو التعبد الليالي ذوات العدد قبل أن ينزع كان يخلو بغار حرا إلى أهله ويتزود لذلك ثم يرجع إلى خديجة فيتزود لمثلها حتى جاءه الحق وهو في غار حراء فجاءه الملك فقال اقرأ قال ما أنا بقارئ قال فأخذني فغطني حتى بلغ مني الجهد فغطني الثانية حتى بلغ مني ثم أرسلني فقال اقرأ قلت ما أنا بقارئ فأخذني فغطني الثالثة ثم أرسلني فقال اقرأ باسم ربك الذي خلق الإنسان من علق اقرأ وربك الأكرم فرجع بها رسول الله يرجف فؤاده فدخل على خديجة بنت خويلد رضي الله عنها فقال زملوني لوه حتى ذهب عنه الروع فقال لخديجة وأخبرها الخبر لقد خشيت على ملوني فزمت نفسي فقالت خديجة كلا والله ما يخزيك الله أبدا إنك لتصل الرحم وتحمل الكل وتكسب المعدوم وتقري الضيف وتعين على نوائب الحق فانطلقت به خديجة حتى أن امرأ تنصر فيتت به ورقة بن نوفل بن أسد بن عبد العزى ابن عم خديجة وك الجاهلية وكان يكتب الكتاب العبراني فيكتب من الإنجيل بالعبرانية ما شاء الله أن يكتب وكان شيخا كبيرا قد عمي فقالت له خديجة يا ابن عم اسمع من ابن أخيك فقال له ورقة يا ابن أخي ماذا ترى فأخبره رسول الله خبر ما رأى فقال له ورقة هذا زل الله على موسى يا ليتني فيها جذعا ليتني أكون حيا إذ يخرجك لناموس الذي ن قومك فقال رسول الله أو مخرجي هم قال نعم لم يأت رجل قط بمثل ما جئت به إلا عودي وإن يدركني يومك أنصرك نصرًا مؤزرا ثم لم ينشأ ورقة أن توفي وفتر الوحي قال

بر بن عبد الله الأنصاري قال وهو بن شهاب وأخبرني أبو سلمة ابن عبد الرحمن أن جا يحدث عن فترة الوحي فقال في حديثه بينا أنا أمشي إذ سمعت صوتاً من السماء فرفعت بصري فإذا الملك الذي جاءني بحراء جالس على كرسي بين السماء والأرض فرعبت منه فرجعت فقلت زملوني فأنزل الله تعالى يا أيها المدثر قم فأنذر إلى ز فاهجر فحمي الوحي وتتابع تابعه عبد الله بن يوسف وأبو صالح نوله والرج وتابعه هلال بن رداد عن الزهري وقال يونس ومعر بواره

Narrated by Hadhrat Aisha (RA)

Narrated Aisha (the mother of the faithful believers). The commencement of the Divine Inspiration to Allâh's Apostle was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allâh alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadijah to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read." The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists), has created man from a clot. Read! And your Lord is the Most Generous.'" (96.1, 96.2, 96.3) Then Allâh's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadijah bint Khuwailid and said, "Cover me! Cover me!" She covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadijah replied, "Never! By Allâh, Allâh will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Khadijah then accompanied him to her cousin Waraqah bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Pre-Islâmic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allâh wished him to write. He was an old man and had lost his eyesight. Khadijah said to Waraqah, "Listen to the story of your nephew, O my

cousin!" Waraqah asked, "O my nephew! What have you seen?" Allâh's Apostle described whatever he had seen. Waraqah said, "This is the same one who keeps the secrets (angel Gabriel) whom Allâh had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allâh's Apostle asked, "Will they drive me out?" Waraqah replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqah died and the Divine Inspiration was also paused for a while. Jâbir bin 'Abdullah Al-Ansâri describes the period of pause in revelation reporting the speech of the Prophet "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allâh revealed the following Holy Verses (of Qur'an):

'O you (i.e. Muhammad)! wrapped up in garments! Arise and warn (the people against Allâh's Punishment),... 'up to 'and desert the idols.' (74.1-5)

After this the revelation started coming strongly, frequently and regularly."

## Comments

The comments on this Hadith have been taken from the lesson on Bukhari Sharief by Hadhrat Mawlânâ Masihullah Khan Sahib Jalâlabadi (RA)

## Status of the Hadith

The narrator of this Hadith is Hadhrat Aisha (RA) and it is well known that she was not present at the time when Wahy started, but this does not affect the status of this Hadith as it is quite possible that she must have heard it from Rasulullah (Sallallâhu Alaihi Wasallam), so this Hadith would be Marfu-Hukmi.

## Dream of a Nabi is also Wahy

For achieving excellence in a certain field, we need to understand few basic points viz.,

Achieving excellence is inherent in man.

For achieving par excellence two things are needed, viz., a) To fulfill the prerequisites. b) To get the hurdles removed.

To provide the congenial atmosphere and related necessities.

To develop the relation with the thing from which benefit is to be obtained.

Gradual and steady progress towards the goal.

Allâh Ta'âlâ had destined to post Rasulullah (Sallallâhu Alaihi Wasallam) at the highest possible point of excellence-that is prophethood (نبوة) and that too the seal of prophethood (ختم نبوة). There can be no excellence greater than this. Man is constituted of two parts, one is the body which is materialistic in nature and other is the soul which is non materialistic in nature. So, there are two types of excellences, one is bodily excellence of materialistic nature and the other is spiritual in nature. It is quite clear that the spiritual excellence is far superior than the materialistic excellence and the prophethood is the best spiritual excellence. It is the topmost point where mankind can reach and that was destined for Rasulullah (Sallallâhu Alaihi Wasallam).

The Wahy is all spiritual and non materialistic in nature and to reach this point of spirituality one needs to pass through some intermediary stages. For this one has to come out from the materialistic world and come nearer to the spiritual world and then from this the gradual sequential process of progress is necessary so that one would develop the relation with the spiritual world. It is for this purpose that initially the process of good dreams was started for Rasulullah (Sallallâhu Alaihi Wasallam) which came true like bright daylight. The contact with the world ceases while sleeping and it is during this state of sleep that Rasulullah (Sallallâhu Alaihi Wasallam) was initially made familiar with the spiritual world and gradually prepared to bear the weight of the Wahy.

Question: Wahy comes after Prophethood, how did it start before Prophethood in the form of good dreams

Answer: The prophethood was existing in the essence of Rasulullah (Sallallâhu Alaihi Wasallam) from eternity (Sallallâhu Alaihi Wasallam). It is narrated in one Hadith:

كُنْتُ نَبِيًّا وَادَمُ بَيْنَ الْمَاءِ وَالطِّينِ

"I was Nabi when Aadam was still in-between water and clay".

According to this Hadith, the prophethood of Rasulullah was hidden before its formal announcement, so the Wahy was also sent in the hidden form of good dreams. After the announcement of prophethood, Wahy was also sent in a manifested form. It is mentioned in a Hadith that good dreams constitute 46th part of the prophethood.

The Wahy came to Rasulullah (Sallallâhu Alaihi Wasallam) for 23 years and the duration of the period of good dreams (رُؤْيَاءُ الصَّالِحَةِ) before prophethood was 6 months. Six months constitute the 46th part of 23 years.

Good dreams came true like dawn

The good dreams were compared with broad day light because these were not like usual dreams which are generally due to erroneous thoughts but these were the true dreams which used to come true next day like the broad day light. Secondly, the reason for using the word 'dawn' is to convey the message that as the dawn comes after the night and shatters the darkness, so was the job of the Wahy to shatter the darkness of ignorance from the world. Thirdly, when one watches the light of dawn, one feels solace and happiness, likewise Rasulullah (Sallallâhu Alaihi Wasallam) used to find solace after receiving the Wahy.

What is the world of dreams

There are three Aalams (worlds ) viz.,

Aalam-i-Amr ( )

Aalam-i-Mithâl (عالم مثال)

Aalam-i- Dunya (عالم دنيا)

Aalam-i-Amr

Aalam-i-Amar is the world of incorporeal beings ( ). The things of this world do not possess any kind of shape or quantity, but consist of mere essence (حقیقۃ), this is also called the Aalam-i-Haqiqat (عالم حقیقۃ). The other name of this Aalam is Aalam-i-Gaib (عالم غیب), because the things of this Aalam remain hidden from the eyes.

### Aalam-i-Mithal

This is the second Aalam after the Aalam-i-Amar. Here also the things are not materialistic in nature but are quantitative in nature i.e., they have length and breadth, like the images in the mirror. This Aalam is midway between the other two Aalams like the world of dreams, it is also called the Aalam-i-Barzakh ( ). One can have an idea about this Aalam through the experience of dreams.

### Aalam-i-Dunya

This is the world which is materialistic in nature, hence visible, it is also called the Aalam-i-Shahood (عالم شہود). The shapes and meanings of things in the last two mentioned worlds are different, for example, if milk is seen in dream, it means knowledge.

The existence of the things first take place in the Aalam-i-Mithâl and then in this world. It is for this reason that Rasulullah (Sallallâhu Alaihi Wasallam) was first shown the things of Aalam-i-Gaib in dreams, which used to come true like broad day light the next day. This created an urge in him to concentrate more and more towards the Aalam-i-Gaib and also to remain away from the impurities of this materialistic world. Thus, he was ascended higher and higher on the spiritual ladder till the day came when he reached the point of par-excellence and the angel Jibra'eel (AS) came with the manifested Wahy.

### Seclusion in the cave of Hira ( )

We have seen that initially Rasulullah (Sallallâhu Alaihi Wasallam) was made inclined towards the spiritual world through dreams as during sleep the attachments with the material world ceases. Secondly, seclusion was made very dear to him for the very same reason that one can concentrate more on spiritual world and the materialistic worldly distraction is minimum in seclusion. So, this

concentration towards the spiritual world was firstly introduced through dreams while in sleep and secondly it was further reinforced in seclusion while being awake.

Why cave Hira was selected for seclusion

Ulema have given different reasons for this, viz.,

Grand father of Rasulullah (Sallallâhu Alaihi Wasallam) had used cave Hira for seclusion, so there was family background for it.

Previous Prophets had also used this cave for seclusion, so, there was spiritual linkage as well.

Third reason could be that from cave Hira Khânah Ka'bah is directly seen. To mention, it is in itself an act of worship to only seeing Khânah Ka'bah.

Fourth reason was that cave Hira is neither too far away nor too near from Makkah al-Mukarramah, it is just 3 kilometres from Makkah Al-Mukarramah. It was not easy for others to go there from Makkah and disturb Rasulullah (Sallallâhu Alaihi Wasallam) there, but at the same time it was not very far off as well. People of Makkah knew the whereabouts of Rasulullah (Sallallâhu Alaihi Wasallam) and they also knew that nobody else is coming to cave Hira to see him there, which they could have exploited later on against him by saying that whatever he is saying, he has learnt it from someone or that they could say that since he had gone to some far off place, it is possible that he might have learnt it there, so both these things were taken care of by the Divine guidance.

Significance of seclusion

Seclusion has many spiritual benefits, viz.,

It helps in enlightening and cleaning the Qalb, thus making it possible to function like a mirror and become the place for Divine enlightenment and inspiration. It has been the way of Prophets and is important for attaining the spiritual excellence.

Does seclusion mean shunning away the world (i.e., Rahbâniyat)

The answer is "No"-this means that the Prophetic seclusion is altogether different from Rabâniyat. This issue is clearly evident from this Hadith as Rasulullah (Sallallâhu Alaihi Wasallam) did not leave his family or society permanently, nor did he forget his rights and duties towards his family and the society. He (Sallallâhu Alaihi Wasallam) first made all the necessary arrangements for his family, informed them about his whereabouts, opted to remain in seclusion at a near place where he could be easily approached by his family in case of any dire need and further he visited his family after short intervals of time. He (Sallallâhu Alaihi Wasallam) took necessary food stuffs along with him unlike those ignorant so called Sufis who say that they do not need food etc. as it is against Tawakkul. This Hadith teaches the method, purpose and the etiquettes of seclusion.

Seclusion is for beginner only

Seclusion is important for the beginner only as Rasulullah (Sallallâhu Alaihi Wasallam) used to remain in seclusion in the beginning only and not in his later life. The beginner does not have the control over his baser self and gets easily influenced by the worldly distractions. After gaining control over the baser self and consistency and steadfastness in the spirituality one has to remain active in the society fulfilling all the obligations towards mankind.

Type of worship in cave Hira before prophethood

Here the question arises as to what type of worship Rasulullah (Sallallâhu Alaihi Wasallam) used to do in cave Hira before Prophethood? The learned scholars of Islâm have given various answers to this question, viz.,

Rasulullah (Sallallâhu Alaihi Wasallam) used to recite the names of Allâh.

Though the Wahy had not started but Allâh had inspired the way of worship in the heart of Rasulullah (Sallallâhu Alaihi Wasallam).

He (Sallallâhu Alaihi Wasallam) was worshipping as per the Shari'ah of Ibrahim (AS) (Tyseerul Qâri)

The truth descended upon him

It means that Angel Jibra'eel (AS) came to Rasulullah (Sallallâhu Alaihi Wasallam) with the Wahy. It happened on the seventeenth day of the month of Ramadhan.

The angel asked him to read

The Angel came and asked him to read. The Prophet replied, "I do not know how to read". Did the Angel present some document to the Prophet which he asked him to read? It is mentioned in some narration that the Angel presented a written thing which was written on a piece of Dheebea (tissue brocade, silk).

The second explanation given by the Ulema is that by saying "read" the Angel asked Rasulullah (Sallallâhu Alaihi Wasallam) to repeat the same words which he (the Angel) would say and it did not mean to read from any document.

Rasulullah (Sallallâhu Alaihi Wasallam) said: مَا أَنَا بِقَارِئٍ "I do not know how to read."

Hadhrat Shaikh-ul-Hind (RA) says that Jibra'eel (AS) had come to inform Rasulullah (Sallallâhu Alaihi Wasallam) the purpose of his life, but at that very moment he (Sallallâhu Alaihi Wasallam) was greatly under the influence of the sense of bondsmanship (شأن عبودية), it is well known that more stronger the sense of bondsmanship, more and more one feels the sense of humility. At this very moment Rasulullah (Sallallâhu Alaihi Wasallam) was feeling extreme humility because of the bondsmanship, so out of that humility he said that he does not know how to read. He was not aware of his qualities and status at that time. At this stage to get one out of the state of humility and to make him concentrate on a higher point, it is needed to get the attention diverted from all other things and make him to concentrate on one particular point. This can be achieved initially by putting mental pressure, as was done by Jibra'eel (AS) by coming suddenly and straightway asking Rasulullah (Sallallâhu Alaihi Wasallam) to read, but this was not enough to get the attention of Rasulullah (Sallallâhu Alaihi Wasallam) diverted from his position of bondsmanship, he continued with his statement that he did not know how to read.

The angel holds and presses Rasulullah (Sallallâhu Alaihi Wasallam) forcefully

Rasulullah (Sallallâhu Alaihi Wasallam) said "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read, I replied, 'I do not know how to read'"

Jibra'eel (AS), by the Divine command, wanted to inspire the spiritual power into the heart of Rasulullah (Sallallâhu Alaihi Wasallam). There are various ways to do so, viz.,

### 1. In'akâsi (انعكاسي)-Reflective

In this method the Sheikh, (man with the spiritual power) sits in the company of his students and this way they feel the effects of his spirituality in their hearts. These effects last as long as the students are in the company of their Sheikh and vanish as soon as the students leave his Majlis. It is like one sitting with a person who has used scent, would feel the fragrance as long as one sits with that person.

### 2. Ilqâ'ee (القلبي)-Inspirational

In this method the Sheikh enlightens the heart of his student by his own hearts enlightenment,. Afterwards it is the job of the student to preserve that enlightenment. It is like a person who lights his candle with the candle of other person and to keep that candle glowing is the job of that person.

### 3. Islâhi (اصلاحي)-Reformative

In this method the Sheikh reserves good amount of the enlightenment of his heart (Qalb) for his student but releases it for him gradually stepwise. First of all his morals would be corrected and then he will be taken ahead in stepwise fashion. The effects of this method are more lasting than the first two methods. It is like a big reservoir from where the water flows through small canals. The small bits of grass etc. will not obstruct the flow of water through these small canals but if some big object comes in the way, it would definitely stop the water flow. Similarly, small sins will not effect this type of benefit to the student from his Sheikh but the bigger sins would definitely do that.

#### 4. Itihâdi (اتحادي)-To superimpose

In this method the Sheikh brings his soul near to the soul of the student and adds his spiritual excellences to the soul of his student. This is the strongest method of imparting spirituality to other person. It was this method which was used by Jibra'eel (AS) here. The idea was to make the spiritual status of Rasulullah (Sallallâhu Alaihi Wasallam), which he already possessed, manifest. Here Jibra'eel (AS) was just like a mirror for Rasulullah (Sallallâhu Alaihi Wasallam). He (Sallallâhu Alaihi Wasallam) saw his image and power in the mirror of Jibra'eel (AS). First Jibra'eel (AS) approached him and diverted his attention towards the higher spiritual stage by asking him to read. Then Jibra'eel (AS) physically embraced him and pressed very forcefully in order to strengthen his spiritual power. After doing this once Jibra'eel (AS) asked him to read, Rasulullah (Sallallâhu Alaihi Wasallam) again repeated the earlier answer that he did not know how to read. Then Jibra'eel (AS) again caught him and pressed very forcefully and then again asked him to read and Rasulullah (Sallallâhu Alaihi Wasallam) again repeated the earlier answer that he did not know how to read. Thereupon Jibra'eel (AS) caught Rasulullah (Sallallâhu Alaihi Wasallam) for the third time and pressed him again, and then released him and said:

()                      ()

"Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous". (96:1-2)

At this point Rasulullah (Sallallâhu Alaihi Wasallam) realised that he had the requisite strength needed to bear the weight of the Wahy, which the heavens and the earth had refused to accept. After pressing three times Rasulullah (Sallallâhu Alaihi Wasallam) realised his potential and Jibra'eel (AS) told him to read in the name of the Rabb (Lord) who brought up Rasulullah (Sallallâhu Alaihi Wasallam), provided him all nourishment and other providence. "When Allâh has done these things for you, O Muhammad (Sallallâhu Alaihi Wasallam), why can't He make you read and provide all that you need for this great job. Allâh is One Who created man from a worthless thing-a clot. He is the One Who gave tongue to a non living thing like pen, see how He made this piece of matter (pen) a great means of spreading knowledge. When He can do this why can't He bestow you with the best of knowledge. So, read with His name". Hearing these verses Rasulullah (Sallallâhu Alaihi Wasallam) started reciting these verses.

Importance of knowledge in Islâm

We have seen that the Wahy started with the word( ) "Read". Rasulallah (Sallallâhu Alaihi Wasallam) was worshipping and meditating in the Cave Hira for quite some time, but Allâh Ta'âlâ sent Jibra'eel (AS) with the Wahy and asked Rasulallah (Sallallâhu Alaihi Wasallam) to read. From this one can easily understand the importance of learning in Islâm that it has been started with the word Iqra.

Two things needed for acceptance of worship

Ikhlâs ( )

Knowledge of Shari'ah

For any worship to be accepted by Allâh, two things are necessary, one is extreme sincerity but we have to know that only sincerity is not enough, one has to have the knowledge of Shari'ah. We need to understand that none of us can be more sincere than Rasulallah (Sallallâhu Alaihi Wasallam), but he also is being told by Allâh Ta'âlâ to learn Shari'ah. Only the worship which is as per Shari'ah is acceptable to Allâh. The ignorant and the self-styled Sufis should learn from this a lesson that worship without proper knowledge is not reliable. So acquiring the proper knowledge of Shari'ah is mandatory on every Muslim.

First five verses of the Qur'ân

'Read in the name of your Lord, who has created (all that exists).

Wahy has been started with the word ( ) "Read", we have seen the importance of learning in Islâm. When Rasulallah (Sallallâhu Alaihi Wasallam) was asked by the angel to read, he, out of humility, said that he did not know how to read. Afterwards the angel told him to read in the name of that Being Who was his Creator and Nourisher. Here first the word (إسم) "Ism-name" is mentioned and then two attributes of Allâh i.e., Rabb ( ) and Khâliq ( ).

Reason for using the word (إسم) "Ism-name"

There is a tremendous gap between the Creator ( ) and the creation ( ). It is impossible for the created one to comprehend the Creator directly. The Creator is eternal (Qadeem (قديم) and the creation is occurring (Hâdith ( ). The creation could get the Ma'ârifat (Knowledge) of the Creator through either His attributes (صفات) or through His names ( ). Since His attributes are also eternal (Qadeem), so again it was not possible to comprehend them directly. So names of the attributes ( ) were made the link between the Creator and the creation. These names possess the effects of the attributes and thus are of great importance in the path of attaining the spiritual knowledge.

Why the attributes Rabb and Khâliq have been mentioned here first

By mentioning the attribute Rabb (Cherisher and Sustainer) Rasulullah (Sallallâhu Alaihi Wasallam) was told that as Allâh has provided him all his nourishment and other providence, "O Muhammad (Sallallâhu Alaihi Wasallam), why can't He make you read and provide all that you need for this great job". Secondly by mentioning the attribute of Khâliq (Creator), the attention of Rasulullah (Sallallâhu Alaihi Wasallam) was drawn towards the fact that Allâh, by way of being Khâliq, can create things from the state of nothingness, so, why can't He make him (Sallallâhu Alaihi Wasallam) read despite of him being illiterate.

Has created man from a clot ( )

After mentioning the attributes of Rabb and Khâliq, the attention of Rasulullah (Sallallâhu Alaihi Wasallam) is being drawn towards the origin of man. See, how We have created the best creation i.e., man from a dirty drop of water and through what stages he has to go before attaining the final shape and status.

Read! And your Lord is most Generous ( )

Before the revelation of these verses we have seen that Rasulullah (Sallallâhu Alaihi Wasallam) was overwhelmingly under the influence of sense of bondsmanship (شان عبودية) i.e., humility. By means of these verses, his attention is diverted from this humility towards the Exaltedness of Allâh (شان قدرة). When Allâh can create a perfect human being from a clot, why can't He provide him (Sallallâhu Alaihi Wasallam) all things needed for this great job of Prophethood.

After this, Rasulullah (Sallallâhu Alaihi Wasallam) is being told to start recitation while keeping in view the Generosity of Allâh Ta'âlâ, Who is not only his Rabb and Khâliq but Who is also very very Generous.

In this narration, Imâm Bukhari has mentioned only three verses of Surah Iqra, when it is well known with authenticity that five verses were revealed first time by Jibra'eel (AS) in Cave Hira. Imâm Bukhari himself has mentioned these five verses at other place in Sahih Bukhari and Imâm Muslim has also mentioned these in Sahih Muslim.

Then Allâh's apostle returned with the inspiration and severe heart beating (فرجع بهارسول الله يرجف فؤاده)

Receiving the Wahy first time was greatly unusual and strange event for Rasulullah (Sallallâhu Alaihi Wasallam), he returned home with this inspiration while his heart was palpating fast. He went to Khadijah bint Khuwailid (RA) and said:

زملوني زملوني

"Cover me! Cover me!"

Rasulullah (Sallallâhu Alaihi Wasallam) went to his wife Hadhrat Khadijah (RA) and narrated the whole incident to her and asked her to cover him and she covered him with a blanket.

لقد خشيت على نفسي

"I fear that something may happen to me."

These are the words he (Sallallâhu Alaihi Wasallam) told Hadhrat Khadijah (AS).

Now the question here is as to why did he (Sallallâhu Alaihi Wasallam) fear something like that to his life after this experience? Learned scholars have given different explanations to this question, viz.,

Rasulullah (Sallallâhu Alaihi Wasallam) experienced great pressure, both physical as well as spiritual, when Jibra'eel (AS) pressed him hard. There was superimposition of angelic spirituality over the human nature, this really is a matter of great stress and strain for a human being.

Past tense has been used in this sentence, so, it would mean that Rasulullah (Sallallâhu Alaihi Wasallam) got this apprehension about his life when Jibra'eel (AS) pressed him very hard. At such an occasion one feels as if his body is giving way.

The effect of this Divine word was such that Rasulullah (Sallallâhu Alaihi Wasallam) got this feeling.

Rasulullah (Sallallâhu Alaihi Wasallam) understood the seriousness and greatness of this job and also foresaw the difficulties that were essential for such a great job.

The sense of responsibility also begets some fear and it is directly proportional to the greatness of the responsibility, greater the responsibility, greater is the feeling of fear.

To be struck with fear at such an occasion is human, it is only the Essence of Allâh Ta'âlâ which does not get influenced by anything. Rasulullah (Sallallâhu Alaihi Wasallam) was very much a human, Musâ (AS) was also struck with this fear out of human nature when he was told to grab his stick that had changed into a snake.

Rasulullah (Sallallâhu Alaihi Wasallam) wanted to get the sympathy of his wife Khadijah (AS).

Khadijah (RA) replied:

كَلَّا وَاللَّهِ مَا يَخْزِيكَ اللَّهُ أَبَدًا إِنَّكَ لَتَصِلُ الرَّحْمَ وَتَحْمِلُ الْكَلَّ وَتَكْسِبُ الْمَعْدُومَ وَتَقْرِي الضَّيْفَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ

"Never! By Allâh, Allâh will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Such a great answer bespeaks volumes about the greatness of the wisdom, maturity and the vision, this great lady i.e., Hadhrat Khadijah al-Kubra (RA) possessed. See, how she consoles Rasulullah (Sallallâhu Alaihi Wasallam). In Islâm ladies are very much respected and they have always played a great role in all spheres of life. The great conviction of Hadhrat Khadijah (RA) is depicted in these words which she uttered about the righteousness of Rasulullah (Sallallâhu Alaihi Wasallam) and also the firm faith she had in Allâh Ta'âlâ and as such she became the first lady to accept the truthfulness of Wahy and Rasulullah (Sallallâhu Alaihi Wasallam), thus was the first to become a Muslim.

كَلَّا وَاللَّهِ مَا يَخْزِيكَ اللَّهُ أَبَدًا إِنَّكَ لَتَصِلُ الرَّحْمَ

"Never! By Allâh, Allâh will never disgrace you. You keep good relations with your kith and kin".

With great conviction and authenticity Hadhrat Khadijah (RA) told Rasulullah (Sallallâhu Alaihi Wasallam) that Allâh will never disgrace him as she fully knew the piety, truthfulness and extreme sincerity of Rasulullah (Sallallâhu Alaihi Wasallam). She was convinced that one who does good to those on earth, receives the same treatment from the One Who is in the heavens, i.e., Allâh Ta'âlâ. She told Rasulullah (Sallallâhu Alaihi Wasallam) that as he was showing kindness to his relatives, Allâh will also show His kindness to him. It is said that near-ones are like scorpions (الاقارب كالعقارب). One often faces problems from near-ones, even on trivial things they often get angry and start using bad remarks. Sometimes there are financial matters, sometimes marital, sometimes about inheritance and sometimes family pride is the cause for animosity. So, to show persistent patience along with goodwill and kindness in response to all the harms one receives from one's relatives is really a great piece of morality. It is certain that anyone possessing such great morals will not be left alone and unrewarded by the All-knowing and All-powerful-Allâh Ta'âlâ.

Help the poor and destitute (وَتَحْمِلِ الْكُلَّ وَتَكْسِبُ الْمَعْدُومَ)

Hadhrat Khadijah (RA) then mentioned another great moral character of Rasulullah (Sallallâhu Alaihi Wasallam). Rasulullah (Sallallâhu Alaihi Wasallam) used to help needy and destitute. He (Sallallâhu Alaihi Wasallam) would lift the load of weak people who were unable to lift it. He (Sallallâhu Alaihi Wasallam) would take care of those who had no care-takers. He (Sallallâhu Alaihi Wasallam) would feed the starving ones. By mentioning such qualities of Rasulullah (Sallallâhu Alaihi Wasallam), Hadhrat Khadijah (RA) wanted to convey that when Rasulullah (Sallallâhu Alaihi Wasallam) was taking so much pains about the people, who are like the family of Allâh (الْخَلْقُ عِيَالُ اللَّهِ) how was it possible that Allâh would leave him alone.

Serve your guests generously (وَتَقْرِي الضَّيْفَ)

This is another great moral character one can have, that is to honour the guests and serve them generously. Rasulullah (Sallallâhu Alaihi Wasallam) not only used to help the poor and needy but also would take great pains to make his guests

comfortable. It has always been the habit of noble people and this character of man is very much liked by Allâh.

Lessons from this speech of Hadhrat Khadijah (RA) as per Mullah Ali Qâri (R)

Good characters beget peace and safety.

Praising some one at some occasions is permissible.

Praiseworthy words can be used for consolation.

This speaks of Hadhrat Khadijah's (RA) great thinking and deep insight.

Poverty of Rasulullah (Sallallâhu Alaihi Wasallam) was voluntary.

These great moral characters were inherent in Rasulullah (Sallallâhu Alaihi Wasallam) even before prophethood as he was sent for the purpose to take these good morals to the highest standard.

Waraqah bin Naufal bin Asad bin Abdul Aziz

He was an old man who had turned blind and was the cousin of Hadhrat Khadijah (RA). His genealogy and that of Rasulullah (Sallallâhu Alaihi Wasallam) was also meeting at some higher point in higher hierarchy. He had accepted Christianity and was a great scholar of Injeel. He was also a great scholar of Ibrani and Arabic languages. He was able to write Injeel in Ibrani. It is not known with certainty as to what was the original language of Injeel, some say it was written in Suryani (Syrian language) and others say it was in Ibrani language. These days only translations of injeel are available. These translations are not of real injeel but of some sayings written by companions of Hadhrat Eisâ (AS), yet others say that these were written after the period of companions (Hawariyeen) of Eisâ (AS). The Church continued to do additions and alterations to it ever since then. Mawlânâ Rahmatullah Kairanwi proved this thing, with the help of a copy of Bible (which was printed in England) in a historical debate with priest Funderheld at Agra, India. Mawlânâ Rahmatullah Kairanwi has written about it in detail in his book Id'hâr-ul Haq.

In earlier times, to write Divine books was a routine but learning a Divine book by heart is the distinction with Al-Qur'an only.

When your people will turn you out

Waraqah wished to be alive until the time when Makkans will drive Rasulullah (Sallallâhu Alaihi Wasallam) out of Makkah. By, saying so, Waraqah became the first man to testify the truthfulness of the prophethood of Rasulullah (Sallallâhu Alaihi Wasallam) but he is not counted amongst the Sahâbah (companions of Rasulullah (Sallallâhu Alaihi Wasallam)). The first believe (Mumin) from amongst the men is believed to be Abu Baker (RA) and first lady to embrace Islâm is Hadhrat Khadijah (RA). Sheikh-i-Akbar (R) gives the explanation as to why Waraqah is not counted amongst Sahâbah. He says that there is difference between Nubuwat and Risâlat. Waraqah only testified the Nubuwhat of Rasulullah (Sallallâhu Alaihi Wasallam), as by that time Rasulullah (Sallallâhu Alaihi Wasallam) had not got Risâlat which he got after the period of Fatrat when the Surah Muddathir was revealed. Waraqah died during the period of Fatrat and could not see Rasulullah (Sallallâhu Alaihi Wasallam) when he started inviting people to Islâm.

Hadhrat Khadijah (RA) took Rasulullah (Sallallâhu Alaihi Wasallam) to him after he narrated the incident of Cave Hira to her. Waraqah asked Rasulullah (Sallallâhu Alaihi Wasallam) about the incident and he narrated it to him. Waraqah told him that it was same the Namooos which had come to Musâ .

Namooos ( )

هذا الناموس الذي نزل الله على

Namooos means the one who knows the secrets like the word. Jasoos (spy) is used for one who knows the secrets but the difference is that Namooos is used for one who knows the righteous secrets and Jasoos for one who knows the evil secrets. Here Namooos means Jibra'eel (AS) as he came with the Wahy to the prophets as we know that Wahy is the secret of Allâh which He sends to His prophets.

Why Waraqah being a Nasrani mentioned Musâ (AS) instead of Eisâ (AS)

Waraqah told Rasulullah (Sallallâhu Alaihi Wasallam) that this was same Namooos who used to come to Musâ. Here Ulema have discussed as to why did Waraqah mentioned Musâ (AS) and not Eisâ (AS). Various reasons stated are:

Musâ (AS) faced lot of difficulties from his people, so by mentioning Musâ, Rasulullah (Sallallâhu Alaihi Wasallam) was given a hint that he also might face such difficulties.

The prophethood of Musâ (AS) was more famous than that of Eisâ (AS) as Musâ (AS) was accepted by both Christians as well as Jews unlike Eisâ (AS) who was accepted by Christians alone.

The Shari'ah of Musâ (AS) was more similar to that of Shari'ah of Rasulullah (Sallallâhu Alaihi Wasallam).

Will they drive me out

Why did Rasulullah feel surprised when Waraqah told him that his people would force him to leave his home-place? For Rasulullah (Sallallâhu Alaihi Wasallam) it was difficult to imagine that his own people could do such a thing with him at any point of time, because he was so far loved and respected by his people. They considered him as the most trustworthy and he belonged to a respectable family in the whole Arab. He used to help all needy, weak and poor people.

Waraqah told Rasulullah (Sallallâhu Alaihi Wasallam) that every prophet whosoever came with the message of Allâh, was opposed and teased by his people.

Divine inspiration paused for a while

After this incident of first arrival of Wahy, the Divine Inspiration was also paused for a while. This period is known as the period of Fatrah. As per the authentic reports this period is said to have lasted three years. (Musnand Ahmad)

Learned scholars say that this pause was:

To develop the capability for tolerating this heavy burden of Wahy in Rasulullah (Sallallâhu Alaihi Wasallam).

To give Rasulullah (Sallallâhu Alaihi Wasallam) time to think over the revealed verses.

To increase curiosity for the inspiration, as one forgets the discomforts which are associated with a thing which one craves for. Rasulullah (Sallallâhu Alaihi Wasallam) was craving for the Wahy during this period of pause. His thirst for this

was so intense that at times he would go on mountain top thought to fall down from there, but a voice from the skies, saying, " O Muhammad! you are definitely the prophet of Allâh, stopped him. This voice that was from Jibra'eel (AS) would give him solace. Angel Jibra'eel (AS) didn't come to him during this period with the Wahy, but it is narrated that angel Israfeel (AS) was posted by Allâh Ta'âlâ with him during this period.

Finally the period of Fatrah ended

Finally the restlessness caused by this prolonged pause came to an end.

Jâbir bin 'Abdullah Al-Ansâri (RA) narrated about the period of pause in revelation reporting the speech of the Prophet "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allâh revealed the following Holy Verses (of Qur'ân):

مُ فَأَنْذِرْ (١) وَرَبَّكَ فَكَبِّرْ (٢) وَثِيَابَكَ فَطَهِّرْ (٣) وَالرُّجْزَ فَاهْجُرْ (٤) أَيُّهَا الْمُدَّثِّرُ (٥) فُ

'O you (i.e. Muhammad)! wrapped up in garments! Arise and warn (the people against Allâh's Punishment),... 'up to 'and desert the idols.' (74.1-5)

After this the revelation started coming strongly, frequently and regularly. The same is mentioned in the Qur'an in Surah Tawkeer. It was the second time when Rasulullah (Sallallâhu Alaihi Wasallam) saw angel Jibra'eel (AS) in his real form. The third time when Rasulullah (Sallallâhu Alaihi Wasallam) saw angel Jibra'eel (AS) in his real form was during the famous incident of Me'raj (Ascent).

When Rasulullah (Sallallâhu Alaihi Wasallam) was under the cover of the garments, the inspiration came to him, now it was Surah Muddathir of the Qur'an which was revealed, calling him 'O you (i.e. Muhammad)! wrapped up in garments. With this Surah, Rasulullah (Sallallâhu Alaihi Wasallam) got the Risâlat, as now he was asked to invite people to Islâm. When first verses of Surah Iqra were revealed, that time he got the Nubuwat and when Surah Muddathir was revealed, he got the Risâlat.

Now Rasulullah (Sallallâhu Alaihi Wasallam) is being told to leave the blanket and come out and guide the people to the right path. Now is the time to preach and warn the people about the chastisement they are likely to get if they don't shun

away infidelity and shirk. Rasulullah (Sallallâhu Alaihi Wasallam) is being told to educate the people about the Oneness of their Lord and His Greatness. He is so Great that there is no chance for Him to have any partner, He alone is worthy of worship. At the beginning of the Nubuwa of Rasulullah (Sallallâhu Alaihi Wasallam), the world was full of kufr and shirk, so here only the attribute of Rasulullah (Sallallâhu Alaihi Wasallam) of being the ‘Warner’ is mentioned and not the attribute of being ‘Bashir’. Avoiding sins is more important than performance of good deeds, as the former begets the wrath of Allâh and latter begets Thawâb. To save oneself from the wrath of Allâh is more important than getting Thawâb.

For understanding the Greatness of Allâh and the importance of Unity of Allâh, one needs to have clean body and soul. If the mind is filled with the filth of kufr and shirk, and body and clothes are stained with the external filth, such a person cannot think of understanding the purity of Islâm.

It was during the darkness of infidelity that light of inspiration dawned on Rasulullah (Sallallâhu Alaihi Wasallam) in dreams and finally one day the sun of the prophethood rose and the darkness started fading away. As the sun goes on rising, its heat goes on increasing. Similarly, the heat of the light of inspiration went on increasing without any pause.

Hadith No. 4

أبي عائشة قال حدثنا موسى بن إسماعيل قال حدثنا أبو عوانة قال حدثنا موسى بن  
حدثنا سعيد بن جبيرة عن ابن عباس في قوله تعالى ( لا تحرك به لسانك لتعجل  
به ) قال كان رسول الله يعالج من التنزيل شدة وكان مما يحرك شفتيه فقال ابن  
عباس فانا أحركهما لكم كما كان رسول الله يحركهما وقال سعيد انا أحركهما كما رايت  
رك شفتيه فانزل الله تعالى ( لا تحرك به لسانك لتعجل بن عباس يحركهما فح  
( به إن علينا جمعه وقرآنه ) قال جمعه له في صدرك وتقرأه ( فإذا قرأناه فاتبع قرآنه  
قال فاستمع له وأنصت ( ثم إن علينا بيانه ) ثم إن علينا أن نقرأه فكان رسول الله  
قرأه النبي كما قرأه بعد ذلك إذا أتاه جبريل استمع فإذا انطلق جبريل

Narrated by Hadhrat Syed bin Jubair (RA)

Ibn 'Abbas in the explanation of the statement of Allâh. "Move not your tongue concerning (the Quran) to make haste therewith." (75.16) said "Allâh's Apostle used to bear the revelation with great trouble and used to move his lips (quickly)

with the Inspiration." Ibn 'Abbas moved his lips saying, "I am moving my lips in front of you as Allâh's Apostle used to move his." Sayd moved his lips saying: "I am moving my lips, as I saw Ibn 'Abbas moving his." Ibn 'Abbas added, "So Allâh revealed 'Move not your tongue concerning (the Qur'an) to make haste therewith. It is for us to collect it and to give you (O Muhammad) the ability to recite it (the Qur'an)' (75.16-17) which means that Allâh will make him (the Prophet) remember the portion of the Qur'an which was revealed at that time by heart and recite it. The Statement of Allâh: 'And 'when we have recited it to you (O Muhammad through Jibra'eel) then you follow its (Qur'an) recital' (75.18) means 'listen to it and be silent. Then it is for Us (Allah) to make it clear to you' (75.19) means 'Then it is (for Allâh) to make you recite it (and its meaning will be clear by itself through your tongue). Afterwards, Allâh's Apostle used to listen to Gabriel whenever he came and after his departure he used to recite it as Gabriel had recited it."

## Comments

Hadhrat Syed bin Jubair (RA) asked Hadhrat Abdullah bin Abbas (RA) about the verse (75.16-19) of the Qur'an. Abdullah bin Abbas (RA) is known as the chief of commentators of the Qur'an. Rasulullah (Sallallâhu Alaihi Wasallam) had offered Dua for him, "O Allâh, give him (Abdullah bin Abbas) the knowledge of the Book i.e., Al-Quran. So, his comments on any verse of the Qur'an are taken as the most authentic. He says that when Jibra'eel (AS) used to come with the Wahy, Rasulullah (Sallallâhu Alaihi Wasallam) would feel lot of stress and strain, one was due to weight of the Wahy and second was the curiosity to learn and recite it with Jibra'eel (AS) and thus memorising it with the apprehension that he might forget it after Jibra'eel (AS) will leave or he might not be able to memorise it fully. This feeling of apprehension was producing lot of discomfort for him. On this Allâh Ta'âlâ, directed Rasulullah (Sallallâhu Alaihi Wasallam) not to be in hurry to memorise it and not to worry about forgetting it. Allâh Ta'âlâ promises him directly and in clear words that it was His word and that He has taken it upon Himself to save it in his (i.e., Rasulullah (Sallallâhu Alaihi Wasallam)) memory and to teach him the meaning of the revealed verses..

Rasulullah (Sallallâhu Alaihi Wasallam) used to exert much to retain Wahy

Yu'âlîju means to take lot of pains to obtain something. Rasulullah (Sallallâhu Alaihi Wasallam) had to exert too much whenever Wahy used to come to him (Sallallâhu Alaihi Wasallam). To keep pace with the angelic power of Jibra'eel

(AS) in recitation was itself quite heavy on Rasulullah (Sallallâhu Alaihi Wasallam).

Rasulullah (Sallallâhu Alaihi Wasallam) used to move his lips quickly while reciting the verses of the Qur'an with Jibra'eel (AS) in order to quickly memorise them. Ibn Abbas (RA) told Syed bin Jubair (RA) that he would show him the way Rasulullah (Sallallâhu Alaihi Wasallam) used to move his lips and Ibn Abbas moved his lips. when Syed bin Jubair (RA) narrated this Hadith, he also showed his students the way he saw Ibn Abbas (AS) moving his lips.

Correlation between preceding and succeeding verses of Surah al-Qiyâmah (75:1-19)

عَظَامَهُ ( ) بَلَىٰ لِقَادِرِ قَيْنِهِمْ عَلَىٰ مَنْ الْقِيَامَةِ ( ) وَلَا أَقْسَمُ بِالنَّفْسِ اللَّوَّامَةِ ( ) أَيْدَسَبُ الْإِنْسَانُ أَنْ لَنْ نَجْمَعَ  
 هُ ( ) يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ ( ) فَإِذَا بَرَقَ الْبَصَرُ ( ) وَخَسَفَ الْقَمَرُ ( ) بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ  
 وَمِنْذِمًا لِّلنَّفْسِ الْفَاسِقِ ( ) يُنَبِّئُهُ ( ) يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ ( ) كَلَّا لَا وَزَرَ ( ) إِلَىٰ رَبِّكَ يَوْمَ  
 لَا تُحِزُّ لَوَالِي ( ) يَهْمِلِينَ تَأْلِيمًا ( ) بِمَا قَدَّمَ وَأَخَّرَ ( ) بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ( ) وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ  
 ( ) ثُمَّ إِنَّ عَلَيْنَا لَلْآيَاتِ ( ) إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ( ) فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ

"I do call to witness the Resurrection Day; And I do call to witness the self-reproaching spirit; (eschew Evil). Does man think that We cannot assemble his bones? Nay We are able to put together in perfect order the very tips of his fingers. But man wishes to do wrong (even) in the time in front of him. He questions: "When is the Day of Resurrection?" At length when the Sight is dazed. And the moon is buried in darkness. And the sun and moon are joined together That Day will Man say "Where is the refuge?" By no means! No place of safety! Before thy Lord (alone) that Day will be the place of rest. That Day will man be told (all) that he put forward and all that he put back. Nay man will be evidence against himself Even though he were to put up his excuses. Move not thy tongue concerning the (Qur'an) to make haste therewith. It is for Us to collect it and to promulgate it: But when We have promulgated it follow thou its recital (as promulgated): Nay more it is for Us to explain it (and make it clear)" (75:1-19)

Before and after these verses, the things about the day of judgement are mentioned but here in these verses Rasulullah (Sallallâhu Alaihi Wasallam) is being told not to move his tongue in haste that apparently seems to be out of place. Ulema have given various explanations about this viz.,

The Qur'an is the word of Almighty Allâh. Its pattern is unique and it is not like the way worldly authors write their books. Allâh is the most Merciful and Benevolent

for the mankind. It was out of this Merciful and Benevolent nature that Allâh Ta'âlâ directed Rasulullah (Sallallâhu Alaihi Wasallam) not to be in haste so as to memorise the Wahy. It is like a kind teacher who admonishes a student during the course of his lesson if he sees that the student is not doing the needful.

Allâh Ta'âlâ sees the requirements of the Bondsman and acts accordingly, He is not bound by things like sequence of sentences etc. It is like a father who while talking to his child, admonishes him in between if he sees him doing something say while eating.

These things explain the view that there is no correlation of these verses with the preceding and succeeding verses, but Ulema have given various explanations to show the correlation of these verses with preceding and succeeding verses.

In the preceding verses Allâh Ta'âlâ says that the man will be asked on the day of judgement what he postponed and what he preponed. It is in itself a sin for a man to postpone a thing to which he was supposed to give priority or prepone a thing which he was supposed to do later.

In the same way Rasulullah (Sallallâhu Alaihi Wasallam) is being told here that when Wahy is being revealed to him, he should quietly to it and to memorise and understand it is to be done afterwards and for that also he is not supposed to worry as Allâh Himself will ensure that these things get secured in the blessed Qalb of Rasulullah (Sallallâhu Alaihi Wasallam).

Secondly, Allâh Ta'âlâ in the preceding verses says that He (i.e., Allâh Ta'âlâ) is All-powerful and capable of reassembling the remains of a man after death, when Allâh is capable of doing that then "O' Muhammad (Sallallâhu Alaihi Wasallam) why can't He store this Wahy in your chest in such a way that it will not only be in your memory but you will also be able to understand its meaning".

Thirdly, in this Surah Allâh Ta'âlâ says that in the Aakhirah, man will know everything about himself, what ever he has done in the world. So, when Allâh wishes, He can make man capable of acquiring knowledge, therefore, "O, Muhammad (Sallallâhu Alaihi Wasallam), you should not think it to be impossible for Allâh to keep things stored safe in your memory".

Miracle of Rasulullah (Sallallâhu Alaihi Wasallam)

This is another miracle of Rasulullah (Sallallâhu Alaihi Wasallam) that he was not reciting the revealed verses with Jibra'eel (AS) but used to listen quietly and still every bit of it was safely getting stored in his memory.

Jibra'eel (AS) was only a link

(مَّ إِنَّ عَلَيْنَا بَيِّنَاتٍ أَنَّهُ قَرَأَهُ فَاتَّبَعْ قُرْآنَهُ (٥٠)

But when We have promulgated it follow thou its recital (as promulgated): Nay more it is for Us to explain it (and make it clear):(75:18-19)

In this verse Allâh Ta'âlâ says "when We have promulgated or recited it, follow it". Allâh Ta'âlâ did not say that when Jibra'eel (AS) has recited, for the reason that the Qur'an is from Allâh Ta'âlâ and Jibra'eel (AS) is simply a link between.

Why Imâm Bukhari chose this Hadith for this chapter

Ulema have given various reasons-firstly, they say that Imâm Bukhari wants to show how Rasulullah (Sallallâhu Alaihi Wasallam) used to receive the Wahy initially. Secondly, he wants to convey the message about the authenticity, purity and safety of the Wahy, as in these verses Allâh Ta'âlâ says:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

"It is for Us to collect it and to promulgate it" (75:18)

Lessons from these verses

A teacher should keep the requirements of the students always in view.

A teacher should admonish the student at once whenever he sees him doing something unwanted.

A teacher should be kind to his students.

One should always carry out necessary job at its proper time. Neither postpone any job which needs priority and not prepone any which needs to be done later.

A student should listen to his teacher quietly and with great attention.

## Hadith No. 5

حدثنا عبدان قال أخبرنا عبد الله قال أخبرنا يونس عن الزهري ح وحدثنا بشر بن محمد قال أخبرنا عبد الله قال أخبرنا يونس ومعمّر عن الزهري نحوه قال أخبرني عبيد رسول الله أجود الناس وكان أجود ما يكون في الله بن عبد الله عن ابن عباس قال كان رمضان حين يلقاه جبريل وكان يلقاه في كل ليلة من رمضان فيدارسه القرآن فلرسول الله أجود بالخير من الريح المرسلة

Narrated by Hadhrat ibn Abbas (RA)

Allâh's Apostle (AS) was the most generous of all the people, and he used to reach the peak of generosity in the month of Ramadhan when Jibra'eel met him. Jibra'eel used to meet him and teach al-Qur'ân every night of Ramadhan. Allâh's Apostle was the most generous person, even more generous than the strong and uncontrollable wind (in readiness and haste to do charitable deeds).

### Narrators

In this Hadith a name Abdullah has appeared. It has been said that this name refers to Abdullah bin Mubarak, a great Muhaddith.

The letter Hâ ( ) when used in the Sanad

In chain of narrators (Sanad) sometimes the latter Hâ ( ) is mentioned instead of usual word Hadhasna (حدثنا). It means that, here the Muhaddith is shifting from one sanad to another i.e., up to a particular point one narrator is narrating through one chain and the other through the other chain, and after that point, the chains of both narrators are same. This is done to avoid repetition and lengthening of the chain.

Allâh's Apostle (Sallallâhu Alaihi Wasallam) was the most generous of all people

Generosity is an attribute of heart, it is not the name of being rich. Qaroon was very rich but at the same time he is known for his miserliness. Rasulullah (Sallallâhu Alaihi Wasallam) was very much generous from his heart.

Difference between Sakhâwat ( ) and the word Jood ( ) used in this Hadith

Sakhâwat ( ) means the distribution of wealth. As per Imâm Ragib (RA), the word Jood ( ) used in this Hadith means:

اعطاء ما ينبغي لمن ينبغي

To give proper thing to the proper person

Jood also includes the generosity as regards knowledge and guidance. Allâh's Apostle (Sallallâhu Alaihi Wasallam) was most generous of all the people; it is so evident that it needs no explanation. Sakhâwat is one aspect of Jood. Once one million Dirhams came to Rasulullah (Sallallâhu Alaihi Wasallam) from Behrain; Rasulullah (Sallallâhu Alaihi Wasallam) placed that in one corner of the Mosque and did not leave till whole of it was distributed amongst the needy. Rasulullah (Sallallâhu Alaihi Wasallam) always fulfilled the appropriate need of appropriate people suitably and this is what is termed as Jood. Once a woman presented a beautiful blanket to Rasulullah (Sallallâhu Alaihi Wasallam) which he liked very much. Once a Sahâbi saw Rasulullah (Sallallâhu Alaihi Wasallam) dressing it. He touched it and said that it is very nice and requested Rasulullah (Sallallâhu Alaihi Wasallam) to give it to him. Rasulullah (Sallallâhu Alaihi Wasallam) immediately took that off from his body and gave it to that Sahâbi. It is well said by an Arabic poet:

لاقط إلا في تشهده

لولا الشهد كانت لآلوه نعم

Generosity of Rasulullah (Sallallâhu Alaihi Wasallam) is the reflection of generosity of Allâh

We Know that the Generosity of Allâh Ta'âlâ is unparallel and it was the influence of this attribute of Allâh Ta'âlâ on Rasulullah (Sallallâhu Alaihi Wasallam) in particular, which made him most generous amongst the mankind. Allâh is

Generous and likes generosity. Rasulallah (Sallallâhu Alaihi Wasallam) himself said:

تَخَلَّقُوا بِأَخْلَاقِ اللَّهِ

"Moralise yourself with the morals of Allâh (i.e., develop in yourselves those morals that reflect the morals of Allâh)".

Generosity of Rasulallah (Sallallâhu Alaihi Wasallam) increased in Ramadhan

We have seen that Rasulallah (Sallallâhu Alaihi Wasallam) was most generous throughout his life but his generosity used to reach its peak in the month of Ramadhan. This again is the influence of the Sunnat of Allâh Ta'âlâ on Rasulallah (Sallallâhu Alaihi Wasallam) as we know that the Generosity of Allâh Ta'âlâ also is very high in the month of Ramadhan. One good deed is rewarded seventy times in Ramadhan as compared to other months. The breezes of Rahmat and Hidâyat blow in full bloom in Ramadhan.

Generosity of Rasulallah (Sallallâhu Alaihi Wasallam) compared with strong wind

We all know the significance of wind as to how much important it is for mankind. Not only does man need this for breeding but he depends on it in the form of rains which is necessary for the crops, vegetation and other plantation. Winds can cause devastation for mankind as well. Here the generosity of Rasulallah (Sallallâhu Alaihi Wasallam) is compared with that wind which is beneficial. Here 'strong uncontrollable wind' is mentioned and not the mere word wind. The reason is that the benefits of strong wind are quite widespread and its benefits reach far and wide in a short span of time like the effects of generosity of Rasulallah (Sallallâhu Alaihi Wasallam) which were quick and far reaching. The strong winds get the rains which give life to the dead and dry lands like the generosity of Rasulallah (Sallallâhu Alaihi Wasallam) which gives life to the spiritually dead human hearts.

Hadhrat Jibra'eel (AS) used to meet Rasulallah (Sallallâhu Alaihi Wasallam) every night of Ramadhan to teach him the Qur'ân

Hadhrat Jibra'eel (AS) used to come to Rasulallah (Sallallâhu Alaihi Wasallam) in every Ramadhan during the nights and would recite the Qur'an. Rasulallah (Sallallâhu Alaihi Wasallam) would listen it from him and then Rasulallah (Sallallâhu Alaihi Wasallam) would recite the Qur'an and Jibra'eel (AS) would

listen. It is this Sunnat of Rasulullah (Sallallâhu Alaihi Wasallam) which the Huffâz of the Qur'an follow in Ramadhan while offering Tarâweeh. They listen from one another the Qur'an in the month of Ramadhan.

The relation of the Hadith with the title of this chapter

First thing that Imâm Bukhari wants to convey is that the Qur'an like earlier Divine books was also revealed in the month of Ramadhan. Ibrahim (AS) got the Suhuf on first day of Ramadhan; Musâ (AS) got Tourat on 6th day of Ramadhan; Eisâ (AS) got the Injeel on 13th day of Ramadhan. Most people believe that the Qur'an it was revealed on the 27th day of Ramadhan. Secondly, by showing the revelation of the Qur'an was started in the month of Ramadhan, he further wants to prove the sanctity and the safety of the Qur'an. Thirdly, by showing that Rasulullah (Sallallâhu Alaihi Wasallam) used to revise the Qur'an every Ramadhan with Jibra'eel (AS), he wants to prove that there is no chance that Rasulullah (Sallallâhu Alaihi Wasallam) would forget any part of it whatsoever.

Hadith No. 6

حدثنا أبو اليمان الحكم بن نافع قال أخبرنا شعيب عن الزهري قال أخبرني عبيد الله بن عبد الله بن عتبة بن مسعود أن عبد الله بن عباس أخبره أن أبا سفيان بن يش وكانوا تجارا بالشام في المدة التي حارب أخبره أن هرقل أرسل إليه في ركب من قر كان رسول الله ماد فيها أبا سفيان وكفار قريش فأتوه وهم بإيلياء فدعاهم في مجلسه وحوله عظماء الروم ثم دعاهم ودعا بترجمانه فقال أيكم أقرب نسبا بهذا الرجل وقربوا الذي يزعم أنه نبي فقال أبو سفيان فقلت أنا أقربهم نسبا فقال أدنوه مني أصحابه فاجعلوهم عند ظهره ثم قال لترجمانه قل لهم إنني سائل هذا الرجل فإن كذبني فكذبوه فوالله لولا الحياء من أن ياثروا علي كذبا لكذبت عنه ثم كان أول ما سألني عنه أن قال كيف نسبه فيكم قلت هو فينا ذو نسب قال فهل قال هذا القول لا قال فهل كان من أبائه من ملك قلت لا قال فأشرف الناس منكم أحد قط قبله قلت يتبعونه أم ضغافؤهم فقلت بل ضغافؤهم قال أيزيدون أم ينقصون قلت بل يزدون قال فهل يرتد أحد منهم سخطة لدينه بعد أن يدخل فيه قلت لا قال فهل كنتم ونحن منه في مدة تتهمونه بالكذب قبل أن يقول ما قال قلت لا قال فهل يغدر قلت لا لا ندري ما هو فاعل فيها قال ولم تمكني كلمة أدخل فيها شيئا غير هذه الكلمة قال فهل قاتلتموه قلت نعم قال فكيف كان قتالكم إياه قلت الحرب بيننا وبينه سجال ينادي منا وننادي منه قال ماذا يأمركم قلت يقول اعبدوا الله وحده ولا تشركوا به شيئا يقول اباؤكم ويأمرنا بالصلاة والصدق والعفاف والصلة فقال للترجمان واتركوا ما قل له سألتك عن نسبه فذكرت أنه فيكم ذو نسب فكذلك الرسل تبعث في نسب قومها وسألتك هل قال أحد منكم هذا القول فذكرت أن لا فقلت لو كان أحد قال هذا القول

كان من ابائه من ملك فذكرت أن قبله لقلت رجل يأتسي بقول قيل قبله وسألتك هل لا قلت فلو كان من ابائه من ملك قلت رجل يطلب ملك أبيه وسألتك هل كنتم تتهمونهم بالكذب قبل أن يقول ما قال فذكرت أن لا فقد أعرف أنه لم يكن ليذر الكذب على الناس ويكذب على الله وسألتك أشرف الناس اتبعوه أم ضعفواهم فذكرت أن عوه وهم اتباع الرسل وسألتك أيزيدون أم ينقصون فذكرت أنهم ضعفاءهم اتب يزيّدون وكذلك أمر الإيمان حتى يتم وسألتك أيرتد أحد سخطه لدينه بعد أن يدخل فيه فذكرت أن لا وكذلك الإيمان حين تخالط بشاشته القلوب وسألتك هل يغدر ه يأمركم أن تعبدوا فذكرت أن لا وكذلك الرسل لا تغدر وسألتك بما يأمركم فذكرت أن الله ولا تشركوا به شيئاً وينهاكم عن عبادة الأوثان ويأمركم بالصلاة والصدق والعفاف فإن كان ما تقول حقاً فسيملك موضع قدمي هاتين وقد كنت أعلم أنه خارج لم أكن أظن أنه منكم فلو أني أعلم أني أخلص إليه لتجشمت لقاءه ولو كنت عنده لغسلت عا بكتاب رسول الله الذي بعث به نحية إلى عظيم بصرى فدفعه إلى عن قدميه ثم د هرقل فقراه فإذا فيه بسم الله الرحمن الرحيم من محمد عبد الله ورسوله إلى هرقل عظيم الروم سلام على من اتبع الهدى أما بعد فإني أدعوك بدعاية الإسلام أسلم تسلم م الأريسيين ( ويا أهل الكتاب بؤسك الله أجرك مرتين فإن توليت فإن عليك إثم تعالوا إلى كلمة سواء بيننا وبينكم أن لا نعبد إلا الله ولا نشرك به شيئاً ولا يتخذ بعضنا بعضاً أرباباً من دون الله فإن تولوا فقولوا اشهدوا بأنا مسلمون ) قال أبو سفيان فلما قال ما قال وفرغ من قراءة الكتاب كثر عنده الصخب وارتفعت ت وأخرجنا فقلت لأصحابي حين أخرجنا لقد أمر أمر ابن أبي كبشة إنه يخافه لأصوات ملك بني الأصفر فما زلت موقناً أنه سيظهر حتى أدخل الله على الإسلام وكان ابن الناظور صاحب إيلياء وهرقل سقفا على نصارى الشام يحدث أن هرقل حين قدم إيلياء قد استنكرنا هيئتك قال ابن أصبح يوماً خبيث النفس فقال بعض بطارقته الناظور وكان هرقل حزاء ينظر في النجوم فقال لهم حين سألوه إنني رأيت الليلة حين نظرت في النجوم ملك الختان قد ظهر فمن يختتن من هذه الأمة قالوا ليس يختتن إلا اليهود فلا يهمنك شأنهم واكتب إلى مدائن ملكك فيقتلوا من فيهم من اليهود فبينما هم على أمرهم أتى هرقل برجل أرسل به ملك غسان يخبر عن خبر رسول الله فلما استخبره هرقل قال اذهبوا فانظروا امختتن هو أم لا فنظروا إليه فحدثوه أنه مختتن وسأله عن العرب فقال هم يختتنون فقال هرقل هذا ملك هذه الأمة قد ظهر ثم كتب هرقل في العلم وسار هرقل إلى حمص فلم يرم حمص حتى إلى صاحب له برومية وكان نظيره أتاه كتاب من صاحبه يوافق رأي هرقل على خروج النبي وأنه نبي فآذن هرقل لعظماء الروم في دسكرة له بحمص ثم أمر بأبوابها فغلقت ثم أطلع فقال يا معشر الروم هل يصة حمركم في الفلاح والرشد وأن يثبت ملككم فتبايعوا هذا النبي فحاصوا ح الوحش إلى الأبواب فوجدوها قد غلقت فلما رأى هرقل نفرتهم وأيس من الإيمان قال ردوهم علي وقال إنني قلت مقالتي انفا أخبر بها شذتكم على دينكم فقد رأيت فسجدوا له ورضوا عنه فكان ذلك آخر شأن هرقل

Abu Sufyân bin Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Sham (Syria, Palestine, Lebanon, and Jordan), at the time when Allâh's Apostle had truce with Abu Sufyân and Quraish infidels. So Abu Sufyân and his companions went to Heraclius at Ilya (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius's question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abu Sufyân replied, "I am the nearest relative to him (amongst the group)."

Heraclius said, "Bring him (Abu Sufyân) close to me and make his companions stand behind him." Abu Sufyân added, Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and that if I told a lie they (my companions) should contradict me." Abu Sufyân added, "By Allâh! Had I not been afraid of my companions labelling me a liar, I would not have spoken the truth about the Prophet. The first question he asked me about him was:

'What is his family status amongst you?' I replied, 'He belongs to a good (noble) family amongst us.' Heraclius further asked, 'Has anybody amongst you ever claimed the same (i.e. to be a Prophet) before him?' I replied, 'No.' He said, 'Was anybody amongst his ancestors a king?' I replied, 'No.' Heraclius asked, 'Do the nobles or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are his followers increasing decreasing (day by day)?' I replied, 'They are increasing.' He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?' I replied, 'No.' Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?' I replied, 'No.' Heraclius said, 'Does he break his promises?' I replied, 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that. Heraclius asked, 'Have you ever had a war with him?' I replied, 'Yes.' Then he said, 'What was the outcome of the battles?' I replied, 'Sometimes he was victorious and sometimes we.' Heraclius said, 'What does he order you to do?' I said, 'He tells us to worship Allâh and Allâh alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin.' Heraclius asked the translator to convey to me the following, I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Apostles come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in

the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allâh. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all the Apostles have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the Apostles never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allâh and Allâh alone and not to worship any thing along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.' Heraclius then asked for the letter addressed by Allâh's Apostle which was delivered by Dihya to the Governor of Busra, who forwarded it to Heraclius to read. The contents of the letter were as follows: "In the name of Allâh the Beneficent, the Merciful (This letter is) from Muhammad the slave of Allâh and His Apostle to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path. Furthermore I invite you to Islâm, and if you become a Muslim you will be safe, and Allâh will double your reward, and if you reject this invitation of Islâm you will be committing a sin by misguiding your Arisiyin (peasants). (And I recite to you Allâh's Statement:) O people of the scripture! Come to a word common to you and us that we worship none but Allâh and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allâh. Then, if they turn away, say: Bear witness that we are Muslims (those who have surrendered to Allâh)". (3.64).

Abu Sufyân then added, "When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the Royal Court. So we were turned out of the court. I told my companions that the question of Ibn-Abi-Kabsha (the Prophet

Muhammad) has become so prominent that even the King of Bani Al-Asfar (Byzantine) is afraid of him. Then I started to become sure that he (the Prophet) would be the conqueror in the near future till I embraced Islâm".

The sub narrator adds, "Ibn An-Natur was the Governor of Ilya' (Jerusalem) and Heraclius was the head of the Christians of Sham. Ibn An-Natur narrates that once while Heraclius was visiting Ilya' (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood? Heraclius was a foreteller and an astrologer. He replied, 'At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror). Who are they who practice circumcision?' The people replied, 'Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews). 'Just Issue orders to kill every Jew present in the country.' While they were discussing it, a messenger sent by the king of Ghassan to convey the news of Allâh's Apostle to Heraclius was brought in. Having heard the news, he (Heraclius) ordered the people to go and see whether the messenger of Ghassan was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied, 'Arabs also practice circumcision.' (After hearing that) Heraclius remarked that sovereignty of the Arabs had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs (a town in Syria) and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet and the fact that he was a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, 'O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give a pledge of allegiance to this Prophet (i.e. embrace Islâm).' (On hearing the views of Heraclius) the people ran towards the gates of the palace like on agers but found the doors closed. Heraclius realized their hatred towards Islâm and when he lost the hope of their embracing Islâm, he ordered that they should be brought back in audience. (When they returned) he said, 'What already said was just to test the strength of your conviction and I have seen it.' The people prostrated before him and became pleased with him, and this was the end of Heraclius's story (in connection with his faith).

Historical review

At the time of commencement of the prophethood of Rasulullah (Sallallâhu Alaihi Wasallam), there were two big powers in the world, namely the Roman empire and the Persian empire. The kings of Roman empire were called 'Qaiser' and they were Christians by religion and that of Persian empire were called 'Kisra'. Persians were fire worshippers. There used to be constant wars between these two super powers of that time. Rasulullah (Sallallâhu Alaihi Wasallam) was born in 570 AD and he announced his prophethood after 40 years. At this time Persians were more powerful than the Romans. The Makkan infidels were supporters of the Persians as latter were fire worshippers and Muslims were the supporters of Romans as latter were followers of Divine Books and believers of one God and hence more close to the Muslims. In 614 AD the Persian king, Parviah Khusro son of Harmuz son of Nowsherwan Aadil defeated the Roman king Heraclius and the latter lost territory to Persia. This news of the defeat of Romans reached Makkah and the infidels celebrated this news while Muslims became sad. Now the infidels of Makkah started teasing Muslims and were telling them that they would also defeat them as their brothers i.e., Persians defeated the brothers of Muslims i.e., the Romans. At this time Allâh Ta'âlâ revealed the first verses of Surah Rum:

فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ( ) فِي بَضْعِ سِنِينَ اللَّهُ الْأَمْرُ مِنْ قَبْلِ وَمَنْ ( )  
بَعْدُ وَيَوْمَ مَبِذٍ يُفْرِخُ الْمُؤْمِنُونَ ( ) يَنْصُرُ اللَّهُ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ

"Alif Lâm Mim. The Roman Empire has been defeated In a land close by; but they (even) after (this) defeat of theirs will soon be victorious within a few years With Allâh is the decision in the past and in the future: on that Day shall the believers rejoice with the help of Allâh. He helps whom He will and He is Exalted in Might Most Merciful". (30: 1-5)

### The miracle of Al-Qur'ân

This prophecy about the victory of Romans at a time when no one could imagine that the weak Romans could defeat the mighty Persians in a short span of time, is one of the great miracles of the Qur'an. The Qur'an in categorical terms announced that the Romans would defeat Persians in nine years. The infidels laughed at this prophecy of the Qur'an as apparently it seemed impossible. Abu Bakr Siddique (RA), having firm faith in the Qur'an, challenged the infidels to have a bet of 100 camels with him i.e., if Romans would defeat Persians in nine years as per Qur'anic prophecy, the infidels would give 100 camels to him and if it did not happen that way, then Abu Bakr (RA) would give them 100 camels. The infidels agreed to it readily. After exactly nine years the news of the victory of Romans over the

Persians reached Makkah, it was 2nd year of Hijrah when Muslims were celebrating their historical victory over the infidels in the historical battleground of Badr. The Muslims got the double joy, Abu Bakr (RA) won the bet and got 100 camels from the infidels and many people embraced Islâm on seeing the truthfulness of the Qur'an.

#### Heraclius in Ailya (Jerusalem)

After getting the defeat at the hands of Persians, Heraclius went to Hamas, there he took the pledge that if God would give him victory over Persians, he would make a pilgrimage to Ailya (Jerusalem) which is sacred place for Christians as well. After getting the victory he went to Jerusalem. There he came to know through the astrologers that he would loose his empire to the people who perform circumcision. He enquired from his people as to who were the people who performed the circumcision, he was told that Arabs were the people who performed it. He made announcement throughout his country that if any body from Arabia is found anywhere in his country, he should be produced before him. It was at that very time that Abu-Sufiyan, the then Pagan leader, was in Ailya (Jerusalem) on a business trip, thus he was called to see the king, Hiraclius.

#### Peace treaty of Hudaibia

In 6th Hijra Rasulullah (Sallallâhu Alaihi Wasallam), who had settled by this time in Madina, signed a peace treaty with the Pagans of Makkah at the historical place of Hudaibia. This treaty played a historical role in the spread of Islâm. Muslims first time got some breathing time to consolidate their position, till then they were always engaged in wars with the Pagans. Rasulullah (Sallallâhu Alaihi Wasallam) now sent his ambassadors to various heads of the states with his letters inviting them to the fold of Islâm. Hadhrat Dahya Qalbi (RA), with a similar letter was sent to Hiraclius, who at that time was in Ailya (Jerusalem). When Dahya reached Ailya, Abu Sufiyan was also there at that time. Obviously, there was a Divine Hand in assembling all the three i.e., Hiraclius, Dahya Qalbi (RA) and Abu Sufiyan in Ailya at the same time.

Rasulullah (Sallallâhu Alaihi Wasallam) sent letters to Heraclius twice.

## Relation of Hadith with the title of the chapter

In earlier Ahâdith of this chapter Imâm Bukhari proved the greatness, purity, authenticity and the significance of the Wahy. In this Hadith he wants to show the greatness, truthfulness and the character of the receiver of the Wahy i.e., Rasulullah (Sallallâhu Alaihi Wasallam). In earlier Ahâdith these attributes were stated by Muslims and here in this Hadith these things are confirmed by non Muslims and that too not by the ordinary ones but people like the king of that times biggest empire i.e, Byzantine and that times biggest enemy of Islâm like Abu Sufiyan. Second relation with the Aayat quoted in the title is that Rasulullah (Sallallâhu Alaihi Wasallam) was not the first messenger to receive Divine Inspiration but earlier prophets had also invited people towards the unity of Allâh (Tawheed).

Kitabul Imaan - Chapter 1 - 8 (Hadith 7 - 14)

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### **Book:**

[Ra'fatul Bari - Commentary Sahih al-Bukhari \(Vol-1\)](#)

### Chapter No.: 3

#### كتاب الإيمان

#### Kitabul Imân

باب الإيمان وقول النبي بني الإسلام على خمس وهو قول وفعل ويزيد وينقص قال (الله تعالى) (ليزدادوا إيماناً مع إيمانهم) (وزدناهم هدى) (ويزيد الله الذي اهتدوا هدى ن اهتدوا زادهم هدى واتاهم تقواهم) (ويزداد الذين آمنوا إيماناً) وقوله (أيكم زادت هذه إيماناً فأما الذين آمنوا فزادتهم إيماناً) وقوله جل ذكره (فاخشوهم فزادهم إيماناً) وقوله تعالى (وما زادهم إلا إيماناً وتسليماً) والحب في الله والبغض في الله من الإيمان العزيز إلى عدي بن عدي إن للإيمان فراض وشرائع وحدوداً وسنناً فمن وكتب عمر بن استكملها استكمل الإيمان ومن لم يستكملها لم يستكمل الإيمان فإن أعش فسأبينها لكم حتى تعملوا بها وإن امت فما أنا على صحبتكم بحريص وقال إبراهيم عليه ن ساعة وقال ابن مسعود اليقين لسلام (ولكن ليطمئن قلبي) وقال معاذ اجلس بنا نؤمن الإيمان كله قال ابن عمر لا يبلغ العبد حقيقة التقوى حتى يدع ما حاك في الصدر وقال مجاهد (شرع لكم من الدين ما وصى به نوح) أوصيناك يا محمد وإياه ديناً واحداً وقال ابن عباس (شرعة ومنهاجاً) سبيلاً وسنة

#### ترجمة الباب) Title of the chapter

Chapter (Bâb) 1: The statement of Rasulullah (Sallallâhu Alaihi Wasallam) that Islâm is based on five things and it is both a saying and an action. It increases and decreases. Allâh says: That they may add faith to their faith (48:4) And Allâh doth increase in guidance those who seek guidance(19:76) But to those who receive guidance, He increases their guidance and bestows on them their piety and restraint (from evil) (47:17) And the believers may in their faith (74:31) which of you has had his faith increased by it, yea, those who believe their faith is increased (9:124) And it only added to their faith and their zeal in obedience(33:22). And the love and hate for Allâh's sake is a part of Faith; and Hadhrat Umar bin Abdul Aziz wrote to Hadhrat Adi bin Adi, faith includes Faraidh (duties), Sharai'ah (laws), Hudood (Allâh's boundary limits between lawful and unlawful things) and Sunah (i.e, Prophets (Sallallâhu Alaihi Wasallam) way of living and traditions) and whoever follows all of them has complete faith and whoever does not follow them completely (does not act on them), his faith is incomplete and should I live I will tell you all about them and should I die, I am not anxious to have your company and Hadhrat Ibrahim (AS) said: Yea; but to satisfy my own heart (2:260) And Hadhrat Mu'âdh bin Jabal (RA) said, "Let us sit for a while so that we may dedicate that period to Imân" and Hadrat Abdullah bin Mas'ood (RA) said that

whole of Yaqeen (conviction) is Imân and Hadhrat Abdullah bin Umar (RA) said that A person will not reach true sense of piety unless and until he removes all suspicious things from his heart. Mujâhid says, while commenting on following verse of the Qur'an: "Oh, Muhammad, We had given you and Nuh the same testament." Hadhrat Ibn Abbas (RA) said that in the Aayat Shir'a means the Islâmic way and Minhaj means the Sunnah and traditions of Holy Prophet (Sallallâhu Alaihi Wasallam)".

### Purpose of the Tarjamtual bâb

Imâm Bukhari is of the opinion that the Imân is the name of sayings and action (فعل قول و). As per him the deeds or actions are also part of Imân, hence it increases and decreases as the deeds can be more or less and also good or bad. He has tried to prove his point strongly by quoting various verses of the Qur'an, Hadith and also the comments of Sahâbah al Kirâm. Tâba'een and others as mentioned above. By selecting the first Hadith, which says that Islâm is based on five things, for this chapter he wants to stress again on the same point that the deeds are part of the Imân and that Imân increases and decreases as different people will have different quantity and quality of deeds.

دَعَاؤُكُمْ إِيْمَانُكُمْ لِقَوْلِهِ تَعَالَى (قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْ لَا دُعَاؤُكُمْ -

Chapter (Bâb) 2: Your invocation is your faith (invocation means belief). Allâh's saying: Say (to the rejecters) My Lord is not un easy because of you if ye call Him or not (25:77)

### Hadith No. 7

مَعْنَى بَنِي إِسْرَءِيلَ عَنْ خَالِدِ بْنِ عَبْدِ اللَّهِ قَالَ أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سَفْيَانَ عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَالْحَجُّ وَصَوْمُ رَمَضَانَ

Narrated by Hadhrat ibn Umar (RA)

Allâh's Apostle (Sallallâhu Alaihi Wasallam) said: Islâm is based on (the following) five (principles):

To testify that none is worthy of worship but Allâh and Muhammad is Allâh's apostle.

To offer the (compulsory congregational) prayers dutifully and perfectly.

To pay Zakâh (i.e. obligatory charity).

To perform Hajj (i.e. Pilgrimage to Mecca).

To observe fast during the month of Ramadhan.

Narrator-Hadhrat Ibn Umar (RA)

Hadhrat Ibn Umar (RA) is the son of Hadhrat Umar bin Khattab (RA) and the brother of Ummul Mumineen Hadhrat Hafsa (RA). He embraced Islâm along with his father at a very young age and migrated to Madinah (Hijrah) with his father. He could not participate in the battles of Badr and Uhad because of young age but participated in all later Gazwas. He earned martyrdom in 73 Hijrah. May Allâh be pleased with him and elevate his rank.

Comments

In this Hadith example of Islâm has been given like that of a tent which is erected on a central pillar and four corner pillars. Shahâdah is the central pillar of the building or tent of Islâm and Salâh, Zakâh, Saum and Hajj are the four corner pillars. If the four corner pillars of the tent will fall, it will still remain standing, but if the central pillar falls then it will come down. Similarly, so far as Shahâdah is there in one's heart, he will remain Mumin even if he is weak in Salâh, Zakâh, Saum or Hajj, The reverse will not be true. Second reason for comparing Islâm with the tent is that so far as one remains in a fortified tent, one is safe from enemies. Similarly, one who stays in the tent of Islâm, he is safe both from internal enemy like Shatan and external enemies as well.

Ibadah (Worship) is of two kinds

Do's: Those things which Shari'ah wants us to do.

Don'ts: Those things which Shari'ah does not want us to do.

Do's can be either lingual deeds (قولي) or practical deeds (فعلي), and the don'ts can be either bodily or financial deeds.

Saum (Fasting) belongs to "Don'ts", as in this type of worship one is told not to do certain things like eating, drinking etc. Rest four types belong to "Do's".

By reciting Shahadah, one accepts the Oneness and Supremacy of Allâh Ta'âlâ and the prophethood of Rasulullah (AS) as the last divine guidance for the mankind. Having realised ones own dependence on his Creator and Cherisher i.e., Allâh Ta'âlâ, one bows before Him in Salâh in such a way that one feels His nearness. With this one gets the feeling that whatever he has, belongs to Allâh Ta'âlâ, so he uses his wealth also for getting the pleasure of Allâh Ta'âlâ, and one form of that is paying of Zakâh. Having started to taste the nearness of Allâh, one realises that one has to cleanse his inner self in order to get perfection in the spiritual progress, so he abstains from all sinful things and even curtails Halâl things for sometime, in the form of Saum (fasting). This purifies ones inner self and takes him to the heights of spirituality. Now he becomes eager to go to the centre of spiritual blessings i.e., Haj. Only those, who go there with pure and sincere inner self, know what one gets while performing Haj. This is the reason as to why these five things are labelled as the base of Islâm These five things include almost all types of Ibadah, may it be by tongue, bodily parts, heart and soul or charity.

Salâh and Zakâh depict the Jalâl and Supremacy of power of Allâh as the bondsman bows before Him and spends his earnings as per His commands. Saum and Hajj depict the Jamâl of Allâh, and in its (i.e, Jamâl) love the bondsman goes in ecstasy, forgets his food (while fasting) and his homeland (while Haj).

Imân-What is Imân?

Imân means to believe, to accept. It is derived from the Arabic word 'Aman' which means peace. Mumin (one who believes) gives peace to the believed (i.e., by believing in Allâh and His Messenger (Sallallâhu Alaihi Wasallam) from refuting and falsifying and the Mumin or believer also gives peace to other creatures, in other words Mumin is full of peace.

In Shari'ah, Imân means to believe in totality all that what was presented by Prophet Muhammad (Sallallâhu Alaihi Wasallam) and Kufr (infidelity) is opposite of Imân which means to deny any of the things presented by Prophet Muhammad (Sallallâhu Alaihi Wasallam). True Imân is believing the truthfulness of Prophet Muhammad (Sallallâhu Alaihi Wasallam) in totality i.e., believing him as a true Prophet hundred percent, whereas one becomes Kâfir if he denies Prophet Muhammad (Sallallâhu Alaihi Wasallam) even partly. It is a matter of great concern for those Muslims who believe in Shari'ah but try to modify or change some of its laws which they are unable to understand. They should know that by doing so they no longer remain Muslims even if they believe in majority of laws of Shari'ah.

Imâm Râzi (RA) says, if someone neither believes nor disbelieves Prophet Muhammad (Sallallâhu Alaihi Wasallam) he also is a Kâfir. Shah Abdul Aziz Delhvi says, Imân means to believe Qur'ân and Sunnah and to interpret it in the same way as Qur'ân and Sunnah interprets it. For example, if someone believes in Jannah and Jahannam but misinterprets it by saying that Jannah means happiness and Jahannam means misery, he also is a Kâfir as it amounts to refusal of the interpretation of Qur'ân and Sunnah.

Hadhrat Allâmah Anwar Shah Kashmiri says that Imân means to believe Prophet Muhammad (Sallallâhu Alaihi Wasallam) with complete trust upon him. If someone says that he will accept only that law of Shari'ah, which is logical to his mind, he is not a Muslim. Actually Imân means to believe Prophet Muhammad (Sallallâhu Alaihi Wasallam) as the last true Messenger of Allâh (Sallallâhu Alaihi Wasallam). So, whatever he (Sallallâhu Alaihi Wasallam) says is true whether one's mind understands it or not. As per Sheikh Abdul Qâdir Jeelâni (RA) and Shah Walli-Ullah Delhvi (RA), Imân has an external appearance (Surat) and also an essence (Haqeeqat). To say with tongue, to believe with heart and to act with bodily parts is its external appearance or 'Surat'.

#### Haqeeqat of Imân

To make the (baser self) 'Nafs' completely subordinate, obedient to Shari'ah so that it likes the same thing what Shari'ah has commanded as Rasulullah (Sallallâhu Alaihi Wasallam) says in a Hadith:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ نَفْسَ لِمَا جُئْتُ بِهِ

"No one amongst you can be a believer (Mumin) unless and until he makes his baser self subservient to what I have come with"

When one achieves this status of Imân, it is said that he tastes the Haqeeqat of Imân. His nafs achieves the status of Nafs-i-Mutmainnah. Such a Nafs gets solace in Shari'ah only. For him the laws of Shari'ah become like water for fish. When Nafs is at a lower level it is called Nafs-i-Ammarah, such a Nafs feels uncomfortable with the laws of Shari'ah and feels solace in sins i.e., breaking the laws of Shari'ah. This is why Sahâbah al-Kirâm felt a minor sins weight as if of a huge mountain whereas we people do sins as huge as mountains but still we don't even feel its weight equal to a small piece of cotton. Our Nafs is at the stage of Nafs-i-Ammarah while as the Sahâbah had attained the status of Nafs-i-Mumainnah.

#### Imân of Mariyah Qabtia (RA)

Hadhrat Mariyah Qabtia (RA) was one of the wives of Rasulullah (Sallallâhu Alaihi Wasallam). Hadhrat Ibrahim was born to her who died at a very young age. One day Rasulullah (Sallallâhu Alaihi Wasallam) saw Mariyah gloomy and he asked her the reason behind it. She replied that she was gloomy as she didn't know whether her son was in Jannah or Jahannam after death. 'Wahy' was revealed to Rasulullah (Sallallâhu Alaihi Wasallam) in which he was told that all those Muslim children who die at a young age go to Jannah. Rasulullah (Sallallâhu Alaihi Wasallam) told Mariyah that there was good news for her and that her son was in Jannah and further asked if she wanted to see her son in Jannah. It is this reply of Mariyah which I want to convey by narrating this incident here. She said, no, she does not want to see him. You can imagine that a mother who has lost her child at a very young age and then she is being told if she wants to see her son, that too in Jannah, how jubilant any mother would have been. But intelligent and vigilant Mariyah says that if she had said yes, she would have become Kâfir. Do you know why? When Rasulullah (Sallallâhu Alaihi Wasallam) informed her that her son was in Jannah, she straight away believed it as her Imân was of very high status. If she would have said 'yes', after having been informed by Rasulullah (Sallallâhu Alaihi Wasallam) that her son was in Jannah, this would have indirectly meant that she did not completely believe Rasulullah (Sallallâhu Alaihi Wasallam) and wanted to confirm by seeing with her own eyes. She said instead, that her eyes may see what is wrong but statement of Rasulullah (Sallallâhu Alaihi Wasallam) cannot be wrong. This is the degree of Imân that is required from a Mumin.

Complete faith on Rasulullah (Sallallâhu Alaihi Wasallam) is must for Imân

Hadhrat Abdullah bin Salâm (RA) was a great Jewish scholar before embracing Islâm. After embracing Islâm, one day he was sitting in the company of Rasulullah (Sallallâhu Alaihi Wasallam) with other Sahâbah. In the meantime camel's milk was served to all those present there. Hadhrat Abdullah bin Salâm did not take the milk. Since camel's milk was Harâm in the Sahri'at of Hadhrat Musâ, he thought that though it is Halâl in Islâm but not necessary to take and if he won't do it, it would make no difference. At this very moment Allâh Ta'âlâ revealed the following verse of Qur'ân to Rasulullah (Sallallâhu Alaihi Wasallam):

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً

"O ye who believe! Enter into Islâm wholeheartedly" (2:208)

It clearly shows that any one who wants to have the fruits of Imân has to believe in it in totality. Piece-meal acceptance or selective acceptance will not serve the purpose.

### Value of Imân

The value of the least possible part of Imân equal to just a speck, is Jannah. There is consensus amongst the Ulema that any person having the lowest degree of Imân will ultimately go to Jannah. He may remain in Jahannam for sometime but ultimately he will be taken out of Jahannam and allowed to enter Jannah. His entry into Jannah will be due to that speck of Imân which had been in his heart. So, it means that the value of lowest degree of Imân is Jannah and one cannot imagine the value of higher degrees of Imân.

To know is not Imân, to believe is Imân

Imân means to believe by heart in the truthfulness of Rasulullah (Sallallâhu Alaihi Wasallam). If anyone knows that Prophet Muhammad (Sallallâhu Alaihi Wasallam) is truly the last Messenger of Allâh but does not believe him, he is not a Mumin (believer). Abu Jahal, one of the worst enemies of Islâm, knew that Rasulullah (Sallallâhu Alaihi Wasallam) was the true Messenger of Allâh but he

did not believe him, so, only knowing this didn't benefit him of Imân, he died as Kâfir.

Allâh Ta'als says in Qur'ân:

رَفُوءَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ يَعْرِفُونَ

"These (non-believers) recognize him (i.e, Rasulullah (Sallallâhu Alaihi Wasallam)) the way they recognize their children" (2:146)

## Imân and Islâm

These two words are many times used as synonyms but are also used with separate meanings. Imân is a deed of Qalb-to have faith in Allâh and His Messenger (Sallallâhu Alaihi Wasallam) by heart is called Imân. The place of Imân is Qalb. To utter the same faith of heart by the tongue is a condition necessary for labelling a person in this world as a Mumin and for enacting Islâmic laws upon him as a Muslim. If someone utters the article of faith by his tongue and there is no Imân in his heart, he is not a Muslim but a Munâfiq who as per Qur'ân will be thrown into the deepest part of the Hell. If someone has faith in his heart but dies before uttering the words by tongue or is dumb, he is a Mumin by consensus. Uttering of article of faith by tongue helps in this world and faith in heart will help in Hereafter.

## What is Islâm

When the Imân, which resides in Qalb, is expressed by different bodily deeds like Salâh, Saum, Zakâh etc, it is called Islâm. Islâm is related to different external bodily deeds whereas Imân is a hidden treasure of heart. If someone performs deeds as per Islâmic Shari'ah, he is called a Muslim, he may not be necessarily a Mumin in case Imân is not in his Qalb i.e., every Muslim is not a Mumin but every Mumin is a Muslim.

Allâh Ta'âlâ says in Qur'ân:

فَقُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

The desert Arabs say "We believe." Say, Ye have no faith; but ye (only) say 'We have submitted our wills to Allâh.' For not yet has Faith entered your hearts. But if ye obey Allâh and His Apostle He will not belittle aught of your deeds: for Allâh is Oft-Forgiving Most Merciful." (49:14)

There were some villagers who performed deeds like Muslims but did not have Imân in their hearts, they behaved as Muslims because they wanted to get worldly benefits from Muslims. They came to Rasulullah (Sallallâhu Alaihi Wasallam) claiming that they were Mumin. Allâh Ta'âlâ sent 'Wahy' to Rasulullah (Sallallâhu Alaihi Wasallam) in which he (Sallallâhu Alaihi Wasallam) was told that these people were Muslims and not Mumin as Imân had not penetrated their hearts.

### Constituents of Imân

In general Imân is said to have three constituents viz.,

Uttering article of faith by tongue.

Having faith in heart.

Performing good deeds.

Imân is primarily related to heart. There has always been a debate amongst the Ulema whether Aamal (deeds) form a part of Imân or not. There is a consensus amongst the Ulema of Ahli-Sunnat Wal Jamât that one who has Imân in heart and also commits sins, remains a Mumin. By committing sins, one becomes 'fasiq' but not Kâfir. Such a person will be treated as a Muslim and will be buried in a Muslim graveyard. Those Ulema amongst the Ahli Sunnat Wal Jamât who consider good deeds as part of Imân, actually mean that without good deeds Imân is incomplete and it is essential to perform good deeds to attain excellence in Imân. If anyone has Imân in heart but does not do any good deed, nobody from amongst the Ulema of Ahli Sunnat Wal Jamât believes that he will become a Kâfir. Such a person will remain Mumin though his Imân will remain defective. As per Imâm Abu Haniefah, good deeds are not part of Imân, Imâm Shâfa'ee and Imâm Bukhari regard these as part of Imân. As mentioned above this difference is only superficial because of the fact that what Imâm Abu Haniefah is referring to is essence of Imân and what Imâm Shâfa'ee is referring to is the excellence of Imân, hence no difference.

## Belief in Allâh

It means to believe in Oneness and Uniqueness of Allâh Ta'âlâ both in His Essence and His Attributes. To believe in His Self Existence and that His Existence is not dependent upon the existence of any other thing whereas the existence of every other thing is dependent upon His Existence. Imân in Allâh means to acknowledge His bounties, His Mercy and the extreme excellence of all His attributes as is worth His Jalâl and Jamâl.

Different people have Imân of different grades. Common people recite the article of faith i.e., Kalimah by tongue while having faith in their hearts whereas the people possessing higher grade of Imân find themselves in the presence of Allâh thus forgetting the world and remain busy in preparation for Hereafter. Those people having even higher state of Imân, get so much enlightenment from Allâh that they even forget themselves and the dualism is lost to them.

Allâh is the name of Essence of Allâh, the other names like Ar-Rehmân, Ar-Rahim, Al-Gaffâr are the names of His Attributes. So, in His name i.e., Allâh-all His Attributes are also included i.e., when one calls Him by the name of Allâh, he is calling Him by all His Attributes. Allâh alone is worth worshipping, as He alone is the Creator of every creature. He has no partners, no children and no parents, there is none like unto Him. He knows everything and listens everything at the same time. To listen one thing does not make Him unable from listening others. Similarly, seeing one thing does not make Him incapable to see others. He is Omnipotent and does not need any advisers or helpers. He is beyond human comprehension. He is present everywhere but cannot be seen in this world. He has no beginning or end, everything other than Him has a beginning and an end. Nothing happens in this universe out of His Knowledge and Will. He created things from nothing. He says, 'be' and it 'becomes'. He is the Real Creator, Designer, Planner and Operator of the whole universe and what is beyond that. No slumber seizes Him nor sleep. Nothing is beyond His kingdom. He is nearer to man than his jugular veins.

His Attributes are also beyond our comprehension. When we say 'Hand of Allâh', it does not mean something like our hands, similarly when we say He sees, listens or speaks, it does not mean that He has eyes, ears and tongue like ours, but these words are used only for our easy understanding otherwise nobody can comprehend their real meaning, as the way He is Unique in His Essence so is He in His Attributes. His Attributes cannot be compared with that of His creatures. As is the difference between the Creator and the creation, so is the difference between the

Attributes of the Creator and the creation, e.g., difference between our seeing and listening and His seeing and listening.

Allâh is beyond time and space as these are created things. There is no present, past or future before Him, these are things for the creatures. One cannot attribute a particular direction to Him, as He is everywhere. It is not proper to attribute words like ascent or descent to Allâh. It is narrated in some traditions that Allâh descends to Aasman-i-Duniya (lowest heaven) during the last part of the night and also during Shabb-i-Qadr. By this descent it should not be understood that Allâh descends physically down as ascent and descent are not worth His Excellency. This word 'descent' again is from Mutashabihât and Ulema say that by this word descent is meant that Allâh pays special attention towards the world.

Nothing can make him helpless or overpower him. Allâh Ta'âlâ says in Qur'ân:

لَكُمْ مِنْ شَيْءٍ سُبْحَنَ لِلَّهِ وَلِتَعَالَى الْعِزِّ الَّذِي لَكُمْ أَنْ تَزَعَقُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ دُونِ يُشْرِكُونَ

"It is Allâh Who has created you, further, He has provided for your sustenance; then He will cause you to die; and again He will give you life. Are there any of your (false) 'partners' who can do any single one of these things? Glory to Him! and High is He above the partners they attribute (to Him)! (30:40)

لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا

"And Allâh is not to be frustrated by anything whatever in the heavens or on earth: for He is All-Knowing, All-Powerful.(35:44)

For accomplishing any task one needs two things, power to do that task and the knowledge; Allâh has both, hence can do anything and everything.

Our eyes can see material things only and our minds can understand those things only which are related to matter and can be felt. Rasulullah (Sallallâhu Alaihi Wasallam) said that Jannah is such a thing which no eye has seen, no ear has heard of and its idea has not passed through anybody's heart as to what it exactly looks like. When we cannot see or comprehend Jannah, which is material thing and also created one, how will we be able to see or comprehend Allâh who has no material body? Hadhrat Junaid Baghdâdi (RA) has well said: "Whatever idea come to your mind about the being of Allâh, think that He is not like that, as He cannot come in our minds and is above all these imaginations."

Allâh Ta'âlâ says:

لَا تُدْرِكُهُ الْأَبْصَارُ

"No vision can grasp Him" (6:103)

وَلَا يُحِيطُونَ بِهِ عِلْمًا

"And they shall not compass it with their knowledge" (20:110)

يَعُ الْبَاطِنِينَ كَمَثَلِهِ شَيْءٌ وَهُوَ السَّمِيعُ

"There is nothing whatever like unto Him, and He is the one that hears and sees" (42:11)

Nothing is like unto Him neither in essence nor in attributes, nor in deeds. His Knowledge is not like our knowledge, His seeing is not like our seeing, His listening is not like our listening. His being on throne is not like our being on throne, His laughing is not like our laughing and His power is not like our power. In short, there is nothing that can be compared with Him or can be given as an example.

Allâh is the Creator free of needs

Allâh Ta'âlâ says:

إِنَّ اللَّهَ وَهُوَ الْغَفَّارُ الْكَرِيمُ (وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ) مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ (الْفُورَةُ الْمَتِينَةُ)

"I have only created Jinns and men, that they may serve Me. No, sustenance do I require of them, nor do I require that they should feed me. For Allâh is He Who gives (all) sustenance, Lord of Power, Steadfast (forever).

وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ النَّاسُ أُنْظُمُ الْفُقَرَاءُ إِلَى اللَّهِ

"O ye men! it is you that have need of Allâh: but Allâh is the One free of all wants, worthy of all praise" (35:15)

Allâh provides sustenance to all with utmost ease.

وَالْمُرْتَبِينَ اللَّهُ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ

"For Allâh is He Who gives (all) sustenance, Lord or Power, Steadfast (forever) (51:58)

Allâh destroys without fear

He says:

فَكَذَّبُوهُ فَعَقِّرُوا هَا قَدْ مَدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ( ) وَلَا يَخَافُ عِقَابَهَا

"Then they rejected him (as a false prophet), and they hamstrung her. So, their Lord crushed them for their sins and leveled them. And for Him is no fear of its consequences." (91:14-15)

When creatures take some decision, they think of consequences that can be against them but Allâh being the Creator, can create at will and there can be no question of any such apprehension in His case.

Resurrection is easy for Allâh

He says:

الْمَثَلُ الْأَعْلَى فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ

"It is He Who begins the creation; then repeats it; and for Him it is most easy, To Him belongs the loftiest similitude (we can think of) in the heavens and the earth; for He is Exalted in Might, full of Wisdom" (30:27)

In the first instance Allâh created every creature from nothing, when He can create everything from nothing, then how can it be difficult for Him to give life again to dead ones.

تِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهُ لِيُثَبِّتُ دُونَهُ سَعَةً مِنْ سَعَةٍ (مُسَدِّرٌ يُسَدِّرُ)

"The unbelievers think that they will not be Raised up (for Judgement), say: "Yes, by my Lord, you shall surely be raised up: then shall you be told (the truth) of all that you did. And that is easy for Allâh" (64:7)

Allâh is Qadeem so are His Attributes

Qadeem means without beginning, as His Essence is Qadeem so are His Attributes. His Attributes cannot be separated from His Essence. He was Creator (Khâliq) even before creating anything. Act of creation did not add anything to His Essence or Attributes. He will remain Creator even after the creation is no more there. He did not become Creator after creating the creations. He was Creator before that as well. When He created or creates anything, at that time He is active Creator whereas before creating, He was potential Creator. A writer remains a writer even when he is not writing. When he is not writing, he possesses the potential or ability to write, so does not cease to be a writer. Similar is the case with all other attributes of Allâh like seeing (Baseer), Listening (Samee) and Knowing (Aleem) etc. These all Attributes were with Him always even before creating the creation and there will be no loss in them even after the creations will remain no more.

### Tawheed (Monotheism-Oneness of Allâh)

Rasulullah (Sallallâhu Alaihi Wasallam) once when asked about Islâm by Hadhrat Jibra'eel (AS) said that Islâm means to testify the article of faith, La-ilaha-il-lal-lah Muhammad-ur-Rasulullah (Sallallâhu Alaihi Wasallam) (لا إله إلا الله محمد رسول الله), which means that there is no god but Allâh and Muhammad (Sallallâhu Alaihi Wasallam) is His Messenger. First step in Islâm is 'La' which means nothing i.e., first step in Islâm is to achieve the state of nothingness. There are some religions like Buddhism which talk of nothingness. They, after shunning away the world, meditate in solitude to achieve this state of nothingness but they achieve nothing except some illusive imaginations. On the other hand a Muslim has to achieve state of nothingness practically while living an active practical life. A Muslim, by way of this article of faith, believes very firmly that there is nothing but Allâh, He is the only being Who has His own existence and the existence of everything other than His, is dependent upon His existence. No one has any power, strength or existence of its own and whatever anything has, that has been given to it by Allâh. So a Muslim observes the hand of Allâh in the essence of everything and in every action. He sees that any deed performed by anyone is actually commanded by Allâh, so, he gets so much engrossed in the thought of Allâh that he thinks, he feels and he sees that there is none but Allâh. At this stage it is said that this Muslim is tasting the 'Tawheed'. Imâm al-Ghâzali (RA) says that there are two outer kernels and two inner fruits of 'Tawheed'. To utter the faith of article, the Kalimah, with the tongue is the outermost kernel and to have its firm faith in the heart is the next kernel. One fruit of Tawheed is that the secret of Tawheed gets manifest with the help of Divine Noor (illumination) to such an extent that such a person sees Allâh as the Ultimate cause of all actions that are taking place around

him and sees His Ultimate Causative Hand in all the effects. The other inner fruit of Tawheed is that one does not appreciate existence of anything except that of Allâh and such a person gets engrossed in Allâh to such an extent that he forgets every other thing.

Imâm-al-Ghâzali (RA) gives an example of this as, there was a clean sheet of white paper and something was written on it with a black pen. Someone asked this sheet of paper as to what made your face black, you were just now clean white and now you look black. The paper replied that I was all done by ink and better ask the ink. The ink was asked as to why you blackened the face of white paper. Ink said, "I was at rest in my home (i.e., inkpot), the pen came and pierced my body and took me away from my home and then spread me on the paper. You better ask the pen. The pen was asked about the complaint of the ink. It replied, "I was at my home (i.e., tree), a hand came, brutally broke me away from my parent (tree) and skinned me off and cut my tongue with a sharp knife (the tip of wooden pen is cut in the centre). Now the same hand is making me to walk on the paper headlong. What is my fault, you better ask the hand." The hand was asked about the pen's complaint against it. The hand replied, "I was resting quietly and the will (Irâdha) came and asked me to do it. I don't do anything unless commanded by will to do that. I am helpless, what is my fault, you better ask the will." The chain of these question - answers continues till it ends with Allâh Ta'âlâ. The person, who has been bestowed upon with the blessing of Tawheed (of higher degree), observes Allâh Ta'âlâ even in the ink which is being spread on a sheet of paper with a pen. Same way such a person observes Allâh Ta'âlâ as the Ultimate cause of every deed that is being executed by him or around him.

### Fanâ and Baqâ

There comes a time when 'I' (self) is lost in 'He' (Allâh). 'I' no more remains there and there is only 'He'. Sufis call it 'Fanâ' and 'Baqâ'. 'Fanâ' means that 'I' no more commands, that means - that such a person does not act as per the commands of 'I'. 'Baqâ' means that one acts as per the commands of 'He' and not 'I'. It does not mean that 'I' is replaced by 'He' in body and soul as some ignorant pseudo mystics believe, such a belief is Kufr (infidelity). It simply means that evil instincts of 'I' or baser self get completely suppressed and it no longer incites for evil. These evil instincts are replaced by pious instincts and it becomes very easy for such a person to do good deeds, rather it becomes his nature to do good and to follow the commands of Shari'ah in letter and spirit.

## Wahdat-ul-Wujud (Unity of Existence)

When it is said that nothing exists other than Allâh, ignorant people take it as if everything is god, so they worship everything, which is an evident Kufr. These people call it Wahdat-ul-Wujud (Unity of Existence); such an interpretation is totally wrong and unfounded. One may ask a question as to what is the meaning of ‘nothing exists other than Allâh’? Well, it means that nothing exists itself other than Allâh. The existence of every other thing is dependant upon the existence of Allâh and latter is not dependant on anything other than Himself. We see millions of stars in the sky during night, when sun rises in the morning, we see no stars. Where have they gone? They are very much there but in the presence of the sun they become invisible, though they do exist during day as well. Similarly, we can say that the existence of creatures becomes insignificant in the presence of the existence of Allâh, though all living creatures do have their existence. So, to say that creatures are actually creator is not correct.

Some saintly people sometimes experience a wonderful state in which they loose all demarcations of self and non-self and get absorbed in the Reality to such an extent that it becomes difficult for them to differentiate between the one who looks and the one who is looked upon. This state is a momentary state and does not last long. Such an experience is something extra-ordinary and cannot be described in words, only those who experience it can understand it, for others it is wastage of time to discuss such things.

## Salâh

Establishment of Salâh is next to the article of faith i.e., Kalimah. After having firm faith in Allâh and His Messenger (Sallallâhu Alaihi Wasallam), the next most important constituent of Islâm is the establishment of Salâh. Rasulullah (Sallallâhu Alaihi Wasallam) said in a Hadith that one who deliberately leaves Salâh, does an act of Kufr and that Salâh distinguishes a Muslim from a non-Muslim. Salâh is the most complete and the best form of worship one can think of. It involves all faculties viz., mental and spiritual for the act of worship in the real form. Best way of asking somebody about Mercy and Kindness is to stand in front of him quietly, nicely with folded hands and one may bow before him in reverence and extreme form of physical respect is shown by prostrating before him, placing one’s head of pride on the ground. Since Islâm teaches that the only Helper, Merciful and Benevolent is Allâh, so it has banned from bowing in front of any other being other

than Allâh. Islâm teaches that Allâh alone fulfills all needs from the smallest to the biggest, so a Muslim is asked to bow before Allâh only and this he does in Salâh, in the form of Qiyâm, Ruku and Sajdah. The contents of Salâh, the Qur'ân and other words which one is supposed to recite in Salâh, express greatness of Allâh, His countless bounties and gratefulness for the same with Tawheed (monotheism) and Ikhlas (sincerity) and in the remaining part the bondsman, the performer of Salâh, prays to Almighty Allâh with full respect from the core of his heart and asks His help and Mercy. The wording is such that it looks as if the bondsman is having a direct conversation with Almighty Allâh. It is for this reason that Salâh is called 'Me'raj-ul-Mumineen'. In Me'raj Rasulullah (Sallallâhu Alaihi Wasallam) was taken up into the Heavens even above them where he got the highest nearness to Allâh and talked to Allâh at the closest range, it was at this moment that Allâh gave Rasulullah (Sallallâhu Alaihi Wasallam) Salâh as a gift for his Ummah, so that the Ummah can get nearness of Allâh and His pleasure in Salâh.

### Aqeem-us-Salâh

Rasulullah (Sallallâhu Alaihi Wasallam) used the word 'Aqeem-us-Salâh' which means to establish the Salâh and did not say to offer the Salâh. Ulema say that establishment of Salâh means to offer Salâh along with all its ideal conditions, for example, to offer Salâh in time with proper cleanliness of mind, soul, body, clothes and place. To offer Salâh slowly with grace and not in haste manner, and with presence of mind humility, with fear and love of Allâh and in Jama't (congregational) etc.

### Zakâh

Third constituent of Islâm after Salâh is to pay Zakâh (poor tax). Every Muslim is supposed to pay two and a half percent of his/her yearly savings as poor tax if that exceeds the prescribed limit. Zakâh is an Arabic word which means purity, so this tax has been imposed on wealthy Muslims so that the rest of their wealth gets purified from the impurities of sins etc. The tax is so much less that it becomes very easy to pay. The main difference of Islâmic Tax of Zakâh and that of modern taxation is that former is on saving while the latter is on income. It is easy to pay from saving than from that income which has already been spent.

For those who strive for higher states of Imân, the word Zakâh means something more. For them it means to purify the exterior (Zâhir) and interior (Bâtin) by

shunning away wealth and spending that for the pleasure of Allâh and to purify the Qalb from everything other than Allâh so that it can perceive the rays of Divine light.

## Saum

Fourth constituent of Islâm is to observe fast (Saum), during the month of Ramadhan. It is obligatory for Muslims to observe fast from dawn to sunset for the whole month of Ramadhan every year. The benefits of Saum for the physical health are numerous which can be seen in the books written on this subject. It has immense spiritual benefits as well. It weakens the bestial instincts in man and strengthens in him the Angelic instincts. Man comes closer to the Angels and his Qalb begins appreciating the fine subtleties of nature. The one who observes fasts is very much loved by Allâh to the extent that Allâh has promised that He will Himself reward the doer of this act

## Haj

The fifth constituent of Islâm which Rasulullah (Sallallâhu Alaihi Wasallam) stated in this Hadith is Haj. Hajj is obligatory once in a life time for those Muslims who can go to Makkah-al-Mukarramah either on foot, camel or horse etc or have enough money to arrange for other means of transportation, accommodation and meals and can support their dependants monetarily back home. Hajj is performed once in a year from 8th to 12th Zil-Hajj at Makkah-al-Mukarramah. The details can be seen from the various books on Haj.

إلى ليس البرَّ أنْ تُؤلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِالْإِيمَانِ وَقَوْلِ اللَّهِ تَعَالَى -  
يُنْ وَأَبْنِ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ  
وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُؤْمِنُونَ بَعْدَهُمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسِ السَّبِيلِ وَالسَّ  
( وَالصَّابِرِينَ ) وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ (البقرة  
الآية 177)

Chapter (Bâb) 3: (What is said) in the matters of faith, and the saying of Allâh:

لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ  
وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ  
الْبَاسَاءَ وَالضَّرَّاءَ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ هُمْ يُرِيدُونَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي  
صُدُوقِهِمْ وَأُولَئِكَ هُمُ الْمُتَّقُونَ

"It is not Al-Birr (piety, righteousness, and every act of obedience to Allâh) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, The Angels, the Book, the Prophets and gives his wealth in spite of love of it, to the kinsfolk, to the orphans, and to al-Masakin (the poor) and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (Iqamat-as-Salat) and gives the Zakâh, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun (the pious). (2:177)

فَلَّذِينَ يَحْلِفُونَ أَنَّهُمْ لَمَّا مَلَائِكَةٌ مَّكَلُومَةٌ ( ) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ( ) وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ( ) وَ  
ظُونَ ( ) إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ( ) فَمَنْ لَّمْ يَجِدْ فَإِنَّهَا  
هُمْ لَمَنِعٌ لَّوْ رَوَّاهُمْ عَنْ حِفْظِ ذُنُوبِهِمْ لَمَنْعٌ وَإِنَّهُمْ لَكَاظِمُونَ ( ) وَالَّذِينَ هُمْ لَأَمَانَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ( ) وَالَّذِينَ  
يُحَافِظُونَ ( ) أُولَئِكَ هُمُ الْوَارِثُونَ ( ) الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

"Successful indeed are the believers those who offer their Salat with all solemnity and full submissiveness. And those who turn away from Al-Laghwa (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden). And those who guard their chastity (i.e., private parts, from illegal sexual acts). Except from their wives or that their right hands possess, - for then, they are free from blame. But whosoever seeks beyond that, then those who are transgressors; those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants; and those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours). these are indeed the inheritors who shall inherit the Firdous (Paradise). They shall dwell therein forever." (23:1-11)

## Hadith No. 8

مُحَمَّدٌ ( ) قَالَ حَدَّثَنَا ( أَبُو عَامِرٍ الْعَقَدِيُّ ) قَالَ حَدَّثَنَا ( سُلَيْمَانُ بْنُ بِلَالٍ ) عَنْ ( عَبْدِ اللَّهِ بْنِ )  
دِينَارٍ ( ) عَنْ ( أَبِي صَالِحٍ ) عَنْ ( أَبِي هُرَيْرَةَ ) رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ قَالَ الْإِيمَانُ بَضْعٌ وَسِتُّونَ شُعْبَةً  
شُعْبَةٌ مِنَ الْإِيمَانِ وَالْحَيَاءُ

Narrated Abu Hurairah (RA)

The Prophet said, "Faith (Belief) consists of more than sixty branches (i.e. parts). And Hayâ (modesty) (The term "Haya" covers a large number of concepts which are to be taken together; amongst them are self respect, modesty, bashfulness, and scruple, etc.) is a part of faith."

### Purpose of Tarjamatul Bâb

In previous Hadith Imâm Bukhari mentioned five basic pillars of Islâm and now he is presenting a Hadith related to the branches of Islâm, that is why he has labelled this chapter as "things related to Imân". Imâm Bukhari also wants to convey that Islâm is not confined to five things only but there are so many other things as well. The other thing which Imâm Bukhari wants to prove by getting this Hadith here is his view point that Imân is the name of beliefs and deeds .

### Purpose of quoting verses of the Qur'an here

Imâm Bukhari has quoted two verses here, one from Surah Baqarah (2:177) and other from Surah Mu'minoon (23:1-11). First verse mentions the things related to Imân and the second verse states some qualities of believers (Mumineen). Hâfiz Ibn Hajar has quoted Abdur Razaq on the authority of Mujâhid that once Abu Zar (RA) asked Rasulullah (Sallallâhu Alaihi Wasallam) about Imân and Rasulullah (Sallallâhu Alaihi Wasallam) recited the same Aayat, viz.,

لَيْسَ الْبِرُّ أَنْ تُولُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ  
يُحِبُّ ذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ  
أُولَئِكَ سَبِيلُ الْإِيمَانِ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ  
صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

"It is not Al-Birr (piety, righteousness, and every act of obedience to Allâh) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, The Angels, the Book, the Prophets and gives his wealth in spite of love of it, to the kinsfolk, to the orphans, and to al-Masakin (the poor) and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (Iqamat-as-Salat) and gives the Zakâh, and who fulfil their covenant when they make it, and who are patient in extreme poverty and

ailment and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun (the pious). (2:177)

Are the things mentioned in this Aayat included in Imân?

In this ayat it is said, "وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ" Such are the people of truth the Muttaqun (pious)". Muttaqun (those who fear Allâh) are those who refrain from Shirk (Polytheism) and sins, so such qualities are included in Imân. When Rasulullah (Sallallâhu Alaihi Wasallam) was told by Allâh Ta'âlâ to take Khânah Ka'bah as Qiblah instead of Baitul Maqdis, the enemies of Islâm raised their voices, some objected, what kind of Prophet is Muhammad (Sallallâhu Alaihi Wasallam) that one day he taking one Qiblah and the other day another. Others were telling the Muslims that Baitul Maqdis was the Qiblah of thousands of prophets then how is he changing that Qiblah if he is the Prophet. On this occasion Allâhu Ta'âlâ sent down this Aayat:

لَيْسَ الْبِرُّ أَنْ تَوَلَّوْا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ  
وَالنَّبِيِّينَ

"It is not Al-Birr (piety, righteousness, and every act of obedience to Allâh) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, The Angels, the Book, the Prophets."

True Imân is the spirit of obedience towards Allâhu Ta'âlâ, whatever He commands, is to be obeyed without showing any reluctance. Hypocrites also used to offer Salâh (prayers) and other deeds but it was of no use to them as they lacked the necessary spirit of Imân.

This Aayat represents the Shari'ah in a comprehensive way. The Shari'ah in general consists of three aspects , viz.,

Aqaid (Beliefs)

True beliefs constitute the basis of Imân, This is mentioned as:

"It is not Al-Birr (piety, righteousness, and every act of obedience to Allâh) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the

"Successful indeed are the believers those who offer their Salat with all solemnity and full submissiveness. And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden). And those who guard their chastity (i.e., private parts, from illegal sexual acts). Except from their wives or that their right hands possess, - for then, they are free from blame. But whosoever seeks beyond that, then those who are transgressors; those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty,

moral responsibility and trusts) and to their covenants; and those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours). these are indeed the inheritors who shall inherit the Firdous (Paradise). They shall dwell therein forever." (23:1-11)

These verses vividly describe the attributes of a Mumin.

According to the Hadith The Prophet said,

"Faith (Belief) consists of more than sixty branches (i.e. parts) and Hayâ (modesty) is a part of faith."

Narrator-Abu Hurairah

Abu Hurairah (RA) is one of the famous companions of Rasulullah (Sallallâhu Alaihi Wasallam) who was Faqih, Hâfiz and a great narrator of Hadith. He embraced Islâm in seven Hijrah and since then remained glued with Rasulullah (Sallallâhu Alaihi Wasallam) in order to learn Qur'an and Hadith. He has narrated around Five thousand, three hundred and seventy Ahâdith. It is said that once Rasulullah (Sallallâhu Alaihi Wasallam) saw Abu Hurairah with a cat in his lap and he called him "Ya Abu Hurairah", since then he got famous with this name. His real name as per the majority of Ulema was Abdul Rehmân. He died in 57 Hijrah and was buried in the graveyard of Baqee in Madinah.

Comments

The meaning of the word Bidh'un:

Bidh'un in arabic means 'from three to nine' as per majority, some say that it means from 'one to nine', while some say that it means from 'three to ten'.

Difference in the narrations

In some narrations the word Sab'oon (seventy), has while in some other, the word Sittoon (sixty) has been narrated. Imâm Bukhari has mentioned the word Sittoon as the lower figure (i.e., sixty) is the sure figure out of two. Others say that such words like Sab'oon or Sittoon in arabic do not mean any definite number but these are used to denote a multiple number.

## Branches of Imân

Imâm Abu Hatam Ibn Hibban has tried to collect the various branches of Imân from Qur'an and Hadith. Hâfiz Ibn Hajar was unable to find his book so he divided these branches into three main groups, viz.,

Deeds related to Qalb:- These are 24 in number.

Deeds related to Tongue:- These are seven in number.

Deeds related to body:- These are 38 in number.

Allâh Ta'âlâ says in the Qur'an:

"Seest thou not how Allâh sets forth a parable? a goodly Word like a goodly tree whose root is firmly fixed and its branches (reach) to the heavens" (14:24)

In this Aayat the Kalimah Tayyibah (goodly word) has been compared with a tree and the deeds with its branches. Similarly in this Hadith the Imân has been compared with the tree and the deeds with its branches.

Branches of Imân ( quoted from Fruoo' ul Imân by Ashraf Ali Thânvî, English translation by the author):

### Thirty branches of Imân related to Qalb

1. To believe in Allâh.
2. To believe that everythiung other than Allâh is created and Makhlooq.
3. To believe in Angels.
4. To believe in all His books.
5. To believe in all His Prophets.
6. To believe in Taqdeer (Predestination).
- 7.To believe in the day of judgement (Al-Qiyâmah).
- 8.To believe in Jannah.
- 9.To believe in Jahannam.

10. To love Allâh.
11. To love somebody for the sake of Allâh and to hate somebody for the sake of Allâh.
12. To love Prophet Muhammad (Sallallâhu alaihi Wasallam)).
13. Ikhâlâs (Sincerity).
14. Toaba (Repentance).
15. Khouf (Fear)
16. Rijâ (Hope)
17. Hayâ (Modesty)
18. Shukr (Gratitude, Thanks giving)
19. To fulfill the promise.
20. Sabr (Patience)
21. Tawâdhu (Humility)
22. Kindness to mankind.
23. To be happy with (Qadha-Ilahi) predestination
24. To have Tawakkul (Trust in Allâh)
25. To leave Ujb (self-conceit , vanity)
26. To leave Keena (hatred)/.
27. To leave Hassad (Jealousy).
28. To leave Anger.
29. To leave evil-wishing
30. To leave love of the world.

Other branches related to other parts of body

1. To obtain Tahârah (cleanliness). This includes cleanliness of body, clothes, place, ablution, Ghusl, post coition and for menses, all gets included in this.
  2. Establishment of Salâh. It includes Fardh, Nafl, and Qadha all of them.
  3. Charity:- It includes Zakâh, Sadqa Fitra, Charitable meals (for poor) and invitation for meals in honour of the guests.
  4. Fasts (Roza): - Fardh and Nafl.
  5. Hajj and Umrah.,
  6. Aetikâf:- It includes searching of Shab-i-Qadr.
  7. To go to some other place in order to serve Deen. It includes Hijrah also.,
  8. To fulfill Nazar (vow)
  9. To take care of Oath.
  10. To pay Kaffarahh (expiation for sins).
  11. To cover one's body (clothes) in Salâh and outside Salâh.
  12. To offer Qurbani.
  13. To participate in funeral procession (Janâzah), Tajheez (Shrouding), Takfeen and Tadfeen
  14. To pay the debt.
  15. To be honest in one's dealings and avoid unconditional dealings.
  16. To bear true witness and not to conceal it.,
- Six related to one's family and subordinates
1. To obtain chastity with marriage (Nikah).
  2. To fulfill the rights (give dues) to one's family. It includes kindness with servants and subordinates as well.
  3. Service of parents and not to tease them.
  4. To bring up children.

5. To behave nicely with relatives.
6. To obey the orders of the master.

Eighteen related about the common Muslims

1. To do justice with the government
2. To follow the party (of majority) of Muslims.
3. To obey the rulers.
4. To reform the people. War against the Khwârji's and in it are included rebels, as getting rid of the rebellion becomes cause for reform and peace.
5. To help in things of virtue.
6. To say a word of righteousness.
7. To forbid from bad words
8. To participate in Jihâd, it includes the protection of borders as well.
9. To pay the entrusted thing (Amânat). It includes taking of Khumus' also.
10. To lend money to needy.
11. To respect the neighbours.
12. Honest dealing.
13. To spend the money at the right moment for the right thing. It includes avoidance of extravagance also.
14. To answer the Salâm.
15. To answer one who sneezes, when he says Al-Hamdulillah, say Yarhamakallah.
16. Not to tease people.
17. To avoid useless and false things.
18. To remove harmful objects from the road like corn, stone etc.

And Hayâ (modesty) is a part of faith

Haya is also a branch of Imân, then why is it mentioned separately?

The reason is that Hayâ is such a branch that is helpful in obtaining all other branches of Imân. Imâm Râgib has defined Hayâ as

انقياض النفس عن القبائح وتركه

"to prevent oneself from evil, corrupt, immoral etc., things and to leave them"

A person possessing Hayâ is able to refrain from all bad things and will perform all those duties he is supposed to do. As such Hayâ is helpful in obtaining all other branches of Imân and hence mentioned separately in order to show its significance. Some people say that Hayâ is inherent in the very nature of man and hence natural, so it should not be a branch of Imân. It is true that the Hayâ is inherent in the very nature of man but many people do not act upon this natural instinct due to the influence of the baser self. One has to oppose the instincts of baser self and to act upon the natural instinct, for this one has to exert, that is why Hayâ is regarded as a significant branch of Imân.

Tirmidhi has reported on the authority of Abdullah bin Mas'ood (RA) that Rasulullah (Sallallâhu Alaihi Wasallam) said:

لَمْ أَنَا سَتَحِي سَتَحِيَا مِنْ اللَّهِ حَقَّ الْحَيَاءِ قُلْنَا يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْحَمْدُ لِلَّهِ قَالَ لَيْسَ ذَلِكَ وَلَكِنْ إِلَّا اسْتَحْيَاءَ مِنْ اللَّهِ حَقَّ الْحَيَاءِ أَنْ تَحْفَظَ الرَّأْسَ وَمَا

"Owe Hayâ of Allâh as He deserves the same", the Sahâbah said, Thanks to Allâh, they do owe Hayâ of Allâh." Rasulullah said, "It is not like that what you think, the Hayâ of Allâh as He deserves it is to protect your head (including every organ it possesses like brain, eyes, ears etc.) from sins, and to protect the baser self (Nafs) from Harâm."

Essence of Hayâ

إِنْ مَوْلَاكَ لَا يَرَاكَ حَيْثُ نَهَاكَ

"Indeed your Lord should not catch you in a position from which He has prohibited you"

المُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ -

Chapter (Bâb) 4: A Muslim is the one who avoids harming Muslims with his tongue and hands"

Hadith No. 9

نُ أَبِي إِيَاسٍ ( قَالَ حَدَّثَنَا ( شُعْبَةُ ) عَنْ ( عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ وَإِسْمَاعِيلَ ) عَنْ ( الشَّعْبِيِّ ) ( عَالِمُ الْهَاجِزِ ) اللَّهُ بْنُ عَمْرٍو ( رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ قَالَ الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ قَالَ أَبُو عَبْدِ اللَّهِ ) وَقَالَ أَبُو مُعَاوِيَةَ حَدَّثَنَا دَاوُدُ عَنْ عَمْرِو قَالَ سَمِعْتُ عَبْدَ

Narrated Abdullah bin Amr

The Prophet said, "A Muslim is the one, who avoids harming Muslims with his tongue and hands. And a Muhâjir (emigrant) is the one who gives up (abandons) all what Allâh has forbidden."

Narrator-Abdullah bin Amr

Abdullah bin Amr bin al Aas is a famous Sahâbi who had sought permission from Rasulullah (Sallallâhu Alaihi Wasallam) for writing the Hadith and had compiled a collection of Hadith named Saheefa as-Sâdiqa

Tarjamat-ul-Bâb

Imâm Bukhari first selected the Hadith that mentions five things which constitute the base of Islâm, then he took the Hadith mentioning that Imân is not confined to these five things only but has many branches and out of those Hayâ is the most significant branch of Imân. Hayâ is between the bondsman and Allâh. Now Imâm Bukhari wants to convey that the next most important and essential constituent of Imân is, to be very sympathetic to the whole of creation and to protect the same

from any kind of harm and that, one cannot be a perfect Mumin unless other Muslims are safe from his harms. The selection of the sequence of Ahâdith in this great book of Imâm Bukhari exhibits extraordinary skill of Imâm Bukhari, admitted by one and all the scholars of Islâm, both ancient and recent. Here Imâm Bukhari has utilised the words of the Hadith for the Tarjamat ul Bâb as well, this is another beauty of his great skill. Sometimes he uses the word Imân and sometimes the word Islâm, conveying thereby the two are synonymous.

## Comments

This Hadith says :

نُ لِسَانِهِ وَيَدِهِ

"A Muslim is the one, who avoids harming Muslims with his tongue and hands ".

Here Alif Lâm is used as prefix for the word Muslim. Ulema have elucidated different explanations about this. Some say that here Alif Lâm denotes, only that person is a perfect Muslim by whose tongue and hand others remain secure. Allâmah Anwar shah Kashmiri (RA) says that here Alif Lâm is Jinsy which means that only that person is worth calling a Muslim who does not harm others, in other words it means that Islâm and harmless nature of a man is synonymous. This should serve as an eye opener for those who label Muslims as terrorists and things like that. It is worth mentioning here that the literal meaning of Islâm is peace.

Note: To possess basic Imân is a precondition of being a Mumin. After possessing the basic Imân it becomes obligatory upon a Mumin to become beneficial for others as much as possible. Perfect Imân and harmful nature do not go together.

Is it permissible to harm non-Muslims?

No, it is not permissible in Islâm to harm non-Muslims. In Islâm harming or injuring even animals or insects is prohibited, not to speak of human beings whether Muslims or non-Muslims. Islâm means the service to humanity. If you think about any Islâmic principle, you will observe that it will be nothing but for the betterment of humanity. Now, the question arises, why in this Hadith security of Muslims is only mentioned? Ulema say it is because Muslims usually stay with Muslims and their day to day dealings are usually among themselves. Secondly the non Muslims are of two types, one, those are in peace with Muslims, to harm them

is not permissible. Second group are those who at war with Muslims, their matter is obviously different.

### Harming with Tongue

Tongue is one of those human organs which is misused most. Although small in size, but deeper are the wounds caused by it. It is more often used than the hands for harming others, that is why it is mentioned first. It is said;

جراحات السنان لها التيام

ولا يلتئم ما جرح اللسان

"Wounds caused by the teeth do heal

Wounds caused by the tongue do not heal".

Is it permissible to harm with other organs?

No, harming with other organs is also not permissible. Here tongue and hand are mentioned because these two organs are more frequently used for harming others than other organs. Harms of tongue include all things like abuses, undue criticism, false allegations and back biting etc.

### Second part of Hadith

والمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ

"And a Muhâjir (emigrant) is the one who gives up (abandons) all what Allâh has forbidden"

The second part of the Hadith says that a Muhâjir (emi-grant) is one who runs away from sins. Muhâjir means the one who performs Hijrah. The Hijrah means to leave one's homeland for the sake of Allâh i.e., if one is unable to perform his religious obligations freely in his homeland, then he migrates to such a place where he can live an Islâmic life comfortably.

من دال النفر إلى دار الإسلام

Rasulullah (Sallallâhu Alaihi Wasallam) and his Sahâbah migrated from Makkah to Madinah because of the same reason. In this Hadith the other type of Hijrah is

mentioned which means to run away from the obedience of baser self or Nafs towards the obedience of Allâh.

Ulema have given two reasons for this Hadith.

1. The Sahâbah went to Madinah after Hijrah and the people of Madinah made them their brothers and gave them half of their properties. There was an apprehension that some people might perform Hijrah for this purpose only. Rasulullah (Sallallâhu Alaihi Wasallam) said that "And a Muhâjir (emigrant) is the one who gives up (abandons) all what Allâh has forbidden". By this the Sahâbah were informed that only that Hijrah is valid which is solely for the sake of Allâh.
2. The second reason mentioned is that many Sahâbah could not participate in the first Hijrah and some of them embraced Islâm after that, so they were feeling deprived. For their satisfaction, Rasulullah (Sallallâhu Alaihi Wasallam) told them that the true Hijrah is to shun away the sins.

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Chapter (Bâb) 5: Whose (kind) of Islâm is the best.

Hadith No. 10

حَدَّثَنَا (سَعِيدُ بْنُ يَحْيَى بْنُ سَعِيدٍ الْفَرَشِيِّ) قَالَ حَدَّثَنَا أَبِي قَالَ حَدَّثَنَا (أَبُو بَرْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي مُوسَى) رَضِيَ اللَّهُ عَنْهُ قَالَ قَالُوا يَا رَسُولَ اللَّهِ أَيُّ الْإِسْلَامِ أَفْضَلُ قَالَ مَنْ سَلِمَ ( ) ( ) الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

Narrated Abu Musâ

Some people asked Allâh's Apostle, "What kind of Islâm is the best? i.e. (Who is the best Muslim)?" He replied, "One who saves the Muslims of his tongue and hands."

Purpose of the Tarjamat ul Bâb

From the previous Hadith it seems that one does not remain a Muslim if he harms other Muslim brethren with his tongue and hands. This kind of belief is of Khwarjis and Mautezellitis. They say that the executer of major sins becomes a Kâfir, whereas the belief of Ahl-Sunnat wal Jamât is that the executer of major sins becomes a Fâsiq and not the Kâfir. Here in this Hadith Imâm Bukhari chose the Tarjamt ul Bâb as "Whose Islâm is the best", conveying thereby that such a person still remains a Muslim, bur of course of very low grade.

Narrator-Abu Musâ Ash'ari

Abu Musâ Ash'ari is a famous Sahâbi, he embraced Islâm before Hijrah of Rasulullah (Sallallâhu Alaihi Wasallam) to Madinah. He has the distinction of having performed Hijrah thrice, first towards Yemen, then to Habsha and then from Habsha to Madinah. Rasulullah (Sallallâhu Alaihi Wasallam) appointed him the governor of a part of Yemen and Hadhrat Umar (RA) appointed him as the incharge of Kufa and Basra. He has narrated about three hundred and sixty Ahâdith. He died in 44 Hijrah.

Comments

It is reported that Imâm Abu Dawood selected four thousand and eight hundred Ahâdith for his book Sunan Abu Dawood, out of five lakh Ahâdith. Out of these 4800 Ahâdith, he selected four Ahâdith which according to him are sufficient for one's deeds. These four A Hadith are:

إنما الأعمال بالنيات

1."The rewards of deeds depends upon the intention and every person will get the reward according to his intention".

لا يؤمن أحدكم حتى يحب لأخي ما يحب لنفسه

2."None of you will have faith, till he wishes for his (Muslim) brother what he likes for himself."

لا يعنينا من حسن الأسلام المرء تركه م

3. "Beauty of one's Islâm is to leave what is useless "

الحرام بين والحلال بين

4. Halâl and Harâm are quite evident and between these two are the doubtful things. One who leaves these doubtful things, saves his Deen"

Similarly Imâm Abu Haniefah selected five Ahâdith, four of which are same as quoted by Imâm Abu Dawood and the fifth one is:

المسلم من سلم المسلمون من لسانه ويده

"A Muslim is the one by whose tongue and hand other Muslim brethren remain secure"

Before the advent of Islâm i.e., during the period of Jâhiliyah (ignorance), people were afraid of one another. Everybody felt proud in causing harm to others. Islâm being the religion of peace, first introduced Salâm (Islâmic way of greeting). Islâm commanded its believers that when you see one another say "As-salâmu Alaikum", which means peace be upon you, there is no reason to be afraid of anything and I am nothing but absolute peace for you. This is the true meaning of the Salâm, that is conveyed to the addressee. The other person says "Wa'alaikum-us-Salâm", which means, "and peace be also upon you". Since such peaceful nature was inculcated in these people, it was further strengthened by the Hadith in which Muslims were told categorically that they cannot be true Muslims unless they ensure the safety to other fellow Muslim brethren.

:

Chapter (Bâb) 6: To feed (others) is a part Islâm.

Hadith No. 11

(حَدَّثَنَا (عَمْرُو بْنُ خَالِدٍ) قَالَ حَدَّثَنَا (الْأَيْبِيُّ) عَنْ (يَزِيدَ) عَنْ (أَبِي الْخَيْرِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا سَأَلَ النَّبِيَّ أَيُّ الْإِسْلَامِ خَيْرٌ قَالَ تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلَامَ عَلَى مَنْ

Narrated Abdullah bin Amr

A man asked the Prophet, "What sort of deeds or (what qualities of) Islâm are good?" The Prophet replied, "To feed (the poor) and greet everyone (with Salâm) those whom you know and those whom you do not know".

Tarjamatul Bâb and great skill of Imâm Bukhari in this field

Imâm Bukhari retains the interest of the reader intact by selecting the words for titles of his chapters differently (Tarjamatul Bâb) and offers the scholars much food for thought by forcing them to ponder over the selection of his words and the sequence of Ahâdith in his book. First he selected a Hadith about Imân, then about the things related to Imân and in that also he leads the reader gradually up to the different levels of Imân. In previous Hadith it was mentioned that a Muslim should not harm others, and in this Hadith, he is being told that he is not only supposed to refrain from harming others but he should also try to offer some other benefits to them like provide food, clothing, and other necessary things when needed.

## Comments

Islâm is the name of service to humanity, it teaches to respect and serve the humanity. It not only bans its followers from causing harm to anybody, but also motivates them to use their tongue in favourable manner as regards to others and also to spend their hard earned money for the benefit of others in terms of feeding them and other charities.

Salâm is the unique gift of Islâm

The tongue is a great source of evil, nevertheless it is much greater source of virtue if used properly. It is this virtuous use of the tongue that is being taught in these two Ahâdith. Salâm is a unique gift of Islâm. A Muslim prays for the safety of the one whom he meets at the very outset of his meeting with him. The other person also wishes the same for him and as such their meeting starts in most cordial atmosphere. When you wish good for someone it is most unlikely that you will harm him later. Similarly when someone invites you for feast etc., you usually develop friendship and love for him in your heart. So, both these things i.e., Salâm and invitation go a long way in creating harmony in the society. Islâm has used most successfully its golden principles for creating true brotherhood among the

masses. Others communities only display these brotherly etiquettes but Islâm has done it practically. Islâm has made wishing of Salâm to other Muslim brethren one of its important symbols. It instructs the Muslims to wish all Muslim brethren, whether they know them or not. It is said in a Hadith that one of the signs of approaching of the Qiyâmah is that Salâm will be wished to only known people.

Allâh Ta'âlâ says in the Qur'ân:

ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَتَّقُونَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا  
( )

"O you who believe! Enter not houses other than your own, until you have asked permission and greeted (i.e., wished Salâm) those in them: that is best for you, in order that you may heed (what is seemly). (24:27)

Salâm is the word of greeting used by Allâh

لَا إِلَهَ إِلَّا رَبُّ رَحِيمٍ

"(It will be said to them): Salâm (peace be on you) - a Word from the Lord (Allah), Most Merciful" (36:58)

Greeting of the people of Jannah will also be Salâm

وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ

" And Salâm (peace) will be their greetings therein." (10:10)

Greeting of the Angels is also Salâm

In a Hadith it is said that Rasulullah told Hadhrat Aisha (RA),

هَذَا جِبْرِيلُ يَقْرَأُ عَلَيْكَ سَلَامًا

"it is Hadhrat Jibra'eel ,who says Salâm to you."

مِنْ لِقَاءِ الْإِيمَانِ أَنْ يُحِبَّ لِإِخِيهِ مَا يُحِبُّ -

Chapter (Bâb) 7: It is (quality of) Imân to like for your brother what you like for yourself"

Hadith No. 12

حَدَّثَنَا (مُسَدَّدٌ) قَالَ حَدَّثَنَا (يَحْيَى) عَنْ (شُعْبَةَ) عَنْ (قَتَادَةَ) عَنْ (أَنَسٍ) رَضِيَ اللَّهُ عَنْهُ النَّبِيُّ عَنْ أَخِيهِ السَّيِّدِ الْمَعْلَمِ. قَالَ حَدَّثَنَا (قَتَادَةُ) عَنْ (أَنَسٍ) عَنْ النَّبِيِّ قَالَ لَا يُؤْمَنُ أَحَدُكُمْ حَتَّى يُحِبَّ يُحِبُّ لِنَفْسِهِ

Narrated Anas

The Prophet said, "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself."

Narrator-Hadhrat Anas bin Mâlik

Hadhrat Anas served Rasulullah for ten years. His mother Ummi Sulaim requested Rasulullah for Dua for him. Rasulullah made Dua in favour of Hadhrat Anas for blessings in wealth, age and children. Hadhrat Anas lived for more than 100 years and was the last Sahâbi to die in 93 Hijrah at Basra. The effect of Dua in favour of wealth was that his orchard used to yield the fruits twice in a single year. One thousand two hundred and eighty six Ahâdith have been quoted from him, out of which one hundred and sixty eight are in Bukhari and Muslim (Mutafaqun Alaihi).

Tarjamatul Bâb

Imâm Bukhari gradually leads a believer towards higher grades of Imân. After mentioning the fundamentals of Imân, he mentions the related things of Imân which include, refraining from immoral use of hand and tongue, greeting with Salâm and inviting one's Muslim brethren to feast etc. Now he selects a Hadith in which a believer is told that it is not enough for him to do good to others by tongue or hand and invite them to feast, but a believer has to move further up towards higher grades of Imân that involve wishing for others what one wishes for himself.

## Comments

It is the highest grade of sincerity that one wishes for others what he wishes for himself. It is self-evident as to what degree of sincere, selfless, harmless and amicable society Islâm instructs to create. Islâm not only motivates a man for this sincerity but has made it a part of faith. Wishing good to others is considered as worship in Islâm. It is the beauty of Islâm that it does not keep worship confined to the mosque but involves all that what is necessary for building an ideal society in its circumference. Islâm has been highly instrumental and successful in creating the strong bond of brotherhood amongst the masses. We know that selfishness, cunningness and jealousy are the root causes of many evils in a society. Islâm cuts the very roots of these bestial instincts. Islâm teaches its believers to develop selflessness and sincerity for others and not jealousy and cunningness. It is a great human moral of a very high standard by any means, to wish for others what one wishes for himself.

## None of you is a believer

Does this mean that anyone who does not wish for others what he wishes for himself is not a Muslim? The answer is that although he is a Muslim, but his Imân is of very low grade. For acquiring high grade of Imân, it is must to have this moral.

## How and what to wish for others

One should always think, had he been in that particular position in which he finds his brother, what would he had liked for himself, irrespective of the fact whether the matter is regarding to this world or next. Keeping this notion in mind one is always expected to like for others what he likes for himself.

Here a question arises that If one likes prohibited things like wine, gambling etc for himself, should he like same for others? The answer to this question is given another Hadith which is mentioned in Nasai Sharief , which says:

لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه من الخير

"None of you will have faith till he wishes for his (Muslim) brother what he likes for himself from good things ."

So to wish bad for others is automatically ruled out.

Islâm believes in eradication of jealousy from the society

Jealous people are always eager to see others in loss and agony. To prevail over this dreaded disease i.e., jealousy, wishing betterment for others is its treatment.

Always provide better advice to others

Whenever some one seeks your advice in any matter, always provide him with better advice, thinking that if I would have been in that position what would have I liked for myself.

حُبُّ الرَّسُولِ مِنَ الْإِيمَانِ -

Chapter (Bâb) 8 - To love Rasulullah (Sallallâhu Alaihi Wasallam) is a part of Imân

Hadith No. 13

حَدَّثَنَا (أَبُو الْيَمَانِ) قَالَ أَخْبَرَنَا (شُعَيْبٌ) قَالَ حَدَّثَنَا (أَبُو الزِّنَادِ) عَنْ (الْأَعْرَجِ) عَنْ (أَبِي هُرَيْرَةَ) أَدَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ قَالَ قَوْلَ الَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ

Narrated Abu Hurairah (RA)

Rasulullah said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and children."

## Hadith No.14

بْنُ إِبْرَاهِيمَ ( قَالَ حَدَّثَنَا ( ابْنُ عُلَيَّةَ ) عَنْ ( عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ ) عَنْ ( أَنَسٍ ) عَنِ النَّبِيِّ حَدَّثَنَا ( يَعْقُوبُ )  
ح وَحَدَّثَنَا ( آدَمُ ) قَالَ حَدَّثَنَا ( شُعْبَةُ ) عَنْ ( قَتَادَةَ ) عَنْ ( أَنَسٍ ) قَالَ قَالَ النَّبِيُّ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى  
بَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

Narrated Anas (RA)

The Prophet said "None of you will have faith till he loves me more than his father, his children and all mankind."

## Tarjamatul Bâb

In previous Bâb Imâm Bukhari got the words **إِيمَان** first and in this Bâb he got them at the end, this is the great skill of Imâm Bukhari. He first substantiated that one should refrain from teasing people, then one should try to create harmony and brotherhood in the society and after that one should develop sincerity for his fellow beings. After attaining all these things one gets promoted to higher grade of Imân but to attain further heights, one needs to love Rasulullah more than one's own self. The centre of real Love is Allâhu Ta'âlâ as He is the true Creator, Nourisher and Cherisher of mankind. After Allâhu Ta'âlâ, if anyone deserves love that is the soul of Rasulullah, as he is the unparalleled benefactor of humanity in the whole universe.

قَصِّهِ مَخْتَصِرٌ يَبْعَدُ عَنْ خُذِّ بَرْكَ تَوَى

## Comments

Imâm Bukhari has selected here two Ahâdith, one narrated by Abu Hurairah and other from Hadhrat Anas with similar words except that latter narration contains some additional words. The words of the Hadith are:

دِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ

"By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and children and the whole mankind"

Why Rasulullah took an oath?

An oath is an invocation of the name of Allâh or of some person or object held sacred by the person using the invocation in order to witness the truth of a solemn affirmation and to emphasize that affirmation.

Rasulullah made this statement while taking an oath for two reasons, one, to show the importance of the matter and secondly, since it is natural that a person loves his own self, his family and his wealth, therefore, in order to make him understand that he ought to love Rasulallah more than his own self, his family and his wealth, needed much emphasis.

What is Muhabbat (Love)?

Imâm Râgib has defined Muhabbat (Love) as:

إرادة ما تراه أو تزنه خيرا

"To intend that thing you think is good".

Types of Muhabbat (Love)

1. Natural love (Hubbi-Tab'ee-حب طبعي)

Man by his inner nature feels love for himself, his children and wealth etc., it is called Hubbi Taba'ee. It is involuntary.

2. Beneficial love (Hubbi-Ahsâni-حب احساني)

It is said:

الإنسان عبد الإحسان

"Man is the slave of good (behaviour)".

If anyone does some favour to someone, he always remembers this favour and always tries to love and respect him. It is voluntary type of love.

3. Love based on beauty (Hubbi Jamâli- )

Another reason for loving someone is because of the beauty of that person or thing. One usually loves beautiful things. This love is also voluntary.

#### 4. Love based on excellence (Hubbi-Kamâli- )

Another reason for loving someone is because of the excellence found in that person or thing. One usually respects the people owing some excellence. This love is also voluntary.

#### 5. Love based on reasoning (Hubbi-Aqli-حب عقلي):

Another type of love is based on reasoning. One loves those whom he thinks are helpful for him and hates those whom he thinks can cause him harm. One loves his doctor because he knows that the doctor is helping him, although the doctor treats him with bitter medicines or painful injections.

What type of love is meant in this Hadith

Qadhi Baidhawi says that here Hubbi-Aqli (Love based on reasoning) is meant while as Imâm Khattâbi is of the opinion that here voluntary love is meant. In fact Rasulullah deserves all types of love. He deserves Hubbi-Ahsâni, because we cannot count favours done by him for the benefit of humanity. He stands at number one with distinction in the history of whole mankind who has done maximum good to it. Even non-Muslims accept the fact that he has been a great benefactor of humanity. The beauty and excellences of Rasulullah are unparalleled. So if anyone deserves love on these accounts, he can be none other than Rasulullah. Logic and rationality will always demand that the true love should be reserved for Rasulullah, even if it is against one's own self (Nafsi Ammarah). Sensible people will always acknowledge that their absolute benefit is in following Rasulullah sincerely. In nutshell, Rasulullah deserves all types of love.

Incident of Abdullah bin Zaid bin Abd Rabâ

Abdullah bin Zaid was a Sahâbi, one day while he was working in his field, his son informed him that Rasulullah has passed away, he immediately raised his hands for

Dua and said, "Oh, Allâh please take away the light of my eyes who used to see Rasulallah, as I don't want to see any other thing with these eyes after my friend (Rasulallah (Sallallâhu Alaihi Wasallam))." Allâh accepted his Dua and he immediately got blind.

### Incident of a Sahâbi woman

There was a lady from Madinah whose husband, brother and father died in the battle of Uhud. When she was informed about their death, ignoring this she enquired about the safety of Rasulallah (Sallallâhu Alaihi Wasallam). When she was informed about his welfare, she made a wonderful statement:

كل مصيبة بعدك جل

"Every disaster next to you (Rasulallah) is insubstantial".

After reading these incidents one can easily imagine the degree of love Sahâbah had for Rasulallah. Allâmah Qastalâni says that it is Hubi-Imâni (Love based on Imân), that is demanded from a Muslim. Allâhu Ta'âlâ says in the Qur'an:

ذُوقُوا لِكَيْدِ الْكَافِرِينَ وَأَبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِلْكَ الْبُيُوتُ الَّتِي كُنْتُمْ تَفْتَحُونَ وَتِلْكَ الْأَمْوَالُ الَّتِي كُنْتُمْ تَحْتَسِبُونَ وَلِكُلِّ شَيْءٍ حَقٌّ يَوْمَ الْقِيَامِ وَاللَّهُ عَلِيمٌ خَبِيرٌ (النساء: 24)

"Say: If it be that your fathers, your sons, your brothers, your mates or your kindred, the wealth that ye have gained, the commerce in which ye fear a decline or the dwellings in which ye delight are dearer to you than Allâh or His Messenger or the striving in His cause, then wait until Allâh brings about His decision and Allâh guides not the rebellious." (9:24)

### Incident of Hadhrat Umar (RA)

On hearing this Hadith Hadhrat Umar (RA) told Rasulallah that he loved him more than anything else except his own self. Rasulallah said to Hadhrat Umar (RA) that he could not be (perfect) Muslim unless and until he loved him more than his own self. Hadhrat Umar (RA) immediately said that now he loved him more than his own self.

Ulema say that Hadhrat Umar (RA) already loved Rasulullah more than his own self but he was not aware of it. When Rasulullah pointed towards his weakness, he immediately realised that he was always ready to sacrifice his life for Rasulullah and readily exclaimed that he loved him more than his own self.

**Book:**

Ra'fatul Bari - Commentary Sahih al-Bukhari (Vol-1)

**Chapter No.:**

4

حَلَاوَةُ الْإِيمَانِ -

Chapter (Bâb) 9: Sweetness of Imân (faith)

Hadith No.15

( حَدَّثَنَا ( مُحَمَّدُ بْنُ الْمُثَنَّى ) قَالَ حَدَّثَنَا ( عَبْدُ الْوَهَّابِ الثَّقَفِيُّ ) قَالَ حَدَّثَنَا ( أَيُّوبُ ) عَنْ ( أَبِي قِلَاسٍ ) قَالَ قَالَ رَسُولُ اللَّهِ ﷺ ( إِلَيْهِ مِمَّا سِوَا الْفَلَاحِ ) عَنْ النَّبِيِّ قَالَ ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ أَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يَقْذَفَ فِي النَّارِ )

Narrated Anas

The Prophet said, "Whoever possesses the following three qualities will have the sweetness (delight) of faith: The one to whom Allâh and His Apostle becomes dearer than anything else. Who loves a person and he loves him only for Allâh's sake. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire."

**Tarjamatul Bâb**

Ibn Hajar says that Imâm Bukhari wants to convey that the sweetness of Imân is among the fruits of Imân. In previous Hadith he mentioned that the love of Rasulullah is an essential part of Imân, now he mentions the things which will make this Imân sweet.

**Comments**

In this Hadith Rasulullah has proved sweetness for Imân. Man is naturally attracted towards sweet things like honey etc. For enjoying the sweet taste of a thing one needs to have bodily health in perfect order and for appreciating the sweetness of Imân one needs to have healthy spiritual status. Spiritually diseased man cannot appreciate this sweetness.

Is this sweetness tasted physically or spiritually?

Imâm Nawwavi says that Ulema are of the opinion that the tasting of this sweetness is spiritual and not physical. This tasting of this sweetness means the development of performing the acts of Shari'ah, patience for tolerating the hardships and giving preference to Hereafter over the mundane world.

Letter of Hadhrat Gangohi to Haji Imâmdadullah (RA)

Hadhrat Gangohi wrote to his spiritual teacher Haji Imâmdadullah:

"1. It doesn't affect me anyway if a person praises or criticizes me. Both these things seem same to me.

2. I feel no inclination that anyone other than Allâh can harm or benefit me.

3. Shari'ah has become my nature.

This is known as the sweetness of Imân that he was feeling solace and happiness in fulfilling the commands of Shari'ah.

Some other Sufi Ulema believe that this sweetness is physical.

Hadhrat Mawlânâ Fadhl-ur-Rahman Ganj Muradabadi, a great Muhaddith, Sufi saint and one of the students of Shah Ishâq used to say:

"When I prostrate, I feel as if Allâh Ta'âlâ kisses me."

Subhân-Allah, these things can only be understood by those who experience these things, it is incomprehensible for others to appreciate these things.

Three things which create Halawat (sweetness) in Imân

1. To have love for Allâh and His Rasul more than anything else

Allâh Ta'âlâ is the main source of love as He is the absolute Creator, Cherisher, Nourisher and Provider of everything to mankind. After Allâh Ta'âlâ if anyone deserves the maximum love that is the personality of Rasulullah because no one else has been as generous to mankind as Rasulullah. This love of Allâh Ta'âlâ and Rasulullah is most effective in creating the taste of sweetness in Imân.

## 2. To love others only for the sake of Allâh

When one loves Allâh and Rasulullah, he should love others only for the sake of Allâh, this is also a part of the love of Allâh. It means to love those who are pious and beloved ones of Allâh.

Yahyâ bin Muadh says:

حَقِيقَةُ الْحُبِّ بِي اللَّهِ لَا يَزِيدُ بِالْبِرِّ وَلَا بِالْجَفَاةِ

"Loving for the sake of Allâh is a kind of love, that neither increases nor decreases due to anybody's good or bad behaviour."

It means that if you love someone for the sake of Allâh, it should not get affected by his good or bad attitude towards you.

Imâm Mâlik says:

الْمَحَبَّةُ فِي اللَّهِ مِنْ وَاجِبَاتِ الْإِسْلَامِ وَهُوَ دَابُّ الْأَوْلِيَاءِ اللَّهُ تَعَالَى

"Loving for the sake of Allâh is among the obligatory things of Islâm and it is the practice of Awliyâ-Allah".

## 3. To feel disgusted to adopt Atheism (disbelief):

When one's heart gets filled with the love of Allâh and Rasulullah, his Imân becomes so sweet that he adores Islâm the most and consequently dislikes the Atheism. It can be observed from the life accounts of Sahâbah that for them to adopt Atheism again after they had embraced Islâm, it was disgusting to them the same way as one feels disgusted to be thrown into the fire.

عَلَامَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ -

Chapter (Bâb) 10: The love for the Ansâr is a sign of Imân

Hadith No. 16

( حَدَّثَنَا ( أَبُو الْوَلِيدِ ) قَالَ حَدَّثَنَا ( شُعْبَةُ ) قَالَ أَخْبَرَنِي ( عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ ) قَالَ ( جَ )  
عَنِ النَّبِيِّ قَالَ آيَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ وَآيَةُ النِّفَاقِ بُغْضُ الْأَنْصَارِ )

Narrated Anas (RA)

The Prophet said, "Love for Ansâr is a sign of faith and hatred for Ansâr is a sign of hypocrisy."

### Tarjamatul Bâb

In the previous Hadith it was stated that loving others for the sake of Allâh begets the sweetness of Imân. In this Hadith a special group of people is mentioned who offered unprecedented sacrifices for the sake of Allâh and His Messenger. These are the people of Madinah of the time of Rasulullah, called Al-Ansâr which means helpers. Imâm Bukhari here conveys that if any one deserves love for the sake of Allâh, amongst them Ansâr precede all. The second thing Imâm Bukhari tries to convey is that Imân is not any kind of materialistic thing which can be seen, it can only be judged with the help of some signs and one of its important signs is the loving the helpers (i.e., Al-Ansâr) of Rasulullah.

### Comments

Al-Ansâr: The Ansâr belonged to the tribes of 'Ous and Khadhrâj. Farming was their main occupation, hence were called "the farmers". When Rasulullah was teased too much by the Makkans, he got disappointed about them and turned towards the people of Madinah. During the Hajj period he met some people from Madinah and presented to them the message of Islâm which appealed to them. In Madinah these people used to hear from the Jews that the last Messenger was to come. When they heard Rasulullah, they felt that he was the Prophet about whom Jews used to say. They decided to embrace Islâm before the Jews and readily accepted Islâm. They were six persons from Madinah who met Rasulullah at Aqaba near Mina and embraced Islâm there. Next year twelve leaders from Madinah came and embraced Islâm at the same place Aqaba, this is called "Bai'at Aqaba-Awla". At this instance, Rasulullah sent Hadhrat Musai'b bin Umair with them to Madinah to teach them Al-Qur'ân. During the third year 75 people came and embraced Islâm at the same place at the hands of Rasulullah, this is called "Aqaba Thâni". On this occasion Rasulullah was invited to Madinah by these people. Rasulullah went to Madinah after Hijrah (Migration) from Makkah under

the Divine command alongwith the Muslims of Makkah called Muhâjireen. The manner in which the Ansâr received Rasulullah and treated the Muhâjireen, is unparallel in the human history. They shared everything with their Muhâjireen brothers including houses, farms, orchards etc. Not only that, if anyone among Ansâr had two wives, he divorced one and gifted that to his Muhâjir brother. They dedicated and sacrificed their lives for the sake of Islâm. It is natural for any sincere Muslim to love such selfless helpers of Islâm. Rasulullah said:

الأنصار شعار و الناس دثار

"Ansâr are like the inner garments of a body and rest of people like the outer".  
(Musnad Ahmad)

What about Muhâjireen?

The excellences of Muhâjireen are manifold; they left everything including their motherland and homes for the sake of Islâm. The significance of Hijrah in Islâm is tremendous. A Hadith says:

لو لا هجرة لكنت امرء من الأنصار

"Had there been no Hijrah, I would have been a person from Al-Ansâr." (Bukhari)

From this Hadith one can imagine the significance of Hijrah and that of Muhâjireen.

بلا ترجمة الباب - باب

Chapter (Bâb) 11: Chapter without Tarjamatul Bâb

Hadith No. 17

حَدَّثَنَا (أَبُو الْيَمَانِ) قَالَ أَخْبَرَنَا (شُعَيْبٌ) عَنْ (الزُّهْرِيِّ) قَالَ أَخْبَرَنِي (أَبُو إِدْرِيسَ عَائِدُ اللَّهِ بْنِ بَاءَ لَيْلَةَ الْعَقَبَةِ أَنَّ رَسُولَ اللَّهِ قَالَ وَلِطْفٍ لِيْ عُبَادَةَ بْنِ الصَّامِتِ) رَضِيَ اللَّهُ عَنْهُ وَكَانَ شَهِيدَ بَدْرٍ وَهُوَ أَدَدُ النَّفْ عَصَابَةِ مَنْ أَصْحَابِهِ بَايَعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تُسْرِقُوا وَلَا تَزْنُوا وَلَا تَقْتُلُوا أَوْلَا بُيُوتَانِ تَقْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِ إِنْ ثَلَاثًا هَقِيقًا عَقُوبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَدَّرَهُ اللَّهُ فَهُوَ إِلَى اللَّهِ قَبَائِعُنَاهُ عَلَى ذَلِكَ وَإِنْ شَاءَ عَاقِبَهُ

Narrated Ubada bin As-Sâmat

On the night of Al-'Aqaba pledge: Allâh's Apostle said while a group of his companions were around him, "Swear allegiance before me for:

Not to join anything in worship along with Allâh.

Not to steal.

Not to commit illegal sexual intercourse.

Not to kill your children.

Not to accuse an innocent person (to spread such an accusation among people).

Not to be disobedient (when ordered) to do good deed."

The Prophet added: "Whoever among you fulfills his pledge will be rewarded by Allâh. And whoever indulges in any one of them (except the ascription of partners to Allâh) and gets the punishment in this world, that punishment will be expiation for that sin. And if one indulges in any of them, and Allâh conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)." 'Ubada bin As-Samit added: "So we swore allegiance for these." (points before Allâh's Apostle)

## Chapter (Bâb) without Tarjamatul Bâb

This is the first Bâb (chapter) in this book which is without a title or Tarjamatul Bâb. There are so many places in Bukhari Sharief where Imâm Bukhari has not mentioned anything in Tarjamatul Bâb. Ulema have given many reasons for it, viz.,

Author has forgotten it.

2. Author has not forgotten but the compiler has forgotten it.

Narrator has done some over indulgence.

Ibn Hajar says that the author had left space for it but could not get time latter to complete it.

Majority of scholars like Ibn Hajar, Allâmah Ayni, Allâmah Qastalâni, Allâmah Kirmâni and Shah Muhaddith Delhvi say that such Bâbs or chapters are the continuation of previous chapters, hence no new name has been mentioned. Ibn Hajar has proved it at about forty places. But this does not hold true everywhere.

Hadhrat Sheikh ul Hind says that Imâm Bukhari has done so to test others and to keep the reader's interest intact.

It is done to avoid increase in the number of chapters.

Sometimes there arises some doubt, to clear that Imâm Bukhari gets another chapter without title and answers that doubt.

It is done for returning to the original topic. Imâm Bukhari starts some topic and then gets some other narrations which do not seem to be of the same topic and then in order to return to the original topic he does so.

Shah Waliullah says that Imâm Bukhari uses it at places where Muhadditheen use letter Hâ ‘ هـ ’. (Kashful Bâri)

Purpose of Bâb (without Tarjamatul Bâb)

Here it is like the continuation of previous Bâb. In the previous Bâb Imâm Bukhari said that the love of Ansâr is a sign of Imân. In this Bâb he wants to highlight the reason behind this extraordinary status of Ansâr. As per him, it is the pledge they took at the hands of Rasulullah to help him under all circumstances.

Narrator-Ubada bin Sâmât (RA)

He was famous Sahâbi from Ansâr who took part in the battle of Badr and was a Naqib (a person heading a group of six persons). He was present during "Aqba Awla and Aqbq Thâni". He took part in all battles including Badr, Uhud, Khandaq with Rasulullah. He was among the twelve heralds of Madinah. He used to teach the Qur'ân to the people of Sufa. He went to Palestine and was appointed as the first Qadhi (Judge) there. One hundred and eighty Ahâdith have been quoted from him, out of which six are "Mutafaqun Alaihi" (agreed upon by Bukhari and Muslim). He died in 34 Hijrah at Ramala or Baitul Maqdis. (Kashful Bâri)

## Comments

### Excellences of Ubadah bin Sâmât (RA)

Hadhrat Ubadah bin Sâmât (RA) participated in the battle of Badr and was one of the heralds (Naqeebs) which were appointed by Rasulullah (Sallallâhu Alaihi Wasallam) there. These were from that group of Ansâr who had met Rasulullah (Sallallâhu Alaihi Wasallam) during Aqaba Thâni 'عَقْبَةُ الثَّانِي' at Aqaba near Mina. In these words the peculiar excellences of Ubadah bin Sâmât are mentioned

It means a group of people who are from ten to forty in number.

### What is Bay'at?

Bay'at is to take pledge at the hands of Rasulullah or any of his strict followers. It means to try to follow the Shari'ah strictly. It is taken for attaining the excellence in following the Shari'ah with sole intention of pleasing Allâh Ta'âlâ. Allâh Ta'âlâ says:-

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ

"Verily those who plight their fealty to thee, their fealty in truth to Allâh." (48:10)

It was at the time of Hudhaibia that Muslims were feeling disappointed and Rasulullah took the fealty from them. They placed their hands at the hand of Rasulullah and the Hand of Allâh was over them. This gave them a great moral support and strength. In fact Bay'at is taken for getting this moral support and spiritual strength. So Bay'at should always be taken at the hands of those pious men only, who are strict followers of Rasulullah. It should never be taken at the hands of those who are not following Shari'ah in the real sense of the word like ignorant Sufis and Darveshs etc. Such people usually make this sacred thing a means for their business.

Rasulullah acknowledged Bay'at from his companions for various things like Jihad, Salâh, Zakâh, avoiding sins etc.

Instance at which this Bay'at (pledge) was taken?

Qadhi Ayyâz and others say that this pledge was taken during the night of Aqaba while as Ibn Hajar and others say that it was taken after the victory of Makkah and not during the night of Aqaba.

Matters on which Bay'at was taken

Shirk: **على أن تشرك بالله شيء**

The oath was taken for not indulging in Shirk. It is unacceptable to Islâm. Islâm believes in the Unity of Allâh and that He has no partners. Islâm has cut the roots of all kinds of Shirk, whether it may be in the form of assigning partners to Allâh as far as His essence is concerned, or in His attributes or in His deeds. All forms of Shirk are unacceptable to Islâm. Even hypocrisy is considered as Shirk in Islâm. That is why pledge on avoiding Shirk was taken prior to all.

Theft: **ولا تسرقوا**

Theft is a grave sin in Islâm, its punishment in Islâm is to chop off the hands of thief.

Adultery: **ولا تزنوا**

Adultery is destructive for any civilized society. It is highly condemned and prohibited in Islâm. Its punishment for unmarried person is 100 lashes and for married is Rajam i.e., stoning to death.

Killing of children: **ولا تقتلوا أولادكم**

Killing an Innocent: Killing of any innocent person is a grave sin in Islâm. Here children are mentioned in particular, because killing of children is all the more grave as they are not only innocent but they are also very weak moreover one has blood relation with the children. In Arabia, it had become routine to kill children, not only that but they used to bury them alive. To prevent the Muslims from this grave crime, they were made to take pledge for not indulging in this sin.

Buhtân (False Allegation): وَلَا تَأْتُوا بَبُهْتَانٍ تَقْتَرُونَ بَيْنَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ

Buhtan means to make baseless or false allegations against someone. Since one cooks it in his heart that is why the words "between your hands and feet" are used. Some people say that "between your hands and feet" refers to adultery because the concerned organ for adultery is between hands and feet. There were such ladies at that time also who conceived after illegal contacts and wrongly attributed the foetus to their husbands. Making all sorts of baseless allegations is strongly prohibited in Islâm.

Not to be disobedient to do good deed وَلَا تَعْصُوا فِي مَعْرُوفٍ

What is Ma'roof ?

Some people say it refers to that thing which has been labelled good by the Shari'ah.

Every good deed is called Ma'roof.

Piety or Taqwâ are called Ma'roof.

Ma'roof is that thing which has not been forbidden by Shari'ah.

Ibn-ul Aseer in An-Nihaya says,

"Ma'roof is a comprehensive term which includes all those deeds identified by the Shari'ah as permissible like Faraidh, Mandoobât, Ikhlâq or Aadab as well as those things which have been forbidden." (Kashf ul Bâri)

So, in this Hadith it has been advised that one should not leave behind or consider as ordinary any good deed. Another Hadith says:

لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ

"No obedience (to creation is recommended) which amounts to disobedience of Allâh (Creator)".

فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ

"One who fulfills all these promises, he will get the reward from Allâh."

وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ

"One who commits a sin and gets punishment in this world, that punishment will serve as Kaffarah (expiation) for him."

Does worldly punishment serve as Kaffarah for Shirk?:

In this Hadith the first thing mentioned is Shirk. Here the question arises, will worldly punishment serve as Kaffarah for Shirk also. Ulema have given different answers, some Ulema are of the opinion that here Shirk refers to Shirk-i-Asgar (i.e., Riya or Hypocrisy) as only Muslims are the addressed. Others say that Shirk-i-Akbar (i.e., Infidelity) is focused here but worldly punishment cannot serve as Kaffarah for it as it has been totally excluded by a verse of the Holy Qur'ân,

Do Hudood (boundaries, limits) serve as Kaffarah

If someone commits a major sin like murder, plunder or theft and is punished as per the Shari'ah, will that punishment serve as Kaffarah for him? There are different opinions of Ulema regarding this. Scholars like Mujâhid, Sufiyan Thouri, Imâm Shâfa'ee, Imâm Ahmad, Imâm Bukhari and many other Muhadditheen believe that the Hudood serve as Kaffarah, whereas the scholars like Sa'eed ibn Musaib, Abu Abdullah bin Taymia and others believe that they don't.

Balanced view point of Allâmah Kashmiri

Allâmah Kashmiri Mawlânâ Anwar Shah (RA) there can be three situations, viz.,

1. If a person after receiving punishment as a part of Had makes Tawbah (repentance), then this Had will serve as Kaffarah.
2. If a person does not make Tawbah but feels sorry for his deed and does not intend to repeat that sin again, this will also serve as Kaffarah for him.
3. If a person neither makes Tawbah nor he stops doing that crime, then Had will not serve as Kaffarah for him (and Allâh knows the best).

وَمَنْ أَصَابَ مِنْ ذَلِكَ ثُمَّ سَتَرَهُ اللَّهُ فَهُوَ إِلَى اللَّهِ أَنْ شَاءَ عَفَا عَنْهُ وَأَنْ شَاءَ عَاقَبَهُ

If some one does some crime and then Allâh Ta'âlâ conceals his crime, then it is the wish of Allâh whether He forgives him or punishes him.

مِنَ الدِّينِ -

Chapter (Bâb) 12: To flee (run away) from afflictions is a part of religion.

Hadith No. 18

عن أبي سعيد الخدري (أبي سعيد الخدري) أنه قال قال رسول الله ﷺ أن يكون خير مال المسلم غنم يتبع ( ) ( ) ( )  
شَدَعَفَ الْجِبَالَ وَمَوَاقِعَ الْقَطَرِ يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ

Narrated by Hadhrat Sa'eed al-Khudri (RA)

Allâh's Apostle (Sallallâhu Alaihi Wasallam) said, "A time will come that the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from afflictions".

Narrator-Hadhrat Abu Sa'eed al\_Khudri (RA)

Hadhrat Abu Sa'eed Khudri (RA) is amongst the famous companions of Rasulullah (Sallallâhu Alaihi Wasallam). He was the son of Hadhrat Malik bin San'an (RA) who was martyred in the battle of Uhud. Abu Sa'eed Khudri (RA) also wanted to participate in Uhud battle but was sent back as he was too young. Later he took part in 12 battles. He has quoted Hadith from the four Khulfa-i-Râshideen (RA) and his father. People like Ibn Abbas, Ibn Umar (RA) and many Tâba'een have quoted Hadith from him. There are almost eleven hundred and seventy Hadith quoted from him and out of these forty six are Muttafaun Alaihi. He died in 64 or 74 Hijrah and was buried in the grave yard of Baqee in Madinah.

Purpose of Tarjamatul Bâb and its relation with chapters

Imâm Bukhari wants to convey that to run away from society with the intention of saving one's Imân is also a part of Imân. Secondly he has used the word Deen here

instead of Imân or Islâm as all the three words as per him are synonyms. The deeds are of two types viz., 'Do's' and 'Don'ts', to run away from society is from the latter type (i.e from don'ts).

## Comments

What is Fitnah (affliction-فِتْنَة)?

When sins become so common in a society that these are no longer considered sins and it becomes very very difficult to stay on the path of piety, such a situation is called affliction. There are so many Ahâdith which have made the mention of afflictions which will become prevalent in this Ummah near the day of judgement. A Hadith quoted in Tirmidhi and Abu Dawood says that the afflictions will descend on this Ummah as the rain falls and another Hadith says that, at such times, it would be as difficult to remain on Deen as it is difficult to hold the burning coal in hand and a person will be Believer in the morning and Disbeliever in the evening. In nutshell Rasulullah (Sallallâhu Alaihi Wasallam) made many predictions about the afflictions involving the Ummah. People asked Rasulullah (Sallallâhu Alaihi Wasallam) as to what should they do if they came across such situation? Rasulullah (Sallallâhu Alaihi Wasallam) told them that in such circumstances only those can save their Imân who would run away from the society and would take refuge on the mountain tops.

Does Islâm teach Rahbâniyat (رهبانية)?

No, Islâm does not teach Rahbâniyat. Rahbâniyat means to leave the society and to go to solitude with the intention of earning Thawâb and salvation as they believe it is not possible to get these things while staying with the people. This defeats the very purpose of the creation. Islâm on the other hand emphasises that the best form of worship is in the service of mankind. Now what is mentioned in this Hadith about the shunning away of society is permissible in those circumstances only in which it becomes extremely difficult to stay with piety in society.

What is better-solitude or society?

Islâm stresses on its followers to stay in the society and to work for the betterment of it. If a person has the capability of reforming the society, it will be obligatory

upon him to stay in the society. It is permissible for a person of weak Imân and weak will power to take refuge in solitude to save his Imân. The incident of the people of the Cave (Ashâb-i-Kahaf) mentioned in the Qur'an illustrates this point quite clearly,

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

Behold the youths betook themselves to the Cave: they said "Our Lord! bestow on us Mercy from Thyself and dispose of our affair for us in the right way! (18:10)

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا وَلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كُذُوبًا قَوْمًا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا

"We relate to thee their story in truth: they were youths who believed in their Lord and We advanced them in guidance: We gave strength to their hearts: Behold they stood up and said: "Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did; we should indeed have uttered an enormity!" These our people have taken for worship gods other than Him: why do they not bring forward an authority clear (and convincing) for what they do? Who doth more wrong than such as invent a falsehood against Allâh? (18: 13-15)

These people left the society when they found that it was difficult for them to save their Imân in the society and Allâh helped them.

Why Ganam (Sheep) have been specified in this Hadith?

"A time will come that the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from afflictions."

The sheep are very useful to man, these are easy to rear particularly on mountain tops, there is self feeding for them. One can use their skin for clothing and bedding, their milk and meat for diet. Sheep have humility in their nature, so one gets this thing in their company. It is reported that all prophets have reared the sheep.

قَوْلِ النَّبِيِّ أَنَا أَعْلَمُكُمْ بِاللَّهِ وَأَنَّ الْمَعْرِفَةَ فِعْلُ الْقَلْبِ لِقَوْلِ اللَّهِ تَعَالَى وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كُ-

Chapter (Bâb) 13: The sayings of Prophet "I know Allâh better than all of you do and knowledge is the act of Qalb as per the sayings of Allâh:"Bue he will call you to account for what your hearts have earned". (2:225)

Hadith No. 19

مُحَمَّدُ بْنُ سَلَامٍ ( قَالَ أَخْبَرَنَا ( عَبْدَةُ ) عَنْ ( هِشَامٍ ) عَنْ أَبِيهِ عَنْ ( عَائِشَةَ ) قَالَتْ كَانَ رَسُولُ اللَّهِ ( إِذَا أَمَرَهُمْ أَمْرَهُمْ مِنْ الْأَعْمَالِ بِمَا يُطِيقُونَ قَالُوا إِنَّا لَسَدْنَا كَهَيْئَتِكَ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ قَدْ غَنَى نَبِيَّكَ وَمَا تَأَخَّرَ فَيَغْضَبُ حَتَّى يُعْرِفَ الْغَضَبَ فِي وَجْهِهِ ثُمَّ يَقُولُ إِنَّ اتِّقَاكُمْ وَأَعْلَمُكُمْ بِاللَّهِ أَنَا

Narrated by Hadhrat Aisah (RA)

"Whenever Allâh's Apostle (Sallallâhu Alaihi Wasallam) ordered the Muslims to do something, he used to order them deeds which were easy for them to do, (according to their strength endurance). They said, "O Allâh's Apostle! We are not like you. Allâh has forgiven your past and future sins." So Allâh's Apostle became angry and it was apparent on his face. He said, "I am the most Allâh fearing, and know Allâh better than all of you do."

Purpose of Tarjamatul Bâb

Here Imâm Bukhari has used two words viz., Ilm and Ma'ârifat. Many times these two words are used synonymously but there does exist a fine difference in the meaning of the two. Ilm is related to the proof of the attribute of the essence whereas the Ma'ârifat means to apply that knowledge to the essence which already exists in the memory, as the Jews were knowing Rasulullah (Sallallâhu Alaihi Wasallam) from their own books, as the Qur'an said:

قُلْ وَاللَّهِ يَنْبَغِي لِلنَّاسِ أَنْ يَعْرِفُوهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ

"The people of the Book know him as they know their own sons" (2:146)

Here the word Ma'ârifat is used as they already had the knowledge of Rasulullah (Sallallâhu Alaihi Wasallam) through their books. It is said that Ma'ârifat is pre-

requisite for Imân whereas the Ilm is from the fruits of Imân. To believe something one has to know it first and that is the Ma'ârifat. After getting the Imân new horizons of knowledge open up and these come under the domain of Ilm. The Qur'an says:

الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ بَيِّضٌ ۚ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا

Allâh will raise up to (suitable) ranks (and degrees) those of you who believe and who have been granted Knowledge: and Allâh is well-acquainted with all ye do. (58:11)

"O my Lord! advance me in knowledge." (20:114)

These verses show that the knowledge has different grades. Knowledge of common people, Awliyâ and Prophets is not same.

Ulema have raised the query as to why Imâm Bukhari here has established this Bâb? The answer given is that here Rasulullah (Sallallâhu Alaihi Wasallam) says: "I know Allâh better than all of you do". Aa'lamakum here the superlative degree is used, by this Imâm Bukhari wants to prove that the Ilm has many degrees or grades, so naturally it will decrease or increase. Since this Ilm is fruit of Imân, so he wants to convey that the Imân can decrease or increase.

Knowledge is the act of Qalb

In the second part of the Bâb Imâm Bukhari says that the knowledge is the act of Qalb. By this he wants to refute the claim of those who say that saying the article of faith by tongue i.e., Kalimah is enough for Imân. Imâm Bukhari says that only that Imân is authentic which is testified by the Qalb or in other words of which one has Ma'ârifat. Imâm Bukhari proves his point by the saying of Allâh,

وَلَكِنْ يُؤْخَذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ

"But He will call you to account for what your hearts have earned." (2:225)

This Aayat does prove that the hearts do act as is evident by the words "your hearts have earned."

Comments

Hadhrat Aisha (RA) says that Rasulullah (Sallallâhu Alaihi Wasallam) used to order them those commands which were easy to perform. Islâm does not make any such thing obligatory on its believer which is beyond his capacity. A Hadith says:

"Allâh likes those deeds which are done with consistency even if these are less in number. "Rasulullah (Sallallâhu Alaihi Wasallam) used to exert too hard himself but would see to it that others get as much comfort and relaxations as were possible and within the permissible limits.

The Qur'an says:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

"Now hath come unto you an apostle from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the believers is he most kind and merciful. "(9:128)

One day few people came to Hadhrat Aisha (RA) and asked her about the deeds of Rasulullah (Sallallâhu Alaihi Wasallam), she told them about the deeds of Rasulullah (Sallallâhu Alaihi Wasallam). They felt that their deeds were far less than those of Rasulullah (Sallallâhu Alaihi Wasallam) when the fact was that that Allâh had forgiven all the faults, past or future, of Rasulullah (Sallallâhu Alaihi Wasallam), as per the saying of Allâh:

لِيُغْفِرَ لَكَ (الْقِيَمَةَ) تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأْخُذُ وَيَتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا

"That Allâh may forgive thee thy faults of the past and those to follow; fulfil His favour to thee; and guide thee on the Straight Way." (48:2)

One of them said that he would never sleep but would spent his nights always in Salâh, other said that he would always observe fast and the third one said that he would never go to his wife. After saying these things these people left and Rasulullah (Sallallâhu Alaihi Wasallam) came and heard that these people had told such and such things. He got very angry and called them back and asked if they had said such things? These people accepted of having said so and said: "O Allâh's Apostle! We are not like you. Allâh has forgiven your past and future sins." So Allâh's Apostle became angry and it was apparent on his face. He said, "I am the most Allâh fearing, and know Allâh better than all of you do."

Here one can see the desire of Sahâbah-al- Kirâm to do more and more Ibâdat and the kindness of Rasulullah (Sallallâhu Alaihi Wasallam) over his Ummah.

"I am the most Allâh fearing, and know Allâh better than all of you do."

By saying so Rasulullah (Sallallâhu Alaihi Wasallam) conveys them that they should not equate themselves with him as he was fearing and knowing Allâh than anybody else. So, obviously one who knows Allâh most, he fears Him most. It was the special status of Rasulullah (Sallallâhu Alaihi Wasallam). He told them that, he despite being the most Allâh knowing and Allâh fearing, he still was eating sleeping, and doing other worldly affairs. So if shunning away of world was of any benefit he would have been the first to shun it away as he was knowing Allâh the most.

مَنْ كَرِهَ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ مِنَ الْإِيمَانِ -

Chapter (Bâb) 14: One who hates to revert to disbelief as he hates to be thrown in fire, is from Imân.

Hadith No. 20

صلى الله عليه وسلم قال ثلاث من كنّ فيه وجد حلاوة الإيمان أن عن أنس رضى الله عنه عن نبي يكون الله ورسوله أحب إليه مما سواهما و أن يحب المرء لا يحبه إلا الله و أن يكره أن يعود في الكفر كما يكره أن يقذف في النار

Narrated by Hadhrat Anas (RA)

The Prophet (Sallallâhu Alaihi Wasallam) said, "Whoever possesses the following three qualities will taste the sweetness of faith:

1. The one to whom Allâh and His Apostle become dearer than anything else.
2. Who loves a person and he loves him only for Allâh's sake.
3. Who hates to revert to disbelief (Atheism) after Allâh has brought (saved) him out from it, as he hates to be thrown in fire."

Comments

The similar Hadith has already been quoted in the chapter "Sweetness of Imân. Here it has been quoted with different chain and text. In the earlier chapter the desire of Sahâbah for more deeds was mentioned and in this Hadith it is said that greater the grade of Imân greater will be the love for Allâh and His Messenger, hence naturally for more good deeds and more hatred for displeasing Allâh, that is, Kufr. Second possibility is that in previous chapter "Firar Min al Fitnah" was mentioned as Deen and here "Firar Min al Kufr" is mentioned as Deen.

تَفَاضُلُ أَهْلِ الْإِيمَانِ فِي الْأَعْمَالِ -

Chapter (Bâb) 15: Preference of believers as per their deeds.

Hadith No. 21

عن أبي سعيد خدرى رضى الله عنه عن نبي صلى الله عليه وسلم قال يدخل اهل الجنة الجنة و اهل النار النار ثم يقول الله اخرجوا من كان فى قلبه مثقال حبة من خردل من ايمان فيخرجون منها قد اسودوا فيلقون فى نحر اة سكّ مالك فينبتون كما تنبت الحبة فى جانب السّيل الم تر انها تخرج صفراء ملتوية قال الحيا او الحي وهيب حدّثنا عمرو الحياة و قال خردل من خير

Narrated by Abu Sa'eed Al-Khudri (RA)

The Prophet (Sallallâhu Alaihi Wasallam) said, "When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allâh will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of Hayâ' (rain) or Hayât (life) (the Narrator is in doubt as to which is the right term), and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted"

Purpose of Tarjamatul Bâb

The status of believers differs as per their deeds, both in this world as well as in the Akhirah. Sinners from amongst the believers will be thrown into Jahannam, as they have Imân in their hearts they will finally be taken out of the Jahannam and the sequence of their taking out will be as per their deeds. People with more good deeds will be taken out first. As Imân and Aimâl are same as per Imâm Bukhari, so Imân, as per him, is also of different grades.

## Comments

On the day of judgement the pious believers will be taken to Jannah and the non believers and sinner believers will be thrown into Jahannam. As per another Hadith Allâh will put in the hearts of prophets and other pious believers that they should make intercession to Allâh in favour of these sinner believers so that they can be taken out of Jahannam. Allâh will tell them:

أخرجوا من كان بي قلبه مثقال من حبة من خردل من الإيمان

"Take out (from Jahannam) one in whose heart there is Imân equal to (even) a speck."

Then, on their intercession, these people will be taken out of Jahannam in such a state that their bodies would be like charcoal. Before taking them to Jannah they will be thrown into a river which will be flowing just outside the gate of Jannah. The name of this River is either "Hiya" meaning rain or "Hayat" meaning life. Here the narrator had some doubt as to which of these two words was used in this Hadith. Once these people will be thrown into this river they will immediately get freshened and then will be taken into Jannah. This taking out of them will be as per their deeds, i.e., those people will be taken out first whose deeds will be better till only those people will remain who will have no deeds but only Imân. They will also be taken out till it will be told: "Take out (from Jahannam) one in whose heart there is Imân equal to (even ) a speck."

Only Allâh Ta'âlâ has Ilm ul Gaib (علم الغيب)

The intercessors will finally tell Allâh , "O Allâh, now no one from believers has remained in Jahannam". Allâh will take out many people even after that. This clearly shows that only Allâh knows the Unseen or Gaib. Ulema have given different opinions as to who will be these people whom Allâh will take out last. Ibn

Arabi says that these will be those people, called Shawahiq al-Jibâl who were in the world on Tawheed and did not receive the Message of prophethood, Allâh knows the best.

## Hadith No 22

حَدَّثَنَا (مُحَمَّدُ بْنُ عَبْدِ اللَّهِ) قَالَ حَدَّثَنَا (إِبْرَاهِيمُ بْنُ سَعْدٍ) عَنْ (صَالِحٍ) عَنْ (ابْنِ شِهَابٍ) عَنْ (أَبِي أُمَامَةَ) سَمِعَ (أَبَا سَعِيدٍ الْخُدْرِي) يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ بِنَ سَهْلٍ) أَذْ قُمُصٌ مِنْهَا مَا يَبْلُغُ الْتَدْيِ وَمِنْهَا مَا دُونَ ذَلِكَ وَعُرِضَ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجْرُهُ قَ أَوَّلَتْ ذَلِكَ يَا رَسُولَ اللَّهِ ﷺ قَالَ الدِّينَ

Narrated by Abu Said Al Khudri

Allâh's Apostle said, "While I was sleeping I saw (in a dream) some people wearing shirts of which some were reaching up to the breasts only while others were even shorter than that. Umar bin Al-Khattab was shown wearing a shirt that he was dragging." The people asked, "How did you interpret it? (What is its interpretation) O Allâh's Apostle?" He (the Prophet ) replied, "It is the Religion."

## Comments

One day Rasulullah (Sallallâhu Alaihi Wasallam) told Sahâbah al Kirâm that he was shown people in the dream , some people were wearing shirts of which some were reaching up to the breasts only while others were even shorter than that. Umar bin Al-Khattab was shown wearing a shirt that he was dragging." The people asked, "How did you interpret it? (What is its interpretation) O Allâh's Apostle?" He (the Prophet ) replied, "It is the Religion." Shirt is an external thing which gives protection to the body from heat and cold and also adds beauty to it. Once one wears the shirt his private parts get covered and he becomes care free about it. Similarly Deen protects one from the wrath of Allâh and Jahannam and also adds grace to his exterior and beauty to his morals and interior. One who sticks to Deen, develops trust in Allâh and becomes care free from all worries. It is for these reasons that shirt has been interpreted as Deen in this Hadith. One's Deen is directly proportional to his deeds, as the people are different in deeds, so are they different in their Deen. As Imâm Bukhari has been trying to prove the same point

in these chapters , that is why he has got this Hadith here in this chapter titled "Preference of Believers as per their (good) Deeds.

Rasulullah (Sallallâhu Alaihi Wasallam) was shown people having different grades of Deen and out of these the shirt of Hadhrat Umar (RA) was the longest meaning thereby that his Deen was the most perfect and the strongest.

Hadhrat Abu Bakr Siddique (RA) is the most perfect and strongest in Deen in the whole Ummah

There is consensus in the Ummah that Hadhrat Abu Bakr Siddique (RA) is the most perfect and the strongest in Deen in the Ummah. From this Hadith it seems that Hadhrat Umar is the most perfect and the strongest in Deen in the Ummah. Ulema have given different answers to this query. Some say that the people who were presented to Rasulullah (Sallallâhu Alaihi Wasallam) in the dream did not include Hadhrat Abu baker (RA), so no question of the preference of Hadhrat Umar (RA) over Hadhrat Abu Bakr (RA). Others say that the preference of Hadhrat Abu Bakr over every one in the Ummah is so well established by the Qur'an and Ahâdith of Rasulullah (Sallallâhu Alaihi Wasallam) that cannot be modified on the basis of this one Hadith which has many options of interpretation. Some say that Hadhrat Umar (RA) was having the longest shirt means that there would be maximum victories to the Umah during his regime. Hadhrat Abu Bakr's period of Khilâfat was around two years and four months while that of Hadhrat Umar (RA) was over ten years. Some others say that preference of Hadhrat Umar (RA) in any one part will not effect the over all preference of Hadhrat Abu Bakr Siddique (RA) .

الحياء من الإيمان - باب

Chapter (Bâb) 16: Modesty is (a part) of Imân

Hadith No. 23

حَدَّثَنَا (عَبْدُ اللَّهِ بْنُ يُوسُفَ) قَالَ أَخْبَرَنَا (مَالِكُ بْنُ أَنَسٍ) عَنْ (ابْنِ شِهَابٍ) عَنْ (سَالِمِ بْنِ عَبْدِ اللَّهِ) عَدَّ دَعَاةً فَإِنْ أَيْلَحَانَاءَ رَسُولَ اللَّهِ مَرَّ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ وَهُوَ يَعِظُ أَخَاهُ فِي الْحَيَاءِ فَقَالَ رَسُولُ اللَّهِ الْإِيمَانُ

Narrated by Abdullah bin Umar

Once Allâh's Apostle passed by an Ansâri (man) who was admonishing to his brother regarding Hayâ'. On that Allâh's Apostle said, "Leave him as Hayâ' is a part of faith." (See Hadith No. 8)

### Purpose of Tarjamatul Bâb

In the previous chapter Imâm Bukhari mentioned the preference of believers as per their deeds and in this chapter he is mentioning an important deed that is "Hayâ" which is the part of Imân which can be the cause of the preference of Imân.

### Comments

One day Rasulullah (Sallallâhu Alaihi Wasallam) passed by two persons when one of them was advising the other to leave Hayâ as it was causing lot of harm, in his opinion, to him. When one is overwhelmed with the sense of Modesty he goes in many losses as he feels shy in asking the people for his rights. It was in this connection that this man was advising his friend to leave such Modesty which results in so much worldly losses. In another narration it is mentioned that this man was cursing him for such Modesty. When Rasulullah (Sallallâhu Alaihi Wasallam) heard this, he (Sallallâhu Alaihi Wasallam) told that man to leave alone his friend with Modesty as it is a part of Imân. Modesty is a great moral treasure one can have. All prophets have taught the importance of Modesty.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ -

Chapter (Bâb) 17: But if they repent and establish regular prayers and practice regular charity then open the way for them.

Hadith No. 24

( د ) قَالَ سَمِعْتُ أَبِي يُحَدِّثُ عَنْ ( ابْنِ عَمَرَ ) أَنَّ رَسُولَ اللَّهِ قَالَ أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيَقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ فَإِذَا فَعَلُوا ذَلِكَ دِيمَاءَهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ وَحَسَابُهُمْ عَلَى اللَّهِ

Narrated by Ibn Umar

Allâh's Apostle said: "I have been ordered (by Allâh) to fight against the people until they testify that none has the right to be worshipped but Allâh and that Muhammad is Allâh's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me except for Islâmic laws and then their reckoning (accounts) will be done by Allâh."

Purpose of Tarjamatul Bâb

It again shows that the deeds are part of Imân as the repentance from Shirk, establishment of regular prayers and practicing of regular charity have been made the basis for opening the way for non believers.

Relation between Aayat and the Hadith as per Ibn Hajar

In the Aayat three things i.e., repentance from Shirk, establishment of regular prayers and practicing of regular charity (Zakâh) are mentioned and made the basis for giving peace and protection, similarly, in the Hadith same three things are mentioned as the basis for giving the protection to their lives and property. In the Aayat "but if they repent" means returning from Kufr towards Tawheed. In the Hadith the words of Rasulullah (Sallallâhu Alaihi Wasallam) until they testify that none has the right to be worshipped but Allâh and that Muhammad is Allâh's

Apostle" , means the same. The word Takhliyah in the Aayat and the word Ismat used in the Hadith have same relation.

## Comments

In this Hadith Rasulullah (Sallallâhu Alaihi Wasallam) says that he has been ordered by Allâh Ta'âlâ to fight with the people till they testify Oneness of Allâh and his prophethood , in other words he has been told to continue his mission of purifying the world from the shirk and infidelity. These two things i.e., shirk and infidelity, are the root causes of disturbance, oppression and injustice in the world. Believing in the Creator and following His instructions as given by His Messenger is the only way of establishing peace and justice in the world. The mission of Rasulullah (Sallallâhu Alaihi Wasallam) was to establish peace , harmony and justice in the world , so , he was told to fight till end with the forces who were responsible for creating injustice , tyranny and oppression in the world. Once all people will believe in the Oneness of Allâh and accept Him as the Supreme authority and follow His Messenger (Sallallâhu Alaihi Wasallam), every one will have peace and their lives and properties will remain safe.

Except for Islâmic laws:In an Islâmic state it is the duty of the state to protect the lives and properties of its citizens. Every one will get the protection except those who break the law e.g., somebody commits murder or theft, he will be punished accordingly.

"And then their reckoning (accounts) will be done by Allâh."

In an Islâmic state one who testifies Shahâdah and whose deeds are like those of Muslims i.e., he establishes Salâh and pays Zakâh etc. , he will be treated as a Muslim. Whether the faith (Imân) has penetrated his heart or not is not the job of the state. Nobody can pierce through his heart to see into it as to whether there is real Imân in it or not. This thing is left to Allâh and will be decided in the Aakhirah only.

## Tawbah and testifying Shahadah

In the Aayat quoted in the Bâb the word 'Tâbo' is used and in the Hadith the testifying of Shahâdah is used. Repentance or Tawbah here means to repent on the period spent in Jâhiliyah or ignorance and Shirk, develop hatred for previous

ideology and then to testify that that none has the right to be worshipped but Allâh and that Muhammad is Allâh's Apostle. Testifying the Shahâdah itself includes Tawbah and there is no need to say Tawbah separately with Shahâdah as per the majority of Ulema whereas Imâm Ahmad is of the opinion that before the Shahâdah, Tawbah is also important.

A Hadith says:

الإسلام يهدم ما كان قبله

Islâm abolishes whatever (sins have been committed) before Islâm.

So, any one embracing Islâm sincerely will get his earlier sins waved off automatically.

### Establishment of Salâh

Establishment of Salâh is a very important pillar of Islâm. Now the question arises as to what would be fate of one who does not establish Salâh. As per Imâm Ahmad bin Hambal one who leaves Salâh purposefully is Kâfir and deserves death sentence. As per Imâm Mâlik and Imâm Shâfa'ee he is not a Kâfir but they also advocate for him death penalty. Imâm Abu Haniefah does not favour death sentence but recommends his imprisonment till he either makes Tawbah or dies.

مَنْ قَالَ إِنَّ الْإِيمَانَ هُوَ الْعَمَلُ لَقَوْلِ اللَّهِ تَعَالَى وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَدَّ

Chapter (Bâb) 18: Whoever says that faith (Imân) is action (good deeds) referring to the saying of Allâh, "And this is a paradise which you have been made to inherit because of your deeds which you did (in the worldly life) (43:72). A number of scholars explained the verse: "So by you Lord, we shall certainly call all of them to account for what they did." (15:92-93). By saying: "For the life of this let all strive who wish to strive." (37:61)

### Purpose of Tarjamatul Bâb

Allâmah Kashmiri says that here Imâm Bukhari wants to say that Imân is not the name of mere knowledge because a devil can also possess it. Instead Imân is the name of the deed of Qalb or heart i.e., Imân means to accept by the heart. Hadhrat Gangohi is also holds same opinion whereas the majority of Ulema believe that it is the name of the deeds of heart as well as the deeds of the other parts of the body.

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

"And this is paradise which you have been made to inherit because of your deeds which you used to do (in the life) (43:72)

In this verse it is said that you have been given Jannah because of your deeds, we know that one gets Jannah because of Imân and here it is said that you get it because of deeds, so, it means that deeds are also included in Imân **بِمَا كُنْتُمْ تَعْمَلُونَ** here means **بِمَا كُنْتُمْ تَوْمِنُونَ**.

What does inheritance of Jannah mean?

How can you inherit Jannah?, Ulema have given different explanations about it.

Inherited thing remains for ever, as the Jannah will also remain for ever, so, the word 'inherit' is used.

One has complete freedom in using the inherited property, similarly one can use the Jannah the way one likes.

Here Allâh is the giver of Jannah, as the inherited property is never taken back, so Jannah will never be taken back by Allâh after having given it to some one.

Shah Abdul Qâdir says that here the word inheritance is used because it is inherited by Mumin in relation to Aadam as he was the first who was given Jannah.

وَقَالَ عِدَّةٌ مِنْ أَهْلِ الْعِلْمِ فِي قَوْلِهِ تَعَالَى فَهُوَ رَبُّكُمْ لَنَسْئَلَنَّهُمْ أَجْمَعِينَ عَمَّا كَانُوا يَعْمَلُونَ عَنْ قَوْلِ لَا إِلَهَ إِلَّا اللَّهُ

A number of scholars explained the verse (statement of Allâh) -"So by your Lord, We shall certainly call all of them to account for all what they used to do".(15:92), by the saying , " there is no God but Allâh".

In this verse Allâh Ta'âlâ says that He will take them to account for all their deeds. The preceding verses of this verse are as follows:

مُزِينٍ (۱) لَا فَلَاحَ لِلَّذِينَ أَظْلَمُوا خَيْرًا إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنُ عَلَيْهِمْ وَخَفَضْنَا جَنَادَكَ لِلْمُؤْمِنِينَ عَلَى الْمُفْتَسِدِينَ (۲) الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ (۳) قُورَبَكَ لِنَسَائِلِهِمْ أَجْمَعِينَ (۴) عَمَّا الْخَبِيرِ (۵) كَمَا أَنْزَلْنَا (يَعْمَلُونَ)

"Strain not thine eyes (wistfully) at what We have bestowed on certain classes of them nor grieve over them: but lower thy wing (in gentleness) to the Believers. And say: "I am indeed he that warneth openly and without ambiguity" (Of just such wrath) as We sent down on those who divided (Scripture into arbitrary parts) (So also on such) as have made the Qur'an into shreds (as they please). Therefore by thy Lord We will of a surety call them to account For all their deeds.(15:88-93)

In these preceding verses the mention is made of non believers and then it is said that these people (non believers) will be taken to account. We know that non believers are not accountable for their deeds but are accountable for Imân, so, here deeds mean Imân. That is why Imâm Bukhari says that a number of scholars have explained this verse by **لَا إِلَهَ إِلَّا اللَّهُ** "There is no god but Allâh".

لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ

" For the like of this let all strive who wish to strive" (37:61)

From this Aayat also Imâm Bukhari wants to prove the same thing.

## Hadith No. 25

دَتْنَا (إِبْرَاهِيمُ بْنُ سَعْدٍ) قَالَ حَدَّثَنَا (ابْنُ شَهَابٍ) حَضَنَّا (أَدَمَ بْنَ يُونُسَ وَمُوسَى بْنَ إِسْمَاعِيلَ) قَالَا حَدَّثَنَا (أَبِي هُرَيْرَةَ) عَنْ (أَبِي هُرَيْرَةَ) أَنَّ رَسُولَ اللَّهِ سَمِعَ أَيْ الْعَمَلِ أَفْضَلَ فَقَالَ إِيْمَانُ بِاللَّهِ وَرِسَالَتُهُ ثُمَّ قَالَ حَجٌّ مَبْرُورًا قَالَ الْجِهَادُ فِي سَبِيلِ اللَّهِ فَإِنْ

Narrated by Hadhrat Abu Hurairah (R)

Allâh's Apostle (Sallallâhu Alaihi Wasallam) was asked, "What is the best deed?" He replied, "To believe in Allâh and His Apostle (Muhammad). The questioner then asked, "What is the next (in goodness)? He replied, "To participate in Jihâd (religious fighting) in Allâh's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform Hajj (Pilgrimage to Mecca) 'Mabroor, (which is accepted by Allâh and is performed with the intention of seeking Allâh's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet)."

## Comments

Rasulullah (Sallallâhu Alaihi Wasallam) was asked same question (what is the best deed?), he (Sallallâhu Alaihi Wasallam) replied it differently at different times depending upon the circumstances in which the question was asked and secondly keeping in view the particular state of the questioner. Here Faith in Allâh and His Messenger (Sallallâhu Alaihi Wasallam) was told to be best deed followed by Jihâd and Haj. Here Jihâd has been mentioned before Hajj when we know that Hajj is obligatory and Jihâd is Fardh-i-Kifâyah. Various explanations have been given by the Ulema. Some say that this Hadith was told before Hajj became Fardh. Others say that it is possible that it is of that period when Jihâd was more important for Sahâbah.

## What is Haj-i-Mabroor

It is said that Haj-i-Mabroor means that Hajj during which no sin is done and which is performed with absolute sincerity.

إِذَا لَمْ يَكُنِ الْإِسْلَامُ عَلَى الْحَقِيقَةِ وَكَانَ عَلَى الْإِسْتِسْلَامِ أَوْ الْخَوْفِ مِنَ الْقَتْلِ لِقَوْلِهِ تَعَالَى قَالَ -  
كَانَ عَلَى الْحَقِيقَةِ فَهُوَ عَلَى قَوْلِهِ جَلَّ ذِكْرُهُ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ  
وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ

CHAPTER (Bâb) 19: If one does not accept Islâm truly but does so because of fear and yield of being killed, according to reality of your Imân. The saying of Allâh: "The desert Arabs say, 'We Believe'. Say 'Ye have no Faith; but you (only) say, we have submitted". Then if Islâm is based on truth, that is as per the saying of Allâh, "The religion before Allâh is Islâm".

## Purpose of Tarjamatul Bâb

Allâmah Anwar Shah Kashmiri says that here Imâm Bukhari wants to convey as to which Islâm is beneficial and of help in the Aakhirah and which is not. That Islâm

or submission which is not based on truth but is because of worldly factors like greed or fear will not be of any help in the Aakhirah. That is why some desert Arabs of Banu Asad tribe, who came to Madinah with their cattle and children due to drought conditions in their place, were told that the faith had not entered their hearts and that they had only submitted to Islâm because of worldly factors. Such Imân is not reliable. The Qur'an confirmed their Islâm but negated their Imân because their Imân was not true Imân, otherwise as per Imâm Bukhari Imân and Islâm are synonymous. The true Islâm is depicted in the second verse quoted above.

### Haqeeqat-i-Imân

Once Rasulullah (Sallallâhu Alaihi Wasallam) asked one of his companions, Hadhrat Hârisah (RA) "In which state you woke up in the morning, O Hârisah? Hadhrat Hârisah (RA) replied, "I woke up as true Muslim Rasulullah (Sallallâhu Alaihi Wasallam) said, "O! Hârisah, think what you are saying as there is reality for everything and what is the reality of your Imân. Hadhrat Hârisah (R) replied, "My Nafs turned away from the world, I remained awake during nights (for worship), I remained thirsty during days and my state became such as if am seeing the Throne (Arsh) of my Lord very clearly, as if I am seeing the people of Jannah visiting it and if I am seeing the people of Jahannam crying." Rasulullah (Sallallâhu Alaihi Wasallam) said, "(Indeed) you (O Hârisah) have known (Imân), now stick to it.

### Hadith No. 26

حَدَّثَنَا (أَبُو الْيَمَانِ) قَالَ أَخْبَرَنَا (شُعَيْبٌ) عَنْ (الزُّهْرِيِّ) قَالَ أَخْبَرَنِي (عَنْ) (سَعْدٍ) رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ أَعْطَى رَهْطًا وَسَعْدٌ جَالِسٌ فَتَرَكَ رَسُولُ اللَّهِ رَجُلًا هُوَ أَعْجَبُهُمْ إِلَيَّ وَ مُسْلِمًا فَسَكَتُ قَلِيلًا ثُمَّ غَلَبَنِي مَا أَفْقَهْتُمْ هَيَّاؤُ سُولَ اللَّهِ مَالِكٌ عَنْ فُلَانٍ فَوَاللَّهِ إِنِّي لَأَرَاهُ مُؤْمِنًا فَقَالَ أَعْلَمُ مِنْهُ فَعُدْتُ لِمَقَالَتِي وَاللَّهِ إِنِّي لَأَرَاهُ مُؤْمِنًا فَقَالَ أَوْ مُسْلِمًا ثُمَّ غَلَبَنِي مَا أَفْقَهْتُ مِنْهُ فَعُدْتُ لِمَقَالَتِي وَعَادَ رَسُولُ اللَّهِ ثُمَّ قَالَ يَا سَعْدُ إِنِّي لَأَعْطِي الرَّجُلَ وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ خَشْيَةً أَنْ يَكْذِبَهُ اللَّهُ فِي النَّارِ

Narrated by Hadhrat Sa'd (RA)

Allâh's Apostle (Sallallâhu Alaihi Wasallam) distributed (Zakâh) amongst (a group of) people while I was sitting there but Allâh's Apostle left a man whom I thought the best of the lot. I asked, "O Allâh's Apostle! Why have you left that person? By Allâh I regard him as a faithful believer." The Prophet commented: "Or merely a Muslim." I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then asked Allâh's Apostle, "Why have you left so and so? By Allâh! He is a faithful believer." The Prophet again said, "Or merely a Muslim." And I could not help repeating my question because of what I knew about him. Then the Prophet said, "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allâh."

Narrator-Hadhrat Sa'd bin Abi Waqqas (RA)

Hadhrat Sa'd (RA) is a famous Sahâbi, he is from those ten distinguished Sahâbah who were given the glad tidings of Jannah in this world only. He was 5th or 7th person to embrace Islâm at the age of 17 years and was first to throw arrow in the way of Allâh. He was amongst those six persons whom Hadhrat Umar (RA) nominated for selecting the next Khalifah. He was the conqueror of Iran and the Governor of Iraq. There are about two hundred and seventy Ahâdith narrated on his authority. He died in 55 Hijrah and was buried in Madinah at Baquee, may Allâh be pleased with him.

Comments

Hadhrat Sa'd (RA) says that one day he was sitting with Rasulullah (Sallallâhu Alaihi Wasallam) when he was distributing Zakâh and he did not give one person whom he (Sa'd) was thinking the best faithful believer amongst that lot. This thing surprised Sa'd and he could not resist himself, so, he got up and asked Rasulullah (Sallallâhu Alaihi Wasallam) as to why he left that particular person whom he thought as the best believer from the lot. Rasulullah (Sallallâhu Alaihi Wasallam) replied, "or merely a Muslim". Hadhrat Sa'd (RA) repeated the same question three times and every time got the same answer from Rasulullah (Sallallâhu Alaihi Wasallam). By doing so Rasulullah (Sallallâhu Alaihi Wasallam) wanted to tell Hadhrat Sa'd (RA) that the faith or Imân is a hidden thing, one cannot make a categorical statement about it regarding anybody, only Allâh knows it and that in this world you can testify somebody's Islâm (external submission) and not Imân

(internal submission). The name of this Sahâbi about whom Hadhrat Sa'd (RA) was asking was Hadhrat Ju'ail (RA)".

Does this Hadith negate the Imân of Hadhrat Ju'ail (R)?

No, this Hadith does not negate the Imân of Hadhrat Ju'ail (R), but teaches Hadhrat Sa'd (R) that he should not testify about somebody's faith with certainty as that is known only to Allâh. Secondly there is a lesson in it that if someone has to give a word of advice to someone, he should do that secretly and not publicly. Then the Prophet said: "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allâh."

The other lesson from this Hadith is that at times one can give extra concessions to those whom he thinks to be of weaker faith and give them preference over those having stronger faith.

- ثَلَاثٌ مَنْ جَمَعَهُنَّ فَقَدْ جَمَعَ الْإِيمَانَ الْإِنْصَافُ مِنْ نَفْسِكَ وَبَدَلُ

Chapter (Bâb) 20: To make the Islâmic greeting (Salâm) popular is from Islâm and Ammar (RA) said: One who attained three qualities, attained Imân, viz.,

Justice from core of the heart.

To greet Salâm to everyone (known or unknown).

To spend (in the way of Allâh) even during poverty.

Narrator: Hadhrat Ammar bin Yathir (RA)

Hadhrat Yathir (RA), the father of Ammâr (RA) migrated from Yamen to Makkah, there he married Sumayyah (RA) the slave girl of Abu Hudhaifa (RA). Ammâr (RA) was born to Sumayyah (RA) 57 years before Hijrah. All the three that is Yathir (RA) Sumayyah and Ammâr (RA) embraced Islâm quite early in Makkah

and were teased too much by the Makkan infidels. Sumayyah (RA) was the first to get martyred in the way of Allâh. Abu Jahal threw an arrow which hit her private parts and she got martyred. Ammâr (RA) participated in both Hijrahs (migrations) viz., to Habsha and Madinah and also participated in all the Gazwâs (battles) including Uhud and Badr. He was the first to construct Masjid in Islâm. When they were being teased in Makkah, Rasulullah (Sallallâhu Alaihi Wasallam) told them:

صبرايال ياسر فان موعدكم الجنة

"Have patience, O family of Yathir as your promised place is Jannah."

### 1. Justice from the core of the heart

Here Hadhrat Ammâr (RA) said that there are three things whosoever attains them will attain the Imân. First is to do the justice from the core of heart. Many times one does not want to do justice but circumstances force him to do so, e.g., fear of getting defamed i.e., "if I don't do the justice, I will get defamed." But the justice should be from the core of heart and not because of hypocrisy. Some Ulema say that "الإنصاف من نفسك" means that one should do justice to his Nafs that is to himself.

### 2. Salâm for everyone (known or unknown)

To make Salâm very popular, that is to wish everyone whether you know him or not.

### 3. To spend (in the name of Allâh) even during poverty

To spend when you have plenty is not that meritorious as to spend when you yourself are needy.

### Hadith No. 27

حَدَّثَنَا (قُتَيْبَةُ) قَالَ حَدَّثَنَا (اللَّيْثُ) عَنْ (يَزِيدَ بْنِ أَبِي حَبِيبٍ) عَنْ (أَبِي الْخَيْرِ) عَنْ (عَبْدِ  
أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ أَيُّ الْإِسْلَامِ خَيْرٌ قَالَ تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ )

Narrated by Abdullah bin Amr

A person asked Allâh's Apostle. "What (sort of) deeds or (what qualities of) Islâm are good?" He replied, "To feed (the poor) and greet those whom you know and those whom you don't know."

The contents of this Hadith have already been discussed.

كُفْرَانِ الْعَشِيرِ وَكَفْرٍ بَعْدَ كُفْرٍ -

Chapter (Bâb) 21: To be ungrateful to one's husband. And disbelief is of different grades. A narration from Abu Saïd Al-Khudri (RA) (in this regard) on the authority of the Prophet (Sallallâhu Alaihi Wasallam).

Literal meaning of Kufr

Literally 'Kufr' means to conceal. A farmer is called 'Kâfir' because he conceals the seed in the ground and the night is also called Kâfir because it also conceals the things. A disbeliever is called Kâfir because he conceals the truth and the blessings of Allâh and attributes them to someone other than Allâh.

Applications of the word Kufr

In real sense the word Kufr is applied to one who denies Allâh, His Messenger or the Shari'ah brought by Rasulullah (Sallallâhu Alaihi Wasallam). This type of Kufr drags one out of the fold of Islâm.

Disbelief is of different grades

There are many grades of kufr below this grade of real Kufr which are not so grave but are still labelled as Kufr. These grades of Kufr do not take one out of the fold of Islâm. Here in this chapter the ungratefulness of women towards their husbands is labelled as Kufr but by saying Imâm Bukhari wants to convey that this type of Kufr is of another type, that is, it will not take one out of the fold of Islâm.

Secondly Imâm Bukhari also wants to convey that since Imân is of different grades, Kufr is also of different grades.

"There is a narration from Abu Saïd Al-Khudri (RA) (in this regard) on the authority of the Prophet (Sallallâhu Alaihi Wasallam)"

In this Imâm Bukhari points towards a Hadith which he has extracted in Kitab-ul-Haidh (Chapter on Menses), on the authority of Hadhrat Saïd al Khudri ",in which Rasulullah (Sallallâhu Alaihi Wasallam) says:

"O group of women, give charity as I have been shown majority of you in Hellfire, they asked as to why was it so? He replied, "because you often use to curse (say La'nat) and are usually ungrateful to your husbands."

Hadith No. 28

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ (مَالِك) عَنْ (زَيْدِ بْنِ أَسْلَمَ) عَنْ (عَطَاءِ بْنِ يَسَارٍ) عَنْ (يُرَيْرٍ) وَيَكْفُرُنَ الْإِنْسَانُ لَوْ قَالَ قَالَ النَّبِيُّ أَرَيْتَ النَّارَ فَإِذَا أَكْثَرُ أَهْلِهَا النِّسَاءُ يَكْفُرْنَ قِيلَ أَيْ كَفَرْنَ بِاللَّهِ قَالَ يَكْفُرْنَ الْعَشِيرَ أَدْنَيْنِ الْإِنْسَانِ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَ

Narrated by Hadhrat ibn Abbas (RA)

The Prophet said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allâh?" (or are they ungrateful to Allâh?) He replied, "They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.'"

Comments

The Prophet said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful."

Asheer means husband, Rasulullah (Sallallâhu Alaihi Wasallam) was shown the hellfire and he saw that the majority of dwellers therein were women. This was shown to him either during Me'raj or Kasoof or in a dream. It is mostly thought

that it was during Kasoof as Imâm Bukhari has repeated this narration under the chapter on Kasoof as well. Rasulullah (Sallallâhu Alaihi Wasallam) was asked as to what was the cause of women being in majority in hellfire, he said that they were more ungrateful and this ungratefulness was not towards Allâh that would take them out of the fold of Islâm, but this ungratefulness was towards their husbands. In another Hadith Rasulullah (Sallallâhu Alaihi Wasallam) said that had it been permissible for him to ask the people to prostrate before anyone other than Allâh, he would have asked the women to prostrate before their husbands. This is why ungratefulness towards the husbands has been labelled as Kufr, though, of lower grade. To impress upon that point Imân Bukhari mentioned in the Bâb the statement .

This Hadith says that Rasulullah (Sallallâhu Alaihi Wasallam) saw women in majority than men in Hellfire whereas other Ahâdith say that in Jannah one man will have at least two women as wives, that will mean that there will be more women in Jannah. (Other Hadith says that there will be seventy two wives to each man in Jannah, it is said that the seventy of them will be from among the Hoors of Jannah). Ulema have given different reasons for this ,i.e., will there be more women in Jannah or Hellfire? some say that initially there will be more women in Hellfire and after the Magfirat and Shifa'at they will be taken to Jannah and ultimately there will be more women in Jannah (Allâh knows the best).

صَادِحُهَا بَارُكَ تَكَابِهًا إِلَّا بِالشَّدْرِكِ لِقَوْلِ النَّبِيِّ إِنَّكَ أَمْرُؤُ فِيكَ جَالِطِيَّةٌ صَدِيقِي مِنْ أَمْرِ الْجَاهِلِيَّةِ وَلَا يَكْفَرُ -  
وَقَوْلِ اللَّهِ تَعَالَى إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Chapter (Bâb) 22: Sins are from ignorance. A sinner is not a disbeliever unless he attains a partner with Allâh, as per the saying of Prophet, "You still have some characteristics of ignorance" and Allâh says, "Verily Allâh forgives not that rivals should set up with Him in worship, but He forgives that whom He pleases", (4:48). If two parties among the believers fall into a quarrel make ye peace between them." (49:9) and he labelled them as believers.

What is Ignorance

There are different opinions about it, viz.,

1. It is the period from the birthday of Rasulullah (Sallallâhu Alaihi Wasallam) to the day he announced his Prophethood.

2. The period before prophethood.

3. The period of Sahâbah before embracing Islâm.

Here Imâm Bukhari wants to convey that though the sins are the signs of the period of ignorance yet these are not taking one out of the fold of Islâm. It is only Shirk that makes one Kâfir. Nobody can doubt the faith of Abu Dharr, yet Rasulullah (Sallallâhu Alaihi Wasallam) told him that he had some characteristic of the period of ignorance when he called his servant with bad names. Similarly Allâh Ta'âlâ called those people as believers who fought with each other, otherwise, as per Hadith, we know that the fighting of Muslims with each other is Kufr. Allâh Ta'âlâ says:

مُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ  
إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

"If two parties among the Believers fall into a quarrel make ye peace between them:" (49:9)

Allâh Ta'âlâ says:

إِنَّمَا عَظِيمًا إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ

"Allâh forgiveth not that partners should be set up with him; but He forgiveth anything else to whom He pleaseth; to set up partners with Allâh is to devise a sin most heinous indeed." (4:48)

Allâh Ta'âlâ does not forgive shirk, will He forgive Kufr?

In this verse Allâh Ta'âlâ says that He will forgive anything to whom he pleases, but not Shirk. Does that mean that He will forgive Kufr as well? The learned scholars say that "Dhoona" in this verse means "Adhnâ", meaning thereby that Allâh Ta'âlâ will forgive all sins which are less than Shirk and not Shirk. Kufr is

higher in degree than Shirk, so, it does not come in the things which are less in gravity than Shirk.

Hadith No. 29

(دَب) عَنْ (الْمَعْرُورِ) قَالَ لَقِيتُ حَدَّثَنَا (سَلِيمَانُ بْنُ حَرْبٍ) قَالَ حَدَّثَنَا (شُعْبَةُ) عَنْ (وَاصِلِ الْأَدْمِيِّ) قَالَ لِي النَّبِيُّ ﷺ وَرَعْلِيهِ دُلَّةٌ وَعَلَى غَلَامِهِ دُلَّةٌ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ إِنِّي سَابَبْتُ رَجُلًا فَغَيَّرْتُهُ بِكَ جَاهِلِيَّةٍ إِذْ وَأَنْتُمْ خَوَلَكُمْ جَعَلَهُمُ اللَّهُ تَدْتَ أَيْدِيكُمْ فَمَنْ كَانَ أَخُوهُ تَدْتَ يَدِهِ فَلْيُطْعِمْهُ بِأَمْرِهِ إِنَّكَ أَمْرٌ فِي يَأْكُلُ وَلَيْلِيَسُهُ مِمَّا يَلْبَسُ وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ فَإِنَّ كَلْفَهُمُوهُمْ فَأَعْيُوهُمْ

Narrated by Al Marur

At Ar-Rabâdha I met Abu Dhar who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, "I abused a person by calling his mother with bad names." The Prophet said to me, 'O Abu Dhar! Did you abuse him by calling his mother with bad names? You still have some characteristics of ignorance. Your slaves are your brothers and Allâh has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them".

Narrator-Abu Dhar Gifâri (RA)

Abu Dhar Gifâri (RA) is a famous Sahâbi, who was fourth or fifth person to embrace Islâm in Makkah and later on went back to his home place and performed Dâwah work there and finally migrated to Madinah. Since his migration was late so he could not participate in the battles of Badr, Uhud and Khandaq. There are many Ahâdith that speak for his praise. Rasulullah (Sallallâhu Alaihi Wasallam) said,

1. "I have been ordered, by Allâh, to love four persons among my companions." He was asked as to who were those four?, he said, "Ali , Abu Dhar, Salman and Al-Miqdad."

2. "May Allâh bless Abu Dhar, he walks alone, will die alone and will be resurrected alone."

In last days of his life he went to a place called Ar-Rabâdha, he advised his wife that she should keep his body outside the house after giving him Ghusl and Kafan

when he breathes his last and tell whosoever passes first by that side, that it is the body of Abu Dhar. His wife did the same and first to pass by that side was Ibn Mas'ood along with some of his companions. His wife told Ibn Mas'ood that it was the body of Abu Dhar. On hearing this tears rolled down the eyes of Ibn Mas'ood and he said:

صدق رسول الله صلى الله عليه وسلم يرحم الله أبا ذر يمشي وحده ويموت وحده ويبعث وحده

"May Allâh bless Abu Dhar, he walks alone, will die alone and will be resurrected alone."

Then Ibn Mas'ood offered his Janâzah and buried him, may Allâh be pleased with him and raise his rank.

## Comments

Ar-Rabâdah is a place three Manzils from Madinah. Al Marur says that once he met Abu Dhar at Ar-Rabâdah and saw him and his servant wearing the same type of cloak. Al Marur asked him the reason for the same. Abu Dhar narrated to him an incident that one day he called his one of the servants with bad names regarding his mother, calling him, O son of a black women. Probably this man was Hadhrat Bilal and some say that he was Hadhrat Ammâr bin Yathir. Rasulullah (Sallallâhu Alaihi Wasallam) heard it and he called Abu Dhar and asked him if he had called his servant with bad names regarding his mother. Abu Dhar admitted of having done so, Rasulullah (Sallallâhu Alaihi Wasallam) said to Abu Dhar that he was a person still possessing some characteristics of the days of ignorance (Jâhiliyah). Calling some one with bad names is, of course a sign of ignorance. Islâm insists on development of good morals of high standard for its believers, that is why Rasulullah (Sallallâhu Alaihi Wasallam) admonished Abu Dhar on this issue. This Hadith clearly indicates that even those people who are having very high degree of faith still need someone as their teacher who can pin point their weaknesses, since one cannot know his own weak points. We know that Abu Dhar was having very high degree of faith but still was not able to know his weak point of having some sort of wrath and anger existing in his inner self.

## Islâm and human equality

This is a great teaching of Islâm that teaches human equality. Islâm teaches that all human beings have descended from single parent, and hence are equal. No one gets preference over others on the basis of caste, colour or creed. Superiority in Islâm is based only on the degree of faith and piety. Rich or poor, master or slave, ruler or ruled are all temporary phases of this world which have been created by Allâh just to test the man as to how he behaves in a particular given position. So, man should always think that whatever status, rich or poor, ruler or ruled, has been given to him is just to test him. So, a rich man has no reason to feel proud and a poor man no reason to feel dejected. If someone has been made master to other, he should respect his slave from his heart thinking that this slave may be more dearer to Allâh than him and can have higher rank in the Hereafter.

So whoever has a brother under his command should feed him with what he eats himself and dress him as himself. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them.

This is unparallel teaching of Islâm, pious Muslims have always upheld this teaching. Abu Dhar put this teaching of his teacher into practice till his death, as is evident from this Hadith that he and his slave was wearing the same type of cloak. Ulema say that it is Mustahab in terms of Shari'ah to provide with same thing to your servant what you like for yourself.

Kitabul Imaan - Chapter 23 - 34 (Hadith 30 - 44)

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**Book:**

[Ra'fatul Bari - Commentary Sahih al-Bukhari \(Vol-1\)](#)

**Chapter No.:**

5

المُؤَيَّنِينَ يُفَنِّانَ مِنْ الْمُؤْمِنِينَ اقْتُلُوا فَأَصْلَحُوا بَيْنَهُمَا فَسَمَّاهُمْ -

Chapter (Bâb) 23: "If two parties among the Believers fall into a quarrel make ye peace between them:" (49:9)

Note: In some copies of Bukhari this Verse and this Hadith no. 30 is mentioned with previous chapter that is " **الْجَاهِلِيَّةُ** " and in some it is mentioned as a separate chapter along with the Hadith.

### Purpose of Tarjamat ul Bâb

This verse also goes in favour of the view that Kufr has many grades and that some deeds are like Kufr but are not Kufr in actual. Allâh Ta'âlâ called those people as believers who fought with each other, otherwise, as per Hadith, we know that to fight each other (Muslims) is Kufr .

### Hadith No. 30

وَيُؤْنَسُ عَنْ (الْحَدَسَنِ) عَنْ (الْإِسْتِغْفَارِ) الرَّحْمَنِ بْنِ الْمُبَارَكِ حَدَّثَنَا (حَمَّادُ بْنُ زَيْدٍ) حَدَّثَنَا (أَيُّوبُ بْنُ قَيْسٍ) قَالَ ذَهَبْتُ لِأَنْصُرَ هَذَا الرَّجُلَ فَلَقِينِي أَبُو بَكْرَةَ فَقَالَ أَيْنَ تُرِيدُ قُلْتُ أَنْصُرُ هَذَا الرَّجُلَ سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ إِذَا التَّقَى الْمُسْلِمَانِ

### Narrated by Al Ahnaf bin Qais

While I was going to help this man ('Ali Ibn Abi Talib), Abu Bakarrah (RA) met me and asked, "Where are you going?" I replied, "I am going to help that person." He said, "Go back for I have heard Allâh's Apostle saying, 'When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire.' I said, 'O Allâh's Apostle! It is all right for the murderer but what about the murdered one?' Allâh's Apostle replied, "He surely had the intention to kill his companion."

### Narrator-Al Ahnaf bin Qais (RA)

He found the period of Rasulullah (Sallallâhu Alaihi Wasallam) but did not meet him, Rasulullah (Sallallâhu Alaihi Wasallam) had made Dua for him in his

absentia. He was very famous for his humility and died in 67 Hijrah. May Allâh be pleased with his soul.

### Abu Bakarah (RA)

He is a famous Sahâbi who embraced Islâm during the time when the fort of Tâ'if was being encircled by the Muslims and he escaped from the fort and joined the Muslims. Ibn Hajar says that he was from amongst the distinguished Sahâbah. He died in 51 or 52 Hijrah, May Allâh be pleased with his soul.

### Comments

Al Ahnaf bin Qais says that one day he was going to help Hadhrat Ali (RA) and he met Abu Bakarah (RA) on the way. This incident took place during the period of battle of Jamâl. Abu Bakarah (RA) asked Ahnaf bin Qais as to where he was going?, Ahnaf told him that he was going to help his brother i.e., Hadhrat Ali. Abu Bakarah (RA) told Ahnaf to retreat back and told him a Hadith of Rasulullah (Sallallâhu Alaihi Wasallam), . 'When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire.' I said, 'O Allâh's Apostle! It is all right for the murderer but what about the murdered one?' Allâh's Apostle replied, "He surely had the intention to kill his companion."

If Muslims fight with one another, what should one do?

Sahâbah and later learned scholars of Ummah have been of different opinion on this issue.

1. A good number of Sahâbah which include Hadhrat Sa'd bin Abi Vaqqâs, Hadhrat Abdullah bin Umar (RA), Hadhrat Abu Bakarah (RA), Hadhrat Abu Sa'eed Khudri and Hadhrat Imrân bin Husain are of the opinion that in such situation one should isolate oneself fully and should not participate in these mutual fights of Muslims at any cost.

2. Some are of the opinion that one should migrate from that place.

3. Majority of Sahâbah and Tâba'een are of the opinion that, if just and unjust is not known then remaining aloof is better but if it is clearly known as to who is right

and who is wrong then one should help the right one and try to stop one who doing injustice, as Allâh says:

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَدْ

"If two parties among the Believers fall into a quarrel make ye peace between them: but if one of them transgresses beyond bounds against the other then fight ye (all) against the one that transgresses until it complies with the command of Allâh;" (49:9)

Mushajirat-i-Sahâbah (مشاجرات صحابه)

The learned scholars of Islâm have always been of the opinion that one should never pass any bad remark against any Sahâbi and should never hold any bad opinion about any of the Sahâbah as all of them have been given certificate of being just (كلهم عدول) and that Allâh is pleased with all of them.

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

"Allâh well pleased with them and they with Him" (98:8)

There is consensus amongst Ulema of Ahli Sunnah Wal Jamât that one should remain silent about those differences amongst the Sahâbah which led to the wars like that of 'Jamâl' and 'Sufaiyn' as it is very difficult for us to imagine the status and sincerity of Sahâbah. All of them were extremely sincere, there were some misunderstandings created by some mischievous elements which led to all this.

From this Hadith it seems that one would get punishment even for bad intention even if he has not committed that bad deed. Allâh says in the Qur'an:

"On no soul doth Allâh place a burden greater than it can bear." (2:286)

A Hadith of Rasulullah (Sallallâhu Alaihi Wasallam) says that when a believer intends some good deed, one Thawâb is written for him even if he does not do that good deed and if one intends to do a sin, it is not written unless and until he commits that sin. But this Hadith says that 'When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire' because both have intention to kill the other one. Does that mean that one

will be punished for his bad intention even if he does not commit that sin? To understand this we need to know the following terms:

1. Hâjis: This is the first grade of intention, it means that some idea came to mind and left immediately.
2. Khâtir: It is the second grade, it means that some idea came to mind and stayed for some time but mind could not decide whether to do that deed or not.
3. Hadeeth-i-Nafs: It is the third grade, it means that an idea came, stayed there but mind remained in the state of confusion whether to do that or not.
4. Hum: It is the fourth grade; In this there is tendency towards doing or not doing but there is no firmness in decision.
5. Azam: It is the last grade of intention in which there is not only tendency of doing the deed but there is also firmness in the decision, it is this grade of intention which will be punishable and the first four grades are forgiven (Allâh knows the best).

## ظلم دون ظلم - باب

### Chapter (Bâb) 24: Injustice beyond oppression

#### Purpose of Tarjamatul Bâb

Here Imâm Bukhari (RA) wants to say that Zulm (injustice) also has many grades and its highest grade is Shirk.

#### Hadith No. 31

حَدَّثَنَا (أَبُو الْوَلِيدِ) قَالَ حَدَّثَنَا (شُعْبَةُ) عَنْ (أَبِي هُرَيْرَةَ) قَالَ قَالَ رَسُولُ اللَّهِ ﷺ (يُظْلَمُ ظُلْمًا عَظِيمًا) عَنْ (إِبْرَاهِيمَ) عَنْ (عَلْقَمَةَ) عَنْ (عَبْدِ اللَّهِ) قَالَ لَمَّا نَزَلَتِ الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ (سُلَيْمَانَ) قَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ فَأَنْزَلَ اللَّهُ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Narrated by Hadhrat Abdullah (RA)

When the following Verse was revealed: "It is those who believe and confuse not their belief with wrong (worshipping others besides Allâh.)" (6.82), the companions of Allâh's Apostle asked, "Who is amongst us who has not done injustice (wrong)?" Allâh revealed: "No doubt, joining others in worship with Allâh is a great injustice (wrong) indeed." (31.13)

Narrator-Hadhrat Abdullah bin Mas'ood (RA)

Hadhrat Abdullah bin Mas'ood (RA) belongs to the scholarly group of Sahâbah who embraced Islâm before Hadhrat Umar (RA) and participated in all the battles in which Rasulullah (Sallallâhu Alaihi Wasallam) took part. Great Sahâbah like Abu Musâ Ash'ari, Abu Hurairah, Ibn Abbas, Ibn Umar, Anas, Jâbir (RA) and many others have quoted Hadith from him. Hadhrat Alqamah was his distinguished student among the Tâba'een. His mother had also embraced Islâm and they were very close to the family of Rasulullah (Sallallâhu Alaihi Wasallam), so much so that Abu Musâ Ash'ari (RA) says that when he came from Yemen, he saw them so close to Rasulullah (Sallallâhu Alaihi Wasallam) that he thought that they (Ibn Mas'ood and his mother) belong to the family of Rasulullah (Sallallâhu Alaihi Wasallam). He used to be in charge of shoes, miswak, bedding and the Wudhu of Rasulullah (RA) during all his journeys. He killed Abu Jahal after the latter was wounded by the two young boys in the battle of Badr.

Hadhrat Hudhaifa (RA) says that Ibn Mas'ood (RA) resembled Rasulullah (Sallallâhu Alaihi Wasallam) in his morals, decisions and speeches (Khutbah).

Hadhrat Umar (RA) used to say that Ibn Mas'ood (RA) is like a pot which is filled with knowledge upto the brim.

There are about eight hundred Ahâdith narrated on the authority of Ibn Mas'ood (RA). He died in 32 or 33 Hijrah, may Allâh be pleased with his soul and elevate his rank.

Comments

When the following verse was revealed:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمَنُ وَهُمْ مُهْتَدُونَ

"It is those who believe and confuse not their beliefs with wrong that are (truly) in security for they are on (right) guidance". (6:82)

Sahâbah-al-Kirâm were highly perturbed by this as they thought that it would be highly improbable for anyone of them to have committed some or the other injustice in their lives. But this verse says that only those are in security and on true guidance who do not mix up their belief with injustice. They took the word 'Zulm' in its literal meaning, and got perturbed and expressed their concern in front of Rasulullah (Sallallâhu Alaihi Wasallam). He told them that here 'Zulm' means Shirk and substantiated his answer with the verse of the Qur'an which says,

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"No doubt, joining others in worship with Allâh is a great injustice (wrong) indeed." (31:13)

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Chapter (Bâb) 25 : Sign of the Hypocrite.

Hadith No. 32

سُلَيْمَانُ أَبُو الرَّبِيعِ ( حَدَّثَنَا ( إِسْمَاعِيلُ بْنُ جَعْفَرٍ ) قَالَ حَدَّثَنَا ( نَافِعُ بْنُ مَالِكٍ ابْنُ أَبِي عَامِرٍ أَبُو )  
سُهَيْلٍ ) عَنْ أَبِيهِ عَنْ ( أَبِي هُرَيْرَةَ ) عَنِ النَّبِيِّ قَالَ آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا

Narrated by Abu Hurairah (RA)

The Prophet (Sallallâhu Alaihi Wasallam) said, "The signs of a hypocrite are three:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise ).

3. If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.)"

Hadith No. 33

حَدَّثَنَا (قَبِيصَةُ بْنُ عُقْبَةَ) قَالَ حَدَّثَنَا (سُفْيَانُ) عَنْ (عَبْدِ اللَّهِ) عَنْ (الْأَعْمَشِ بْنِ مُرَّةَ) عَنْ (مَسْرُوقِ بْنِ الْإِسْمَاعِيلِ) قَالَ أَرَبُّعٌ مَنْ كُنَّ فِيهِ كَانَتْ مُنَافِقًا خَالِصًا وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ (حَتَّى يَدْعَوْهَا إِذَا انْتَمَنَ خَانَ وَإِذَا حَدَّثَ كَذَبَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَصِمَ فَجَرَ

Narrated by Abdullah bin Amr (RA)

The Prophet (Sallallâhu Alaihi Wasallam) said, "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up.

1. Whenever he is entrusted, he betrays.
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."

Comments

What is Nifâq (Hypocrisy)

Nifaq mean when someone pretends to believe something that he does not really believe or that is the opposite of what he does or says at another time. In Shari'ah it means to behave as Muslim externally when actually one is Kâfir internally. This word has been derived from "Nafaq" (نَفَقَ) which means an underground tunnel. Since the tunnel has two ends, one deceives by entering the tunnel and people think that he is in there whereas he has already left from the other end.

Types of Nifâq

Allâmah Kirmâni says that there are two types of Nifâq.

Nifâq-i-Sharee (نفاق شرعي): It means that one is actually Kâfir but poses to be a Muslim. It is a hypocrisy as regards to the beliefs.

Nifâq-i-Urfi (نفاق عرفي): It means that the external deeds of a believer are not matching to his internal ones. It is a hypocrisy as regards to the deeds.

Imâm Tirmidhi says that this Hadith points towards the second type of Nifâq i.e., the Nifâq-fil-Amal (نفاق) and not the Nifâq-fil-Aqeedah (نفاق في العقيدة) - (Fathul Bâri). Imâm Qurtabi and Hâfiz Ibn Hajar have appreciated this explanation.

In these two Ahâdith five characteristics of a hypocrite are mentioned in total, viz.,  
Whenever he speaks, he tells a lie.

Whenever he promises, he always breaks it (his promise ).

If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it).

Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.

Whenever he makes a covenant, he proves treacherous.

Will a believer possessing these characteristics become a Munâfiq (Hypocrite)?

Imâm Ibn Taymiya says that a believer will not become a real hypocrite by having these characteristics of Hypocrisy. It is like (كفر دون كفر) - 'Kufr below Kufr'; as you have grades of Kufr so are there grades of Nifâq. (Faithul Bâri)

Imâm Nawawi says that resemblance of a believer to a Munâfiq is directly proportional to the number of signs he will be having of Nifâq, more the signs of Nifâq more will he resemble a Munâfiq.

قيام ليلة القدر من الإيمان باب

Chapter (Bâb) 26 : To establish Salâh on the night of Qadr is a part of Imân.

## Hadith No. 34

حَدَّثَنَا (أَبُو الْيَمَانِ) قَالَ أَخْبَرَنَا (شُعَيْبٌ) قَالَ حَدَّثَنَا (أَبُو الزِّنَادِ) عَنْ (الْأَعْرَجِ) عَنْ (أَبِي هُرَيْرَةَ) أَنَّ الْقَدْرَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ رَسُولُ اللَّهِ مَنْ يُقِمَّ لَيْلَهُ

Narrated by Abu Hurairah (RA)

Allâh's Apostle (RA) said, "Whoever establishes prayers on the night of Qadr out of sincere faith and with the hope to attain Allâh's rewards (and not to show off) then all his past sins will be forgiven."

### Comments

What is meant by Qadr?

The word Qadr in Arabic has the following meanings viz.,

#### 1. Taqdeer (Fate)

If its meaning is taken as taqdeer then here in this Hadith it would mean that during this night the angels are informed about the fate of the people they are going to face that year like death, illness, misfortunes, blessings and other such things.

#### 2. Honour

If its meaning is taken as honour then it would mean that this night is the night of honour or that this night brings honour to those who worship sincerely during this night.

Out of sincere faith and hope to attain Allâh's rewards (إِيمَانًا وَاحْتِسَابًا)

The reason for keeping Imân as a precondition is obvious that for Magfirat (forgiving of sins by Allâh) true faith is a must. What does Ahtisâb (احْتِسَابٌ) mean? It means to keep the intention of Ikhlâs (sincerity) and attainment of Allâh's pleasure in constant view while performing the religious deeds. One thing is to do the worship with automatism while having mind engaged in something else and other thing is to do it with absolute presence of mind. So, if one establishes Salâh during this night (i.e, Qadr) with true faith and keeping Allâh's pleasure and fear in complete view, it is promised that his all sins will be forgiven.

Sins that will be forgiven

Majority of Ulema are of the opinion that only Gunnah-i-sagheerah (small sins) will be forgiven and not the Gunnah-i-Kabeera (big sins) as for the latter Toabah is a must. Some Ulema say that it is not far from the Mercy of Allâh that he may forgive all sins, small as well as big.

الجهاد من الإيمان - باب

Chapter (Bâb) 27: The holy struggle is a part of Imân

Hadith No. 35

( ) ( ) ( ) ( )  
جَرَّابِيَانُ قَالِي سَمِعْتُ ( أَبَا هُرَيْرَةَ ) عَنِ النَّبِيِّ قَالَ اتَّذَبَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ لَا يُخْرِجُهُ إِلَّا  
أَوْ أَدْخَلَهُ الْجَنَّةَ وَلَوْ لَا أَنْ أَسْقَى عَلَى أُمَّتِي مَا قَعَدْتُ وَخَلْفَدَيْقُ بِرُسُلِي أَنْ أَرْجِعَهُ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ  
سَرِيَّةٍ وَلَوْ دِدْتُ أَنِّي أَقْتُلُ فِي سَبِيلِ اللَّهِ ثُمَّ أُحْيَا ثُمَّ أَقْتُلُ ثُمَّ أُحْيَا ثُمَّ أَقْتُلُ

Purpose of Tarjamatul Bâb

Ulema have discussed in detail as to why Imâm Bukhari has got the chapter of Jihâd after Lailatul Qadr. Ibn Hajar says that as there is a lot of struggle (Mujâhadah) to keep standing in the Salâh during Lailatul Qadr, similarly there is great Mujâhadah in the Jihâd. Former is a Jihâd with one's own enemy i.e., Nafs and the latter is a Jihâd with the enemies of Islâm.

Narrated by Hadhrat Abu Hurairah (RA)

The Prophet (Sallallâhu Alaihi Wasallam) said, "The person who participates in (Holy battles) in Allâh's cause and nothing compels him to do so except belief in Allâh and His Apostles, will be recompensed by Allâh either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as

a martyr). Had I not found it difficult for my followers, then I would not remain behind any Sariyah going for Jihâd and I would have loved to be martyred in Allâh's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause."

## Comments

اِئْتَدَبَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ

Ulema have given many meanings of the word , viz.,

1. It means that one who leaves his home for Jihâd, Allâh will suffice him for his all needs i.e., his all needs will be taken care of by Allâh.
2. Allâh answers, one who leaves for Jihâd in His way, with Magfirat for that person (اجاب الله إلى سبيله)(An-Nihayah)

And nothing compels him to do so except belief in Allâh and His apostle

Ikhlas i.e., to do everything for the sake of Allâh with absolute sincerity, is an important pre-requisite for acceptance of any deed by Allâh. A great deed like sacrificing one's life for the sake of Allâh i.e., Jihâd will also be rewarded only if it is for His sake. If someone participates in it for worldly gains, he will get no reward. Secondly one should have firm Imân in Allâh and His Messenger (Sallallâhu Alaihi Wasallam), no deed without this is acceptable to Allâh.

Will be recompensed by Allâh either with a reward or booty (if he survives) or will be admitted to paradise

A true believer who participates in Jihâd for the sake of Allâh will never return unrewarded, he will either return as victorious with a lot of booty, a lot of reward ( ) or will earn martyrdom thereby confirming his abode in Jannah.

What is Sariyah?

Sariyah means a group of army comprising of up to four hundred persons.

What is Gazwah?

Gazwah is that Sariyah in which Rasulullah (Sallallâhu Alaihi Wasallam) participated himself.

The reasons behind Rasulullah's (Sallallâhu Alaihi Wasallam) not participating in all the Sariyahs

Rasulullah (Sallallâhu Alaihi Wasallam) said: "had I not found it difficult for my followers, I would not remain behind any Sariyah going for Jihâd". Irrespective of this statement he did participate because of the following reasons:

1. It would have become compulsory for all followers to participate in Jihâd, and at least for the Ameer-ul-Mumi'neen it would have become a must.
2. There would have arisen difficulties for the administration at Madinah.

I would have loved to be martyred again and again

And I would have loved to be martyred in Allâh's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause.

This statement is to highlight the significance of Jihâd.

تَطَوُّعُ قِيَامِ رَمَضَانَ مِنَ الْإِيمَانِ -

Chapter (Bâb) 28: To establish optional Salâh during Ramadhan is a part of Imân

Purpose of Tarjamatul Bâb

Here Imâm Bukhari wants to convey that to offer optional deeds like Nawâfil and Mustahibât (نوافل و مستحبات) are also part of Imân. Secondly he wants to say that Qiyâm (standing during night Salâh) during Ramadhan is Sunnah and not Wâjib

### Hadith No. 36

قال حدثني (مَالِكٌ) عَنْ (ابنِ شِهَابٍ) عَنْ (حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ) عَنْ (أَبِي هُرَيْرَةَ) (حَدَّثَنَا) (إِسْمَاعِيلُ) أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ )

Narrated by Hadhrat Abu Hurairah (RA)

Allâh's Apostle (Sallallâhu Alaihi Wasallam) said: "Whoever establishes prayers during the nights of Ramadhan faithfully out of sincere faith and hope to attain Allâh's rewards (not for showing off), all his past sins will be forgiven."

### باب سَابِقُ مِنَ الْإِيمَانِ

Chapter (Bâb) 29 : To fast during the month of Ramadhân seeking Allah's reward is a part of Imân.

### Hadith no. 37

حَدَّثَنَا ((ابْنُ سَلَامٍ)) قَالَ أَخْبَرَنَا ((مُحَمَّدُ بْنُ فُضَيْلٍ)) قَالَ حَدَّثَنَا ((يَحْيَى بْنُ سَعِيدٍ)) عَنْ ((أَبِي سَلَمَةَ أَبِي هُرَيْرَةَ)) قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ )

Narrated by Hadhrat Abu Hurairah (RA)

Allâh's apostle (Sallallâhu Alaihi Wasallam) said, "whoever observes fasts during the month of Ramadan out of sincere faith and hope to attain Allâh's rewards, then all his past sins will be forgiven."

### Comments

This subject has already been discussed.

الدِّينُ يُسْرُ وَقَوْلُ النَّبِيِّ أَحَبُّ الدِّينِ إِلَى اللَّهِ الدَّيْفَةُ السَّهْلَةُ -

Chapter (Bâb) 30: Religion is easiness, and the saying of prophet "the most beloved religion before Allâh is that which is Hanifiyah (to worship him alone) and easy"

### Purpose of Tarjamatul Bâb

In previous chapters, Imâm Bukhari mentioned about night prayers, fasting and Ramadhan, all these things are difficult and demand lot of courage and hard work. By looking at these things one may consider Islâm a difficult religion. In order to remove that notion, Imâm Bukhari introduced this chapter in between, which clearly states that the Deen is very easy. Here he follows the Qura'nic pattern. Allâh Ta'âlâ says:

تَكُمُ الشَّهْرُ فَلْيَصْضَعْنَ الَّذِي أَنزَلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْقُرْآنَ فَمَنْ شَهِدَ مِ  
وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ  
وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

Ramadan is the (month) in which was send down the Qur'an as a guide to mankind, also clear (Signs) for guidance and judgment (between right and wrong). So everyone of you who is present (at his home) during that month should spend it in fasting but if anyone is ill or on a journey the prescribed period (should be made up) by days later. Allâh intends every facility for you He does not want to put you to difficulties. (He wants you) to complete the prescribed period and to glorify Him in that He has guided you; and perchance ye shall be grateful (2:185)

Here in this verse easiness is mentioned after the command for fasting, "He does not want to put you to difficulties".

Religion is easiness (الدِّينُ يُسْر)

Allâh likes the religion which is really easy, and Islâm is a very easy religion when compared to other religions. Followers of Hadhrat Musâ (AS) were asked to offer Salâh fifty times a day. They had to pay one-fourth of their savings as Zakâh and they had to cut off that part of the cloth which would get Najas (impure). They were being punished for their sins in this world as well. The Shari'ah for this Ummah is very easy to follow, just five times Salâh in a day and just two and a half percent of savings to be paid as Zakâh. The clothes become clean and pure just by washing only, no need to cut them off and throw away. This Ummah will not get the punishment of getting disfigured like pigs and monkeys as happened to some earlier people.

What is Hanifiyah (حَنِيفِيَّة)?

Hanief means one who worships Allâh alone and seeks only and only His help in all matters. That is why Hadhrat Ibrahim (AS) was also called Hanief. He left his home, got ready to sacrifice his son for Allâh's sake and when angels offered him their help while he was being put to fire, he said:

لِيَا إِلَهَكَ فَلَا وَ إِمَامِنَ اللَّهِ فَب

"If it (help) is from you-then no, if it is from Allâh-then yes".

So following the path of Hadhrat Ibrahim (AS) is Hanifiyah.

What is Samhah (سَاهِيَّة)?

It means easiness. Allâh, being Merciful to His bondsmen, wants easiness for them.

Ta'leeqat-i-Bukhari ((تَلَقِيَّاتُ بَخَارِي))

It is a very important and interesting part of Sahih Bukhari. Many times Imâm Bukhari mentions a Hadith or part of a Hadith under the title (Bâb) as Tarjamatul Bâb, these are called Taleeqat-i-Bukhari as is mentioned in this Bâb:

يُسَدِّرُ وَقَوْلُ النَّبِيِّ أَدَبُ الدِّينِ إِلَى اللَّهِ الدَّانِيَّةُ السَّمْدَةُ الدِّينُ

"Religion is easiness, and the saying of Prophet (Sallallâhu Alaihi Wasallam) "The most beloved religion to Allâh is that which is Hanifiyah (To worship him alone ) and easy."

Ta'leeqat are of two kinds

1. Those types of Ahâdith which Imâm Bukhari mentions in his book Sahih Bukhari at other places and also gets them in a particular Bâb just to defend his point. These are 1341 Ahâdith in total. (Kashful Bâri).

2. There are a good number of Ahâdith which Imâm Bukhari mentions in Tarjamatul Bâb but does not mention them in his book. The reason is that Imâm Bukhari has set a very strict criteria for any Hadith to be so authentic as to be worthy of being included in his book. These types of Ahâdith, which he gets in Tarjamatul Bâb and does not mention them in his book, do not meet that criteria necessary for inclusion in his book, though these were authentic near Imâm Bukhari as well. These are one hundred and fifty nine in total. (Kashful Bâri).

Hadith no. 38

حَدَّثَنَا (عُمَرُ بْنُ عَلِيٍّ) عَنْ (مَعْنُ بْنُ مُحَمَّدٍ الْغِفَارِيِّ) عَنْ (سَدِّ  
نُ يُشَادُّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ فَلْيَبِئْزِزْهُمُ الْمَقْبُورِيُّ) عَنْ (أَبِي هُرَيْرَةَ) عَنْ النَّبِيِّ قَالَ إِنَّ الدِّينَ يُسَدَّرُ وَلَا  
وَقَارِبُوا وَأَبْشِرُوا وَاسْتَعِينُوا بِالْغُدُوءِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدَّلْجَةِ

Narrated by Abu Hurairah (RA)

the Prophet (Sallallâhu Alaihi Wasallam) said, "Religion is very easy and whoever overburdens himself in his religion will be overpowered by it (not be able to continue in that way). so take the right path of perfection and try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, afternoons and the last hours of the nights."

Comments

Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way.

We have seen above as to how Deen is very easy. We can take any aspect of Deen and will definitely find it very easy. The most important deed i.e., Salâh just five times, Zakâh just two and a half percent that too only on savings and only once in a year, fasting just for one month and that too during day only and Hajj just once in a life time and that too if you have enough money otherwise not. If one falls ill or becomes is weak, many things get waved off.

Allâh likes those deeds which are done with consistency even if less in number. Rasulullah (Sallallâhu Alaihi Wasallam), being very kind to his Ummah, advises not to overburden oneself with too much of load of worship which one cannot continue later on. Suppose somebody says that he would always wake up for the night prayer, he may do it for some nights but will not be able to do it later on and this is not needed in our Shari'ah.

So take the right path of perfection and try to be near to perfection

أسدَاد: قَالَ أَهْلُ اللُّغَةِ التَّوَسُّطُ فِي الْعَمَلِ

"as-Sidâd means balanced deeds (without any exaggeration or subtraction)".  
(Fathul Bâri)

It is very difficult to comment on the beauty of this statement of Rasulullah (Sallallâhu Alaihi Wasallam). It is his utmost affection for his Ummah with which he has given us such great teachings. Firstly, he advises us to choose an ideal path devoid of any extremism, a path which is right one and perfect too. Then he knows that it is always difficult to tread on the ideal and perfect path, so, he advises us to be at least near to it, that will also suffice. One who takes to extremism, usually does not reach the destination but slow and steady always wins the race.

And receive the good tidings that you will be rewarded

Every word of this Hadith needs to be engraved on heart and mind. Usually you will see people depressed and worried, here the real doctor of the mankind prescribes the best medicine for depression i.e., to remain happy after doing the handful of good deeds and receive the good tidings that you will be rewarded. Rasulullah (Sallallâhu Alaihi Wasallam) wants his followers to be happy.

And gain strength by worshipping in the mornings, afternoon and the last hours of the nights

This is the practical part of the medicine. Allâmah Shabir Uthmâni says if someone wants to be a Wali (beloved believer of Allâh), this Hadith is enough. One does not need to shun the world and go to jungles to achieve salvation but it is enough if one can devote some time for the remembrance of Allâh in the mornings up to sunrise, in the afternoons and in last part of the nights. This is quite practicable, relatively easy and of tremendous spiritual benefit if one understands and practices it with faith and consistency. The timings of Salâh have also been framed during these times only as these are the times when man finds freshness in his mind and is relatively less distracted by the worldly engagements. These are the times chosen by Allâh for showering maximum spiritual benefits to His bondsmen.

So, Rasulullah (Sallallâhu Alaihi Wasallam) tells his followers to adopt the balanced approach, not to be extremists, be happy, do worldly work without any hesitation or worry and give some time of the day and night to the remembrance of Allâh.

الصَّلَاةُ مِنَ الْإِيمَانِ وَقَوْلُ اللَّهِ تَعَالَى وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ يَعْنِي صَلَاتَكُمْ عِنْدَ الْبَيْتِ -

Chapter (Bâb) 31: Praying is a part of faith and the saying of Allâh Ta'âlâ "And never would Allâh make your faith of no effect" i.e., your prayers (Salâh) which you offered while facing Baitul Maqdis (Jerusalem)

Purpose of Tarjamatul Bâb

In these chapters Imâm Bukhari is mentioning the requisites of faith and here he wants to convey his point that Salâh is also part of Imân as in this verse the word Imân is used for Salâh.

Shân-i-Nuzool of this verse

It is narrated by Hadhrat Ibn Abbas (RA) that some people had already died before Ka'bah was again decreed as Qiblah of Muslims at a time they were facing Baitul Maqdis during Salâh. At this point a question aroused in the minds of some Sahâbah as to what would happen to the prayers of those Sahâbah who had already died and had offered their prayers towards Baitul Maqdis? They came to Rasulullah (Sallallâhu Alaihi Wasallam) and asked him about this, on this Allâh Ta'âlâ sent this verse:

وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ

"And never would Allâh make your faith of no effect". (2:143)

(يعني صلاتكم عند البيت) i.e., the prayers you offered while facing Baitul Maqdis (Jerusalem)

This statement of Imâm Bukhari (يعني صلاتكم عند البيت) is one of the difficult statements of Sahih Bukhari which Ulema find difficult to explain, as to what is the meaning of "Al Bait" here. There is consensus amongst Muhadditheen that Imân in this verse means Salâh but there is no satisfactory explanation of the word "Al Bait" used by Imâm Bukhari. Some say that by it he means Baitul Maqdis, others object to it by saying that "Al Bait" is usually used for Ka'bah. Some say that by it he means Ka'bah but then its meaning here does not fit.

Hadith No. 39

(حدثنا (عمر بن الخطاب) قال حدثنا (زهير) قال حدثنا (أبو إسحاق) عن شهر بن حوشب قال قال رسول الله صلى الله عليه وسلم: «إني لأبصرون أمة على أجدادهم أو قال أخوالهم من الأنصار وأنه صلى الله عليه وسلم قبل بيت المقدس سنة عشر وأربع مائة صلى الله عليه وسلم وصلى معه قوسهم شهرًا وكان يُعجبُهُ أن تكون قبلته قبل البيت فخرج رجل ممن صلى معه فمر على أهل مسجد وهم راكعون فقال أشهد بالله لقد صليت مع البيت وكانت اليهود قد أعجبهم إذ كان يصلي قبل بيت المقدس وأهل الكتاب قلما ولهمكة فداروا كما هم قبل وجهه قبل البيت أنكرُوا ذلك قال زهير حدثنا أبو إسحاق عن البراء في حديثه هذا أنه مات على القبل نحوًا رجالًا وفنلوا فلم ندر ما نقول فيهم فأنزل الله تعالى وما كان الله ليضيع إيمانكم

Narrated by Al Bara bin Azib (RA)

When Prophet (Sallallâhu Alaihi Wasallam) came to Medina, he stayed first with his grandfathers or maternal uncles from Ansar. He offered his prayers facing

Baitul-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka'bah (at Makkah). The first prayer which he offered facing the Ka'bah was the 'Asr prayer in the company of some people. Then one of those who had offered that prayer with him came across some people in a mosque who were bowing down during their prayers (facing Jerusalem). He said addressing them, "By Allâh, I testify that I have prayed with Allâh's Apostle while facing Ka'bah (Makkah).'" Hearing this, they changed their direction towards the Ka'bah immediately. Jews and the people of other scriptures used to get pleased to see the Prophet facing Jerusalem in prayers but when he changed his direction towards the Ka'ba, during the prayers, they disapproved of it.

Al-Bara' added, "Before we changed our direction towards the Ka'bah (Makkah) in prayers, some Muslims had died or had been killed and we did not know what to say about them (regarding their prayers.) Allâh then revealed: And Allâh would never make your faith (prayers) to be lost (i.e. the prayers of those Muslims were valid).'" (2.143).

Narrator: Al Bara (bin Azib)

He is a famous Sahâbi who participated in all Gazwas (wars) except that of Badr as that time he was too young. As per Abu Umru Shaibani, he was the conqueror of Ray. There are three hundred and five Ahâdith narrated on his authority. He died in 71 or 72 Hijrah, peace be upon his soul.

## Comments

When the Prophet came to Medina, he stayed first with his grandfathers or maternal uncles from Ansar.

Madina was the Nanihal (maternal home) for Rasulullah (Sallallâhu Alaihi Wasallam). It was actually the maternal home of his grandfather-Abdul Mutallib, whose mother namely Salma Bint Umru was from Madinah from the clan of Banu Adi bin Najar. The mother of Rasulullah (Sallallâhu Alaihi Wasallam) was from Qarshi clan. Abdul Mutallib's father Hashim bin Abd Manaf came to Madinah and married this lady and she gave birth to a baby boy whose actual name was Sheebat ul Hamd. His father Hashim died in his journey of Syria and then his uncle, Mutallib bin Manaf, got his nephew, Sheebat ul Hamd, to Makkah where this boy

got known by the name of Abdul Mutallib when his actually he was nephew of Mutallib and not the son. (Kashful Bâri)

He offered his prayers facing Baitul-Maqdis (Jerusalem) for sixteen or seventeen months.

There are different narrations regarding the time period during which Rasulullah (Sallallâhu Alaihi Wasallam) offered Salâh towards Baitul Maqdis. Imâm Bukhari and Imâm Muslim mention with uncertainty sixteen or seventeen months whereas in some narrations sixteen and in some seventeen is mentioned with certainty.

The Mosque where change of Qiblah took place

There are various opinions about it, Ibn Hajar says that this change of Qiblah from Baitul Maqdis towards Ka'bah was ordered by Allâh Ta'âlâ to Rasulullah (Sallallâhu Alaihi Wasallam) while offering the Zuhr Salâh in Masjid Banu Salma, commonly now known as Masjid Zu-Qiblatain (مَسْجِدُ الْقِبْلَتَيْنِ). Rasulullah (Sallallâhu Alaihi Wasallam) while offering Salâh turned from Baitul Maqdis towards Ka'ba. He offered first two Raka'ts towards Baitul Maqdis and the remaining two towards Ka'ba. Then the first Salâh which was offered towards Ka'bah in Masjid Nabawi was the Asr Salâh. One of the persons, Ubâd bin Bisher, who offered Asr Salâh after Rasulullah (Sallallâhu Alaihi Wasallam) in Masjid Nabawi facing Ka'ba, passed by the Masjid Banu Hârisah where people were offering Asr Salâh towards Baitul Maqdis, He said addressing them, "By Allâh, I testify that I have prayed with Allâh's Apostle facing Makkah (Ka'ba).' Hearing this, they changed their direction towards the Ka'bah immediately. People of Quba came to know about the change of Qiblah in next Fajr Salâh as Quba is at some distance from Madinah. (see Tabaqât Ibn Sa'd, Fathul Bâri, Kashful Bâri).

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Chapter (Bâb) 32: Beauty of Islâm of a person.

Purpose of Tarjamatul Bâb and its relation with previous Bâb:

Allâmah Aini says in Umdatul Qâri that in previous chapter Imâm Bukhari mentioned that Salâh is from faith and that as we know that beauty of Islâm is because of Salâh, so, after Salâh he got the chapter on the beauty of Islâm. The purpose here again is the same that is to prove that Imân has grades. Here he says that beauty is part of Islâm, as we know that beauty has grades, so naturally Imân will also have different grades.

Hadith No. 40

(الْخُدْرِيُّ) أَخْبَرَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ (صلى الله عليه وآله وسلم) قَالَ: «أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ» (أَبَا سَعِيدٍ) يَقُولُ: «إِذَا أَسْلَمَ الْعَبْدُ فَحَسُنَ إِسْلَامُهُ يُكَفِّرُ اللَّهُ عَنْهُ كُلَّ سَيِّئَةٍ كَانَ زَلَفَهَا وَكَانَ يَعُدُّ ذَلِكَ الْقِصَاصُ» (وَالسَّيِّئَةُ بِمِثْلِهَا إِلَّا أَنْ يَتَجَاوَزَ اللَّهُ عَنْهَا تِلْكَ إِلَى سَبْعِمِائَةٍ ضِعْفٍ

Narrated Abu Sa'eed al Khudri

Allâh's Apostle (Sallallâhu Alaihi Wasallam) said, "If a person embraces Islâm and beautifies his Islâm (by following it sincerely), then Allâh will expiate all his past sins, and after that starts the sanction. The good deeds will be rewarded ten times to seven hundred times of it overlooks and an evil deed will be recorded as it is unless Allâh forgives it."

Hadith No. 41

دَّثَنَا (عَبْدُ الرَّزَّاقِ) قَالَ أَخْبَرَنَا (مَعْمَرٌ) عَنْ (هَمَامٍ) عَنْ (أَبِي هُرَيْرَةَ) ( ) قَالَ: «إِذَا أَدَّيْتُمْ إِسْلَامَكُمْ فَكُلُّ حَسَنَةٍ يَعْمَلُهَا تُكَتَبُ لَهُ بِعَ (ضِعْفٍ) وَكُلُّ سَيِّئَةٍ يَعْمَلُهَا تُكَتَبُ لَهُ بِمِثْلِهَا

Narrated by Abu Hurairah

Allâh's Apostle said, "If any one of you improve (follows strictly) his Islâmic religion then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is."

## Comments

In this Hadith Rasulullah (Sallallâhu Alaihi Wasallam) says that whosoever embraces Islâm with absolute sincerity, all his previous sins will be expiated. Another Hadith says,

مَا كَانَ قَبْلَهُ إِسْلَامٌ يَهْدِمُ

"Islâm waves off (raises to ground) all the past sins". Muslim)

After entering into the fold of Islâm the deeds will be treated as per their merit which has been labelled as "Qisas" in this Hadith. A good deed will be rewarded ten times and the reward can go up to seven hundred times and even more if Allâh wishes, whereas the bad deed will be recorded as it is.

What about the past good deeds of one who embraces Islâm?

whosoever embraces Islâm with absolute sincerity, all his previous sins will be expiated. Will he be rewarded for his good deeds or not? There is difference of opinion amongst the Ulema on this. As per Imâm Nawawi, he will be rewarded for his good deeds (Umdatul Qâri, Sharah Nawawi on sahih Muslim), but Imâm Bukhari seems to differ on this point that is probably why he has omitted the other part of this Hadith, which has been quoted by Imâm Dhar-i-Qutni from Imâm Mâlik, which says that the his past good deeds are recorded (Nawawi). But the question is that what will happen to good deeds of that person who does not embrace Islâm? Allâmah Kashmiri says that good deeds of non believer will be of two types, Ibâdât and Qurbât. For Ibâdât, Niyyat or intention is necessary and for Niyyat Islâm is a precondition, so, there is no question of these deeds becoming Ibâdat. But these good deeds of a non believer will definitely help him in this world and there is every possibility that these will lead to the reduction in the severity of punishment in the Hereafter, i.e., a non believer with bad deeds will get more chastisement than one with good deeds.

أحب الدين إلى الله عزَّ و جَلَّ أدومه-

Chapter (Bâb) 33: The best deed (in religion) in the sight of Allah (the Exalted and Almighty) is one which is done continuously.

Hadith No. 42

مُدَمِّلِيهَا الْمُتَنَّى ( حَدَّثَنَا ( يَحْيَى ) عَنْ ( هِشَام ) قَالَ أَخْبَرَنِي أَبِي عَنْ ( عَائِشَةَ ) أَنَّ النَّبِيَّ دَخَلَ ( لَا يَمَلُّ الشَّوْعُنَ ) لَمَّا رَأَتْهَا قَالَتْ مَنْ هَذِهِ قَالَتْ فَلَانَهُ تَذَكَّرُ مِنْ صَلَاتِهَا قَالَتْ مَهْ عَلَيْكُمْ بِمَا تُطِيقُونَ قَوْلَهُ

وَكَانَ أَدَبُ الدِّينِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ صَادِحُهُ

Narrated by Aisha (RA)

Once the Prophet came while a woman was sitting with me. He said, "Who is she?" I replied, "She is so and so," and told him about her (excessive) praying. He said disapprovingly, "Do (good) deeds which is within your capacity (without being overtaxed) as Allâh does not get tired (of giving rewards) but (surely) you will get tired and the best deed (act of Worship) in the sight of Allâh is that which is done with consistency."

Comments

One day a lady namely Hawla bint Tuweet was sitting with Hadhrat Aisha (RA) and Rasulullah (Sallallâhu Alaihi Wasallam) passed by from there. Hadhrat Aisha (RA) started praising the Salâh of that lady. It is said that she was famous for her lengthy Salâh and also for her night Salâh. Rasulullah (Sallallâhu Alaihi Wasallam) forbade Hadhrat Aisha (RA) from saying so. He told her, "Do (good) deeds which is within your capacity (without being overtaxed) as Allâh does not get tired (of giving rewards) but (surely) you will get tired and the best deed (act of Worship) in the sight of Allâh is that which is done with consistency."

From this Hadith we learn that one should try to do good deeds with consistency which are within one's capacity even if these are less in number. This is all about the optional Ibadât (nawafil) and not about obligatory Ibadât (Faraidh) as the latter are always in man's capacity because in Shari'ah, Allâh has not put any burden on man which he cannot bear.

زِيَادَةُ الْإِيمَانِ وَنُقْصَانِهِ وَقَوْلُ اللَّهِ تَعَالَى وَزِدْنَاهُمْ هُدًى وَيَزِدْ دَادَ الَّذِينَ آمَنُوا إِيْمَانَنَا وَقَالَ الْيَوْمَ -  
دِينَكُمْ فَإِذَا تَرَكَ شَيْئًا مِنَ الْكَمَالِ فَهُوَ نَاقِصٌ

Chapter (Bâb) 34: Faith increases and decreases and the saying of Allâh," We increased them in guidance", "And that believers may increase in faith", and Allâh said , "This day I have perfected your religion for you". So, A person will suffers loss if he leaves anything of perfection.

#### Purpose of Tarjamatul Bâb

Previous chapter was about the consistency in deeds and this chapter says that faith can increase and decrease as one may either be consistent or inconsistent. Secondly, in this chapter the verse of the Qur'an about the perfection of Deen is quoted which also implies that anything that is perfect can increase or decrease in perfection. Ulema have given different explanations as to why Imâm Bukhari has repeated this Bâb.

#### Hadith No. 43

إِبْرَاهِيمُ قَالَ حَدَّثَنَا هِشَامٌ قَالَ حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ عَنِ النَّبِيِّ قَالَ يَخْرُجُ حَدَّثَنَا مُسْلِمُ بْنُ  
مَنْ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَفِي قَلْبِهِ وَزَنَ شَعِيرَةً مِنْ خَيْرٍ وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا  
غُلَّةَ إِلَّا اللَّهُ وَفِي قَلْبِهِ وَزَنَ بَرَّةً مِنْ خَيْرٍ وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَفِي  
قَلْبِهِ وَزَنَ ذَرَّةً مِنْ خَيْرٍ

Narrated by Anas (RA)

The Prophet said, "Whoever said "None has the right to be worshipped but Allâh and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. And whoever said: "None has the right to be worshipped but Allâh and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said, "None has the right to be worshipped but Allâh and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell."

## Comments

This Hadith also shows that Imân has different grades, which has been compared to things like barley grain, wheat grain and an atom.

What is a Zarrah (atom)?

There are various opinions about it ,viz.,

It means a single dust particle among those which are seen floating in air in sun light that passes through window or some opening.

It means the smallest scalar quantity which can be weighed.

Ibn Abbas says that it means a single dust particle among those which fall down when you strike hands together in order to clean them from dust.

Four (04) zarrahs (atoms) make one Khardhal.

## Risâlat

Ibn Hajar says that Risâlat (faith in Prophethood of Muhammad (Sallallâhu Alaihi Wasallam)) is included and understood in لا إله إلا الله so one should not think that faith in Prophethood of Muhammad (Sallallâhu Alaihi Wasallam) is not part of Imân.

## Significance of Imân

This Hadith also shows the significance of faith that even a small part of it equal to an atom is enough to get one ultimately out of Hell.

## Hadith No. 44

حَدَّثَنَا (الْحَدِيثُ بْنُ الصَّدَّاحِ) سَمِعَ (جَعْفَرَ بْنَ عَوْنٍ) حَدَّثَنَا (أَبُو الْعُمَيْسِ) أَخْبَرَنَا (قَيْسُ بْنُ أَمِيرِ الْمُؤْمِنِينَ) آيَةً فِي الْكِتَابِ (شِهَابٍ) عَنْ (عُمَرَ بْنِ الْخَطَّابِ) أَنَّ رَجُلًا مِنَ الْيَهُودِ قَالَ لَهُ يَا لَيْتَ لَكُمْ دِينَكُمْ وَأَنْتُمْ تَقُولُونَ عَلَيْنَا مَعْشَرَ الْيَهُودِ نَزَلَتْ لِأَتَّخِذْنَا ذَلِكَ الْيَوْمَ عِيْدًا قَالَ أَيُّ آيَةٍ قَالَ الْيَوْمَ أَكْمَ

عُمَرُ قَدْ عَرَفْنَا ذَلِكَ الْيَوْمَ وَالْمَكَانَ الَّذِي نَزَلَتْ فِيهِ عَلَى النَّبِيِّ عَلَيْهِمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا قَالَ  
قَائِمٌ بَعْرَفَةَ يَوْمَ جُمُعَةٍ

Narrated by Umar bin al-Khattab (RA)

Once a Jew said to me, "O the chief of believers! There is a verse in your Holy Book Which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed as a day of celebration." 'Umar (RA) bin Al-Khattab asked, "Which is that verse?" The Jew replied, "This day I have perfected your religion For you, completed My favor upon you, And have chosen for you Islâm as your religion." (5.3) 'Umar (RA) replied, "No doubt, we know when and where this verse was revealed to the Prophet. It was Friday and the Prophet was standing at 'Arafat (i.e. the Day of Hajj)"

#### Comments

A Jew wanted to convey that it is really a matter of great honour and pride for Muslims that Allâh has chosen Islâm as His religion and has completed His favour for Muslims. Allâh says,

تُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا لَكُمْ دِينَكُمْ وَأَنْتُمْ

"This day have I perfected your religion for you completed my favor upon you and have chosen for you Islâm as your religion."(5:3)

By this answer Hadhrat Umar (RA) meant that these two days i.e., Friday and the day of Arfa (day preceding Eid uz Zuha) are already days of celebration for us and that Muslims are fully aware of the significance of these verses of the Qur'an.

Kitabul Imaan - Chapter 35 - 43 (Hadith 45 - 57)

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**Book:**

[Ra'fatul Bari - Commentary Sahih al-Bukhari \(Vol-1\)](#)

**Chapter No.:**

حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَكُلُوا ثَمَرَهُ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ وَوَرَوْا لَهَا وَبِهَا حَمْلُ كُلِّ امْرِئٍ عَلَى رَاحِلِهِ إِنَّهُ يَوْمًا يُخَالِفُ بِمَا جَاءَهُ مِنَ الْأُمْرِ وَمَنْ أَضَلُّ لِمَا يَحْكُمُ بِهِ وَأَوَّاهٌ عَلَى مَا لَا يَنْفَعُ الْإِنْسَانَ إِنَّ الَّذِينَ يَخِشُونَ اللَّهَ بِغَيْبٍ لَّهُ يَوْمَ الْحُجَّةِ الْأُخْرَىٰ يُؤْتِي السَّابِقَ السَّابِقَ وَأُتِي الْمُؤَخَّرَ ۚ وَلَهُمْ جَازٍ مِنْ رَبِّهِمْ الْبَاقِ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۚ (98:5)

Chapter (Bâb) 35 : To pay Zakâh is part of Islâm, and the saying of Allâh, "And they have been commanded no more than this: to worship Allâh offering Him sincere devotion being True (in faith); to establish regular Prayer; and to practice regular Charity; and that is the Religion Right and Straight". (98:5)

### Purpose of Tarjamatul Bâb

Earlier on Imâm Bukhari mentioned about things like Salâh and Jihâd and now he mentions about Zakâh.

### Hadith No. 45

بْنُ عَبَّاسٍ (رَضِيَ اللَّهُ عَنْهُمَا) قَالَ حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ عَنْ عَمِّهِ أَبِي سُهَيْلٍ بْنِ مَالِكٍ عَنْ أَبِيهِ أَنَّهُ سَمِعَ طَلْحَةَ وَلَا يُفْقَهُ مَا يَقُولُ حَتَّى دَنِيَ فَوَلَّى أَهْلَهُ رَجُلٌ إِلَى رَسُولِ اللَّهِ مِنْ أَهْلِ نَجْدٍ ثَائِرُ الرَّأْسِ يُسْمَعُ دَوِيُّ صَوْتِهِ يَسْأَلُ عَنِ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ فَقَالَ هَلْ عَلَيَّ غَيْرُهَا قَالَ لَا إِلَّا أَنْ تَطَّوَّعَ قَالَ وَذَكَرَ لَهُ رَسُولُ اللَّهِ الزَّكَاةَ قَالَ هَلْ رَمَضَانَ قَالَ هَلْ عَلَيَّ غَيْرُهُ قَالَ لَا إِلَّا أَنْ عَلَيَّ غَيْرُهَا قَالَ لَا إِلَّا أَنْ تَطَّوَّعَ قَالَ فَأَذْبَرَ الرَّجُلُ وَهُوَ يَقُولُ وَاللَّهِ لَا أَزِيدُ عَلَى هَذَا وَلَا أَنْقُصُ

Narrated by Talha bin Ubaidullah

A man from Najd with unkempt hair came to Allâh's Apostle and we heard his loud voice but could not understand what he was saying, till he came near and then we came to know that he was asking about Islâm. Allâh's Apostle said, "You have to offer prayers exactly five times in a day and night (i.e., 24 hours)." The man asked, "Is there any more (praying)?" Allâh's Apostle replied, "No, but if you want to offer the Nawâfil prayers (you can)." Allâh's Apostle further said to him: "You have to observe fasts during the month of Ramadan." The man asked, "Is there any more fasting?" Allâh's Apostle replied, "No, but if you want to observe the Nawâfil fasts (you can)." Then Allâh's Apostle further said to him, "You have to pay the Zakâh (obligatory charity)." The man asked, "Is there any thing other than the Zakâh for me to pay?" Allâh's Apostle replied, "No, unless you want to give alms of your own." And then that man retreated saying, "By Allâh! I will neither do less

nor more than this." Allâh's Apostle said, "If what he said is true, then he will be successful (i.e. he will be granted Paradise)."

## Comments

Since other things mentioned in this Hadith like Salâh etc. have already been mentioned, Imâm Bukhari has highlighted only Zakâh in this Hadith.

## إِتْبَاعُ الْجَنَائِزِ مِنَ الْإِيمَانِ - بَاب

Chapter (Bâb) 36: To accompany the funeral procession (up to the place of burial) is a part of faith

## Purpose of Tarjamatul Bâb

Ibn Hajar says that Imâm Bukhari has ended the list of titles of his chapters related to the parts of faith like Salâh, Zakâh etc. with this chapter of funeral procession as funeral comes last in man's life, so has he got it last.

## Hadith No. 46

عَلَيْهِ (عَلَيْهَا هُرَيْرَةُ) أَنَّ رَسُولَ اللَّهِ ( ) قَالَ مَنْ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيْمَانًا وَاحْتِسَابًا وَكَانَ مَعَهُ حَتَّى يُصَدَّ ( ) كُلُّ قَبْرٍ أَطْرَافٍ مِثْلُ أُحُدٍ وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ يُتَفَقِنَ مِنْ دَفْنِهَا فَإِنَّهُ يَرْجِعُ مِنَ الْأَجْرِ بِقَبْرِ أَطَيْنٍ فَإِنَّهُ يَرْجِعُ بِقَبْرِ أَطْرَافٍ تَابَعَهُ عُثْمَانُ الْمُؤَدِّنُ قَالَ حَدَّثَنَا عَوْفٌ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ نَ

Narrated by Hadhrat Abu Hurairah (RA)

Allâh's Apostle (Sallallâhu Alaihi Wasallam) said, "(A believer) who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allâh's reward and remains with it till the funeral prayer is offered and the burial

ceremonies are over, he will return with a reward of two Qirats. Each Qirat is like the size of the (Mount) Uhud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one Qirat only."

## Comments

Allâh's Apostle said, "(A believer) who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allâh's reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two Qirats. Here the word Ahtesâb (احتساب) is used with Imân, it is said that one should follow the funeral with Ahtesâb i.e., while following the funeral one should think over the reality of life and its end and try to derive lessons for oneself. It is this type of following the funeral which is promised this reward of two Qirats. By following the funeral one should get reminded of death and its consequences and should try to prepare one's self for the same.

رُ وَقَالَ إِبْرَاهِيمُ النَّيْمِيُّ مَا عَرَضْتُ قَوْلِي عَلَى عَمَلِي إِلَّا خَشَوْتُ أَنْ يَدْبُطَ عَمَلُهُ لَا يَشُدُّهُ -  
سِيءَ مَا أَنْزَلَهُمْ أَحْمَدُ كَذَّبَ وَقَالَ ابْنُ أَبِي مُلَيْكَةَ أَدْرَكْتُ ثَلَاثِينَ مِنْ أَصْحَابِ النَّبِيِّ كُلُّهُمْ يَخَافُ النَّفَاقَ عَلَى نَفْسِهِ  
رَيْلَ وَمِيكَائِيلَ وَيَذْكُرُ عَنِ الْحَسَنِ مَا خَافَهُ إِلَّا مُؤْمِنٌ وَلَا أَمْنَهُ إِلَّا مُنَافِقٌ وَمَا يُحَذِّرُ مِنْ قَوْلِ إِنَّهُ عَلَى إِيْمَانٍ جِدِّ  
الْإِصْرَارِ عَلَى النَّفَاقِ وَالْعَصْدِيَانِ مِنْ غَيْرِ تَوْبَةٍ لِقَوْلِ اللَّهِ تَعَالَى وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

Chapter (Bâb) 37: Fear of the believer that his good deeds may be destroyed without his knowledge. And Ibrahim Taymi said, "Whenever I compare my words with my deeds, I always fear that I may be liar". And Ibn Mulaika said, "I met thirty companions of Prophet (Sallallâhu Alaihi Wasallam) and every one of them feared having hypocrisy in themselves, and none of them said that they had faith of same degree as that of angel Jibra'eel or Meeka'eel. It was mentioned that al-Hasan (al-Bisri) said, "only believers fear hypocrisy and only hypocrites feel safe from it". And in this chapter those things are also mentioned from which one is being warned like infighting and persistence on sins without repentance (Toabah), as Allâh says, "And are never obstinate in persisting knowingly in (the wrong) they have done". (3:135)

## Purpose of Tarjamatul Bâb

After finishing the things related to faith or Imân, Imâm Bukhari got this chapter in which he wants to tell the believers that they should not feel safe after having faith but they should always keep in mind that only that faith is valid and useful which one can carry along after one's death. Sometimes a believer says something unknowingly which begets the wrath of Allâh and his faith is snatched from him and he even does not come to know that. So a believer should always avoid those things which are harmful for Imân and should try to do as many good deeds as possible in order to strengthen his Imân.

Ibrahim Taymi was a pious man who used to say that whenever he says something he fears that people may refute him as they may not find his deeds matching his words. Ibn Mulaika says that he met thirty Sahâbah who feared that they were hypocrites and that he has not seen anyone saying that his Imân is like that of Jibra'eel (AS) or Meeka'eel (AS). This last part of the sentence i.e., "That he has not seen anyone saying that his Imân is like that of Jibra'eel (AS) or Meeka'eel (AS) seems to be for contradiction of Imâm Abu Haniefah who is reported to have said so. Ulema have given different explanations of this statement of Abu Haniefah.

## Hadith No. 47

حَدَّثَنَا ( مُحَمَّدٌ بْنُ عَرُورَةَ ) قَالَ ( حَدَّثَنَا شُعْبَةُ ) عَنْ ( زُبَيْدٍ ) قَالَ سَأَلْتُ أَبَا وَائِلٍ عَنْ الْمُرْجَةِ فَقَالَ حَدَّثَنِي عَبْدُ اللَّهِ أَنَّ النَّبِيَّ قَالَ سِرْبَابُ الْمُسْلِمِ فَسُوقٌ وَقِتَالُهُ كُفْرٌ

Narrated by Hadhrat Abdullah (RA)

The Prophet (Sallallâhu Alaihi Wasallam) said, "Abusing a Muslim is Fusuq (an evil doing) and killing him is Kufr (disbelief)".

## Comments

Abu Wayil (RA) says that Abdullah bin Mas'ood told him a Hadith in which Rasulullah (Sallallahu Alaihi Wasallam) said that abusing a Muslim is Fisq (debauchery) and to quarrel with him is Kufr (infidelity).

Fisq literally means "debauchery, dissipate", but in Islamic Shariah Fisq means "disobedience, leave Allah's command and to get out of true path i.e., Shariah". Quarrelling with a fellow Muslim has been equated with Kurf in this Hadith so as to show the gravity of its sinfulness. Ulema say that it does not take one out of the fold of Islam but is a grave sin.

Hadith No. 48

بُة بن سعيد حدثنا إسماعيل بن جعفر عن حميد عن أنس قال أخبرني عبادة بن الصامت أن أخبرنا قتي رسول الله خرج يعتبر بليلة القدر وفتلاحي رجلان من المسلمين فقال إني خرجت لاخبركم بليلة القدر وإنه تلاحي فلان وفلان فرفعت وعسى أن يكون خيراً لكم التمسوها في السبع والخمس

Narrated 'Ubada bin As-Samit

"Allâh's Apostle went out to inform the people about the (date of the) night of decree (Al-Qadr) but there happened a quarrel between two Muslim men. The Prophet said, "I came out to inform you about (the date of) the night of Al-Qadr, but as so and so and so and so quarreled, its knowledge was taken away (I forgot it) and may be it was better for you. Now look for it in the 7th, the 9th and the 5th (of the last 10 nights of the month of Ramadan)".

Comments

One day Rasulullah (Sallallâhu Alaihi Wasallam) came out to inform people about Lailatul Qadr. There in Masjid-i-Nabwi, two people were quarrelling with each other on some matter. While Rasulullah (Sallallahu Alaihi Wasallam) got engaged in ending up quarrel between them, the exact information regarding the night on which Lailatul Qadr falls was lifted from his memory. This shows that quarrelling becomes a means which deprives one from many blessings and that too particularly when it takes place in a Masjid. Quarrelling in Masjid-i-Nabwi makes it all the more sinful. Ibn Dehya says that these two people were Ka'ab bin Maalik and Abdullah bin Abi Hadhrad who were quarrelling about some debt.

Afterwards, Rasulullah (Sallallâhu Alaihi Wasallam) said to the people, that there may be good in this for you not to know the exact night, so that you can now search for it. He said, you should search during the odd night of the last ten days of the month of Ramadhan.

اعة وبيان النبي له ثم قال جاء جبريلُ النبي عن الإيمان والإسلام والإحسان وعلم السد -  
وقوله تعالى عليه السلام يعلمكم دينكم فجعل ذلك كله ديناً وما بين النبي لو قد عبد القيس من الإيمان  
غير الإسلام ديناً قلن يُقبل منه

Chapter (Bâb) 38: Jibra'eel questioning about Imân, Islâm, Ahsân (benevolence) and the knowledge of the Hour (Dooms day) and clarifying these to Jibra'eel (AS) by him (i.e., Rasulullah (Sallallâhu Alaihi Wasallam)). Then Rasulullah (Sallallâhu Alaihi Wasallam) said (to his companions), "Jibra'eel (AS) had come to teach you your religion. "So the Prophet (Sallallâhu Alaihi Wasallam) regarded Allâh that as Deen. And all that Rasulullah (Sallallâhu Alaihi Wasallam) explained to the delegation of Abdul Qais was a part of Imân and Allâh's saying, "And whoever desires a religion other than Islâm, never will it be accepted of Him". (3:85)

Hadith No. 49

حدثنا مسدد قال حدثنا إسماعيل بن إبراهيم أخبرنا أبو حيان التيمي عن أبي زرعة عن أبي هريرة قال كان  
الناس فأتاه جبريل فقال ما الإيمان قال الإيمان أن تؤمن بالله وملائكته وبقائه ورسوله وتؤمن بالنبي بارزاً يوم  
البعث قال الإسلام قال الإسلام أن تعبد الله ولا تشرك به وتقيم الصلاة وتؤدي  
الزكاة المفروضة وتصوم رمضان قال ما الإحسان قال أن تعبد الله كأنك تراه فإن لم  
ه يراك قال متى الساعة قال ما المسؤول عنها بأعلم من السائل وسأخبرك عن أشراطها إذا تكن تراه فإن  
ولدت الأمة ربها وإذا تطاول رعاة الإبل البهم في البنيان في خمس لا يعلمهن إلا الله ثم تلا النبي إن الله عنده  
يعلم الناس دينهم قال أبو علم الساعة الآية ثم أدبر فقال ردوه فلم يروا شيئاً فقال هذا جبريل جاء  
عبد الله جعل ذلك كله من الإيمان

Hadith-i-Jibra'eel

Narrated by Abu Hurairah (RA)

One day while the Prophet (Sallallâhu Alaihi Wasallam) was sitting in the company of some people, (The angel) Gabriel (AS) came and asked, "What is faith?" Allâh's Apostle (Sallallâhu Alaihi Wasallam) replied, 'Faith is to believe in Allâh, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.' Then he further asked, "What is Islâm?" Allâh's Apostle replied, "To worship Allâh Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakâh) and to observe fasts during the month of Ramadan."

Then he further asked, "What is Ahsân (perfection)?" Allâh's Apostle replied, "To worship Allâh as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allâh's Apostle replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents.

When a slave (lady) gives birth to her master.

When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allâh.

The Prophet then recited: "Verily, with Allâh (Alone) is the knowledge of the Hour--." (31:34) Then that man (Gabriel) left and the Prophet asked his companions to call him back, but they could not see him. Then the Prophet said, "That was Gabriel who came to teach the people their religion." Abu 'Abdullah said: He (the Prophet) considered all that as a part of faith.

### Status of Hadith

This Hadith is called Hadith-i-Jibra'eel as it was Hadhrat Jibra'eel (AS) who was asking questions to Rasulullah (AS) in this Hadith. Qurtubi says that this Hadith should be called "Ummu-Sunnah" (Mother of all Ahâdith) in similar way as Surah Fatihah is called Ummul Qur'an. All other Ahâdith seem to be the explanation of this Hadith, same way as whole Qur'an is said to be the explanation of Surah-al-Fatihah. All authentic authorities of Hadith agree upon the authenticity of this Hadith. Imâm Bukhari, Imâm Muslim and authors of other Hadith books have quoted this Hadith from different Sahâbah-al-Kirâm and author of Mishkât has quoted it from Hadhrat Umar ibn al-Khatâb (RA).

### Purpose of Tarjamatul Bâb

By establishing this Bâb here Imâm Bukhari wants to convey that Islâm, Imân and Ahsân are synonymous and that these all constitute Deen as Rasulullah (Sallallâhu Alaihi Wasallam) told Sahâbah after Jibra'eel (AS) left and Rasulullah (Sallallâhu Alaihi Wasallam) labelled all these as Deen. Imâm Bukhari also substantiates his point by quoting the verse of the Qur'an which says:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ

"If anyone desires a religion other than Islâm (submission to Allâh) never will it be accepted of him" (3:85)

## Comments

There is consensus amongst Ulema that this incident took place in last part of the life of Rasulullah (Sallallâhu Alaihi Wasallam), most probably after Haja-tul-Widah (last Hajj of Rasulullah). It was during this last Hajj that the following verse of the Qur'an was revealed,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ وَعْدِي لَكُمْ الْإِسْلَامَ دِينًا

"This day have I perfected your religion for you, completed my favor upon you and have chosen for you Islâm as your religion." (5:3)

As this verse says that the Deen i.e., Islâm has been perfected on that very day. Similarly this Hadith, which Rasulullah (Sallallâhu Alaihi Wasallam) stated during his last days, comprises of almost all aspects of Deen. Imân denotes all things related to beliefs, Islâm denotes all Ibâdât like Salâh, Saum and Zakâh etc. and Ahsân includes all things related to spiritual up-liftment with excellences what is called as Sulook.

Hadhrat Abu Hurairah (RA) says that one day they (companions of Rasulullah (Sallallâhu Alaihi Wasallam)) were sitting around Rasulullah (Sallallâhu Alaihi Wasallam) when a stranger came dressed in shining white dress with jet black hair and there were no signs of travelling upon him. He was not a local as no Sahâbi recognised him, so he ought to have come from a far-off place either on foot or on camel (those days camel was the only means of transportation). Had he come on foot or on a camel, there would have been lot of dust on his clothes and hair and other signs of tiredness of long journey should have also been noticeable. When Sahâbah saw none of these things, they were surprised. Imâm Muslim, while narrating the background of this Hadith, says that once Rasulullah (Sallallâhu Alaihi Wasallam) asked the Sahâbah to ask questions but they could not dare to ask anything because of fear and then Hadhrat Jibra'eel (AS) appeared. Abu Dawood quotes that the stranger came to Rasulullah (Sallallâhu Alaihi Wasallam) when Sahâbah were sitting around by his side and while he was sitting on an

elevated place of mud which the Sahâbah had constructed for him. Imâm Qurtubi derives a lesson from this that it is proper for an Aalim to sit on an elevated place for reverence. This stranger whom the Sahâbah could not recognise was Hadhrat Jibra'eel (AS) who had come in the form of a human being resembling one of the most handsome Sahahbi namely Dhahya-al-Kalbi (RA) as is reported in a narration quoted in Nasaee Sharief. Hadhrat Jibra'eel (AS) came in the form of a young man dressed in white clean clothes, from this Ulema have derived the lesson that

The young age is most suitable for learning.

The student should stick to the cleanliness and

That the white clothes are preferable.

It is reported in Musnad-al-Imâm-al-Azam on the authority of Hammad from Alqama from Ibn Mas'ood (RA) that Jibra'eel (AS) came in the form of a young man dressed in white clothes and said, As-salâm-u-Alikum Ya Rasulullah and Rasulullah (Sallallâhu Alaihi Wasallam) replied, Wa-Alaika-s-Salâm. From this Ulema have derived the lesson that an incomer can first greet Salâm to all those who are present and then can greet specific Salâm to someone calling him by name. After entering, Hadhrat Jibra'eel (AS) came near Rasulullah (Sallallâhu Alaihi Wasallam) and sat in front of him on knees as one sits in Tashahud in Salâh in such a way that his knees were touching the knees of Rasulullah (Sallallâhu Alaihi Wasallam). Ulema say that this is the best way of sitting for a student and helps in concentration and also shows his for learning.

Tell me about Imân

This was the first question that Hadhrat Jibra'eel (AS) asked Rasulullah (Sallallâhu Alaihi Wasallam). In reply to this question Rasulullah (Sallallâhu Alaihi Wasallam) said:

الإيمان أن تؤمن بالله وملائكته وبقائه ورسوله وتؤمن بالبعث

"Faith is to believe in Allâh, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection."

This imperative sentence of Jibra'eel (AS) does not imply order but implies request. There is consensus amongst all Ulema that Rasulullah (Sallallâhu Alaihi Wasallam) is superior than angels and humans (Mirqat).

## Belief in Allâh

It means to believe in Oneness and Uniqueness of Allâh Ta'âlâ both in His Essence and His Attributes. To believe in His Self Existence and that His Existence is not dependent upon the existence of any other thing whereas the existence of every other thing is dependent upon His Existence. Imân in Allâh means to acknowledge His bounties, His Mercy and the extreme excellence of all His attributes as is worth His Jalâl and Jamâl.

Different people have Imân of different grades. Common people recite the article of faith i.e., Kalimah by tongue while having faith in their hearts whereas the people possessing higher grade of Imân find themselves in the presence of Allâh thus forgetting the world and remain busy in preparation for Hereafter. Those people having even higher state of Imân, get so much enlightenment from Allâh that they even forget themselves and the dualism is lost to them.

Allâh is the name of Essence of Allâh, the other names like Ar-Rehmân, Ar-Rahim, Al-Gaffâr are the names of His Attributes. So, in His name i.e., Allâh-all His Attributes are also included i.e., when one calls Him by the name of Allâh, he is calling Him by all His Attributes. Allâh alone is worth worshipping, as He alone is the Creator of every creature. He has no partners, no children and no parents, there is none like unto Him. He knows everything and listens everything at the same time. To listen one thing does not make Him unable from listening others. Similarly, seeing one thing does not make Him incapable to see others. He is Omnipotent and does not need any advisers or helpers. He is beyond human comprehension. He is present everywhere but cannot be seen in this world. He has no beginning or end, everything other than Him has a beginning and an end. Nothing happens in this universe out of His Knowledge and Will. He created things from nothing. He says, 'be' and it 'becomes'. He is the Real Creator, Designer, Planner and Operator of the whole universe and what is beyond that. No slumber seizes Him nor sleep. Nothing is beyond His kingdom. He is nearer to man than his jugular veins.

His Attributes are also beyond our comprehension. When we say 'Hand of Allâh', it does not mean something like our hands, similarly when we say He sees, listens or speaks, it does not mean that He has eyes, ears and tongue like ours, but these words are used only for our easy understanding otherwise nobody can comprehend their real meaning, as the way He is Unique in His Essence so is He in His Attributes. His Attributes cannot be compared with that of His creatures. As is the

difference between the Creator and the creation, so is the difference between the Attributes of the Creator and the creation, e.g., difference between our seeing and listening and His seeing and listening.

Allâh is beyond time and space as these are created things. There is no present, past or future before Him, these are things for the creatures. One cannot attribute a particular direction to Him, as He is everywhere. It is not proper to attribute words like ascent or descent to Allâh. It is narrated in some traditions that Allâh descends to Aasman-i-Duniya (lowest heaven) during the last part of the night and also during Shabb-i-Qadr. By this descent it should not be understood that Allâh descends physically down as ascent and descent are not worth His Excellency. This word 'descent' again is from Mutashabihât and Ulema say that by this word descent is meant that Allâh pays special attention towards the world.

Nothing can make him helpless or overpower him. Allâh Ta'âlâ says in Qur'ân:

لَكُمْ مِنْ شَيْءٍ سُبْحَنَهُ لِلَّهِ الَّذِي لَكُمْ أَنْتُمْ رَزَقْتُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذِ  
يُشْر

"It is Allâh Who has created you, further, He has provided for your sustenance; then He will cause you to die; and again He will give you life. Are there any of your (false) 'partners' who can do any single one of these things? Glory to Him! and High is He above the partners they attribute (to Him)! (30:40)

وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا

"And Allâh is not to be frustrated by anything whatever in the heavens or on earth: for He is All-Knowing, All-Powerful.(35:44)

For accomplishing any task one needs two things, power to do that task and the knowledge; Allâh has both, hence can do anything and everything.

Our eyes can see material things only and our minds can understand those things only which are related to matter and can be felt. Rasulullah (Sallallâhu Alaihi Wasallam) said that Jannah is such a thing which no eye has seen, no ear has heard of and its idea has not passed through anybody's heart as to what it exactly looks like. When we cannot see or comprehend Jannah, which is material thing and also created one, how will we be able to see or comprehend Allâh who has no material body? Hadhrat Junaid Baghdâdi (RA) has well said: "Whatever idea come to your mind about the being of Allâh, think that He is not like that, as He cannot come in our minds and is above all these imaginations."

Allâh Ta'âlâ says:

لَا تُدْرِكُهُ الْأَبْصَارُ

"No vision can grasp Him" (6:103)

وَلَا يُحِيطُونَ بِهِ عِلْمًا

"And they shall not compass it with their knowledge" (20:110)

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

"There is nothing whatever like unto Him, and He is the one that hears and sees" (42:11)

Nothing is like unto Him neither in essence nor in attributes, nor in deeds. His Knowledge is not like our knowledge, His seeing is not like our seeing, His listening is not like our listening. His being on throne is not like our being on throne, His laughing is not like our laughing and His power is not like our power. In short, there is nothing that can be compared with Him or can be given as an example.

Allâh is the Creator free of wants

Allâh Ta'âlâ says:

إِنَّ اللَّهَ هُوَ الْبَاقِيُ ذُو الْجَلَالِ وَالْإِكْرَامِ ( ) مَا أَرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ  
(الْقُوَّةُ الْمَتِينُ)

"I have only created Jinns and men, that they may serve Me. No, sustenance do I require of them, nor do I require that they should feed me. For Allâh is He Who gives (all) sustenance, Lord of Power, Steadfast (forever).

أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

"O ye men! it is you that have need of Allâh: but Allâh is the One free of all wants, worthy of all praise" (35:15)

Allâh provides sustenance to all with utmost ease

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

"For Allâh is He Who gives (all) sustenance, Lord or Power, Steadfast (forever) (51:58)

Allâh Destroys Without Fear

هُمْ رَجُومٌ بِذُنُوبِهِمْ فَسَدَوْهَا () وَلَا يَخَافُ عِقَابَكَ هَٰؤُلَاءِ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِ

"Then they rejected him (as a false prophet), and they hamstrung her. So, their Lord crushed them for their sins and leveled them. And for Him is no fear of its consequences." (91:14-15)

When creatures take some decision, they think of consequences that can be against them but Allâh being the Creator, can create at will and there can be no question of any such apprehension in His case.

Resurrection is Easy for Allâh

He says:

إِلَّا يَنْزِيلُ الْخَطِّيبُ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَلِيُّ

"It is He Who begins the creation; then repeats it; and for Him it is most easy, To Him belongs the loftiest similitude (we can think of) in the heavens and the earth; for He is Exalted in Might, full of Wisdom" (30:27)

In the first instance Allâh created every creature from nothing, when He can create everything from nothing, then how can it be difficult for Him to give life again to dead ones.

نَفْسًا إِلَّا مِمَّا آتَاهَا سَبِيلُهَا فَإِنَّ اللَّهَ سَدَّعَهُ مِنْ سَعَتِهِ وَمَنْ قَدَرَ عَلَيْهِ رِزْقُهُ فَلْيَنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ (مُسْدَرٍ يُسْدِرًا)

"The unbelievers think that they will not be Raised up (for Judgement), say: "Yes, by my Lord, you shall surely be raised up: then shall you be told (the truth) of all that you did. And that is easy for Allâh" (64:7)

Allâh is Qadeem so are His Attributes

Qadeem means without beginning, as His Essence is Qadeem so are His Attributes. His Attributes cannot be separated from His Essence. He was Creator (Khâliq) even before creating anything. Act of creation did not add anything to His Essence or Attributes. He will remain Creator even after the creation is no more there. He did not become Creator after creating the creations. He was Creator before that as well. When He created or creates anything, at that time He is active Creator whereas before creating, He was potential Creator. A writer remains a writer even when he is not writing. When he is not writing, he possesses the potential or ability to write, so does not cease to be a writer. Similar is the case with all other attributes of Allâh like seeing (Baseer), Listening (Samee) and Knowing (Aleem) etc. These all Attributes were with Him always even before creating the creation and there will be no loss in them even after the creations will remain no more.

Belief in angels

Malaikah or angels are very fine creation of Allâh created from Noor (light). They are not visible to ordinarily naked eye and they also have the power to adopt different shapes. They have no evil instincts, hence cannot do any evil. They always obey the Divine Commands. They have no gender, we have to believe in their existence and not attribute any sex to them. They are innumerable and their number is known to Allâh only. Names of four senior angels viz., Jibra'eel, Meeka'eel, Israfeel and Izraeel (AS) are famous and the rest of the angles are to be believed in general. Angels are honourable creatures who are always busy in carrying out the duties which Allâh has decreed upon them. They never disobey Allâh.

Hadhrat Jibra'eel (AS) brought the laws of Allâh Ta'âlâ to the Rusul (Messengers) through the medium of Divine Revelation. He was sometimes sent by Allâh to assist the Ambiyâ fighting the enemies of Islâm. At times he was sent by Allâh to execute punishment to those who were disobedient to Allâh.

Hadhrat Meeka'eel (AS) is the angel appointed in charge of rains, weather and providence. There are many angels under his supervision, some responsible for rain, some for clouds, some for winds and some for sustenance etc. They all act in accordance to Allâh Ta'âlâ's Will and Commandments.

Hadhrat Israfeel (AS) is the angel whose task will be to sound the "Soor" or trumpet which will then lead to the destruction of the universe and the advent of Qiyâmah (dooms day).

Hadhrat Izra'eel (AS) is the angel of death commonly known as "Malakal-Maut". He is in charge of inflicting death to the various creations of Allâh Ta'âlâ. He also has many angels working under his supervision. Some angels are responsible for taking the souls of pious people while others are responsible for taking the souls of evil and disobedient people.

Amongst them are (كراماً كاتبين) 'Kirâman Kâtibeen', the two angels who are posted with every human, one on each shoulder, from his birth up to death. The right one writes the good deeds and the left one writes the bad deeds of a person. Another special group of angels are those who hold the Throne. Every Muslim is accompanied by an angel who inspires in him 'Hidâyat' (Guidance to do good). The angels called the Nakeer (نكير) and Munker (مunker) question a person in grave soon after his death.

## Belief in His books

It means to believe in all the divine books which were sent down by Allâh to different prophets like Al-Qur'ân was to Prophet Muhammad (Sallallâhu Alaihi Wasallam), Injeel to Hadhrat Eisâ (AS), Zaboor to Hadhrat Dawood (AS) and Torah to Hadhrat Musâ (AS). There are many other divine books, also called Suhuf, which were sent down to other Prophets but their exact number is not known. We believe in all of them with whatever their number had been. Belief in these books means that these books existed and were sent down by Allâh, hence were divine in nature, The Qur'ân revealed to Prophet Muhammad (Sallallâhu Alaihi Wasallam) is the last revealed book of Allâh and is the only divine book which is existing today in its original form without any addition or alteration and will remain in its original form up to the day of Judgement as Allâh Himself has guaranteed its safety. Allâh Ta'âlâ says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"We have, without doubt, sent down the Message; And We will assuredly guard it (from corruption)" (15:9)

The Qur'ân abrogated all earlier divine books, that means today we believe that all earlier books were divine but their commandments stand abrogated by the Qur'ân and now we have to follow the commandments of the Qur'ân only.

No divine book other than the Qur'ân is existing in its original form today as the safety of those books was not guaranteed by Allâh.

Some narrations have stated that the number of divine books revealed to different Prophets was one hundred and four, out of them ten Suhuf were sent to Hadhrat Adam (AS), fifty to Hadhrat Sheeth (AS), thirty to Hadhrat Idrees (AS), ten to Hadhrat Ibrahim (AS) and four above mentioned books and out of these Qur'ân is the last and the best. (Mirqat)

### The Qur'ân

It is the Last Revelation sent down by Allâh to Rasulullah (Sallallâhu Alaihi Wasallam). It is the Word of Allâh, hence it is His attribute i.e., it is not created but the attribute of the Creator. Both the words and meaning of the Qur'ân are from Allâh. Allâh Ta'âlâ says:

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

These are the signs of Allâh: We rehearse them to thee in truth: verily thou art once of the Messengers" (2:252)

فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ

"But when We have recited it, follow thou its recital (as promulgated)"(75:18)

Imâm Tahâwi says:

"Thus, the Qur'ân is the spoken word of Allâh except that we do not know how He speaks for His speech is not like our speech as His hearing is not like our hearing."

Allâh Ta'âlâ says:

نَبِّئْهُمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدًا لَا يَشْرِكُ لَهُ شَيْءٌ وَلَهُ الْحُكْمُ يَوْمَ تَنْفَخُ الْأَنْفُسُ فَتَنْفَخُ فِي رُوحِهِ فَتَرْجَعُ إِلَىٰ رَبِّهِ لَا يَسْأَلُ عَنْ عِبَادِهِ شَيْئًا إِلَّا مَا كَانُوا يَعْمَلُونَ

"It is not fitting for a man that Allâh should speak to him except by inspiration, or from behind a veil, or by sending of a Messenger to reveal, with Allâh's permission what Allâh wills: for He is Most High, Most Wise" (42:51)

This Aayat reveals that Allâh speaks through Wahy and that 'Wahy' is His speech. Allâh Ta'âlâ says:

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

"The revelation of this Book is from Allâh, The Exalted in Power, Full of Wisdom." (39:1)

The origin of words of Qur'ân is from the essence of Allâh. What an excellent description by Imâm Abu Haniefah in Fiqh-Akbar:

القرآن المكتوب في المصاحف المحفوظ في القلوب المتلو باللسانة المنزل على الرسول ألفاظ المتلو حادثة لا القرآن

"The Qur'ân is written in books, safely stored in hearts, recited by tongues, has been revealed on the Prophet, the words with which we recite the Qur'ân are created and the Qur'ân is not created (Makhlooq).

Allâh Himself named the Qur'ân as the 'Word of Allâh'

رُّهُ دَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلَغُهُ مَآمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ خذْ مِنَ الْمُشْرِكِينَ سِجَّارًا فَاجْر

"If one amongst the pagans ask thee for asylum, grant it to him, so that he may hear the word of Allâh; and then escort him to where he can be secure, that is because they are men without knowledge."(9:6)

Imâm Tahâwi says that one who says that the Qur'ân is the word of a human being and not the word of Allâh, is a Kâfir (Infidel) as Allâh Himself calls it the 'Word of Allâh' in the above mentioned Aayat.

Belief in Prophets sent by Allâh

It means to believe in all the Prophets which were sent by Allâh amongst whom Hadhrat Adam (AS) being the first and Hadhrat Muhammad (Sallallâhu Alaihi Wasallam) being the last prophet. Islâm enjoins us to believe that all these prophets existed and preached whatever Allâh revealed to them. There have been mentioned

the names of only few prophets in Qur'ân and Hadith, Islâm enjoins us to believe in them with specificity and in the rest of them in general. The number and the names of all the Ambiyâ is not known. The names of a few famous Ambiyâ are given below:

Hadhrat Adam, Hadhrat Sheeth, Hadhrat Idrees, Hadhrat Nuh, Hadhrat Ibrahim, Hadhrat Isma'il, Hadhrat Ishâq, Hadhrat Yaqoob, Hadhrat Yusuf, Hadhrat Dawood, Hadhrat Sulaimân, Hadhrat Musâ, Hadhrat Haroon, Hadhrat Zakaria, Hadhrat Yahyâ, Hadhrat Ilyâs, Hadhrat Yunus, Hadhrat Loot, Hadhrat Sâleh, Hadhrat Hood, Hadhrat Shuaib, Hadhrat Eisâ (AS) and Hadhrat Muhammad Rasulullah (Sallallâhu Alaihi Wasallam).

All prophets were Masoom (innocent or free from sins), that means a prophet cannot commit a sin because they are divinely protected against committing any sin.

There is consensus amongst the whole Ummah over the innocence of Prophets and this is an important branch of Imân. It is better not to attribute any fixed number to the total number of Prophets sent by Allâh. It is for this reason that Ulema say that it is better to say that I believe in all the Prophets sent by Allâh, whatever be their number.

Imâm Ahmad has quoted on the authority of Abu Ahamah that once Hadhrat Abu Dhar Gifâri (RA) asked Rasulullah (Sallallâhu Alaihi Wasallam) about the total number of Prophets, Rasulullah (Sallallâhu Alaihi Wasallam) said, "One Lakh and twenty-four thousand" .

The ranks of some Prophets are higher than that of others and our beloved Prophet Muhammad (Sallallâhu Alaihi Wasallam) is the noblest and the highest in rank amongst the Prophets of Allâh.

رَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَلَدِ الْمَسْنُونِ فَضَلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ بَيِّنَاتٍ وَلَكِنْ اخْتَلَفُوا فِيهِمْ وَرَحُّ الْفُؤَادِ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْ بَيِّنَاتُ مِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَنَّا وَلَكِنْ اللَّهُ يَفْعَلُ مَا يُرِيدُ

Those Messengers We endowed with gifts, some above others: to some of them Allâh spoke; others He raised to degrees (of honour); To Jesus the son of Mary We gave clear (signs), and strengthened him with the Holy Spirit. If Allâh had so willed, succeeding generations would not have fought among each other, after clear (signs) had come to them but they (chose) to wrangle some believing and others rejecting. If Allâh had so willed, they would not have fought each other; but Allâh does what He wills. (2:253)

تَنصُرُوا مَعَكُمْ وَلَقَدْ أَخَذْنَاهُ بِالْأَيْمِ وَأَوْفَيْنَاهُ التَّيْيِينَ لَمَّا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحَكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا

Behold! Allâh took the covenant of the prophets, saying: "I give you a Book and Wisdom: then comes to you a Messenger, confirming what is with you; Do ye believe in him and render, him help". Allâh said: "Do you agree, and take this my covenant as binding on you?" They said: "We agree". He said: "Then bear witness, and I am with you among the witness." (3:81)

لَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لِنَاسٍ أخرجت للناس تأمرون بالمعروف وتنهون عن المنكر وتؤمنون بالله وخير لهم منهُم المؤمنون وأكثرهم الفاسقون

"Ye are the best of people, evolved for mankind. Enjoining what is right, forbidding what is wrong, and believing in Allâh. If only the people of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors." (3:110)

إِنَّا هُنَا نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

We have, without doubt, sent down the Message; And We will assuredly guard it (from corruption). (15:9)

Prophethood of Rasulullah (Sallallâhu Alaihi Wasallam)

Prophet Muhammad (Sallallâhu Alaihi Wasallam) was sent for all people of all times. Prophethood was sealed upon him.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

"We have not sent thee but as a (Messenger) to all mankind, giving them glad tidings, and warning them (against sins), but most men know not." (34:28)

يُمِيتُ فَأَمْ يُلَاقِلَهُ أَهْلُ الْيُثَىٰ لِلْيُثَىٰ النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا اللَّهُ وَرَسُولُهُ النَّبِيُّ الْأَمِّيُّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبَعُوا لَعَلَّكُمْ تَهْتَدُونَ

"Say: O men! I am sent unto you all, as the Messenger of Allâh, to whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He that giveth both life and death. So believe in Allâh and His Messenger. The unlettered Prophet, who believeth in Allâh and His Words: follow him that (so) ye may be guided." (7:158)

فَرُّوا عَلَىٰ عِبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

"Blessed is He Who sent down the criterion to His servant, that it may be an admonition to all creatures" (25:1)

( ) قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعِ

"Say: it has been revealed to me that a company of jinns listened ( to the Qur'ân) they said," We have really heard a wonderful recital." (72:1)

النَّبِيِّينَ وَكَانَ

اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

"Muhammad is not the father of any of your men, but (he is) the Messenger of Allâh, and the seal of the Prophets: and Allâh has full knowledge of all things." (33:40)

Prophethood (Nubuwat) is a gift of Allâh

Allâh chooses whomsoever He wills for this great task. It is not achieved by one's struggle and effort in His cause. Allâh Ta'âlâ says:

خَيْرٌ مِّنْ رَّبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَاحِمَتِهِ لِمَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ  
يَسْأَلُونَكَ عَنِ الَّذِينَ يَتَّبِعُكَ مِنَ الْأَنْبِيَاءِ قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا رَسُولَهُ ۚ إِنَّ اللَّهَ عَالِمُ الْغُيُوبِ

"It is never the wish of those without faith among the people of the book nor of the polytheists. That anything good should come down to you from your Lord. But Allâh will choose for His special Mercy whom He will-for Allâh is Lord of grace abounding." (2:105)

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

"Allâh chooses Messengers from angels and from men for Allâh is He Who hears and sees (all things)." (22:75)

Belief concerning the resurrection

Along with the teachings of Tawheed (Oneness) and Risâlat (Prophethood) all the Ambiyâ (AS) were unanimous in their teaching regarding the concept of a physical Qiyâmah and a physical resurrection. Qiyâmah refers to the period which will follow the destruction of the present order of the universe. The entire universe as is known to us will come to an end. On this day, the stage for the affairs of reckoning will be set up. Man will be rewarded for his good deeds and punished for his evil actions.

The life hereafter has two stages

From death to resurrection known as "Aalam-i-Barzakh".

From resurrection to eternity known as "Aalam-i- Mah'shar.

The Qur'ân and Hadith inform us that man is sometimes punished during the time between death and resurrection. Death means the separation of the soul from the body. The soul is then transmitted to another world.

Question

Everyday many people die in different parts of the world. How is it possible for only two angels to question them at one and the same time?

Answer

Just as Hadhrat Izra'eel (AS) has many angels working under his supervision, similarly "Munkar and Nakeer" (AS) are a group of angels.

Tell me about Islâm

This was the second question of Hadhrat Jibra'eel (AS) to Rasulullah (Sallallâhu Alaihi Wasallam).

Tawheed (Oneness of Allâh)

Rasulullah (Sallallâhu Alaihi Wasallam) once when asked about Islâm by Hadhrat Jibra'eel (AS) said that Islâm means to testify the article of faith, La-ilaha-il-lal-lah Muhammad-ur-Rasulullah (Sallallâhu Alaihi Wasallam) (لا إله إلا الله محمد رسول), which means that there is no god but Allâh and Muhammad (Sallallâhu Alaihi Wasallam) is His Messenger. First step in Islâm is 'La' which means nothing i.e., first step in Islâm is to achieve the state of nothingness. There are some religions like Buddhism which talk of nothingness. They, after shunning away the world, meditate in solitude to achieve this state of nothingness but they achieve nothing except some illusive imaginations. On the other hand a Muslim has to achieve state of nothingness practically while living an active practical life. A Muslim, by way of this article of faith, believes very firmly that there is nothing but Allâh, He is the only being Who has His own existence and the existence of everything other than His, is dependent upon His existence. No one has any power, strength or existence of its own and whatever anything has, that has been given to it by Allâh. So a Muslim observes the hand of Allâh in the essence of everything and in every action. He sees that any deed performed by anyone is actually commanded by Allâh, so, he gets so much engrossed in the thought of Allâh that he thinks, he feels and he sees that there is none but Allâh. At this stage it is said that this Muslim is tasting the 'Tawheed'. Imâm al-Ghâzali (RA) says that there are two outer kernels and two inner fruits of 'Tawheed'. To utter the faith of article, the Kalimah, with the tongue is the outermost kernel and to have its firm faith in the heart is the next kernel. One fruit of Tawheed is that the secret of Tawheed gets manifest with the help of Divine Noor (illumination) to such an extent that such a person sees Allâh as the Ultimate cause of all actions that are taking place around him and sees His Ultimate Causative Hand in all the effects. The other inner fruit of Tawheed is that one does not appreciate existence of anything except that of Allâh and such a person gets engrossed in Allâh to such an extent that he forgets every other thing.

Imâm-al-Ghâzali (RA) gives an example of this as, there was a clean sheet of white paper and something was written on it with a black pen. Someone asked this sheet of paper as to what made your face black, you were just now clean white and now you look black. The paper replied that I was all done by ink and better ask the ink. The ink was asked as to why you blackened the face of white paper. Ink said, "I was at rest in my home (i.e inkpot), the pen came and pierced my body and took me away from my home and then spread me on the paper. You better ask the pen. The pen was asked about the complaint of the ink. It replied, "I was at my home (i.e., tree), a hand came, brutally broke me away from my parent (tree) and skinned me off and cut my tongue with a sharp knife (the tip of wooden pen is cut in the centre). Now the same hand is making me to walk on the paper headlong. What is

my fault, you better ask the hand." The hand was asked about the pen's complaint against it. The hand replied, "I was resting quietly and the will (Iradha) came and asked me to do it. I don't do anything unless commanded by will to do that. I am helpless, what is my fault, you better ask the will." The chain of these question - answers continues till it ends with Allâh Ta'âlâ. The person, who has been bestowed upon with the blessing of Tawheed (of higher degree), observes Allâh Ta'âlâ even in the ink which is being spread on a sheet of paper with a pen. Same way such a person observes Allâh Ta'âlâ as the Ultimate cause of every deed that is being executed by him or around him.

### Fanâ and Baqâ

There comes a time when 'I' (self) is lost in 'He' (Allah). 'I' no more remains there and there is only 'He'. Sufis call it 'Fanâ' and 'Baqâ'. 'Fanâ' means that 'I' no more commands, that means - that such a person does not act as per the commands of 'I'. 'Baqâ' means that one acts as per the commands of 'He' and not 'I'. It does not mean that 'I' is replaced by 'He' in body and soul as some ignorant pseudo mystics believe, such a belief is Kufr (infidelity). It simply means that evil instincts of 'I' or baser self get completely suppressed and it no longer incites for evil. These evil instincts are replaced by pious instincts and it becomes very easy for such a person to do good deeds, rather it becomes his nature to do good and to follow the commands of Shari'ah in letter and spirit.

### Wahdat-ul-Wujud (Unity of Existence)

When it is said that nothing exists other than Allâh, ignorant people take it as if everything is god, so they worship everything, which is an evident Kufr. These people call it Wahdat-ul-Wujud (Unity of Existence); such an interpretation is totally wrong and unfounded. One may ask a question as to what is the meaning of 'nothing exists other than Allâh'? Well, it means that nothing exists itself other than Allâh. The existence of every other thing is dependant upon the existence of Allâh and latter is not dependant on anything other than Himself. We see millions of stars in the sky during night, when sun rises in the morning, we see no stars. Where have they gone? They are very much there but in the presence of the sun they become invisible, though they do exist during day as well. Similarly, we can say that the existence of creatures becomes insignificant in the presence of the existence of Allâh, though all living creatures do have their existence. So, to say that creatures are actually creator is not correct.

Some saintly people sometimes experience a wonderful state in which they lose all demarcations of self and non-self and get absorbed in the Reality to such an extent that it becomes difficult for them to differentiate between the one who looks and the one who is looked upon. This state is a momentary state and does not last long. Such an experience is something extra-ordinary and cannot be described in words, only those who experience it can understand it, for others it is wastage of time to discuss such things.

## Salâh

Establishment of Salâh is next to the article of faith i.e., Kalimah. After having firm faith in Allâh and His Messenger (Sallallâhu Alaihi Wasallam), the next most important constituent of Islâm is the establishment of Salâh. Rasulullah (Sallallâhu Alaihi Wasallam) said in a Hadith that one who deliberately leaves Salâh, does an act of Kufr and that Salâh distinguishes a Muslim from a non-Muslim. Salâh is the most complete and the best form of worship one can think of. It involves all faculties viz., mental and spiritual for the act of worship in the real form. Best way of asking somebody about Mercy and Kindness is to stand in front of him quietly, nicely with folded hands and one may bow before him in reverence and extreme form of physical respect is shown by prostrating before him, placing one's head of pride on the ground. Since Islâm teaches that the only Helper, Merciful and Benevolent is Allâh, so it has banned from bowing in front of any other being other than Allâh. Islâm teaches that Allâh alone fulfills all needs from the smallest to the biggest, so a Muslim is asked to bow before Allâh only and this he does in Salâh, in the form of Qiyâm, Ruku and Sajdah. The contents of Salâh, the Qur'ân and other words which one is supposed to recite in Salâh, express greatness of Allâh, His countless bounties and gratefulness for the same with Tawheed (monotheism) and Ikhlas (sincerity) and in the remaining part the bondsman, the performer of Salâh, prays to Almighty Allâh with full respect from the core of his heart and asks His help and Mercy. The wording is such that it looks as if the bondsman is having a direct conversation with Almighty Allâh. It is for this reason that Salâh is called 'Me'raj-ul-Mumineen'. In Me'raj Rasulullah (Sallallâhu Alaihi Wasallam) was taken up into the Heavens even above them where he got the highest nearness to Allâh and talked to Allâh at the closest range, it was at this moment that Allâh gave Rasulullah (Sallallâhu Alaihi Wasallam) Salâh as a gift for his Ummah, so that the Ummah can get nearness of Allâh and His pleasure in Salâh.

## Aqeem-us-Salâh

Rasulullah (Sallallâhu Alaihi Wasallam) used the word ‘Aqeem-us-Salâh’ which means to establish the Salâh and did not say to offer the Salâh. Ulema say that establishment of Salâh means to offer Salâh along with all its ideal conditions, for example, to offer Salâh in time with proper cleanliness of mind, soul, body, clothes and place. To offer Salâh slowly with grace and not in haste manner, and with presence of mind humility, with fear and love of Allâh and in Jama’t (congregational) etc.

## Zakâh

Third constituent of Islâm after Salâh is to pay Zakâh (poor tax). Every Muslim is supposed to pay two and a half percent of his/her yearly savings as poor tax if that exceeds the prescribed limit. Zakâh is an Arabic word which means purity, so this tax has been imposed on wealthy Muslims so that the rest of their wealth gets purified from the impurities of sins etc. The tax is so much less that it becomes very easy to pay. The main difference of Islâmic Tax of Zakâh and that of modern taxation is that former is on saving while the latter is on income. It is easy to pay from saving than from that income which has already been spent.

For those who strive for higher states of Imân, the word Zakâh means something more. For them it means to purify the exterior (Zâhir) and interior (Bâtin) by shunning away wealth and spending that for the pleasure of Allâh and to purify the Qalb from everything other than Allâh so that it can perceive the rays of Divine light.

## Saum

Fourth constituent of Islâm is to observe fast (Saum), during the month of Ramadhan. It is obligatory for Muslims to observe fast from dawn to sunset for the whole month of Ramadhan every year. The benefits of Saum for the physical health are numerous which can be seen in the books written on this subject. It has immense spiritual benefits as well. It weakens the bestial instincts in man and strengthens in him the Angelic instincts. Man comes closer to the Angels and his Qalb begins appreciating the fine subtleties of nature. The one who observes fasts is very much loved by Allâh to the extent that Allâh has promised that He will Himself reward the doer of this act

## Haj

The fifth constituent of Islâm which Rasulullah (Sallallâhu Alaihi Wasallam) stated in this Hadith is Haj. Hajj is obligatory once in a life time for those Muslims who can go to Makkah-al-Mukarramah either on foot, camel or horse etc or have enough money to arrange for other means of transportation, accommodation and meals and can support their dependants monetarily back home. Hajj is performed once in a year from 8th to 12th Zil-Hajj at Makkah-al-Mukarramah. The details can be seen from the various books on Haj.

## What is Ahsân?

This was the third question asked by Jibra'eel (AS). Rasulullah (Sallallâhu Alaihi Wasallam) told him that Ahsân means to worship Allâh in such a way as if one is seeing Allâh and if one cannot do that then one should at least have this strong conviction that Allâh is seeing him all the time. It is only after getting this strong conviction that Allâh is seeing, one can worship the way it is desired by Allâh. Allâmah Shabir Uthmâni says that man is constituted of two parts, body and soul. If one exercises his body parts repeatedly his body parts become stronger and stronger, Similarly if one exercises his spiritual faculties repeatedly, his spiritual power becomes stronger and stronger. When one works on Imân and Islâm properly and regularly he gets spiritual upliftment by which it becomes easy for him to understand and act upon Islâm and Imân, and that is the state of Ahsân, so, to say that Ahsân is something different than Shari'ah is absolute ignorance.

Then he further asked, "When will the Hour be established?" Allâh's Apostle replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents.

When a slave (lady) gives birth to her master.

When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allâh.

The Prophet then recited:

"Verily, with Allâh (Alone) is the knowledge of the Hour .....". (31: 34)

This was the fourth question of Jibra'eel ;.

### Beliefs concerning the signs of Qiyâmah

Allâh Ta'âlâ will command Hadhrat Israfeel (AS) to blow the trumpet-"Soor". The thunderous and destructive sound emitting from the Soor will destroy the entire universe. At the appointed time, forty years later Hadhrat Israfeel (AS) will again sound the Soor. The second sounding of the Soor will restore the creation to life. This restoration of life will be 'The Day of Resurrection'.

The exact date of Qiyâmah is known only to Allâh Ta'âlâ. He has not revealed to anyone the actual date and day of Qiyâmah. There is also absolutely no way or means by which anyone can come to know about its time. However Allâh has informed His Ambiyâ (AS) about some signs and events that will appear before Qiyâmah.

Rasulullah (Sallallâhu Alaihi Wasallam) has mentioned some events and signs by means of which the proximity of Qiyâmah may be deduced. The signs of Qiyâmah are of two kinds.

### The lesser signs

These are the events which will take place from the time of Rasulullah's (Sallallâhu Alaihi Wasallam) birth to the appearance of Imâm Mahdi. Amongst these the first sign is the honourable birth of Rasulullah (Sallallâhu Alaihi Wasallam).

Imâm Bukhari narrates a Hadith that Rasulullah (Sallallâhu Alaihi Wasallam) reported to have said:

"The following six things are most certainly to occur before Qiyâmah."

My demise.

Baitul Maqdis will be conquered.

A general plague.

Abundance of wealth.

A Fitnah (affliction) will appear and enter the house of every Arab (this affliction was the martyrdom of Hadhrat Uthmân (RA)).

You will be in peace with the Christians, they will then deceive you and attack you with a force of eighty flags and with each flag will be an army of twelve thousand.

Similarly there are many more signs of Qiyâmah foretold by Rasulullah (Sallallâhu Alaihi Wasallam) in the Ahâdith,

Ignorance of Deen will increase greatly.

Knowledge of Deen will rapidly decrease.

Alcohol will be consumed in public.

Fornication will become rampant.

Shame and modesty will be eliminated.

Female population will increase.

Dancing, singing and musical instruments will become rampant.

Telling lies will be regarded as a profession.

People will disobey their mothers and regard their fathers as strangers while considering friends to be their close associates.

Children will be disobedient to mothers and subservient to their wife.

Immoral, evil and the worst in character will assume the reigns of power and government.

Public funds will be regarded as private property.

Oppression will become rampant.

People will desire death due to the evil and false practices that will become rampant.

The major signs

These are the events which will take place after the appearance of Imâm Mahdi to the sounding of the trumpet. These will appear when Qiyâmah will be very close.

### The advent of Imâm Mahdi

Mahdi in Arabic means rightly guided. Many Mahdis (rightly guided people) have come and will continue to come. But the Mahdi whose mention is made in the Ahâdith will make his appearance very close to Qiyâmah as foretold by Rasulullah (Sallallâhu Alaihi Wasallam). He will be from the progeny of Hadhrat Fatimah (RA). His name will be Muhammed (AS). His father's name Abdullah and his mother's name Aminah. He will very closely resemble Rasulullah (Sallallâhu Alaihi Wasallam). He will be a tall person. He will have a bright and broad forehead, and will have a long high bridged nose. He will speak with a stutter. Sometimes due to difficulty in speech he will hit his hands on his thighs. His knowledge will be an inspiration from Allâh. He will be a resident of Madinah. He will appear at the age of forty in Makkah. The Ulema of Syria and Iraq will pledge allegiance to him. Mahdi will remove the treasures buried in the Ka'bah and distribute it amongst the Muslims. He will first rule over the Arabs and then the entire world will be under his leadership. He will restore peace and justice in the entire world. All his actions will be in accordance to the Shari'ah of Rasulullah (Sallallâhu Alaihi Wasallam). During his lifetime Dajjâl will also appear and Hadhrat Esa (AS) will descend from the heaven and alight on the eastern minaret of the Jama-i-Masjid of Damascus and will perform his Salâh behind Imâm Mahdi (RA). In the same year during the month of Ramadhan there will be two eclipses. An eclipse of the sun and an eclipse of the moon. During his reign Islâm will flourish in the world.

Imâm Mahdi will go for the "Ziyarat" of Rasulullah (Sallallâhu Alaihi Wasallam) and then proceed to Damascus. There he will be confronted by a Christian army comprising of eighty groups. Imâm Mahdi (RA) will prepare an army from Damascus and fight the Christians. In this battle the Muslims will be divided into three groups. One will turn their backs on the Christian army and flee, their repentance will not be accepted and they will die as non believers. Another group will be rewarded with martyrdom. The third group will be victorious and will always be saved from destruction and all forms of evil.

Up to this day, whoever has claimed to be Mahdi was a liar

During the time of emperor Akbar, Sayed Muhammad Johnpuri claimed to be Mahdi. During the British rule of India, Ahmed Qadyâni also claimed to be Mahdi. Presently there is one claiming this post in Sudan.

They are all liars, since none of them conforms to the description of Imâm Mahdi (RA) as reported by Rasulullah (Sallallâhu Alaihi Wasallam).

Second major sign-the appearance of Dajjâl ( )

The word Dajjâl is derived from the Arabic word "Dajal" ( ), which means to deceive, dupe, cheat etc. Hence Dajjâl means imposter, swindler, cheat. Many Dajjâls of this meaning have appeared. Imâm Abu Dawood and Imâm Tirmizi (RA) report the following Hadith of Rasulullah (RA)

"There will be Thirty liars in my Ummah, each one will claim to be a Nabi-whereas I am the seal of Nubuwwat."

The Dajjâl mentioned in the Ahâdith that will appear during the reign of Imâm Mahdi, will be from the Jewish tribe. He will be known as Maseeh. He will be "one-eyed". His hair will be curly. On his forehead the letters, Kâf, Fâ, Râ ( ) will be inscribed, which true believers will be able to read. This is the stamp of Kufr which appears on his forehead. He will appear between Syria and Iraq and claim to be a Nabi. He will thereafter go to Isfahân where 70,000 (seventy thousand) Jews will become his followers. Here he will lay claim to divinity, and will spread mischief on earth. Two years before his appearance there will be a severe drought. To test the believers. Allâh will allow him to demonstrate many supernatural feats. He will burn a large fire and call it Jahannam. He will also have a garden called Jannah.

With a large army he will move around and cause pillage and plunder in many lands. He will then attempt to gain entry into Makkah, but the angels protecting it will not allow him to enter. He will then proceed to Madina and halt on the outskirts of Madina at Mount Uhud. During that time Madinah will have seven gates. Two angels will be standing guard over these gates and Dajjâl will be unable to enter Madina as well. He will then travel towards Damascus where Imâm Mahdi (AS) will be living. Imâm Mahdi (AS) will prepare a Muslim army to fight Dajjâl. On this occasion, while making preparation for the battle against Dajjâl, Hadhrat Esa (AS), resting his hands on the shoulders of two angels will descend from the heaven. He will alight on the eastern Minaret of the Jama-i-Masjid of Damascus.

## The descent of Hadhrat Eisâ (AS)

The third major sign of Qiyâmah is the descent of Hadhrat Eisâ (AS) and the killing of Dajjal.

The descent of Hadhrat Esa (AS) is substantiated from Quran, Hadith and consensus of opinion. It is incumbent to hold this belief regarding Hadhrat Eisâ (AS).

Hadhrat Eisâ (AS) is a Nabi amongst the Ambiyâ of the Bani Israel. He had a miraculous birth, i.e. without the agency of a father. His mother Hadhrat Maryam (AS) never married. He was engaged in propagating the Message and Deen of Allâh. Due to hatred and jealousy the Jews conspired to murder him, and thus locked him up in a room.

Allâh Ta'âlâ sent an angel to raise Hadhrat Eisâ (AS) physically i.e. with his body while he was alive. A person among the Jews entered the room to see Hadhrat Eisâ (AS). Allâh transformed his appearance to the like of Hadhrat Eisâ (AS). The Jews took him as Hadhrat Eisâ (AS) and murdered him. Thus he was saved and raised physically to the heaven while he was still alive. He remains there alive to this day.

He will descend from heaven during the reign of Imâm Mahdi (AS). Imâm Mahdi (AS) will propose to hand over all control to Nabi Eisâ (AS) who will decline saying that his special duty is to slay Dajjâl. Allâh will aid him with such power and strength that whenever a non-believer touches his breath will die. Hadhrat Eisâ (AS) will pursue and kill Dajjâl at a place called "Bâb Lud" which is in Shâm. After destroying Dajjâl and his army Hadhrat Eisâ (AS) and Imâm Mahdi (AS) will console those who had suffered under the hands of Dajjâl.

Finally, the whole world will come under Islâmic domination. During this glorious Islâmic reign the whole world will be filled with justice and piety.

Imâm Mahdi (AS) will rule over the world for seven years before his death in "Baytul Maqdis". His age at the time of his death will be between 47 and 50. Hadhrat Eisâ (AS) will perform his Janâzah (funeral prayers) and bury him in "Baytul Maqdis".

After his death the leadership of Islâm will pass over to Hadhrat Eisâ (AS). He will adhere fully to the Shari'ah of Rasulullah (Sallallâhu Alaihi Wasallam). ('Beliefs concerning the Qiyâmah' have been quoted from the book-Aqâidul Islâm)

The appearance of Ya'jooj and Ma'jooj (gog and magog)

Ya'jooj and Ma'jooj is a tribe from the progeny of Yafas the son of Hadhrat Nuh (AS).

They have been imprisoned behind a wall built by Zul Qarnain between two mountain ranges. They will emerge and wreak great destruction and turmoil on earth. Hadhrat Eisâ (AS) will go away to the mountains and pray to Allâh for their destruction. Allâh Ta'âlâ will finally eliminate them by a natural disaster. Thereafter Allâh will create birds with long necks who will their bodies and throw their remains into the sea. There will be a great flood thereafter that will cleanse the earth of the smell and diseases that will result from the destruction of this tribe. After the destruction of this tribe, there will be great bounties and blessing of Allâh on earth.

This prosperity will remain for seven years. Thereafter, Hadhrat Eisâ (AS) will die a physical death after accomplishing his duty. He will be buried in a grave next to Rasulullah (Sallallâhu Alaihi Wasallam). In his lifetime Hadhrat Eisâ (AS) will appoint his Khalifah (successor), a man named Jahjaf of Yemen from the tribe of Quhtân. He will rule with great justice and piety. After him will follow several rulers and slowly evil and corruption will once again set in.

During this time the heavens will be covered with a dense fog which will envelope the earth for forty days. All Muslims will develop cold as a result of the fog and all non believers will lapse into unconsciousness, some will recover after a day while others after two or three days.

Proof

خَانَ مَقِيلٌ يَوْمَ تَأْتِي السَّمَاءُ دُ

"Wait for that day when a smoke will appear from the heavens." (44:11)

The rising of the sun in the west

Among the major signs of Qiyâmah is the rising of the sun in the West.

It is reported in a Hadith that the night preceding the rising of the sun in the West will become extremely extended. The duration of the night will instill restlessness and fear into people and animals. Children will awaken crying, travellers will tire, people will repent for their sins on seeing these signs. Eventually the sun will rise the following morning from the West. On this occasion the rays of the sun will be very dull. The sun will rise from the West until it reaches more or less the meridian and then again set in the West thereafter it will rise in the East as normally.

When this event will occur, neither Imân nor Tawbah will be valid. If any non believer repents and accepts Imân thereafter his repentance and belief will not be acceptable.

#### First proof

أَلَمْ تَكُنْ إِيمَانًا خَيْرًا قُلْ ائْتَنظِرُوا لِيَأْبَعُضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمًا

"The day that certain of the signs of Allâh do come, believing shall not profit anyone who had not believed before or had not earned some good in his belief."  
(6:158)

It is stated in Bukhari and Muslim that the words "certain of the signs" means the rising of the sun from the West.

#### Second proof

Hadhrat Abu Hurairah (RA) reports that Rasulullah (Sallallâhu Alaihi Wasallam) said:

"Qiyâmah will not appear but after the Rising of the sun from the West. On seeing this people will ,accept Imân but their acceptance will be of no use to them.  
(Bukhari Muslim)

After the rising of the sun in the West, an earthquake will grip mount ‘Safa’ in Makkah. The mountain will split open and a strange animal will emerge. This animal will speak to people.

#### Third proof

وَالْأَوَّلُ قَلِيلٌ لِّعَلَّاهُمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا

"And when the word is fulfilled concerning them, we shall bring forth a beast of the earth, who will speak unto them for mankind did not believe." ( 27:82)

After the disappearance of this creature an extremely fresh and fragrant breeze will commence from the South. This breeze will cause all the believers to die, and there will remain no person to differentiate between virtue and evil.

### The reign of africans

After the death of all Muslims (in the way mentioned above) the world will be filled with non believers. The world will be under the domination of the Kuffâr and the "Habashies" (Africans) will rule. They will destroy the Ka'bah Sharief, and remove the treasures buried under it.

The world will be plunged in immorality, evil and corruption. People will satisfy their sexual desires like animals in public. The Qur'ân will be raised, there will remain no believers and the worst epoch of moral degeneration and oppression will be witnessed. There will also be severe sicknesses and diseases.

### First Proof

تُخْرِجُ كَنْزَ الْكَعْبَةِ إِلَّا ذُو الْوَقَيْنِ مِنَ الْحَبْشَةِ لَا يَسْ

Rasulullah (Sallallâhu Alaihi Wasallam) has said that a short legged Habshi (negro) will remove the treasure of the Ka'bah.

### Second proof

Hadhrat Abu Hurairah (RA) reports that Rasulullah (Sallallâhu Alaihi Wasallam) has said:

"Qiyâmah would not occur until the women of the tribe of Daus would worship their idols."

Thereafter peace will prevail in Shâm. It would be the greatest period of technology and science.

## The last sign of Qiyâmah

The last sign of Qiyâmah is that a large and raging fire will burn in Adan (Yemen) which will turn the people towards the plains of congregation. Rasulullah (Sallallâhu Alaihi Wasallam) has made mention of this fire to be among the major signs of Qiyâmah.

After all these signs appear Allâh will command Hadhrat Israfeel (AS) to sound the "Soor" (trumpet). The "Soor" is a gigantic horn shaped trumpet. It will bring about the destruction of the entire universe and the creation will die. The souls of those who have died will become unconscious. However, those whom Allâh wishes to save will be saved.

A period will pass in this condition. Thereafter, Hadhrat Israfeel (AS) will be again commanded to sound the trumpet, which will result in all the dead to be resurrected. The period between the two soundings of the trumpet will be forty years or 40 months.

After this resurrection everybody will gather on the plains of congregation. Experiencing the difficulties of this day, people will go to the Ambiyâ for intercession. Finally Rasulullah (Sallallâhu Alaihi Wasallam) will intercede. and the scales of deeds will be set up. Deeds of every person will be weighed. The pious and virtuous will receive their book of records in their right hand and the evil will receive it in their left hand, On this occasion Rasulullah (Sallallâhu Alaihi Wasallam) will offer water from Haudhi Kawther (the well of blessing and intercession) to his followers . This water will be whiter than milk and sweeter than honey.

## First proof

كَأَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ عَلَى النَّاسِ سُدَّكَ أَرَىٰ وَمَا هُمْ بِبُدِّ

"And you will see men drunken, yet they will not be drunken but the chastisement of Allâh will be severe on them." (22:2)

## Second proof

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ

"It is He who has created this the first time and it will be Him who will create it the second time. And the second creation is easier than the first for Him" (30:27)

Third proof

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

"And the hour will come, there is no doubt thereof and Allâh will raise those who are in the graves." (22:7)

The nature and condition of Qiyâmah

( ) ( )

"When the Sun is overthrown, and when the stars fall." (81:1-2)

( ) فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ( ) وَدُمِلَتِ الْأَرْضُ رُضًا وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ( ) فَيَوْمَئِذٍ

"And when the trumpet will sound one blast, and the earth and the mountains shall be lifted up and crushed with one crash. Then on that day will the event befall." (69:14-15)

إِذَا وَقَعَتِ الْوَاقِعَةُ ( ) لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ ( ) خَافِضَةً رَافِعَةً ( ) إِذَا رُجَّتِ الْأَرْضُ رَجًا ( ) وَبُتْ هَبَاءً مُنَّهًا ( ) وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ( ) فَأَصْدَحَابُ الْمَيْمَنَةِ مَا أَصْدَحَابُ الْمَيْمَنَةِ

"When the event befalleth -there is no denying that it will befall - abasing (some) exalting (others) when the earth is shaken a shock and the hills are ground to powder -so that they became a scattered dust. And ye will be three kinds -(first) those on the right hand, what of those on the right hand? And (then) those on the left hand, what of those on the left hand?" (56:1-8)

There are many such verses regarding Qiyâmah. After the first sounding of the trumpet everything will perish. Only Allâh will remain. Allâh will then ask:

لِمَنِ الْمُلْكُ الْيَوْمَ

"Whose kingdom is it today?" (40:16)

And then Allâh will reply Himself:

د الْقَهَّار

"It is the kingdom of Allâh most Powerful." (40:16)

Forty years hence Allâh will give life to Hadhrat Israfeel (AS) who will be commanded to sound the trumpet once more.

The angels who carry the Throne of Allâh will be resurrected first. Thereafter Hadhrat Jibra'eel (AS), Meeka'eel (AS) and Isra'eel (AS) will be resurrected. Then the earth, sky, sun and the moon will be restored.

A rain will fall due to which all living things and people will be resurrected with body and soul.

لَصُّورٍ فَإِذَا هُمْ مِنَ الْأَوَّلِينَ إِلَى رَبِّهِمْ يُنْشَرُونَ

"When the second trumpet will sound people will raise from their graves and go towards their Allâh." (36:51)

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ

"On the day when the earth will be changed to other than the earth." (15:48)

Hence the plain of congregation and reckoning will not be the earth we live in.

After waiting a very long period on the plains of reckoning and after becoming disturbed and frustrated due to the heat and thirst there, people will turn towards Hadhrat Adam (AS) and request him for intercession so that the task of reckoning may commence. Hadhrat Adam (AS) will send all the people to Hadhrat Nuh (AS). Hadhrat Nooh (AS) will send them to Hadhrat Ebrahim (AS). Hadhrat Ebrahim (AS) will send them to Hadhrat Musâ (AS). Hadhrat Musâ (AS) will send them to Hadhrat Eisa (AS). Hadhrat Easa (AS) will guide all the creation and to Rasulullah (Sallallâhu Alaihi Wasallam) and request for intercession.

Rasulullah (Sallallâhu Alaihi Wasallam) will then intercede and ask Allâh Ta'âlâ to begin the reckoning.

The distribution of deeds

After this intercession of Rasulullah (Sallallâhu Alaihi Wasallam) the distribution of deeds will take place. Those who were obedient, virtuous and pious will receive their book of deeds in their right hands whereas the disobedient with evil deeds will receive their book of deeds in their left hands.

Those who will receive their book of deeds in the right hand will be pleased and in comfort and shall gain entrance into Jannah and those who will receive their book of deeds in their left hand will be in grief and pain. They shall be sent to Jahannam.

#### First proof

بُ إِلَى أَهْلِهِ مَسْرُورًا ( ) وَأَمَّا مَنْ أَوْفَىٰ أَكْتَابَهُ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ( ) فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ( ) وَيَنْقَلِبُ  
وَرَاءَهُ ( ) ظَهْرَهُ ( ) فَسَوْفَ يَدْعُو ثُبُورًا ( ) وَيَصْلَىٰ سَعِيرًا ( )

"Then he who is given his record in his right hand. Soon will his account be taken by an easy reckoning and he will turn to his people rejoicing but he who his given his record behind his back soon will he cry for Protection and he will enter a blazing fire." (84-7-12)

#### Second proof

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

"(It will be said to him) Read your (own) record- sufficient is your soul this day to make out an account against you." (17:14)

At this juncture the Ambiyâ and the two angels Kirâman Kâtibeen will be summoned. Allâh Ta'âlâ says:

وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُمْ

"And the Ambiyâ and the witnesses will be brought forward and a just decision pronounced between them." (39:69)

The Ambiyâ will say we have delivered the message but the non believers refused to accept. The non believers will deny and reject the Ambiyâ's testimony. Allâh Ta'âlâ will then ask the Ambiyâ to produce witness.

Rasulullah (Sallallâhu Alaihi Wasallam) and his Ummah will bear witness for the Ambiyâ (AS) that they had delivered the message. The angels Kirâman Kâtibeen

will present their records of deeds. The non believers will deny this too. Allâh will give the organs of the human body power to speak and they will testify against the non believers.

### Third proof

اَكَاثُوا يَوْمَ لَوْثُهَا عَلَيْهِمُ السِّرُّهُمْ وَاَيْدِيهِمْ وَاَرْجُلُهُمْ بِمَا

"On the day when their tongues, their hands and their feet will bear witness against them."(24:24)

وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ

"And if there be (no more than) the weight of a mustard seed we will bring it (to account) and sufficient are we to take account." (21:47)

Hadhrat Aisha (RA) reports that Rasulullah (Sallallâhu Alaihi Wasallam) used to recite the following Dua in his prayers.

اَللّٰهُمَّ حَاسِبْنِيْ حَسَابًا يَّسِيْرًا

"O Allâh ease my reckoning."

Hadhrat Aisha (RA) says, once when Rasulullah (Sallallâhu Alaihi Wasallam) completed his Salâh she asked him "What is ease of reckoning?" Rasulullah (Sallallâhu Alaihi Wasallam) replied "that Allâh forgives you on receipt of your actions of reckoning".

It is reported in a Hadith that Rasulullah (Sallallâhu Alaihi Wasallam) has said: Allâh will execute justice between animals also. If an animal with horns had hurt another animal without horns, justice will be executed between them also. All animals will be commanded to perish thereafter.

After that the actions of everyone will be weighed. Allâh will erect a bridge over Jahannam called 'Pul-i-Sirât'. The believers will cross it and enter into Jannah and the people destined for Jahannam will fall over into Jahannam while crossing it.

Rasulullah (Sallallâhu Alaihi Wasallam) will be the first to cross this bridge with his followers. Some believers will cross it with the speed of lightening others slower and others even slower depending on their deeds. There will be complete darkness over the bridge but for the believers there will be a light (the light of Imân) with which they will see.

## Haudhi Kawther

On the day of Qiyâmah every Nabi will be given a gift as a special mark of his Nubuwat. Rasulullah (Sallallâhu Alaihi Wasallam) will be given the "Haudhi Kawther". It will be the most distinguished gift on this day. The Qur'ân speaks of this in the following manner.

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

"Verily we have given you kawthar (abundance)". (108:1)

There are also many Ahâdith which speak about this great gift.

In another Hadith it is reported that those parts of the body of a Mumin that he used to wash while making Wudhu, will glitter on this day as a mark of being the followers of Rasulullah (Sallallâhu Alaihi Wasallam).

When people will rise from their graves they will be extremely thirsty.

Rasulullah (Sallallâhu Alaihi Wasallam) is reported to have said the length of my 'Haudh' will be the equal to the distance covered in a months journey. Its water will be whiter than milk and sweeter than honey. There will be goblets to the magnitude of the stars in the sky. Whoever drinks of it once will never be thirsty again.

Some are of the opinion that attendance at this well will be before reckoning while others are of the opinion it will take place after reckoning.

It seems that some will drink from it as they rise from their graves whilst others will be delayed due to their sins. While some believers will drink after getting salvation from Jahannam and before entrance into Jannah.

What will Rasulullah (Sallallâhu Alaihi Wasallam) intercede for?

Rasulullah (Sallallâhu Alaihi Wasallam) will intercede for the following:

For the commencement of the reckoning.

For ease of reckoning.

Salvation for those destined for Jahannam.

Salvation for those who have been entered into Jahannam.

Elevation in the ranks of many of his followers:

The Ambiyâ (AS), Ulema, Awliyâ, Shuhadâ, Huffâz and the pious will be granted permission to intercede for the unfaithful believers who have been destined for Jahannam. Rasulullah (Sallallâhu Alaihi Wasallam) will be first to be allowed to intercede.

Hadhrat Anas (RA) reports that Rasulullah (Sallallâhu Alaihi Wasallam) has said:

"When the Last Day will dawn and all the former and latter ones will be gathered together on the plain of reckoning, there will be great anxiety among the people. Thus, they (i.e., some of their representatives) will approach Hadhrat Adam (AS) to intercede on their behalf, and Hadhrat Adam (AS) will reply, "I am not worthy of it. You better go to Hadhrat Ibrahim (AS), he is the friend of Allâh and may be able to help you. They will accordingly approach Hadhrat Ibrahim (AS) and make the request of intercession to him. He too, will reply, "I am not worthy of it. You better go to Hadhrat Musâ (AS), he is the speaker with Allâh and may help you. They will accordingly approach to Hadhrat Musâ (AS) and make the request to him. But he again, will reply, I am not worthy of it. You better go to Hadhrat Eisâ (AS), he is the spirit of Allâh and may be able to help you. They will accordingly approach to Hadhrat Eisâ (AS) and place same request to him. But he will also say "I am not worthy of it. You better go to the Last Divine Ambiyâ (AS), Muhammad (Sallallâhu Alaihi Wasallam)." They will thereupon, come to me and ask me to intercede, I will say, "This is my task".

I will then, seek an audience with the Al-Merciful which will be conceded. Allâh will communicate to me the knowledge of some of His praises (which are not known to me at present). I shall Glorify Him through those praises and bow low, touching the ground with the forehead in reverence.

(According to report in Musnad-i-Ahmad), Rasulullah (Sallallâhu Alaihi Wasallam) will remain in this posture for a week. It will then be said to me, "O Muhammad! Raise your head and ask what you want. Your prayer will be heard. Ask for anything and it will be granted. Make what ever intercession you wish to make and it will be allowed." I shall say, 'My followers', (Meaning mercy be shown to them today, and they may be forgiven). I will be told to go and take them out of Jahannam even those who have faith equivalent to weight of a mustard seed. I shall go and do so. After wards, I shall return to the benevolent presence of Allâh

Ta'âlâ, and again praise Him with the words inspired to me and fall into prostration before Him, It will, once more, be said to me, "O Muhammad! Raise your head and say what you want. Your prayer will be heard. Ask for anything you like and it will be granted. Make whatever intercession you wish to make and it will be allowed." I shall say 'My followers'. "I will be told to go and take them out of Jahannam in whose hearts there is faith even of the weight of a dust particle. I shall go and do so. Afterwards, I shall return to the benevolent presence of Allâh Ta'âlâ and again praise Him in the words inspired to me and fall in prostration before Him. It will once more be said to me. "O Mohammad raise your head and say what you want . Ask for anything you like and it will be granted. Make whatever intercession you wish to make and it will be allowed." I shall say 'My Followers'. I will thereupon, be told to go and take them out of Jahannam in whose hearts there is faith even of a lesser weight than a dust-particle. I shall go and do it. After it, I shall return for the fourth time, to the benevolent presence of Allâh Ta'âlâ and praise Him in the words inspired in me and fall in prostration before Him. It will be said to me, "O Muhammad! Raise your head and say what you want. your prayer will be heard. Ask for anything you like and it will be granted. Make any intercession you wish to make and it will be granted. Make any intercession you wish to make and it will be allowed. I will then say "O Allâh allow me to intercede on behalf of all those who may have said la-illaha-illallah لا إِلَهَ إِلَّا اللَّهُ. Allâh will thereupon, remark. "It is not your task. By my Power and Glory and by My Majesty and Magnificence, I shall take out of Jahannam all those who have said La-illaha-illAllâh لا إِلَهَ إِلَّا اللَّهُ.

It is reported by Hadhrat Abu Huriarah (RA) that Rasulullah (Sallallâhu Alaihi Wasallam) said:

"On the Day of Qiyâmah such people will also benefit from my intercession who have committed major sins".

On the Day of Qiyâmah Rasulullah (Sallallâhu Alaihi Wasallam) will be crowned with the position of "Maqâme Mahmood" (مَقَامُ مَحْمُود), the status that all the Ambiyâ (AS) wished for. On this day Rasulullah (Sallallâhu Alaihi Wasallam), on being implored by his followers and moved by their pathetic state will step forward with fullest faith in the Mercy of Allâh and entreat Him humbly that the state of anxious uncertainty be ended and judgment be pronounced. On this day the high and elevated position of Rasulullah (Sallallâhu Alaihi Wasallam) will be manifested.

Once the door of intercession will be opened by Rasulullah (Sallallâhu Alaihi Wasallam) and other Ambiyâ (AS), angels and pious servants of Allâh will also be allowed to intercede for the believers.

Hadhrat Abu Sa'eed Khudri (RA) reports that Rasulullah (Sallallâhu Alaihi Wasallam) said: "Among my followers there will be some people who will intercede on behalf of nations and communities and some will intercede on behalf of groups, and some who will intercede on behalf of one person and Allâh will accept the intercession of everybody, eventually all the believers shall enter Jannah.

In some Ahâdith it is also indicated that even the children who have died in their infancy will intercede on behalf of their parents.

Rasulullah (Sallallâhu Alaihi Wasallam) assured intercession for the following people:

The believer who visits the grave Rasulullah (Sallallâhu Alaihi Wasallam).

He who sends Durood and Salâm abundantly on Rasulullah (Sallallâhu Alaihi Wasallam).

He who passes away in Makkah and Madinah thereby regarding dying in these two blessed places as a reward.

Rasulullah (Sallallâhu Alaihi Wasallam) will not intercede for non-believers, similarly he had indicated not to intercede for certain sinful Muslims e.g., oppressive ruler and those who transgress the boundaries of Shari'ah.

May Allâh bestow us death with Imân and may all the Muslims benefit from Rasulullah's (Sallallâhu Alaihi Wasallam) intercession.

## A'râf

There is a place called A'râf between Jannah and Jahannam where the dwellers of Jannah and Jahannam will converse with the one another. Allâh Ta'âlâ says in Qur'ân:

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ

"Between them shall be a veil." (7:46)

رَجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

"And on the height will be men who would know every one by his marks." (7:46)

The Ulema are of the opinion that the dwellers of A'râf will be those who have good and evil actions in equal. These people will express their wish to entered Jannah. Allâh will finally order their entrance into Jannah.

جَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ

"Enter into Jannah no fear shall be on your nor shall ye grieve." (7:49)

Jahannam has been already created

Allâh Ta'âlâ says in the Qur'ân:

وَأَتَقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ

"It (Jahannam) has been prepared for the Non-believers" (3:131)

It comprises of severe physical and spiritual chastisements and tortures. The dwellers of Jahannam who posses a little bit of Imân will gain entrance into Jannah after being punished for their sins while the non-believers and Mushrikeen will remain in Jahannam eternally. Allâh Ta'âlâ says in Qur'ân:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ

"Allâh forgives not that partners should be set up with Him but He forgive anything else" (4:48)

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ

"For those who reject their Allâh is the penalty of Jahannam and evil is such destination" (67:6)

غُلِي فِي بُطُونٍ ( ) كَغُلِي فِي الْحَمِيمِ زَقْقُومَ ( ) طَعَامُ الْآثِمِينَ ( ) كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ

Verily the tree of Zaqqom will be the food of the sinful - like molten brass; it will boil in their insides, like the boiling of scalding water." (44:43-45)

مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ

"In front of such a one is Jahannam and he is given for drink boiling water." (14:16)

وَإِنَّ جَهَنَّمَ لَهَوَّاءٌ أَعْمَعِينَ ( ) لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ

"And verily Jahannam is the promised abode for them all to it are seven gates."  
(15:43-44)

It is related in Bukhari that the mildest punishment to be inflicted to a person in Jahannam is that he will be made to wear a pair of sandals of fire and due to its intense heat his brain will boil up.

Non believers will not get salvation from Jahannam. The Qur'ân is replete with the words:

إِنَّ الَّذِينَ يَبْرِكُونَ وَأَمِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْ

"Those who reject (the Truth) among the people of the Book and among the polytheists will be in hell-fire, to dwell there in (forever). They are worst of creatures" (98:6)

## Proofs for the physical existence of Jannah

Allâh Ta'âlâ says in Qur'ân:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ

" It (Jannah) has been prepared for the pious." (55-46)

The incident of Hadhrat Adam (AS) and Hadhrat Hawa (AS), when they were taken out of Jannah and placed on earth proves the physical existence of Jannah.

Also, Rasulullah (Sallallâhu Alaihi Wasallam) himself saw Jannah and Jahannam on the occasion of Me'raj.

Deedâr (دیدار) of Allâh Ta'âlâ

The greatest blessing in Jannah will be the "Deedâr" of Allâh Ta'âlâ. ( i.e. the dwellers of Jannah will be able to see (Allâh Ta'âlâ).

(ي) رَبَّهَا نَاطُورُ جُوهٍ يَوْمَئِذٍ نَاصِرَةٌ ( ) إِلَ

"That day will faces be resplendent. Looking towards their Allâh." (75:22-23)

Hadhrat Suhaib (RA) narrates that he heard Rasulullah (Sallallâhu Alaihi Wasallam) saying, when the people of Jannah will arrive there, Allâh will enquire

from them "Do you wish that We may grant one more favour to you" (i.e. bestow upon you a blessing in addition to what you have already received)? They will answer "You have bestowed so many favours on us and you saved us from Jahannam and granted us Jannah. What more can we ask for ?" The veil will then be lifted and they will be able to see Allâh Ta'âlâ. This blessing will surpass all other favours that had been conferred on them.

Rasulullah (Sallallâhu Alaihi Wasallam) thereafter recited the following verse of the Qur'ân:

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

"Or those who do good is the best place and more there to." (10:26)

Rasulullah (Sallallâhu Alaihi Wasallam) is reported to have said:

سَتَرُونَ رَبَّكُمْ عَيْنًا

"You will see your Allâh Ta'âlâ clearly." (Bukhari and Muslim)

Hadhrat Jareer Ibn Abdullah (RA) narrated that one night we were sitting with Rasulullah (Sallallâhu Alaihi Wasallam), and he looked at the moon. It was the fourteenth night of the month, and the full moon was shining in the sky. Rasulullah (Sallallâhu Alaihi Wasallam) then turned towards us and said:

"Surely you will see Allâh Ta'âlâ as you are seeing the moon. You will have to make no special effort to see Him, nor will there be any other difficulty." (Bukhari and Muslim)

This Hadith has been narrated by twenty one Sahâbah (RA).

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَدْجُوبُونَ

"Nay, but surely on that Day they will be covered from their Allâh Ta'âlâ (and prevented from seeing Him)" (pertaining to the non-believers). (83:15)

It is impossible to see Allâh Ta'âlâ

In this world in a state of wakefulness, it is not possible to see Allâh Ta'âlâ with the naked eye.

First proof:

تُذْرِكُهُ الْأَبْصَارُ وَهُوَ يُذْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

"The eyes cannot comprehend Him but He comprehends everything." (6:103)

This means that in this world the creation is unable to see Allâh Ta'âlâ with the naked eye. However Allâh comprehends everything.

Second proof:

It is reported that Hadhrat Abdullah Bin Shaqeeq (RA) said to Hadhrat Abu Zar Gafari (RA), "If I had met Rasulullah (Sallallâhu Alaihi Wasallam), I would have certainly asked him a question. Hadhrat Abu Zar (RA) asked: "What is it that you wished to ask?" He replied: "I would have asked, did you (i.e., Rasulullah (Sallallâhu Alaihi Wasallam)) see your Allâh?" Hadhrat Abu Zar (RA) said: "I asked Rasulullah (Sallallâhu Alaihi Wasallam) this question and he replied: "Allâh is Nur, how could I have seen him." (Tirmidhi)

To have seen Allâh Ta'âlâ by Rasulullah (Sallallâhu Alaihi Wasallam) on the night of Me'raj is not contradictory to this Hadith, since Rasulullah (Sallallâhu Alaihi Wasallam) saw Allâh in Jannah and not in this world. This proves that Rasulullah (Sallallâhu Alaihi Wasallam) did not see Allâh Ta'âlâ in this world.

However pious people are sometimes most privileged to see Allâh Ta'âlâ in their dreams. It is reported that Imâm Abu Haniefah (RA) and Imâm Ahmed bin Hambal (RA) saw Allâh Ta'âlâ in their dream.

Punishment and reward in the Hereafter

Punishment and reward in the Hereafter is dependent on the condition of man at the time of his death.

First proof:

Hadhrat Abdullah Ibn Mas'ood (RA) reports that Rasulullah (Sallallâhu Alaihi Wasallam) said: "You may do good deeds which take you towards Jannah, you will only be a foot away from Jannah and you may do evil that ultimately leads you into Jahannam.

Second proof:

Rasulullah (Sallallâhu Alaihi Wasallam) has said in a Hadith:

إِنَّمَا الْأَعْمَالُ بِالْخَوَاتِيمِ

"Your deeds are judged by your condition at the time of your death."

Allâh Ta'âlâ accepts his repentance

Whenever a person repents sincerely, Allâh Ta'âlâ accepts his repentance and forgives him. However at the time of death, when he becomes able to see the angels of death and punishment, his repentance and Imân is not accepted.

First proof:

وَلَيْسَتْ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْإِلَهَ

"Of no effect is the repentance of those who continue to do evil, until death faces them and he says now have I repented indeed." (4-8)

Second proof:

وَبِأَجْمَعٍ أَفْهَى الْكُفْرُ أَن تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ الرَّحِيمِ

"Say! O my servants who have transgressed against their souls- Despair not of the mercy of Allâh; for Allâh forgives all sins, for He is All Forgiving Most Merciful." (39-53)

Third proof:

ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا نَبِيًّا  
حَكِيمًا

"Allâh accepts the repentance of those who do evil in ignorance and repent soon afterwards, to them will Allâh turn in mercy, for Allâh is full of knowledge and wisdom". (4:17)

### بَابُ تَرْجَمَةِ الْبَابِ

Chapter (Bâb) 39 : Without Tarjamatul Bâb.

#### Purpose of Tarjamatul Bâb

Imâm Bukhari has not established any title (Tarjamatul Bâb) for this chapter. In some copies of Bukhari Sharief even the word "Bâb" is not there which can imply that this Hadith will be included in the previous chapter. In previous chapter Imâm Bukhari said that Imân, Islâm and Ahsân are all Deen, Here tries to convey that Deen has different grades as in the Hadith quoted here, the Heraclius uses the word "Deen" when he asks Ibn Sufyân, "Does any body leave this Deen after entering into it? Abu Sufyân answers in negative. In response to the answer of Abu Sufyân, Heraclius says, "That is Imân when a small bit of it enters into the hearts, no one hates it" What Heraclius called as "Deen" in his question, he called the same as "Imân" in his answer, thereby meaning that both are same.

Sheikh-ul-Hind says: In this chapter Imâm Bukhari is compensating the thing which he said in the chapter titled "Fear of a believer that his deeds may be nullified". In that chapter Imâm Bukhari said that a believer should live in a constant fear of losing his Imân. In this Hadith, he is saying that once Imân gets incorporated in heart then it never leaves.

Hadith No. 50

حَدَّثَنَا (إِبْرَاهِيمُ بْنُ حَمَزَةَ) قَالَ حَدَّثَنَا (إِبْرَاهِيمُ بْنُ سَعْدٍ) عَنْ (صَالِحٍ) عَنْ (ابْنِ شَهَابٍ) عَنْ (عُبَيْدِ) ۝ قَالَ لَهُ سَأَلْتُكَ هَلْ عُبِدَ (اللَّهُ) أَنْ (عَبْدَ اللَّهِ بْنِ عَبَّاسٍ) أَخْبَرَهُ قَالَ أَخْبَرَنِي (أَبُو سُوْفْيَانَ) أَنْ (هَرَقْلَ) يَزِينُهُ وَيَعْدِلُ مَنْ يَنْقُصُونَ فَرَّ عَمَتْ أَنَّهُمْ يَزِيدُونَ وَكَذَلِكَ الْإِيمَانُ حَتَّى يَنْتَمِ وَسَأَلْتُكَ هَلْ يَرْتَدُّ أَحَدٌ سَخِطَةً لَمْ يَسْخِطْهُ لِحَقِيقَةٍ فَرَّ عَمَتْ أَنْ لَا وَكَذَلِكَ الْإِيمَانُ حِينَ تَخَالِطُ بِشَاشَتِهِ الْقُلُوبَ لَا

Narrated by Abdullah bin Abbas (RA)

I was informed by Abu Sufyân that Heraclius said to him, "I asked you whether they (followers of Muhammad) were increasing or decreasing. You replied that they were increasing. And in fact, this is the way of true Faith till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his (the Prophets) religion (Islâm) became displeased and discarded it. You replied in the negative, and in fact, this is (a sign of) true faith. When its delight enters the heart and mixes with them completely, nobody can be displeased with it."

بَابُ فَضْلِ مَنْ اسْتَبْرَأَ لِدِينِهِ

Chapter (Bâb) 40 : "The superiority of that person who leaves all doubtful things for the sake of his religion."

Purpose of Tarjamatul Bâb

Here Imâm Bukhari wants to say that not only Imân has grades, but "Taqwâ" also has grades. Taqwâ means to refrain from sins because of fear of Allâh. Its first grade is to refrain from Kufr and Shirk, second grade is to refrain from major sins, third grade is to refrain from minor sins and fourth grade is to refrain from doubtful things.

Hadith No. 51

حَدَّثَنَا (أَبُو نَعِيمٍ) حَدَّثَنَا (زَكَرِيَاءُ) عَنْ (عَامِرٍ) قَالَ سَمِعْتُ (النُّعْمَانَ بْنَ بَشِيرٍ) يَقُولُ ۝ هَاتِ اسْتَيْقِظْ لِلْجَنَّةِ بَيْنَ الدَّهْرَامِ بَيْنَ وَبَيْنَهُمَا مُشَبَّهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ فَمَنْ اتَّقَى الْمُسَدَّ وَاقِعَهُ أَوْ لَمْ يَلِكْ حِمَى عَالِيهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ كَرَّاعِي يَرَى عَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يُ

حَرَّمَ الْجَسَدُ فِي لَوْ ضَرِبَهُ مَحَارِمُهُ إِلَّا وَإِنْ فِي الْجَسَدِ مُضْغَةٌ إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْأَوْهَى الْقَلْبُ

Narrated by an-No'man bin Bashir (RA)

I heard Allâh's Apostle (Sallallâhu Alaihi Wasallam) saying, 'Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allâh on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.

Narrator-Hadhrat No'man bin Bashir

An-No'man bin Bashir (RA) is the son of Bashir bin Sa'd (RA) who embraced Islâm in 'Aqba-Thania'. He participated in all Gazwas including Badr. His mother was the sister of a famous suhabi namely Abdullah bin Rawaha (RA). No'man bin Bashir (RA) was born in 3rd year of Hijrah and is called **أول مولود في الإسلام** (First born child in Islâm) after Hijrah of Ansâr from Madinah as Abdullah bin Zubair (RA) was the first born child in Islâm after Hijrah of Muhâjireen. Hadhrat No'man bin Bashir (RA) was the governor of Hamas and Kofa during Khilâfat of Hadhrat Mâwiyah (RA). There are one hundred and fourteen Ahâdith narrated on his authority, of which five are agreed upon. He died in 64 Hijrah, may Allâh be pleased with his soul and elevate his rank.

Status of the Hadith

This Hadith is one of the great Ahâdith. Some people say that it is one third of Islâm. Imâm Abu Dawood has chosen four Ahâdith from a total of five lac Ahâdith, which he thinks are enough for one's Deen and this is one among these Ahâdith. These Ahâdith are:

1) **إنما الأعمال بالنيات**

- 2) من حسن الإسلام ترمه ما لا يعنه
- 3) لا يكون المؤمن حتى يرضى لأخيه ما يرضى لنفسه
- 4) الحرام بين والحرام بين

#### Comments

Hadhrat No'man bin Bashir (RA) says that he heard Rasulullah (Sallallâhu Alaihi Wasallam) as saying that Halâl (Permissible things in the Shari'ah) is quite evident and Harâm (forbidden things in Shari'ah) is also evident. A believer is supposed to act upon Halâl and to refrain from Harâm. But there are a good number of things where one gets confused whether these are Halâl or Harâm. It is these things which are labelled as "Mushtabihât" . In this Hadith Rasulullah (Sallallâhu Alaihi Wasallam) says that one who keeps himself away even from doubtful things or Mushtabihât, he will definitely save his Deen.

#### Halâl and Harâm is evident

This means that a particular thing being Halâl is proved beyond any doubt by the four sources of Fiqh i.e., the Qur'an, Hadith, consensus of the Ummah (Ijma- ) and Qayyas (juristic reasoning). There is no difference of opinion in the Ummah about these things being Halâl or Harâm. Such doubtless Halâl things are to be taken and acted upon without any hesitation and such doubtless Harâm things are to be abstained from. This is the common man's grade of Taqwâ (Piety).

#### Mushtabihât

There are many things which fall between the two groups i.e., clear-cut Halâl and clear-cut Harâm, and these are called Mushtabihât or doubtful things. There are many things which make them doubtful. Allâmah Khattabi says that one should not understand that there is nothing known about these things in Shari'ah because Allâh has ordained about everything. But the thing is that the statement of Shari'ah about a particular thing is sometimes not told in clear terms and common people do not find easy answers to such things and hence become doubtful as regards the common man but are not doubtful near Allâh or Shari'ah or the learned people. This thing is clear from the wording of this Hadith only which says that many people do not know it, which indirectly means that some people know it. Then the message of this Hadith would be that anyone who does not know the status of a

particular thing as regards to Halâl or Harâm, should remain away from it till he comes to know about its true nature from the learned scholars of Islâm. If it turns to be Halâl, he can go for it and if it turns to be Harâm than he should leave it.

Imâm Nawawi says that Mushtabihât are those things about which the proofs of being Halâl or Harâm, are contradictory. He says that it will be better to leave them even if some Mujtahid grants its permission. This type of Taqwâ is called Var'a (    ).

### Some examples of Mushtabihât

The rulings applicable in Dharul-Harb (دار الحرب) and Dharul-Islâm (دار الاسلام) are different . There are certain things which become permissible in Dharul-Harb but are forbidden in Dhar-ul-Islâm. Now, if it is not clear whether a particular country should be called Dharul-Harb or Dharul-Islâm, it is better not to consider those things permissible which otherwise become permissible.

Women have been asked not to visit grave yards but there is another Hadith which says that not going to grave yards has not been made obligatory on them. There seems to be a contradiction, in such an event going of women to grave yards has become doubtful, so it would be better for them not to go.

Some times a thing is quite Halâl but others get confused about it, and there is every apprehension that they may put false allegations against the doer, that time it is better to avoid such situations, though one is doing quite permissible job. Once Rasulullah (Sallallâhu Alaihi Wasallam) was accompanying his wife Safiyah during night, two men from Ansâr passed by, Rasulullah (Sallallâhu Alaihi Wasallam) at once told them that 'she is my wife Safiya'. By doing this Rasulullah (Sallallâhu Alaihi Wasallam) closed any opportunity of Satan to put wrong thing in their minds.

So whoever saves himself from these suspicious things saves his religion and his honour

By leaving doubtful things one saves both his religion as well as his honour. People take in high esteem a person who avoids even a doubtful thing and regard him as a pious man. For example, any person who avoids a particular medicine which contains alcohol is considered very pious by the people. One who takes pains to avoid even doubtful things he is very unlikely to commit sins and as such he will definitely save his Deen. And whoever indulges in these suspicious things

is like a shepherd who grazes his cattle near the Hima (private pasture) of someone else and at any moment his cattle is liable to get in it.

What is Hima?

In olden days the kings used to select a fertile piece of green pasture as their private pasture and would punish any one grazing his cattle therein. So, the shepherds usually grazed their cattle far away from it fearing that they might be punished as there is every possibility that these cattle may get in the forbidden pasture.

Hima of Allâh is His forbidden things

Allâmah Shabir Uthmâni says that man is like a shepherd and his Nafs is like cattle and the doubtful things are like the surroundings around the Hima (private pasture of Allâh i.e., His Forbidden things). So, the Nafs which takes the forbidden things is likely to indulge in Harâm things.

Beware! There is a pice of flesh

Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.

In this Hadith it is said that one can save his religion and honour if one avoids the forbidden things and in this part of the Hadith it is said that one can achieve this thing by concentrating on the Qalb. If the Qalb becomes purified from all the worldly filth then it would be easy to achieve higher grades of Taqwâ.

باب أداءُ الخُمُسِ مِنَ الإيمانِ

Chapter (Bâb) 41 : "To pay one fifth of the war booty (in the name of Allâh) is a part of faith."

## Purpose of Tarjamatul Bâb

Imâm Bukhari is enumerating the branches of Imân and he has kept this thing as last probably because some people sometimes get the booty after death.

### Hadith No. 52

حدثنا علي بن الجعد قال أخبرنا شعبة عن أبي جمرة قال كنت أقعد مع ابن عباس يجلسني على سريره فقال أقم عندي حتى أجعل لك سهما من مالي فاقمت معه شهرين وفد عبد القيس لما أتوا النبي قال من القوم أو من الوفد قالوا ربيعة قال ثم قال إن مرحبا بالقوم أو بالوفد غير حزايا ولا ندامى فقالوا يا رسول الله إننا لا نستطيع أن نأتيك إلا في شهر الحرام وبيننا وبينك هذا الحي من كفار مضر فمرنا بأمر فصل وسالوه عن الأشربة فأمرهم بأربع ونهاهم عن أربع نخبر به من روائنا وندخل به الجنة أمرهم بالإيمان بالله وحده قال أتدرون ما الإيمان بالله وحده قالوا الله ورسوله أعلم قال شهادة أن لا إله إلا الله وأن محمدا رسول الله وإقام الصلاة وإيتاء الزكاة وصيام رمضان عن الحنثم والدباء والنكير والمزفت وأن تعطوا من المغنم الخمس ونهاهم عن أربع وربما قال المقير وقال احفظوهن وأخبروا بهن من وراءكم

Narrated by Hadhrat Abu Jamra (RA)

I used to sit with Ibn 'Abbas and he made me sit on his sitting place. He requested me to stay with him in order that he might give me a share from his property. So I stayed with him for two months. Once he told (me) that when the delegation of the tribe of 'Abdul Qais came to the Prophet, the Prophet asked them, "Who are the people (i.e. you)? (Or) who are the delegate?" They replied, "We are from the tribe of Rabi'a." Then the Prophet said to them, "Welcome! O people (or O delegation of 'Abdul Qais)! Neither will you have disgrace nor will you regret." They said, "O Allâh's Apostle! We cannot come to you except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal). The Prophet ordered them to do four things and forbade them from four things. He ordered them to believe in Allâh Alone and asked them, "Do you know what is meant by believing in Allâh Alone?" They replied, "Allâh and His Apostle know better." Thereupon the Prophet said, "It means:

To testify that none has the right to be worshipped but Allâh and Muhammad is Allâh's Apostle.

To offer prayers perfectly

To pay the Zakâh (obligatory charity)

To observe fast during the month of Ramadan.

And to pay Al-Khumus (one fifth of the booty to be given in Allâh's Cause).

Then he forbade them four things, namely, Hantam, Dubba,' Naqir Ann Muzaffat or Muqaiyar; (These were the names of pots in which alcoholic drinks were prepared) (The Prophet mentioned the container of wine and he meant the wine itself). The Prophet further said (to them): "Memorize them (these instructions) and convey them to the people whom you have left behind."

## Comments

Al-Khumus means one fifth of the booty one gets after participating in the war fought in the way of Allâh. Imâm Bukhari wants to convey that paying of this Khumus is also part of faith. Allâh Ta'âlâ says in the Qur'an:

اَكِينِ وَابْنِ السَّبِيلِ اِنْ كُنْتُمْ وَاَعْلَمُوا اِنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَاَنْ لِلّٰهِ خُمُسُهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَمَا اَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّنْفِيزِ الْجَمْعَانِ وَاللّٰهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"And know that out of all the booty that ye may acquire (in war) a fifth share is assigned to Allâh and to the apostle and to near relatives orphans the needy and the wayfarer if ye do believe in Allâh and in the revelation We sent down to Our servant on the day of testing the day of the meeting of the two forces. For Allâh hath power over all things." (8:41)

بِالنَّبِيِّ وَالْحَسْبَةِ وَلِكُلِّ امْرِئٍ مَا نَوَىٰ فَدْخَلَ فِيهِ الْاِيْمَانُ وَالْوُضُوْءُ وَالصَّلَاةُ وَالزَّكَاةُ  
وَالْحَاجَةُ وَالصَّدَقَةُ وَقَالَ اللّٰهُ تَعَالٰى كُلُّ يَوْمٍ يَكْفُلُ عَلَىٰ شَاكِلَتِهِ عَلَىٰ نَبِيِّهِ وَنَفَقَةُ الرَّجُلِ عَلَىٰ اَهْلِهِ يَ  
لِلنَّبِيِّ وَلَكِنْ جِهَادٌ وَنِيَّةٌ

## Purpose of Tarjamatul Bâb

## Hadith No. 53

حَدَّثَنَا (عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ) قَالَ أَخْبَرَنَا (مَالِكٌ) عَنْ (يَحْيَى بْنِ سَعِيدٍ) عَنْ (مُحَمَّدِ بْنِ إِبْرَاهِيمَ) لَأَمْرِي مَا نَوَى فَمَنْ كَانَتْ هَجْرَتُهُ مِنْ قَبْلِ أَنْ يَبْلُغَ أَكْمَالَهُ فَهُوَ بِالْأَمْرِ الَّذِي هَجَرَ مِنْهُ وَلَمْ يَكُنْ يَدْرِكُهُ فَإِنْ هَجَرَ مِنْهُ بَعْدَ أَنْ يَبْلُغَ أَكْمَالَهُ فَهُوَ بِالْأَمْرِ الَّذِي هَجَرَ مِنْهُ وَلَمْ يَكُنْ يَدْرِكُهُ فَإِنْ هَجَرَ مِنْهُ بَعْدَ أَنْ يَبْلُغَ أَكْمَالَهُ فَهُوَ بِالْأَمْرِ الَّذِي هَجَرَ مِنْهُ وَلَمْ يَكُنْ يَدْرِكُهُ

Narrated by Hadhrat Umar bin Khattab (RA)

Allâh's Apostle (Sallallâhu Alaihi Wasallam) said, "The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So whoever emigrated for Allâh and His Apostle, his emigration was for Allâh and His Apostle. And whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."

## Hadith No. 54

اللَّهُ جَنَّاتٍ (يَدْجَا جُ) بَنُ مِنْهَالِ) قَالَ حَدَّثَنَا (شُعْبَةَ) قَالَ أَخْبَرَنِي (عَدِيُّ بْنُ ثَابِتٍ) قَالَ سَمِعْتُ (عَبْدَ  
عَنْ (أَبِي مَسْعُودٍ) عَنِ النَّبِيِّ قَالَ إِذَا أُنْفِقَ الرَّجُلُ عَلَى أَهْلِهِ يَدْتَرِبُهَا فَهُوَ لَهُ صَدَقَةٌ (

Narrated by Hadhrat Abu Mas'ud (RA)

The Prophet (Sallallâhu Alaihi Wasallam) said, "If a man spends on his family (with the intention of having a reward from Allâh) sincerely for Allâh's sake then it is a (kind of) alms-giving in reward for him.

Hadith No. 55

حَدَّثَنَا (الْحَدَّثُ بْنُ نَافِعٍ) قَالَ أَخْبَرَنَا (شُعَيْبٌ) عَنْ (الزُّهْرِيِّ) قَالَ حَدَّثَنِي (عَامِرُ بْنُ سَعْدٍ) عَنْ رُتَ عَلَيْهِمَا لُجَبِي وَمَقَاصٍ) أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ قَالَ إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرَ

Narrated by Sa'd bin Abi Waqqas (RA)

Allâh's Apostle (Sallallâhu Alaihi Wasallam) said, "You will be rewarded for whatever you spend for Allâh's sake even if it were a morsel which you put in your wife's mouth."

Comments

What came in the saying "the reward of the deeds depends upon the intention and seeking the reward from Allâh.

This is the first part of Tarjamatul Bâb. al-Hisbah (الحسبة) means to do a deed with the intention of seeking reward from Allâh. Ibn Hajar says that Imâm Bukhari considers Imân as a deed, so according to him Niyyat or intention is necessary for it (Imân) as well as it is required for rest of the deeds like Salâh, Zakâh and Hajj etc. Ibn Hajar further says that if Imân is taken as testifying by heart (Tasdeeq), then Niyyat is not needed for it as one does not make intention for fear and love of Allâh. The same view is held by Hanafi school of thought that Niyyat is not needed for Imân.

There is consensus among the Ummah that Niyyat is important for deeds like Salâh, Zakâh, Saum (fasting) and Hajj etc., but there is difference of opinion as to whether it is important for Wudhu or not. Imâm Bukhari has included Wudhu also in those deeds for which Niyyat is a must while as according to Hanafi school of thought actual deed is Salâh for which Niyyat is a must and since Wudhu is for Salâh and is not aimed primarily, hence it is not necessary to make Niyyat for it i.e., they say that Wudhu is not "independent purpose" (مَقْصُودٌ بِالذَّاتِ).

Ibn Hajar says that Niyyat is important in all those deeds which are done mutually like trade, Nikah and Talâq etc. Allâmah Aini does not agree with Ibn Hajar on this point.

قُلْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ

Say: "Everyone acts according to his own disposition: but your Lord knows best who it is that is best guided on the Way." (17:84)

In this verse the word Shaklatihi (لِئِهِ) has been translated by Imâm Bukhari as intention. Then the meaning of the verse would be that everyone acts as per his intention. Same translation has been quoted from Hasani Bisri and Qatâdah whereas Mujâhid translates it as nature (طَبِيعَات). In short it would mean that every one acts as per his intention, nature and religion and Allâh, being all knowing, knows the best as to who is on the right path.

Spending on one's family

And the spending of a man on his family with the intention of having a reward from Allâh, will be rewarded as alms (Sadqah).

This is related to the second part of the Tarjamatul Bâb i.e., Al-Hisbah. It means that if one feeds his family and at the same time makes the intention of seeking reward from Allâh, it will fetch him more reward.

"But Jihâd and intention."

This is related to the third part of the Tarjamatul Bâb. This is the part of a Hadith from Ibn Abbas (RA) in which he says that after the victory of Makkah, when people embraced Islâm they felt regretted not having embraced Islâm earlier so that they could also have got the reward of Hijrah (migration). On this Rasulullah (Sallallâhu Alaihi Wasallam) said:

لا هجرة بعد الفتح ولكن جهاد ونية

"There is no Hijrah (migration) after victory (of Makkah), but Jihâd and intention."

Ulema say that it means that though there is no Hijrah now but one can still get reward by making the Niyyat for his deeds and also by participating in Jihâd in which also one has to leave the home.

وَلِرَسُولِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَنَهُمْ وَقَوْلِهِ تَعَالَى إِذَا نَصَحُوا اللَّهَ وَرَسُولَهُ أَبَاقُ الْقَوْلِ النَّبِيُّ الَّذِي النَّصِيحَةُ لِلَّهِ

Chapter (Bâb) 43 : The saying of the Prophet (Sallallâhu Alaihi Wasallam) "religion is exhortation to Allâh, to Allâh's Apostle (Sallallâhu Alaihi Wasallam), to the leaders of Muslims and to the common Muslims". And the saying of Allâh, "If they are sincere (in duty) to Allâh and His Apostle (9:91)

Purpose of Tarjamatul Bâb and its status

Imâm Bukhari has ended the Kitab-ul-Imân (chapter on faith) with a very comprehensive and great Hadith. The words of the Tarjamatul Bâb are the words of Hadith but Imâm Bukhari has not included this Hadith in his book whereas Imâm Muslim has mentioned this Hadith in Muslim Sharief. Imâm Muhammad bin Aslam al-Toosi has included this Hadith in those four Ahâdith which he believed enough for one's Deen. Imâm Nawawi says that this Hadith alone is enough.

Hadith No. 56

عَنْ ( جَرِيرِ بْنِ عَبْدِ اللَّهِ ) ( مُسَدَّدٌ ) قَالَ حَدَّثَنَا ( يَحْيَى ) عَنْ ( إِسْمَاعِيلَ ) قَالَ حَدَّثَنِي ( قَيْسُ بْنُ أَبِي حَازِمٍ ) قَالَ بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ

Narrated by Hadhrat Jarir bin Abdullah (RA)

I made the pledge of allegiance to Allâh's Apostle (Sallallâhu Alaihi Wasallam) for the following:

offer prayers perfectly

pay the Zakâh (obligatory charity)

and be sincere and true to every Muslim.

Hadith No. 57

بْنِ عَبْدِ اللَّهِ حَقِيقًا (أَبُو النُّعْمَانِ) قَالَ حَدَّثَنَا (أَبُو عَوَانَةَ) عَنْ (زِيَادِ بْنِ عِلَاقَةَ) قَالَ سَمِعْتُ جَرِيرَ شَرِيكَ لَهُ وَالْوَيْقَانَ وَالسَّكَيْلَةَ غَيْرَهُ بِنِ شُعْبَةَ قَامَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ عَلَيْكُمْ بِاتِّقَاءِ اللَّهِ وَحَدِّهِ لَا اسْتَعْفُوا لَأَمِيرِكُمْ فَإِنَّهُ كَانَ يُحِبُّ الْعَفْوَ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنِّي أَتَيْتُ النَّبِيَّ يَأْتِيكُمْ أَمِيرٌ فَإِنَّمَا يَأْتِيكُمْ الْآنَ ثُمَّ قَالَ قُلْتُ أَبَايُكَ عَلَى الْإِسْلَامِ فَشَرَطَ عَلَيَّ وَالصُّدُوحَ لِكُلِّ مُسْلِمٍ فَبَايَعْتُهُ عَلَى هَذَا وَرَبِّ هَذَا الْمَ

Narrated by Ziyâb bin Ilâqa (RA)

I heard Jarir bin 'Abdullah (Praising Allâh). On the day when Al-Mughira bin Shu'ba died, he (Jarir) got up (on the pulpit) and thanked and praised Allâh and said, "Be afraid of Allâh alone Who has none along with Him to be worshipped. (You should) be calm and quiet till the (new) cheif comes to you and he will come to you soon. Ask Allâh's forgiveness for your (late) cheif because he himself loved to forgive others." Jarir added, "Amma badu (now then), I went to the Prophet and said, 'I give my pledge of allegiance to you for Islâm.'" The Prophet conditioned (my pledge) for me to be sincere and true to every Muslim so I gave my pledge to him for this. By the Lord of this mosque! I am sincere and true to you (Muslims). Then Jarir asked for Allâh's forgiveness and came down (from the pulpit).

## Comments

To be sincere to Allâh

Ibn Hajar quotes in Fathul Bâri that once the Disciples of Hadhrat Eisâ (AS) asked him, "O! Roohullah, who is Nâsih (نَاصِح) to Allâh?" (When this word "An-Naseehah" is used in relation to Allâh, it does not mean advice, as Allâh needs no adviser.) Hadhrat Eisâ (AS) said, "One who gives preference to the rights of Allâh over the rights of people. Being sincere to Allâh means to believe in Him as taught by Rasulullah not to attribute any partners to Him, to follow His commands sincerely, to refrain from His forbidden things and to love and fear Him.

To be sincere to al-Qur'ân

To believe that it is the word of Allâh, its every word is guarded by Allâh from any addition or alteration and that it is not like the word of creation. To recite it with Imân and Ahtesâb and to take lessons from it.

To be sincere to Allâh's Apostle (Sallallâhu Alaihi Wasallam)

It means to believe in everything that Rasulullah (Sallallâhu Alaihi Wasallam) came with. To believe him as the seal of Prophethood and to follow his Sunnah sincerely.

To be sincere to the Imâms (leaders and rulers) of Muslims

It means to obey them as long as they do not order that thing which is sinful in Shari'ah, to offer Salâh behind them and to advise them if found to be negligent.

Ulema and Mujtahideen can also be included in this category.

To be sincere to the common Muslims

It means to teach them Deen, be kind to them, wish for them as one wishes for one's own self and to exhort them for the right things and to stop them from bad things etc.

الحمد لله اليوم قد تم الجزء الأول من شرح البخاري المشتمل على كتاب بدء الوحي و  
كتاب الإيمان بفضل الله تعالى عزّ وجلّ اللهم تقبله مني و تجاوز عن خطيئتي و جعله سببا للمغفرتي