



Preface to Third Volume

Praise belongs to Allah, the Lord of all the worlds, the All-Merciful, the Very Merciful, the Master of the Day of Requital. All praise is to Allah Who has guided us to this (i.e., Jannah). We would not have been able to find the way, had Allah not guided us. Glorious is the One in Whose Hand is the Kingdom (of the whole universe), and He is powerful over every thing, the One Who created death and life, so that He may test you as to which of you is better in his deeds. He is Allah, the Mighty, the All-Knowing, the One Who forgives sins and accepts repentance, the One Who is severe in punishment, the One Who is the source of all power. There is no god but He. He is the One Who has sent His Messenger with Guidance and the religion of truth, so that He makes it prevail over all religions. Praise belongs to Allah Who has sent down the Book (i.e., Qur'an) to His servant, and allowed no crookedness in it.

It is sheer grace of Allah that the first two volumes of Ra'fatul Baari received high praise and appre-

ciation from far and wide with persistent insistence, encouragement and blessings for completion of the project.

Again, with absolute reliance on Allah, the work on third volume was started and accomplished by the grace of Allah. I hope readers will find it useful and will as usual pray to Allah for its acceptance and completion of the project.

I am, as usual, highly thankful to dear Sameem Husain without whose hard work in compiling, computerizing and proofreading this book. It would not have been possible. May Allah reward him with best rewards.

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The Book of Salaah (prayer)

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The Book of Salaah (prayer)

The Salaah is amongst the fundamentals of Islamic worship. The Tahaarah—the ritual cleanliness through Wudu, Gusul or Tayammum is an essential prerequisite for Salaah and that is why Imam Bukhari first discussed the chapters related to Tahaarah and now will be discussing the chapters related to Salaah—the main objective in worship.

The word Salaah literally means ‘Dua’. It is defined as:

“Salaah often means Dua literally”

In Islamic Shariah, the word Salaah is used for a specified type of worship which begins with Takbeer-i-Tahreemah and ends with Salaam. Since it mostly consists of Dua, it is called Salaah.

Chapter 1 : How Salaah was made obligatory on the night of Me'raj (miraculous journey of the Prophet (Sallallahu Alaihi Wasallam))

And Ibn Abbas said, "Abu Sufiyan, when telling the narration of Heraclius mentioned: The Prophet (Sallallahu Alaihi Wasallam) ordered us to offer our prayers and to be true and chaste".

Purpose of Tarjamatul Baab

By establishing this title for the chapter under discussion, the purpose of Imam Bukhari seems to be multidimensional. The most important thing which he wants to point at is that all the commandments regarding all types of Ibaadah (worship) except Salaah were given to Rasulullah (Sallallahu Alaihi Wasallam) while being physically on the face of earth; and Salaah is the only Ibaadah, the commandment of which was given as a gift to Rasulullah (Sallallahu Alaihi Wasallam) in the heavens where he was taken during his visit famously known as Me'raj. Rasulullah (Sallallahu Alaihi Wasallam) was invited as a guest by Allah to the heavens and here at this point one has to first imagine who the Host was, who the guest was and what the venue of invitation was then only one can appreciate the significance of the gift bestowed by such a Host to such a guest at such an elevated place. This gift was five times obligatory Salaah. When Rasulullah (Sallallahu Alaihi Wasallam) went to Me'raj, he did not forget his people even at such an ele-

vation and got a gift for them from Allah—the gift of Salaah also called as ‘Me’raj-ul-Mu’mineen’. Here, in this chapter, Imam Bukhari tells us that the Salaah was decreed upon the Ummah during the Me’raj of Rasulullah (Sallallahu Alaihi Wasallam). By mentioning the Hadith of Heraclius quoted by Ibn Abbas from Abu Sufiyaan, Imam Bukhari wants to say that the Salaah was decreed upon the Ummah before Hijrah (migration to Madinah). Allaama Ibn Hajr is also of the same opinion.

What about Salaah before Me’raj?

Five time Salaah was decreed upon the Ummah during the ascent of Rasulullah (Sallallahu Alaihi Wasallam) to the heavens— what is called Me’raj. The learned scholars have debated the issue regarding the nature of Salaah offered by Rasulullah (Sallallahu Alaihi Wasallam) and Sahaaba before Me’raj. On the basis of various narrations it is believed that before Me’raj, Salaah was offered two times viz., Fajr and Isha as per the Qur’anic verse:

Remember your Lord much; and proclaim His purity in the evening and the morning (3:41)

But the learned scholars differ in their opinion whether Salaah at these two times i.e., morning and evening was Fardh (obligatory) or Nafil (optional). Imam Shaafa’ee is of the opinion that Tahajjud Salaah was obligatory right from the very early days of Islam, as per the Qur’anic verse of Surah al-Muzzammil, viz.,

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O you, wrapped up in clothes, stand at night (for prayer) except a little, half of it, or make it a little less. (73:1-3)

Surah al-Muzzammil was revealed during the early days of Islam. The majority of the learned scholars believe that Tahajjud was Fardh (obligatory) on Rasulullah (Sallallahu Alaihi Wasallam) alone and not on the entire Ummah.

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“Ibn Abbas said that Tahajjud was obligatory on Rasulallah (Sallallahu Alaihi Wasallam) and the earlier prophets”.

Hadith No. 341

Narrated Abu Dhar

Allah's Apostle said, "While I was at Makkah the roof of

my house was opened and Gabriel descended, opened my chest, and washed it with Zamzam water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Gabriel said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Gabriel answered: 'Gabriel.' He asked, 'Is there anyone with you?' Gabriel replied, 'Yes, Muhammad (Sallallahu Alaihi Wasallam) is with me.' He asked, 'Has he been called?' Gabriel said, 'Yes.' so the gate was opened and we went over the nearest heaven and there we saw a man sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' He replied, 'He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell and when he looks towards his right he laughs and when he looks towards his left he weeps.' Then he ascended with me till he reached the second heaven and he (Gabriel) said to its gatekeeper, 'Open (the gate).' The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate. Anas said: "Abu Dhar added that the Prophet met Adam, Idris, Moses, Jesus and Abraham, he (Abu Dhar) did not mention on which heaven they were but he mentioned that he (the Prophet) met Adam on the nearest heaven and Abraham on the sixth heaven. Anas said, "When Gabriel along with the Prophet passed by Idris,

the latter said, 'Welcome! O pious Prophet and pious brother.' The Prophet asked, 'Who is he?' Gabriel replied, 'He is Idris.'" The Prophet added, "I passed by Moses and he said, 'Welcome! O pious Prophet and pious brother.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Moses.' Then I passed by Jesus and he said, 'Welcome! O pious brother and pious Prophet.' I asked, 'Who is he?' Gabriel replied, 'He is Jesus.

Then I passed by Abraham and he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' Gabriel replied, 'He is Abraham. The Prophet added, 'Then Gabriel ascended with me to a place where I heard the creaking of the pens." Ibn Hazm and Anas bin Maalik said: The Prophet said, "Then Allah enjoined fifty prayers on my followers when I returned with this order of Allah, I passed by Moses who asked me, 'What has Allah enjoined on your followers?' I replied, 'He has enjoined fifty prayers on them.' Moses said, 'Go back to your Lord (and appeal for reduction) for your followers will not be able to bear it.' (So I went back to Allah and requested for reduction) and He reduced it to half. When I passed by Moses again and informed him about it, he said, 'Go back to your Lord as your followers will not be able to bear it.' So I returned to Allah and requested for further reduction and half of it was reduced. I again passed by Moses and he said to me: 'Return to your Lord, for your followers will not be able to bear it. So I returned to Allah and He said, 'These are five prayers and they are all (equal to) fifty (in reward) for My Word does not change.' I returned to Moses and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.' Then Gabriel took me till we "

Sidrat-il-Muntaha (Lote tree of the utmost boundary) which was shrouded in colors, indescribable. Then I was admitted into Paradise where I found small (tents or) walls (made) of pearls and its earth was of musk."

Comments

What is Isra and Me'raj?

The majority of the learned scholars hold the opinion that the journey of Rasulullah (Sallallahu Alaihi Wasallam) from Masjid-i-Haraam to Masjid-i-Aqsa during that particular night is called Isra, and from Masjid-i-Aqsa to the heavens is called Me'raj. It seems that Imam Bukhari does not agree with this view and as per him the whole journey i.e., from Masjid-i-Haraam to Masjid-i-Aqsa and then to the heavens is called Isra as he says "how Salaah was made obligatory during Isra", comments Allaama Ibn Hajr.

What is Shaq-i-Sadr (the opening of the chest)?

According to Allaama Ibn Hajr Asqalaani the incident of Shaq-i-Sadr of Rasulullah (Sallallahu Alaihi Wasallam) took place four times, the first time it was during the childhood of Rasulullah (Sallallahu Alaihi Wasallam) at the age of 4 years when he was staying with his maid Haleema. It so happened that once while he was playing with some children outside the house of mother Haleema, two angels Jibra'eel and Mikaa'eel came and took Rasulullah (Sallallahu Alaihi Wasallam) a little away and made him to lie down on the earth and opened his chest after incising it. They took out some clot like thing from his blessed heart and told him that it was the share of devil which they have removed and by

doing so he was made fully safe from the effects of the Shaitaan.

Second Shaq-i-Sadr of Rasulullah (Sallallahu Alaihi Wasallam) took place when he reached the age of adolescence in order to keep him safe from the evil instincts which usually crop up at this age.

The third Shaq-i-Sadr took place at the age of forty years when Jibra'eel (AS) came to him in cave Hira with the Divine inspiration and prophethood was formally bestowed upon him. This Shaq-i-Sadr was obviously to prepare him for the heavy burden of Divine inspiration.

The fourth and the last Sahq-i-Sadr took place at the time of Me'raj described in the Hadith under discussion.

Was Me'raj a physical or spiritual experience?

There is a consensus amongst the learned scholars of Ahle Sunnah wal Jama'at that Rasulullah (Sallallahu Alaihi Wasallam) was taken for Me'raj both physically as well as spiritually. Some research scholars like Allaama Anwar Shah Kashmiri believe that the incident of Me'raj took place twice with Rasulullah (Sallallahu Alaihi Wasallam), once during a dream and the second time while awake.

Brief description of the incident of Me'raj

There is a difference of opinion amongst the learned scholars about the timing of Me'raj. There are about ten different opinions about it. Some say it took place 1 year before Hijra (migration to Madinah from Makkah), some say 3 years before Hijra while some oth-

ers say only 6 months before Hijra etc. Allaama Anwar Shah Kashmirs is of the opinion that it took place 1 year before Hijra i.e., 12th year of the prophethood. It so happened that Rasulullah (Sallallahu Alaihi Wasallam) was sleeping in the house of Umm-i-Haani bint Abi Taalib after Isha Salaah. Umm-i-Haani bint Abi Taalib was the cousin sister of Rasulullah (Sallallahu Alaihi Wasallam) that is why he called her house as his own. Jibra'eel (AS) came along with a group of angels and they did not enter the house through the main door but descended through the roof to give an indication that some unusual things are going to take place. They took him to Masjid-i-Haraam and there they opened his chest and washed his blessed heart with the water of Zam-Zam and then put it back at its own position. Then Rasulullah (Sallallahu Alaihi Wasallam) rode the Buraaq (resembling a horse but smaller than it and a little bigger than a mule) and was taken to Baitul Maqdis (in Jerusalem) from Baitul Haraam. Here Rasulullah (Sallallahu Alaihi Wasallam) descended from the Buraaq and Jibra'eel (AS) tied it to an anchor outside the gate of Baitul Maqdis. Rasulullah (Sallallahu Alaihi Wasallam) entered the mosque where all the prophets and the angels were waiting standing in rows (just like in Salaah). Jibra'eel asked Rasulullah (Sallallahu Alaihi Wasallam) to lead the Salaah of all those present (Zarqaani, Nasrul Baari). Then a ladder (Me'raj) was brought which as per Zarqaani was lowered down from Jannatul Firdous (Ibn S'ad) with the help of which Rasulullah (Sallallahu Alaihi Wasallam) and Jibra'eel (AS) ascended to the heavens where the door of the first sky was thrown open. According to this view the Buraaq was left at Baitul Maqdis and the

Me'raj took place with the help of a ladder (Nasrul Baari). On the first sky, Rasulullah (Sallallahu Alaihi Wasallam) met Adam (AS) and on the second he met Isa (AS) along with his cousin Yahya (AS); then he met Yousuf (AS) on the third sky, Idrees (AS) on the fourth, Haroon (AS) on the fifth, Musa (AS) on the 6th and Ibraahim (AS) on the 7th sky. After this, Rasulullah (Sallallahu Alaihi Wasallam) entered Baitul Ma'moor—the Qibla of angels which is being circumambulate daily by a group of seventy thousand and replaced by new group every day until the day of Qiyaamah. This Baitul Ma'moor is on the 7th sky under the Throne (Arsh) and straight up and above Khana Ka'ba. It is of same status in the skies as is Ka'ba on the earth. From this point, Jibra'eel (AS) took Rasulullah (Sallallahu Alaihi Wasallam) to Sidratul Muntahaa (a tree engulfed by divine Nur and surrounded by angels on all sides). It is the final station for those who ascend or descend. It is the abode of Jibra'eel; the Kiraaman Kaatibeen ascend only upto this point and not beyond it. At this point Rasulullah (Sallallahu Alaihi Wasallam) saw Jibra'eel in his original appearance with six hundred wings. It was here that Rasulullah (Sallallahu Alaihi Wasallam) entered into the Jannat where he saw that the domes were built of pearls and the clay was of musk; the reference made by Allah in this verse:

Indeed he saw him another time by Sidrat-ul-Muntahaa (the lote-tree in the upper realm), near which there is Jannat-ul-Ma'waa (the Paradise of Abode), when the

lote-tree was covered by that which covered it. (53:13-16)

This verse indicates that Jannat is near Sidratul Muntahaa and here Rasulullah (Sallallahu Alaihi Wasallam) saw the (حوض كوثر Hawdh-i-Kawthar) which Allah has promised to bestow him with. (Zarqaani)

The four streams which are mentioned in the Qur'an also flow from the roots of Sidratul Muntahaa.

In it there are rivers of water, never spoiling, and rivers of milk the taste of which would not go bad, and rivers of wine, delicious to the drinkers, and rivers of honey, fully purified. (47:15)

Rasulullah (Sallallahu Alaihi Wasallam) saw all these four rivers at this point. After this, he was shown the hellfire where he witnessed the wrath of Allah. Then Rafraf was brought before him and Jibra'eel (AS) asked him to mount on it and move on with the angel who had brought it. Here Rasulullah (Sallallahu Alaihi Wasallam) asked Jibra'eel to accompany him to which he refused by saying, "If I take a single step ahead, I will burn down; and for each of us there is a defined destination; and Allah Ta'ala has invited you to show you His signs" (Zarqaani). Here Rasulullah (Sallallahu Alaihi Wasallam) left Jibra'eel behind and moved forward on Rafraf along with the angel who had brought Rafraf. After travelling some distance, he reached to a higher place where he heard the sound of the pens writing Divine commandments and destinies. Rasulullah (Sallallahu Alaihi Wasallam) says that he saw a shining cloud sur-

rounded him and here the angel who was accompanying him left behind. After certain distance, the sounds of the angels which he was listening to, ceased to reach his ears and he reached close to the throne of the nearness of Allah .

The Qur'an says:

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“Then he drew near, and came down, so as he was at a distance like that of two bows (joined together), rather even nearer. Thus He (Allah) revealed to His slave what He revealed”. (53:7-9)

Rasulullah (Sallallahu Alaihi Wasallam) says, “at the stage of ‘Dhana’ and ‘Tadalla’, Allah talked and decreed Salaah on me 50 times a day. When I returned after meeting Allah I was sent back by Musa (AS) with the request of reduction in the number of Salaah, which was accepted by Allah ”. As such the total count of Me'raj reached to ten. Seven to each sky, eighth to Sidratul Muntahaa—where Rasulullah (Sallallahu Alaihi Wasallam) was bestowed with the meeting and conversation with Allah . Then Rasulullah (Sallallahu Alaihi Wasallam) returned to Baitul Maqdis on Buraaq and from where he returned to Makkah before morning and offered Fajr Salaah there. After this, Rasulullah (Sallallahu Alaihi Wasallam) announced all this to the people of Makkah which was believed by some and refuted by others. (*Nasrul Baari*)

At the gate of the first sky

Scientists are yet to prove the nature of sky. They do confess that the major part of the universe is yet un-

explored. Every now and then new galaxies and constellations are explored. In our solar system itself some planets are excluded from its definition while some others are being included. So on the possession of such a little knowledge of the universe it will be too simplistic to believe that there are no skies. Not having the substantial proof of something does not prove that such a thing does not exist. Scientific facts are relative truths. It is well said. "What was truth yesterday, if not true today, was never a truth". On the other hand, the truths revealed to a truthful prophet through divine inspiration are absolute in nature.

In this Hadith it is said that Rasulullah (Sallallahu Alaihi Wasallam) was taken by Jibra'eel (AS) to the first sky where its gate was found closed and the angel posted as its gatekeeper asked for introduction. Jibra'eel (AS) introduced himself as well as Sayyiduna Muhammad (Sallallahu Alaihi Wasallam). The angel again asked if Rasulullah (Sallallahu Alaihi Wasallam) was invited? Jibra'eel (AS) replied in affirmation.

The learned scholars have given different reasons regarding the angel questioning Jibra'eel, viz., It is said that skies were specially decorated that night to show the angels the elevated status of Rasulullah (Sallallahu Alaihi Wasallam); they were informed about the ascent of Rasulullah (Sallallahu Alaihi Wasallam) to the heavens but not its exact timing; the angel at the gate was not knowing when and from which gate Jibra'eel (AS) had descended.

Meeting with Adam (AS)

Rasulullah (Sallallahu Alaihi Wasallam) met Say-

yiduna Adam (AS), the father of mankind, on the first sky. He saw Adam (AS) smiling on looking to his right and weeping on looking to his left. On his right he looked at the souls of those people destined for Jannat and on his left he looked at those destined for Jahannum. Here the question arises how the souls of those people destined for Jahannum were able to reach the first sky when it is known that the doors of skies are closed down for such souls. It is said that either this scenario was specially arranged for that particular occasion or these were the souls of those people who were yet to come to this world.

Salaah made obligatory—5 equal to 50

After meeting different prophets in different skies (total seven in number), Rasulullah further ascended till he reached a high but plain place where he heard the sounds of the writing pens which were penning down the divine commandments. Here Allah gave His honoured guest a special gift for his Ummah and that gift was that of 50 times Salaah a day. Rasulullah (Sallallahu Alaihi Wasallam) was elevated to such a high stature and Allah's nearness which no creation can even dream of. At this highest point he did not forget his Ummah and got from there the gift from Allah which is also called Me'raj. Rasulullah (Sallallahu Alaihi Wasallam) said:

“Salaah is the Me'raj of believers”

If a bondsman wants to find nearness of Allah and converse with Him, he should offer Salaah which is

Me'raj for him.

Rasulullah (Sallallahu Alaihi Wasallam) accepted this gift gladly and returned. On his way back, he met Musa (AS) who asked him if Allah had given him any gift for his Ummah. Rasulallah (Sallallahu Alaihi Wasallam) informed him about the gift of Salaah 50 times a day. On this, Musa (AS) told Rasulallah (Sallallahu Alaihi Wasallam) to go back to Allah and request Him for concession as his Ummah would not be able to bear the load of Salaah 50 times a day. Rasulallah (Sallallahu Alaihi Wasallam) returned to Allah and requested Him for the concession which was granted. In this particular Hadith under discussion, the number of Salaah was reduced. In view of other Ahaadith, the learned scholars of Hadith say that this reduction was made by a fraction of five i.e., on each occasion five Salaahs were lessened. Every time Rasulallah (Sallallahu Alaihi Wasallam) passed by Sayyiduna Musa (AS), he suggested him to go back to Allah for further concession, which was agreed to by Rasulallah (Sallallahu Alaihi Wasallam). Finally, when Rasulallah (Sallallahu Alaihi Wasallam) went to Allah for further concession, Allah said that these are five Salaahs equal to fifty and that the affairs remain unchanged before Him. As Allah says:

The Word is not changed with Me. (50.29)

This time also when Rasulallah (Sallallahu Alaihi Wasallam) passed by Musa (AS) he asked him the same question, Rasulallah (Sallallahu Alaihi Wasallam) told him that the number of Salaahs remaining obligatory on him and his Ummah were now five. Sayyiduna Musa

(AS) again asked Rasulullah (Sallallahu Alaihi Wasallam) to return to Allah for further concession. At this juncture, Rasulullah (Sallallahu Alaihi Wasallam) refused to return saying that he felt shy to ask further for concession. Finally, five time Salaah remained obligatory on this Ummah and it is the great mercy of Allah to bestow the reward equal to fifty Salaahs for offering only five. The learned scholars say that it is this compounded Thawaab that is referred to by Allah in His statement:

The Word is not changed with Me. (50.29)

The learned scholars are also of the opinion that probably Rasulullah (Sallallahu Alaihi Wasallam) got the impression that Allah wants to keep 5 time Salaah obligatory by saying the above quoted statement because of the reason that this statement was not mentioned until the number reached to 5. Since 50 is ten multiple of five, so it means that each Salaah will be rewarded tenfold.

Musa (AS) thought about the concession, why not Rasulullah (Sallallahu Alaihi Wasallam)?

It is a frequently discussed issue amongst the learned scholars why is it that Sayyiduna Musa (AS) thought about the concession and Rasulullah (Sallallahu Alaihi Wasallam) didn't. Some scholars say that he was so much engrossed in the splendor and nearness of Allah that he could not think of anything else. Secondly he was at the highest point of 'Abdiyah' (bondsmanship) and gladly and quietly accepted the gift which was given

to him by the most beloved one. Since Sayyiduna Musa (AS) was not at such a stage, so he could think of these things. Here another question arises and that is why did Rasulullah (Sallallahu Alaihi Wasallam) again and again return to Allah on the suggestion of Sayyiduna Musa (AS). The answer to this question is simple, Rasulullah (Sallallahu Alaihi Wasallam) was getting further chances to enjoy the conversation and nearness of Allah. Again, why did Rasulullah (Sallallahu Alaihi Wasallam) not go again when Sayyiduna Musa (Sallallahu Alaihi Wasallam) told him that even 5 time Salaah was too much for his Ummah? The answer as already stated is that Rasulullah (Sallallahu Alaihi Wasallam) had understood that this is the final number which Allah wants to persist on. Secondly, this Ummah was to surpass earlier Ummats, so less than 5 time Salaah would not have been feasible.

Ibn al-Muneer says that since the concessions were made in the fraction of 5 each time, so when the number of Salaah reached 5, Rasulullah refused Sayyiduna Musa (AS) to go again and ask for further concession apprehending that if these five time Salaah were also waved off then he would be left with nothing. Here, Rasulullah (Sallallahu Alaihi Wasallam) said that he felt shy. (*Fathul Baari*)

Why Sayyiduna Musa (AS) repeatedly suggested to ask for concession?

Ibn Hajr narrates from some learned scholars saying that Musa (AS) asked Allah, "O Lord, show me your essence". Since this request of Musa (AS) was not accepted so he repeatedly wanted to have the glimpse of

the personality (i.e., Rasulullah (Sallallahu Alaihi Wasallam) who had seen Allah. That is why Musa (AS) again and again sent back Rasulullah (Sallallahu Alaihi Wasallam) to Allah thus quenching his thirst with the Tajaliyyat Ilaahiyah which used to shower on Rasulullah (Sallallahu Alaihi Wasallam) near Allah.

Numerous scholars believe that Rasulullah (Sallallahu Alaihi Wasallam) did not see Allah and that it was only His Nur; and what Musa (AS) did was only out of affection for this Ummah.

Hadith No. 342

Narrated Aisha the mother of believers

Allah enjoined the prayer when He enjoined it, it was two Rak'ats only (in every prayer) both when in residence or on journey. Then the prayers offered on journey remained the same, but (the Rak'ats of) the prayers for non-travellers were increased.

Comments

In previous Hadith it was mentioned how Salaah was made obligatory and this Hadith states the number of Rak'ats that were made obligatory initially. Imam Bukhari narrates on the authority of Sayyida Aisha that initially only two Rak'ats (in every Salaah whether in residence or on journey) were made obligatory and lateron two Rak'ats were maintained for the Salaah dur-

ing journey but the Rak'ats at residence were increased. For Zuhr, Asr and Isha two Rak'ats were added i.e., total of four. There was made no addition to Maghrib Salaah which as per Ibn Ishaq was three Rak'ats right from the beginning. (*Umdatul Qaari*)

Qasr

A person travelling beyond 77kms is entitled to perform Qasr (reduction) in obligatory Salaah. Such a person has to offer only two Rak'ats of Fardh Salaah instead of four at Zuhr, Asr and Isha; for Maghrib, there is no relaxation. Every other Salaah, except Witr, becomes optional for a traveller at its stipulated time. Qasr will be performed as long as a person does not intend to stay at a particular place for 15 or more number of days. For example, if a person residing in Makkah travels to Madinah, he will start doing Qasr after he leaves the limits of Makkah al-Mukarramah and when he reaches Madinah he will continue to do so if he does not intend to stay at Madinah for 15 or more number of days. In case he intends to stay at Madinah for 15 or more number of days after reaching there, he has to offer full number of Rak'ats right from the time he reaches there. For further details refer to the books on Fiqh.

Qasr—obligatory or optional

As per Hanafite school of thought, Qasr is obligatory and not optional during travelling. They support their argument with the same Hadith of this chapter in which Sayyida Aisha says that initially there was only Salaah of two Rak'ats equally at home or during journey. It was at a later stage that the number of Rak'ats at

home was increased while keeping it same during journey.

On the other hand, according to the Shafaiite school, the Qasr during a journey is optional and not obligatory, i.e., one can offer complete (Rak'ats of) Salaah if he wishes so or offer only two Rak'ats. As per them it is permissible both ways. They support their argument with the following verse of Qur'an:

When you travel on the earth, there is no sin on you in shortening your Salaah (4:101)

They argue with the words *فليس عليكم جناح* there is no sin on you in shortening your Salaah). According to them this suggests the permissiveness. On the other hand, the Hanafite scholars say that these words were revealed only to console the Sahaaba who felt apprehensive of losing Thawaab for performing less number of Rak'ats during journey. Allah consoled them by saying that they will be committing no sin if they offer Qasr during journeys. (And Allah knows best).

Allaama Ayni has quoted Sayyida Aisha in Umdatul Qaari as saying:

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“Indeed, when the Salaah was enjoined, it was two Rak'ats only (in every prayer). Afterwards, when Rasullah (Sallallahu Alaihi Wasallam) came to Madinah and (Muslims) attained tranquility, two more Rak'ats were added except for Maghrib Salaah as it is 'Witr'

Salaah of the day. She said that when Rasulullah (Sallallahu Alaihi Wasallam) undertook journey he offered Salaah as per initial pattern (i.e., two Rak'ats).

و زاد صلاة الحضر (And Hadhr Salaah was increased)

According to Allaama Ayni some people believe that this increment was raise in 'the number of times' of Salaah i.e., before Me'raj it was obligatory to offer Salaah two times only (Fajr and Isha) as per this Qur'anic statement:

"And proclaim His purity in the evening and the morning" (3:41)

Abu Ishaq is of the opinion that it is also permissible to interpret it like this (i.e., as above). (*Umdatul Qaari*)

Muslim has quoted from Ibn Abbas through Mujahid, saying:

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"Through the blessed tongue of your prophet, Allah has decreed it obligatory to perform 4 Rak'ats of Salaah in Hadhr, 2 in journey and 1 in fear".

Nasa'ee, Ibn Maajah and Ibn Hibban have quoted from Umar saying:

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"The Salaah of Qasr (Salaah during journey) is 2 Rak'ats, the Salaah of Eid-ul-Azha is 2 Rak'ats, the Salaah of Eid-ul-Fitr is 2 Rak'ats and the Salaah of Juma'

is 2 Rak'ats. These are all without Qasr as stated by your prophet (Sallallahu Alaihi Wasallam)". (Umdatul Qaari)

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Chapter 2 : The essentiality to pray (Salaah) while wearing clothes.

And the statement of Allah "Take on your adornment at every Masjid" (7:31); and "The one who offered Salaah while covering himself with a single cloth" and it is quoted from Salam bin al-Akwa' that Rasulullah (Sallallahu Alaihi Wasallam) said, "Button up even if with a thorn" and the Sanad of this statement has been questioned. And the one who offered Salaah while wearing the clothes in which he had performed sexual intercourse when no impurity was seen on those clothes; and the prophet ordered not to perform Tawaaf (circumambulation of Ka'ba) in naked state.

Purpose of Tarjamatul Baab

After mentioning Salaah being obligatory or Fardh, Imam Bukhari now discusses its pre-requisites/pre-conditions. There is consensus in the Ummah that it is Fardh to cover 'Satr-ul-Awrah' (i.e., covering the area from umbilicus to knees for males and whole body except hands, feet and face for females). The majority of

scholars like Imam Abu Haneefa Imam Shaafa'ee and Imam Ahmad bin Hambal are of the view that 'Satr-ul-Awrah' is obligatory in Salaah. Imam Bukhari also concurs with their view. For Imam Malik it is Sunnah.

The Qur'anic verse which decrees Satr-ul-Awrah as Fardh or obligatory in Salaah, is:

"Take on your adornment at every Masjid" (7:31)

Ibn Hazm has quoted a consensus of leading scholars regarding this verse which elucidates that one should cover his body during Salaah. (*Fathul Baari*).

A properly dressed person looks elegant and disciplined than a naked one. To human nature it looks very odd and uncivilised to be naked or see someone else in such state. Nowadays some people, while forgetting their human nature and inclined towards the animal instincts, may call nakedness a part of civilization, but here we are talking about true humans and not the ill-cultured one's.

The verse mentioned above clearly commands a Muslim to do a proper dress before entering a Masjid, the main purpose being to offer Salaah. Here a question may arise, what should a person do if he has only a single cloth? According to Imam Bukhari it is permissible for such a person to offer Salaah in a single cloth, the only important thing being that he should cover his private parts. A Hadith has been quoted by Imam Bukhari in which Rasulullah (Sallallahu Alaihi Wasallam) tells Salma bin al-Akwa that if he is wearing a single cloth he should tie it up so that it doesn't get unfastened during Salaah and he doesn't end up looking at his own private

parts. He further told him that if he doesn't get anything to tie up his cloth, he should not hesitate to use even a thorn. From this Hadith the learned scholars have derived the conclusion that when looking at one's own private parts is not liked by Shariah, how could it allow anyone to see the private parts of others.

Imam Bukhari has answered another question as well, i.e., can a person offer his Salaah wearing the same clothes that he had while having sexual intercourse with his wife? Imam Bukhari says that it is permissible provided they are free from any visible impurity.

Lastly, Imam Bukhari has supported his argument by another Hadith in which Rasulullah (Sallallahu Alaihi Wasallam) forbade performing Tawaaf in a naked state. According to this Hadith, since it is not permissible to perform Tawaaf naked, then how can it be permissible for one to offer Salaah in such a state knowing that Salaah is more superior a deed than Tawaaf. Arabs used to perform Tawaaf naked during the period of Jahiliyyah (ignorance) with the belief that it was not permissible to do so while donning the clothes in which they had committed many sins. Islamic Shariah altogether rejected this nonsense belief.

Hadith No. 343

Narrated Umm Atitya

We were ordered to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims on the two Eid festivals. These menstruating women were to keep away from their Musalla.

A woman asked, "O Allah's Apostle ' What about one who does not have a veil?" He said, "Let her share the veil of her companion."

Comments

Umm Atiyya says that they, including menstruating and veiled women, were commanded to attend the religious gatherings and invocations of Muslims on the Eid congregation. The menstruating women were supposed not to attend the Eid Salaah. A woman asked Rasulullah (Sallallahu Alaihi Wasallam) how can an unveiled woman attend the prayers? Answering her Rasulullah (Sallallahu Alaihi Wasallam) said, she should cover herself under the veil of her lady companion. Imam Bukhari, by quoting this Hadith, wants to convey that when it is necessary to cover one's body to attend religious gatherings and invocations, it is easy to understand the importance of covering the body during Salaah.

Muslim has quoted a Hadith on the authority of Abu Sa'eed as:

"A man should not look at the private parts of a man and a woman should not look at the private parts of a woman" (Muslim)

Chapter 3 : To tie the loincloth at one's back while offering Salaah.

And Abu Haazim quoted from Sahl bin Sa'd that they offered Salaah with the Prophet (Sallallahu Alaihi Wasallam) while tying the loincloth at the nape of their necks.

Purpose of Tarjamatul Baab

There are two purposes of this chapter, firstly, one should tie the loincloth at the nape of his neck as otherwise there is every chance that it might unwrap during Salaah and his eyes might perhaps fall on his own private parts which is disliked by Shariah. Further, in this case other people may also end up looking at his private parts which is Haraam as per Shariah. Secondly, one will remain apprehensive that his cloth might fall down anytime if he has not tied it up. Imam Bukhari has supported his argument with the statement of Sayyiduna Abu Haazim who says that the Sahaaba offered Salaah with Rasulullah (Sallallahu Alaihi Wasallam) wrapped in a single cloth tied at the nape of their necks. Had this not been permissible, the Sahaaba would not have done so in presence of Rasulullah (Sallallahu Alaihi Wasallam).

Hadith No. 344

Narrated Muhammad bin Al-Munkadir

Once Jaabir prayed with his Izar tied to his back while his clothes were lying beside him on a wooden peg. Somebody asked him, "Do you offer your prayer in a single Izar?" He replied, "I did so to show it to a fool like you. Had anyone of us two garments in the lifetime of the Prophet?"

Hadith No. 345

Narrated Muhammad bin Al-Munkadir

I saw Jaabir bin Abdullah praying in a single garment and he said that he had seen the Prophet praying in a single garment.

Comments

Once Sayyiduna Jaabir offered Salaah wrapped in a single cloth which he had tied at the nape of his neck while his clothes were lying besides him on a wooden peg. Somebody asked him why he did so when he had enough clothes at his disposal. On this, Jaabir told him that he did so purposely because he knew that some peo-

ple might ask him such a question and he wanted to show that it was permissible to offer Salaah in a single cloth; since Sahaaba during the time of Rasulullah (Sallallahu Alaihi Wasallam) had only a single cloth which they used to tie to cover their body and offer Salaah.

Chapter 4 : To offer the Salaah with a single garment wrapped round the body.

Az-Zuhri said that al-Multahif is same as al-Mutawishih and that is to cross the ends of the cloth around one's shoulders; al-Ishtimaal is also the same. Umm Haani said that the Prophet (Sallallahu Alaihi Wasallam) wrapped his body with a single garment and crossed its ends over his shoulders.

Purpose of Tarjamatul Baab

In previous chapter it was mentioned that if a person offers Salaah in a single garment he should try to button it around his neck. This is necessary only when the garment is small and tight. In this chapter under discussion, it is said that when the garment is wide enough, it is not necessary to tie it up; one can wrap his body with it in such a way that the right corner of the garment is placed on the left shoulder and the left corner on the

right one. This is the way that ensures one garment to remain intact during Salaah. To wrap the garment like this, different words have been used in the Hadith viz., al-Multahif, al-Mutawasheh and al-Ishtimaal. Imam Bukhari has quoted Zuhri saying that these words are synonymous.

Hadith No. 346

Narrated Umar bin Abi Salmah

The Prophet prayed in one garment and crossed its ends.

Hadith No. 347

Narrated Umar bin Abi Salmah

I saw the Prophet offering prayers in a single garment in the house of Um-Salmah and he had crossed its ends around his shoulders.

Hadith No. 348

Narrated Umar bin Abi Salmah

In the house of Um-Salmah I saw Allah's Apostle offering prayers, wrapped in a single garment around his body with its ends crossed round his shoulders.

Hadith No. 349

Narrated Abu Murra

(The freed slave of Umm Hani) Umm Hani, the daughter of Abi Talib said, "I went to Allah's Apostle in the year of the conquest of Makkah and found him taking a bath and his daughter Fatima was screening him. I greeted him. He asked, 'Who is she?' I replied, 'I am Umm Hani bint Abi Talib.' He said, 'Welcome! O Umm Hani.' When he finished his bath he stood up and prayed eight Rak at while wearing a single garment wrapped round his body and when he finished I said, 'O Allah's Apostle ! My brother has told me that he will kill a person whom I gave shelter and that person is so and so the son of Hu-baira.' The Prophet said, 'We shelter the person whom you have sheltered.' " Umm Ham added, "And that was

before noon (Dhuha)."

Hadith No. 350

Narrated Abu Huraira

A person asked Allah's Apostle about the offering of the prayer in a single garment. Allah's Apostle replied, "Has every one of you got two garments?"

Comments

The purpose of mentioning three narrations of Umar bin Abi Salmah on a single topic

Imam Bukhari has mentioned three narrations from Umar bin Abi Salmah. Firstly he mentions a narration with a strong chain which has only two narrators between Imam Bukhari and the first narrator i.e., Umar bin Abi Salmah. This narrations does not indicate that the narrator himself witnessed Rasulullah (Sallallahu Alaihi Wasallam) doing the act, therefore, Imam Bukhari followed it with other narrations from the same narrator which clearly indicate that the narrator personally witnessed Rasulullah (Sallallahu Alaihi Wasallam) doing the act.

Allaama Ayni has quoted a consensus amongst the jurists regarding the fact that Salaah is permissible donning a single garment but at the same time it is preferable to have two garments as quoted by him below from Tawoos, Ahmad, Ibrahim, Nakha'ee and Tabari.

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Indeed, Salaah is Makruh (disliked) while donning a single garment if two are available”

Tahaavi has quoted on the authority of Ibn Umar that Rasulullah (Sallallahu Alaihi Wasallam) said:

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“When someone among you offers Salaah, he should wear two garments as Allah is most deserving you should adorn for”

Chapter 5 : If someone offers Salaah in a single garment he should put its ends over his shoulders.

Purpose of Tarjamatul Baab

It has been mentioned in previous chapters as well that a person who offers Salaah in a single garment should cross its ends round his shoulders. Shah Waliullah Muhaddith Delhvi says that by establishing a separate chapter on this issue Imam Bukhari wants to stress that it is preferable to do so.

Hadith No. 351

Narrated Abu Huraira

The Prophet said, "None of you should offer prayer in a

single garment that does not cover the shoulders."

Hadith No. 352

Narrated Abu Huraira

Allah's Apostle said, "Whoever prays in a single garment must cross its ends (over the shoulders)."

Comments

It is mentioned in the above Hadith that Rasulullah (Sallallahu Alaihi Wasallam) forbade to offer Salaah without crossing the garment around one's shoulders (in case Salaah is offered in a single garment). Imam Abu Haneefa, Imam Maalik, Imam Shaafa'ee and majority of the jurists say that this command of Rasulullah is of 'Istihbaabi' nature i.e., it is preferable and not obligatory to do so. Imam Ahmad takes this command as obligatory since as per him it is necessary to cover at least one of the two shoulders, otherwise the Salaah, in this attire, is not permissible. Shah Waliullah says that Imam Bukhari concurs with the majority while some believe that he supported Imam Ahmad's view.

Abu Dawood has quoted a Hadith on the authority of Abu Huraira (RA, which says:

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"None of you should offer Salaah donning a single garment in such a way that no part of it covers his shoul-

der”.

As already stated that this commandment is for the one who has a wide enough garment and not the one who has a small garment.

Chapter 6 : If the cloth is narrow.

Purpose of Tarjamatul Baab

Prior to this it was said that if the garment is small and tight, it should be tied round the neck and if it is big and wide enough then it should be wrapped around the body with its ends crossed across the shoulders. Now in this chapter it is said that if the garment is too tight then it should be used as loincloth.

Hadith No. 353

Narrated Sa'eed bin Al-Harith

I asked Jaabir bin Abdullah about praying in a single garment. He said, "I travelled with the Prophet during some of his journeys, and I came to him at night for some purpose and I found him praying. At that time, I

was wearing a single garment with which I covered my shoulders and prayed by his side. When he finished the prayer, he asked, 'O Jaabir! What has brought you here?' I told him what I wanted. When I finished, he asked, 'O Jaabir! What is this garment which I have seen and with which you covered your shoulders?' I replied, 'It is a (tight) garment.' He said, 'If the garment is large enough, wrap it round the body (covering the shoulders) and if it is tight (too short) then use it as an Izar (tie it around your waist only.)' "

Hadith No. 354

Narrated Sahl

The men used to pray with the Prophet with their Izars tied around their necks as boys used to do; therefore the Prophet told the women not to raise their heads till the men sat down straight (while praying).

Comments

Sa'eed bin al-Harith says that they asked Jaabir bin Abdullah about offering Salaah donning a single garment. Jaabir told them that during the battle of Bu-waat Rasulullah (Sallallahu Alaihi Wasallam) sent him and Jaabir bin Sakhar ahead in order to arrange water. Jaabir says that when he returned, he saw Rasulullah (Sallallahu Alaihi Wasallam) offering night Salaah. He also joined him to offer Salaah while donning a single

tight garment in which he had wrapped his body by holding its ends with his chin against his chest. After finishing Salaah, Rasulullah (Sallallahu Alaihi Wasallam) asked him the reason for coming late and also about holding his garment in such a manner. Sayyiduna Jaabir, after narrating the reason behind getting late, further said that he donned the garment in such a way because of the unavailability of any other garment. At this point, Rasulullah (Sallallahu Alaihi Wasallam) advised him that if the cloth is wide enough it should be wrapped around the body and if it is tight then it should be used only as loincloth as the main purpose is to achieve *Satrul-Awrah*.

In the second Hadith quoted under the chapter under discussion it is said that a number of Sahaaba during the period of Rasulullah (Sallallahu Alaihi Wasallam) possessed only a single cloth which they used to tie round the neck during Salaah. Since at the time, women also used to offer congregational Salaah behind men, they were directed to raise their heads after performing Sajda only when men would completely sit down after this act. This was because of the apprehension that their sight might fall on the private parts of the men after rising up from Sajda.

Chapter 7 : To offer Salaah in a Syrian Jubbah (cloak).

And al-Hasan said that there is no harm in wearing

clothes woven by a Magus (fire worshipper). And Ma'mar said that he had seen az-Zuhri wearing Yemenite garments dyed with urine. And Ali offered Salaah in a new unwashed garment.

Purpose of Tarjamatul Baab

Here Imam Bukhari says that the garments woven by non-Muslims viz., infidels, Christians, Jews, fire worshippers etc are permissible to wear whether while offering Salaah or elsewhere. The only condition being that the garment should be ritually clean.

Hadith No. 355

Narrated Mughaira bin Shu'ba

Once I was traveling with the Prophet and he said, "O Mughaira! take this container of water." I took it and Allah's Apostle went far away till he disappeared. He answered the call of nature and was wearing a Syrian cloak. He tried to take out his hands from its sleeve but it was very tight so he took out his hands from under it. I poured water and he performed ablution like that for prayers and passed his wet hands over his Khuff (leather socks) and then prayed .

Comments

Sayyiduna Mughairah says that he saw Rasulullah (Sallallahu Alaihi Wasallam) was wearing a Syrian cloak (Jubbah). At this time Syria was a non-Muslim state. By quoting this Hadith, Imam Bukhari wants to prove his point that Rasulullah (Sallallahu Alaihi Wasallam) was wearing a garment which was manufactured in a non-Muslim country and that he didn't put forward any queries regarding its origin or manufacturer.

Chapter 8 : The disagreement or dislike regarding nakedness during Salaah or elsewhere.

We have seen that the 'Satr-ul-Awrah' is obligatory and the exposure of private parts is forbidden in Islam. Islam teaches decency and proper dressing is one of its facets. Nudity is an animal instinct and Islam forbids it irrespective of the state whether one is in Salaah or elsewhere. The Hadith which Imam Bukhari has quoted here is regarding the state other than Salaah; and by this he wants to stress on the point that when nudity is disliked and forbidden altogether, how can it be permissible during Salaah?

Hadith No. 356

Narrated Jaabir bin Abdullah

While Allah's Apostle was carrying stones (along) with the people of Makkah for (the building of) the Ka'ba wearing an Izar (waist-sheet cover), his uncle al-Abbas said to him, "O my nephew! (It would be better) if you take off your Izar and put it over your shoulders underneath the stones." So he took off his Izar and put it over his shoulders, but he fell unconscious and since then he had never been seen naked.

Comments

In this Hadith an incident is quoted which took place during the childhood of Rasulullah (Sallallahu Alaihi Wasallam). It so happened that once the Quraish of Makkah initiated the reconstruction of Ka'ba and while some of them were carrying stones for the construction purpose, Rasulullah (Sallallahu Alaihi Wasallam) also joined them. Being of a young age, his uncle Sayyiduna Abbas told him to remove his loincloth and put that on his shoulders underneath the stones so that he would remain safe from any injury. When Rasulullah (Sallallahu Alaihi Wasallam) tried to do so, he immediately fell down unconscious and since then he had never been seen naked. It was a divine protection for Rasulullah (Sallallahu Alaihi Wasallam) to fall unconscious.

Allaama Ayni has quoted from Ibn Butaal and Ibn al-Mateen that Rasulullah (Sallallahu Alaihi Wasallam) was 15 years old at that time. He further says that the widely held view is that Quraish reconstructed Ka'ba 10 years after Rasulullah (Sallallahu Alaihi Wasallam)

married Sayyida Khadijah which implies that he was 35 years old at that time. (*Umdatul Qaari*)

Lessons from the Hadith

Allaama Ayni has derived the following lessons from the Hadith:

1. Rasulullah (Sallallahu Alaihi Wasallam) was divinely protected from evil instincts and pervert morals even when he was only a child.
2. He possessed highest degree of modesty (Hayaa) right from his childhood.
3. It is not permissible to get naked in front of others. Sayyiduna Ali said:

“When a man exposes his private parts, the angel (of mercy) leaves him”

Chapter 9 : To offer Salaah donning a shirt, trousers, a tubaan (knee-length shorts) and Qaba (an outer garment with long sleeves).

Purpose of Tarjamatul Baab

In earlier chapters it was stressed that covering the private parts is obligatory. Now, in this chapter it is being said that neither a particular number nor any particular type of clothes are important for Satr-ul-Awrah; all that one needs is to have the Satr-ul-Awrah which can be achieved with shirt, trousers, swimsuit or a blanket. These are all permissible.

Allaama Ayni says:

“At-Tubbaan is a short trouser equal to one hand which covers main private parts as used by boatmen”.

Hadith No. 357

Narrated by Sayyiduna Abu Huraira

A man stood up and asked the Prophet (Sallallahu Alaihi Wasallam) about praying in a single garment. The Prophet (Sallallahu Alaihi Wasallam) said: “Has every one of you two garments?” A man put a similar question to Umar on which he replied: “When Allah makes you wealthier, then you should clothe yourself properly during prayers, otherwise one can pray with a wrapper and a wrap on covering the upper part of the body. A wrapper and a shirt, a wrapper and out garment, trousers and a garment, trousers and a shirt and an out garment. Tubbaan and an outer garment or Tubbaan and a shirt”. (The narrator added: “I think that he also said a Tubbaan and a garment”).

Comments

Sayyiduna Abu Huraira says that a person asked

Rasulullah (Sallallahu Alaihi Wasallam), if Salaah was permissible in a single garment? Rasulullah (Sallallahu Alaihi Wasallam) said if all of them had two garments?; propounding thereby the permissibility of performing Salaah in a single garment. Allaama Ayni and Ibn Hajr have quoted that during Sayyiduna Umar's period, Abdullah bin Mas'ood and Ubai bin Ka'b differed on the issue whether Salaah is disliked or disagreeable in a single garment. One of them, as per Ibn Hajr, it was Ibn Mas'ood and as per Allaama Ayni it was either of the two, who asked Sayyiduna Umar about it. Ibn Mas'ood believed that it was disagreeable to offer Salaah in a single garment, Ubai Ibn Ka'b disagreed with this view. Sayyiduna Umar in a Khutbah supported the view of Ubai Ibn Ka'b, Sayyiduna Umar says that if Allah has provided someone with enough clothes he should express this bounty by donning them. Sayyiduna Umar said, though it is permissible to offer Salaah wearing a single garment but doing so while donning two garments is preferable. In this respect the desirable combinations in order of preference are trouser and blanket, trouser and shirt, trouser and Qaba, swimsuit and Qaba and lastly swimsuit and shirt.

In nutshell the first important thing in Salaah is to achieve Satr-ul-Awrah and the second being that, when available, one should dress in a nice way and not shabbily.

Has Rasulullah (Sallallahu Alaihi Wasallam) sported Saraaweel (trousers)?

It has been narrated that Rasulullah (Sallallahu Alaihi Wasallam) has liked trouser and also said that it

is a better choice to achieve Satr-ul-Awrah than the loin-cloth. It is also quoted in some narrations that Rasulullah (Sallallahu Alaihi Wasallam) bought trousers; whether he wore it or not is not clearly mentioned in any narration. (*Eidhahul Bukhari*)

Hadith No. 358

Narrated Ibn Umar

A person asked Allah's Apostle, "What should a Muhrim wear?" He replied, "He should not wear shirts, trousers, a burnus (a hooded cloak), or clothes which are stained with saffron or Wars (a kind of perfume). Whoever does not find a sandal to wear can wear Khuffs, but these should be cut short so as not to cover the ankles.

Comments

In this Hadith it is said that a Muhrim (a person while in the state of Ihram during Haj or Umrah) should not wear shirt, trousers, burnus (a hooded cloak) or clothes which are stained with Safron or Wars (a kind of perfume). Imam Bukhari has quoted this Hadith here as a proof to the title of this chapter thereby establishing that a Muhrim is not allowed to wear stitched clothes.

Chapter 10 : Which part of the body is to be covered compulsorily.

Purpose of Tarjamatul Baab

The learned scholars have debated this issue whether Imam Bukhari here means Satr-ul-Awrah during Salaah or elsewhere as well. Alaama Ayni says that it includes either of the two. According to Ibn Hajr here, it is related to elsewhere and not during the state of Salaah because the word 'Ihtiba' mentioned in the Hadith of this chapter is related to elsewhere and not during the state of Salaah.

Hadith No. 359

Narrated Abu Sa'eed Al-Khudri

Allah's Apostle forbade Ishtimaal-us-Sammaa' (wrapping one's body with a garment so that one cannot raise its end or take one's hand out of it). He also forbade Al-Ihtiba' (sitting on buttocks with knees close to abdomen and feet apart with the hands circling the knees) while wrapping oneself with a single garment, without having a part of it over the private parts.

Comments

As-Sammaa' means to wrap a blanket around

one's body in such a way that both his hands remain covered within it and it becomes difficult for him to take them out; and if he tries to do so there is every possibility that he might end up exposing his private parts. Rasulullah (Sallallahu Alaihi Wasallam) has forbidden using a blanket like this.

'Ihtiba' احتباء

It means sitting on one's buttocks with knees raised and close to abdomen and feet apart with hands circling the knees. Rasulullah (Sallallahu Alaihi Wasallam) has forbidden to sit in such a posture while one is wrapped in a single cloth and nothing is covering his private parts; the reason being the possibility of exposing one's private parts in this position.

The limits of obligatory Satr-ul-Awrah as per four juristic schools of thought

1. As per Hanafite school the obligatory Satr-ul-Awrah for males is from (but excluding) the navel upto and including the knees.

For a free woman the obligatory Satr-ul-Awrah includes whole body except her face, hands and feet, during Salaah and elsewhere. She can expose her head and forearms before her Mahram (the one with whom marriage is not permitted) e.g., father, brother, grandfather etc., but during Salaah she has to cover them also.

2. As per Shafiite school of thought, for males, the Satr-ul-Awrah is from navel to knees but as per another statement it excludes navel and knees. Hambalite school also concurs with this.

3. As per Imam Dawood Zahiri only the private

parts (front as well as back) are included in obligatory Satr-ul-Awrah and not the rest of the body. Same has been quoted from Imam Ahmad and Imam Maalik in one narration. Imam Bukhari also seems to be holding this view as is evident from the following words:

“No part of it (the cloth) is on private parts” (Nasrul Baari)

Hadith No. 360

Narrated Abu Huraira

The Prophet forbade two kinds of sales i.e. Al-Limas and An-Nibadh (the former is a kind of sale in which the deal is completed if the buyer touches a thing, without seeing or checking it properly and the latter is a kind of a sale in which the deal is completed when the seller throws a thing towards the buyer giving him no opportunity to see, touch or check it) and (the Prophet forbade) also Ishtimaal-As-Samma' and Al-Ihtiba' in a single garment.

Comments

The Islamic Shariah has forbidden these two types of sale and purchase viz., limaas or Mulaamasa and Nibaaz or Munaabaza.

Limaas and Mulaamasa

In Arabia, during the days of ignorance

(Jahiliyyah), there existed a way of purchasing in which a customer interested in purchasing cloth material from a merchant would fix first up a price and then he would close his eyes and whichever bundle of cloth material he would touch that would become his on the already fixed price. Since it was not a definite and well-defined way, Islam banned it. Islam does not approve any such deal which leaves slightest confusion or ambiguity.

Nibaaz and Munaabaza

In this method the customer and the merchant would fix up the price first, the merchant would then close his eyes and throw any bundle of cloth towards the customer. Since this method resembles gambling, Islam banned this as well.

Hadith No. 361

Narrated Abu Huraira

On the Day of Nahr (10th of Dhul-Hijja, in the year prior to the last Hajj of the Prophet when Abu Bakr was the leader of the pilgrims in that Hajj) Abu Bakr sent me along with other announcers to Mina to make a public

announcement: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to perform the Tawaaf around the Ka'ba. Then Allah's Apostle sent 'Ali to read out the Surat Bara'a (At-Tauba) to the people; so he made the announcement along with us on the day of Nahr in Mina: "No pagan is allowed to perform Hajj after this year and no naked person is allowed to perform the Tawaaf around the Ka'ba."

Comments

Allah Ta'ala says in the Qur'an:

And here is an announcement, from Allah and His Messenger, to the people on the day of the greater Hajj, that Allah is free from (any commitment to) the Mushriks, and so is His Messenger. Now, if you repent, it is good for you. And if you turn away, then be aware that you can never frustrate Allah. And give those who disbelieve the 'good' news of a painful punishment. (9:3)

Commenting on this verse, Mufti Muhammad Shafi writes in Ma'aariful Qur'an:

In order to implement this Divine injunction, the Holy Prophet (Sallallahu Alaihi Wasallam) sent Sayyiduna Abu Bakr and Sayyiduna Ali to the Hajj of the Hijrah year 9 at Makkah al-Mukarramah and had them make this proclamation before a gathering of all tribes of Arabia on the plains of Arafat and Mina. It was all too obvious that this injunction would become widely known

through the medium of that great gathering all over Arabia. However, as a matter of added precaution, he had this proclamation particularly made in distant Yemen through Sayyiduna Ali.

After this public proclamation, the situation was that the first group, that is, the disbelievers of Makkah had to leave the limits of the state by the end of the 'sacred months,' that is, the end of the month of Muharram of the Hijrah year 10. Similarly, the deadline for the second group was Ramadan of the Hijrah year 10; and that of the third and fourth groups was the tenth of Rabi' ath-Thaani of the Hijrah year 10. Any contravention of this executive order would have rendered the offender liable to face an armed confrontation. Under this arrangement, by the time of Hajj next year, no disbeliever was to remain within the state limits. (For details refer to Ma'aariful Qur'an, Vol 4).

Chapter 11 : To offer Salaah without a Rida (cloak).

Purpose to Tarjamatul Baab

To wrap a Rida (cloak) around one's body while donning trousers and shirt in Salaah is better and decent way of covering one's body.

In earlier chapter a statement of Sayyiduna Umar was quoted saying that one should show magnanimity in dressing during Salaah if he has the means to do so. This might have given the impression that it is necessary to wear good clothes during Salaah. By establishing the chapter under discussion, Imam Bukhari wants to clear this point by saying that Salaah can be offered without a

Rida as well.

Hadith No. 362

Narrated Muhammad bin Al-Munkadir

I went to Jaabir bin Abdullah and he was praying wrapped in a garment and his Rida was lying beside him. When he finished the prayers, I said "O Abdullah! You pray (in a single garment) while your Rida' is lying beside you." He replied, "Yes, I did it intentionally so that the ignorant one's like you might see me. I saw the Prophet praying like this. "

Comments

We have seen that offering Salaah in a single garment without any genuine reason is disliked by Shariah, but here Jaabir bin Abdullah offered Salaah in a single garment when his other clothes were hanging on a wooden peg in order to show permissibility in case of any exigency.

Chapter 12 : What is said about the thigh (whether it is included in Satr-ul-Awrah or not) .

And Abu Abdullah says that Ibn Abbas, Jarhad and Muhammad bin Jahash quotes the Prophet (Sallallahu Alaihi Wasallam) saying, "The thigh is included in Satr-ul-Awrah". And Anas bin Maalik said, "The Prophet (Sallallahu Alaihi Wasallam) uncovered his thigh". The narration of Anas is dependable but it would be safer to take Jarhad's narrations into consideration in order to get rid of the difference between them. Abu Musa said, "The Prophet (Sallallahu Alaihi Wasallam) covered his knee when Uthmaan entered". Zaid bin Thabit said, "The revelation came to Allah's Apostle (Sallallahu Alaihi Wasallam) while his thigh was on my thigh and it became so heavy that I was afraid that it might break my thigh".

Purpose of Tarjamatul Baab

There are two schools of thought about the fact whether thigh is included in Satr-ul-Awrah or not. Imam Bukhari has quoted both groups without expressing his own opinion and says that Ibn Abbas and Jarhad believed in the inclusion of thigh in Satr-ul-Awrah. On the other hand, Sayyiduna Anas says that he had seen Rasulullah's (Sallallahu Alaihi Wasallam) thigh during Khyber. Second incident narrated by Abu Musa says that Rasulullah (Sallallahu Alaihi Wasallam) was sitting on a wall in an orchard with knees apart; at this juncture,

Sayyiduna Abu Bakr and Sayyiduna Umar came towards him one after the other but he did not change his posture; they were followed by Sayyiduna Uthmaan and on seeing him Rasulullah (Sallallahu Alaihi Wasallam) quickly covered his knees. The third point the Imam Bukhari has quoted is narrated by Sayyiduna Zaid bin Thaabit who says that his thigh came in contact with the thigh of Rasulullah (Sallallahu Alaihi Wasallam).

From the technical point of view as per the principles of Uloom-ul-Hadith, Imam Bukhari says that the narration of Sayyiduna Anas wherein he says that he saw Rasulullah's (Sallallahu Alaihi Wasallam) thigh, is stronger, thus pointing towards the permissibility of keeping it uncovered. At the same time, Imam Bukhari takes a cautious path by saying that it is safer to act upon the narration of Jarhad which says that the thigh should remain covered as it is included in Satr-ul-Awrah.

Hadith No. 363

Narrated Abdul Aziz

Anas said, 'When Allah's Apostle invaded Khaibar, we offered the Fajr prayer there early in the morning) when it was still dark. The Prophet rode and Abu Talha rode too and I was riding behind Abu Talha. The Prophet passed through the lane of Khaibar quickly and my knee was touching the thigh of the Prophet . He uncovered his thigh and I saw the whiteness of the thigh of the Prophet. When he entered the town, he said, Allahu Akbar! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned.' He repeated this thrice.

The people came out for their jobs and some of them said, 'Muhammad (has come).' (Some of our companions added, "With his army.") We conquered Khaibar, took the captives, and the booty was collected. Dihya came and said, 'O Allah's Prophet! Give me a slave girl from

the captives.' The Prophet said, 'Go and take any slave girl.' He took Safiya bint Huyai. A man came to the Prophet and said, 'O Allah's Apostles! You gave Safiya bint Huyai to Dihya and she is the chief mistress of the tribes of Quraizah and An-Nadir and she befits none but you.' So the Prophet said, 'Bring him along with her.' So Dihya came with her and when the Prophet saw her, he said to Dihya, 'Take any slave girl other than her from the captives.' Anas added: The Prophet then manumitted her and married her."

Thabit asked Anas, "O Abu Hamza! What did the Prophet pay her (as Mahr)?" He said, "Her self was her Mahr for he manumitted her and then married her." Anas added, "While on the way, Umm Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to the Prophet . So the Prophet was a bridegroom and he said, 'Whoever has anything (food) should bring it.' He spread out a leather sheet (for the food) and some brought dates and others cooking butter. (I think he (Anas) mentioned As-Sawiq). So they prepared a dish of Hais (a kind of meal). And that was Walima (the marriage banquet) of Allah's Apostle ."

Comments

Sayyiduna Anas bin Maalik says that he was with Rasulullah (Sallallahu Alaihi Wasallam) during the battle of Khaibar. Khaibar means fort in Hebrew. It was a place near Madinah on its north-east side and the Jewish clans of Banu Quraizah and Banu an-Nazir dwelled there. After returning from Hudaibiyah, Rasulullah (Sallallahu Alaihi Wasallam) went to Khaibar along with an army of Sahaaba and cordoned it off. Sayyiduna

Anas says that Rasulullah (Sallallahu Alaihi Wasallam) started early in the morning, offered Fajr Salaah when it was still dark.

Timing of Fajr Salaah

There exists a disagreement about the timing of Fajr Salaah. According to some scholars it should be offered when it is still dark i.e., 'Galas' while some others say that it should be offered after darkness is over, but before dawn i.e., 'Isfaar'.

This Hadith of Sayyiduna Anas is in favour of proponents of 'Galas' i.e., it should be offered when it is still dark. Those who oppose this opinion say that Rasulullah (Sallallahu Alaihi Wasallam) used to offer Fajr Salaah at such a time only during journeys or war. Allah knows the best.

Rasulullah (Sallallahu Alaihi Wasallam) passed through the lane of Khaibar

After offering the Fajr Salaah, Rasulullah (Sallallahu Alaihi Wasallam) passed through the lane of Khaibar. The Prophet (Sallallahu Alaihi Wasallam) rode and Abu Talha rode too and Anas bin Maalik was riding behind Abu Talha. When these blessed souls were passing through the lanes of Khaibar, the cloth on the blessed thigh of Rasulullah (Sallallahu Alaihi Wasallam) skidded and exposed it and Sayyiduna Anas saw its whiteness. According to the learned scholars the cloth skidded because of overcrowding narrow streets.

The Ulema who believe that thigh is not included in Satr-ul-Awrah present this Hadith in their support while those who believe otherwise opine that it so hap-

pened because of overcrowding narrow streets. And Allah knows the best.

“**When he entered the town, he said, Allahu Akbar! Khaibar is ruined**”

When Rasulullah (Sallallahu Alaihi Wasallam) entered Khaibar early in the morning, he recited the following verse thrice:

“So, when it will descend in their courtyard, then, evil will be the morning of those warned” (37:177)

When the people of Khaibar came out of their houses for routine work in the morning, they were surprised to see Rasulullah (Sallallahu Alaihi Wasallam) and told one another that it was Muhammad (Sallallahu Alaihi Wasallam); some other narrators have added the words “and his army” to this. Allaama Ayni has quoted Abu Umar saying that Khaibar was captured by force whereas according to al-Munzari the learned scholars differed in this matter. Some others are of the opinion that it was captured equally by force, peaceful agreement and also by banishing its warriors.

Afterwards, when the prisoners of war were gathered, Dihya bin al-Kalbi came and requested Rasulullah (Sallallahu Alaihi Wasallam) for a slave girl. To mention here, Dihya was the most handsome Sahaabi and Jibra'eel (AS) many a times came to Rasulullah (Sallallahu Alaihi Wasallam) in his incarnation. Accepting his request, Rasulullah (Sallallahu Alaihi Wasallam) directed him to take one. He went and took a beautiful girl namely Safiya—daughter of Huyai bin Aktab, the

chief of the tribe. At this moment, a person came to Rasulallah (Sallallahu Alaihi Wasallam) and told him that Safiya was the chief mistress and daughter of Huyai bin Aktab and that she befitted none but him (i.e., Rasulallah (Sallallahu Alaihi Wasallam)). Rasulallah (Sallallahu Alaihi Wasallam) called Dihya and told him to leave Safiya and choose some other girl. After that Rasulallah manumitted her and as per another narration of Musnad Ahmad, she was given option to return home or marry the Prophet (Sallallahu Alaihi Wasallam). Safiya accepted the second option and married Rasulallah (Sallallahu Alaihi Wasallam).

Waleema وليمة of Rasulallah (Sallallahu Alaihi Wasallam)

After marrying Safiya, Rasulallah (Sallallahu Alaihi Wasallam) asked Sahaaba to get whatever they had. He spread out a leather sheet and some brought dates, some ghee and others grinded barley. A sweet dish was prepared and this was the Waleema of Rasulallah (Sallallahu Alaihi Wasallam).

Lessons from this Hadith

Allaama Ayni has derived following lessons from this Hadith:

1. If capable, more than one person can ride an animal.
2. To recite Takbeer and Zikr while in war.
3. To repeat a sentence thrice.
4. The thigh is not included in Satr-ul-Awrah. (This issue has been already discussed. Further, Allaama Anwar Shah Kashmiri has put forward a very good explanation to solve this controversy. According to

him it is more important to cover the private parts than one's thigh or knee; although, these two also fall under Satr-ul-Awrah).

5. To manumit daughter of a tribal chief and then marry her.
6. It is a usual practice to consummate one's wife during night, but in this case this took place during day, thus proving its permissibility during night as well as day.
7. It is mandatory for a bridegroom to celebrate Waleem after consummation. Allaama Ayni is of the opinion that it is Sunnah near us (i.e., Hanafites) while some others consider it Waajib.
8. It is Sunnah to accept invitation of Waleema or otherwise, however, it has been quoted from Imam Ahmad, Maalik and Shaafa'ee that it is Waajib or obligatory.
9. It is preferable for the relatives and neighbours of bridegroom to render necessary help to him on Waleema.
10. It is not necessary to server meat while holding Waleema banquet. Anything can be served to fulfill the Sunnah of Rasulullah (Sallallahu Alaihi Wasalam).

(Allah knows the best).

Chapter 13 : In how many clothes should a woman offer Salaah.

And Ikrimah said, "If she can cover all her body with a

single garment, her Salaah is valid”.

Purpose of Tarjamatul Baab

Now, Imam Bukhari is discussing the Satr-ul-Awrah regarding females. Here again, like men, the number of clothes is not important. A single garment is enough as long as it is sufficient to cover the Satr-ul-Awrah. Again to mention here, for men Satr-ul-Awrah is from navel to (and including) knees and for women, whole body falls under it except the face, hands and feet.

Hadith No. 364

Narrated Aisha

Allah's Apostle used to offer the Fajr prayer and some believing women covered with their veiling sheets used to attend the Fajr prayer with him and then they would return to their homes unrecognized .

Comments

Sayyida Aisha says that the women folk used to offer Fajr Salaah in Masjid-i-Nabavi while covering themselves from head to toe with blankets in such a way that nobody could recognize them. Rasulullah (Sallallahu Alaihi Wasallam) neither objected to it nor asked them about the number of clothes they were wearing underneath their blankets. By quoting this Hadith, Imam Bukhari seems to convey the message that the

number of clothes is not necessary, all that is needed is to cover one's body nicely.

The juristic scholars have stated different preferences on the dress code of women while offering Salaah. There is a narration on the authority of Umm Salmah which says that a woman should offer Salaah while wrapping a blanket or wearing a shirt. According to Imam Abu Haneefa, Imam Malik and Imam Shaafa'ee a woman should offer Salaah in a shirt and a dupatta (cloth covering the head). Ata recommends three garment, he adds trousers to the above two. (*Umdatul Qaari*)

Chapter 14 : When someone offers Salaah in a patterned garment and looks at the pattern.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that it is permissible to offer Salaah while donning such a garment (though it may not be preferable).

Hadith No. 365

Narrated Aisha

The Prophet prayed in a Khamis (a square garment) having marks. During the prayer, he looked at its marks.

So when he finished the prayer he said, "Take this Khamis of mine to Abu Jahm and get me his Anmbijaniya (a woollen garment without marks) as it (the Khamis) has diverted my attention from the prayer."

Comments

Sayyida Aisha says that one day Rasulullah (Sallallahu Alaihi Wasallam) offered Salaah in a Khamis—a black woollen blanket with patterned border. During Salaah, Rasulullah (Sallallahu Alaihi Wasallam) momentarily had a look at the marks of the patterned border diverting his attention. After finishing Salaah, he called Abu Jahm and gave him the blanket. It is narrated in another narration that this blanket was gifted to Rasulullah (Sallallahu Alaihi Wasallam) by Abu Jahm and that is why he returned it back to him. In order not to hurt Abu Jahm by returning his gift, Rasulullah (Sallallahu Alaihi Wasallam) asked him to bring another blanket which was manufactured in a place called Anmbijaniya. It was a simple and thick blanket.

Lessons from this Hadith

1. It is permissible to offer Salaah donning such clothes depicting designs.
2. It is preferable to offer Salaah donning simple and plain clothes which will not divert one's attention during Salaah.
3. It is discouraged to paint the Mehraab and other

walls of the mosque with colourful designs as it may distract one's attention.

Chapter 15 : If Salaah is offered in a garment bearing marks of a cross or pictures, will the Salaah be invalidated? And what has been narrated in relation to refraining from such things.

Purpose of Tarjamatul Baab

Here Imam Bukhari is pointing towards three things:

1. Is it permissible to offer Salaah donning such a cloth with a sign of a cross (crucifixion)?
2. Is it permissible to offer Salaah donning a garment depicting pictures?
3. Is it permissible to offer Salaah in such a place where pictures are painted on the walls.

Imam Bukhari has not given any categorical reply to this but it seems that, as per him, it is not preferable to offer Salaah in such a situation; although it might be permissible.

Hadith No. 366

Narrated Anas

Aisha had a Qiram (a thin marked woolen curtain) with which she had screened one side of her home. The Prophet said, "Take away this Qiram of yours, as its pictures are still displayed in front of me during my prayer (i.e. they divert my attention from the prayer)."

Comments

Sayyiduna Anas says that Sayyida Aisha had hung a thin curtain depicting colourful designs on one of the corners of her room. Once Rasulullah (Sallallahu Alaihi Wasallam) offered Salaah in front of it and after finishing he told Aisha to remove it as its pictures were diverting his attention. In this Hadith it is said that Rasulullah (Sallallahu Alaihi Wasallam) offered Salaah in front of such a curtain but did not repeat his Salaah which indicates that it is permissible to offer Salaah in such a situation. But, the command of Rasulullah (Sallallahu Alaihi Wasallam) for its removal indicates that it is not supported to offer Salaah in presence of such curtains etc.

It has been quoted that Imam Maalik, Imam Abu Haneefa, Imam Thouri and many other scholars disapproved having pictures on walls or curtains but did not prohibit if present on flooring or pillows. (*Umdatul Qaari*)

Lessons from the Hadith

1. According to Khattaabi this Hadith serves as a basis for the fact that it is forbidden to have pictures on clothes, walls and elsewhere.
2. According to Ibn Butaal it is not permissible to wear

- clothes depicting pictures.
3. It is necessary to remove such things which may distract one's concentration during Salaah.

Chapter 16 : One who offered Salaah in silk Furrooj (outer garment open at the back) and then took it off.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that although it is prohibited for males to wear silken garments but if someone offers Salaah while wearing such garments his Salaah is valid and the sin of wearing such garments will be counted separately.

Hadith No. 367

Narrated Uqba bin Amir

The Prophet was given a silken Farruj as a present. He wore it and then prayed. When he finished his prayer, he took it off violently as if with a strong aversion to it and said, "It is not the dress of Allah-fearing pious people."

Comments

Narrator: Uqba bin Aamir has narrated fifty five Ahaadith out of which eight are in Bukhari. He was appointed as the governor of Egypt during the Caliphate of

Sayyiduna Mu'aaviya and died in 58 Hijri.

Uqba bin Aamir says that Rasulullah (Sallallahu Alaihi Wasallam) was given a silken Farruj (a kind of blanket) as gift. According to Allaama Ayni it was given to him by Ukaidar bin Abdul Maalik known as Dhor-matul Jundul. Abu Nuaim says that on embracing Islam he sent this gift to Rasulullah (Sallallahu Alaihi Wasallam). The most authentic word is reported by Ibn al-Atheer, who says that when he made peace with Rasulullah (Sallallahu Alaihi Wasallam), he sent this as a gift. (*Umdatul Qaari*)

Rasulullah (Sallallahu Alaihi Wasallam) wore this Farruj and then offered Salaah but after finishing his Salaah, he immediately took it off with a strong aversion to it and said— such a dress does not suit the Mutaqeen.

The learned scholars have given two meanings to the word 'Mutaqeen'. If it connotes those people who remain away from Kufr, then the statement will mean that this dress is not suitable for Muslims. If it connotes those people who remain away from sins, then the statement will mean that the pious people should not use silken clothes.

It is to mention here that only men are forbidden to wear silk and not women. Men are supposed to be in a rough and tough state and since women are delicate hence soft silky clothes are suitable for them only.

Why Rasulullah (Sallallahu Alaihi Wasallam) wore silken garments?

According to the learned scholars one reason could be that the silken clothes were not forbidden till that time; it is possible that the ban was revealed to Ra-

sulullah (Sallallahu Alaihi Wasallam) during that Salaah itself. Second reason given is that Rasulullah (Sallallahu Alaihi Wasallam) had not experienced the evil effect of wearing silk, and once he wore it, the effect got manifested on him and he immediately took it off.

Lessons from this Hadith

Allaama Ayni has derived the following lessons from this Hadith:

1. It is only men who have been forbidden to wear silk.
2. It is permissible to use silk during battle, as treatment for some skin diseases and in severe cold if nothing is available.

Tahaavi and Tabaraani have quoted on the authority of Zaid bin Arqam that Rasulullah (Sallallahu Alaihi Wasallam) said:

“Gold and silk is permissible to the women of my Ummah and forbidden to its men”. (Umdatul Qaari)

3. If someone offers Salaah while wearing silken clothes, his Salaah is valid (the sin of wearing silk will be separately on him).

Chapter 17 : (The description of) Salaah in red garments.

Purpose of Tarjamatul Baab

Imam Bukhari has quoted this chapter to convey that Salaah is permissible while wearing red coloured garments.

Hadith No. 368

Narrated Abu Juhaifa

I saw Allah's Apostle in a red leather tent and I saw Bilal taking the remaining water with which the Prophet had performed ablution. I saw the people taking the utilized water impatiently and whoever got some of it rubbed it on his body and those who could not get any took the moisture from the others' hands. Then I saw Bilal carrying an Anza (a spear-headed stick) which he planted in the ground. The Prophet came out tucking up his red cloak, and led the people in prayer and offered two Rak'ats (facing the Ka'ba) taking Anza as a Sutra for his prayer. I saw the people and animals passing in front of him beyond the Anza.

Comments

Abu Juhaifa says that he saw Rasulullah (Sallallahu Alaihi Wasallam) in a red leather tent. According to Allaama Ayni this tent was laid at a place near Makkah called 'Buthaan' and this incident took place around Hajatul Wida.

Sayyiduna Bilal brought water for Rasulullah (Sallallahu Alaihi Wasallam) and he performed Wudhu. After that he took the remaining water and the Sahaaba were trying to overtake one another to get access to the water. Whoever got some of it rubbed it on his body and those who were unable to get were taking the moisture from others' hands. Then Sayyiduna Bilal planted 'Anza' - a stick with iron tip, into the ground as 'Sutra' and Rasulullah (Sallallahu Alaihi Wasallam) led the Salaah. Abu Juhaifa says that he saw people and animals passing in front of that Anza. Allaama Ayni says that Rasulullah (Sallallahu Alaihi Wasallam) offered two Rak'ats of 'Zuhr' Salaah and two of 'Asr' (combining the two during journey known as Qasr). The narrator further added that Rasulullah (Sallallahu Alaihi Wasallam) was wearing a red 'Hulla' - cloak.

"Hulla is the name given to two garment of same cloth, one blanket and another trouser". (Umdatul Qaari)

Some scholars hold the view that it was the used water that had flown down from the blessed body of Rasulullah (Sallallahu Alaihi Wasallam).

Lessons from this Hadith

1. It is permissible to wear red coloured clothes.
2. It is also permissible to use red leather tents.
3. Things used by pious people can be taken for obtaining blessings as did the Sahaaba by taking the ablution water of Rasulullah (Sallallahu Alaihi Wasallam).
4. Performing Qasr during journey is obligatory.

5. While in journey, one can combine Zuhr and Asr Salaah.
6. It is permissible to pass in front of Sutra.

Chapter 18 : To offer Salaah on roof tops, pulpit or wood planks.

And Abu Abdullah said, “al-Hasan finds no objection for one to pray over snow or bridges even if urine flowed underneath or over or in front of them as long as there is an object put in front of the praying person to act as sentimental barrier between him and others in front of the person. Abu Huraira prayed on the roof of the mosque with the Imam, and Ibn Umar prayed on snow.

Purpose of Tarjamatul Baab

Imam Bukhari first discussed the obligatory nature of Salaah, then started with the prerequisites of Salaah and in this he first discussed Satr-ul-Awrah. Now he is starting another pre-requisite viz., the particular place where one offers Salaah has to be ritually clean even if surroundings may not be so. The place where a person stands and where he prostrates, should be clean. Shah Waliullah Muhaddith Delhvi quotes a Hadith saying:

“The land has been made for me mosque and ritually

clean".

In this chapter under discussion, Imam Bukhari wants to say that it is not necessary for a Musalli (one offering Salaah) to make the forehead touch the (real) ground while prostration. If a person is offering his Salaah on a roof, a wooden plank or a pulpit etc, his Salaah is still valid. Imam Bukhari further says that it is valid to offer Salaah on bridges etc below which impure things flow. It is also permissible to offer Salaah on snow if it is a little harder and one is able to rest his forehead on it while in prostration. Further, it is permissible to offer Salaah on anything which is harder and firmly placed on ground and can support one's head.

Qanaateer and Jasr

Qanaateer means a bridge erected on stones while as Jasr is a wooden bridge. It is permissible to offer Salaah on both of them.

Can a Muqtadi stand above the level of his Imam?

Sayyiduna Abu Huraira offered Salaah on a roof top when his Imam was at a level below. It is permissible for Imam to stand at a higher level than his Muqtadees when such a need arise and vice versa. However, it is not permissible for Muqtadees to stand ahead of Imam whether offering Salaah at the same level, below or above.

Hadith No. 369

Narrated Abu Hazim

Sahl bin Sa'd was asked about the (Prophet's) pulpit as to what thing it was made of? Sahl replied: "None remains alive amongst the people, who knows about it better than I. It was made of tamarisk (wood) of the forest. So and so, the slave of so and so prepared it for Allah's Apostle . When it was constructed and place (in the Masjid), Allah's Apostle stood on it facing the Qibla and said 'Allahu Akbar', and the people stood behind him (and led the people in prayer). He recited and bowed and the people bowed behind him. Then he raised his head and stepped back, got down and prostrated on the ground and then he again ascended the pulpit, recited, bowed, raised his head and stepped back, got down and prostrated on the ground. So, this is what I know about the pulpit."

Ahmad bin Hanbal said, "As the Prophet was at a higher level than the people, there is no harm according

to the above-mentioned Hadith if the Imam is at a higher level than his followers during the prayers."

Comments

Sayyiduna Sahl bin Sa'd was asked about the pulpit of Rasulallah (Sallallahu Alaihi Wasallam). He said that there was nobody better than him who knew about it. Why he said so, the learned scholars have given two reasons for it viz., 1. In Madina, Sahl bin Sa'd was the last Sahaabi to die. 2. Probably he meant that among those present nobody else knew about it.

There are various narrations about the pulpit of Rasulallah (Sallallahu Alaihi Wasallam). It is said that this pulpit was prepared by a person namely Mynoon—a slave of a woman and a carpenter by profession. In some narrations this lady has been mentioned by the name Aisha and she was from among Ansaar. Before this pulpit was prepared, Rasulallah used to offer Salaah and deliver sermon near a pillar and from there only those people could see him who used to be in the first row. The pulpit prepared had two steps and a sitting dais. Rasulallah (Sallallahu Alaihi Wasallam) stood on the pulpit so that people behind could see him and recited Qur'an and then bowed to perform Ruku, but had to move a step back to offer Sajda.

Allaama Ayni has quoted on the authority of Jaabir:

"A woman asked Rasulallah (Sallallahu Alaihi Wasallam) if she would prepare something on which he would sit (during Khutba) as she had a slave who was a car-

penter also". (Umdatul Qaari)

Lessons from the Hadith

1. An Imam can stay at a level higher than that of Muqtadees at the time of need but not unnecessarily.
2. It does not make Salaah invalid to move a little forward or backward as is evident from the act of Rasullullah. According to the author of al-Muheet it is permissible to move a step or two while in Salaah but more than that will render Salaah invalid. It is not recommended to take two steps in one go. The proper way is take a step and stop and then take another.
3. The minor actions e.g., taking a step, cleaning the nose, setting headgear right etc does not render Salaah invalid.
4. It is preferable for an Imam to stand on the pulpit.
(Umdatul Qaari)

Hadith No. 370

Narrated Anas bin Maalik

Once Allah's Apostle fell off a horse and his leg or

shoulder got injured. He swore that he would not go to his wives for one month and he stayed in a Mashruba (attic room) having stairs made of date palm trunks. So his companions came to visit him, and he led them in prayer sitting, whereas his companions were standing. When he finished the prayer, he said, "Imam is meant to be followed, so when he says 'Allahu Akbar,' say 'Allahu Akbar' and when he bows, bow and when he prostrates, prostrate and if he prays standing pray, standing. After the 29th day the Prophet came down (from the attic room) and the people asked him, "O Allah's Apostle! You swore that you will not go to your wives for one month." He said, "The month is 29 days."

Comments

Two separate incidents

The learned scholars, except Ibn Hajr, hold the opinion that these are two separate incidents which have been mentioned in this Hadith. According to Ibn Hajr it is a single incident. One incident is of 5th Hijra (as per Ibn Hibban) when Rasulullah fell down from a horse and injured his leg or shoulder. He stayed in the first floor of his house for one month and could not attend the mosque for Salaah. He had to offer Salaah there only due to injury. The Sahaaba used to come to see him and sometimes would find him offering Salaah; they would also join him in order to earn blessings.

Second incident is of 9th Hijra when Rasulullah (Sallallahu Alaihi Wasallam) swore that he will not go to his wives for one complete month. He stayed at the first floor of his house but during this period he offered regular Salaah in mosque as is proved by Sayyiduna

Umar's statement that he offered Fajr Salaah behind Rasulallah (Sallallahu Alaihi Wasallam).

Eila of Rasulallah (Sallallahu Alaihi Wasallam)

The second incident was related to the Eila of Rasulallah (Sallallahu Alaihi Wasallam). This was literal Eila of one month and not the Eila which is popular amongst the jurists wherein a husband cannot go to his wife for four complete months. It is said that Rasulallah (Sallallahu Alaihi Wasallam) wanted to teach his wives a lesson as they had been asking for more daily wages; so he isolated himself for one complete month by staying at the upper storey of his house.

Lessons from this Hadith

Allaama Ayni has derived following lessons from this Hadith:

1. It is permissible to offer Salaah on roof and also on wooden floor.
2. A month can be of 29 or 30 days and if someone takes an oath lasting for a month, he can liberate himself after 29 days if that month comes out to be of 29 days.
3. Imam Ahmad, Ishaq and Ibn Hazm have opined from this Hadith that if an Imam offers his Salaah while in sitting position, the Muqtadees should also do so. Imam Maalik does not allow a person able to stand to offer Salaah behind a sitting-Imam or vice versa. According to Imam Abu Haneefa, Imam Shaafa'ee and others, it is necessary for a person who can stand to offer Salaah while standing behind a sitting-Imam. According to them this Hadith is abrogated as per the

fact that Rasulullah (Sallallahu Alaihi Wasallam), during his terminal illness, used to offer Salaah while sitting whereas Sahaaba behind him remained standing. Tirmidhi and Nasa'ie have quoted another Hadith from Sayyida Aisha wherein she says that Rasulullah (Sallallahu Alaihi Wasallam) offered Salaah while sitting when Abu Bakr led the congregational Salaah. Imam Baihaqi has explained these two Ahaadith which leave no contradiction. The Salaah which Rasulullah (Sallallahu Alaihi Wasallam) led while sitting was Zuhr Salaah on the day of Saturday or Sunday and the Salaah which Abu Bakr led and Rasulullah (Sallallahu Alaihi Wasallam) was a sitting-Muqtadi behind him, was Fajr Salaah on the day of Monday. This was the last Salaah of Rasulullah (Sallallahu Alaihi Wasallam) before leaving this world.

(Umdatul Qaari)

Chapter 19 : When the clothes of a Musalli (one offering Salaah) in prostration touch his wife.

Purpose of Tarjamatul Baab

During the menstruation period, women do not become untouchable and hence if their garments come in contact with a Musalli, his Salaah is valid. Imam Bukhari wants to convey the message that it very important to keep the place of Salaah and its surrounding clean.

Hadith No. 371

Narrates Abdullah bin Shaddad

Maimuna said, "Allah's Apostle was praying while I was in my menses, sitting beside him and sometimes his clothes would touch me during his prostration."

Maimuna added, "He prayed on a Khumra (a small mat sufficient just for the face and the hands while prostrating during prayers)."

Lessons from the Hadith

1. It is permissible to interact with a menstruating woman.
2. It is permissible for a person to touch the clothes and the body of a woman (wife or Mahram) during menstruation.
3. If a person while offering Salaah comes in touch with the clothes of a menstruating woman, it will not affect his Salaah.

Chapter 20 : (To offer) Salaah on a mat.

Jaabir and Abu Sa'eed offered Salaah standing on board of a ship. Al-Hasan said, "If it is not troublesome for one's companions, one may offer Salaah standing and turn himself with its (ship's) turnings; otherwise offer Salaah sitting".

Purpose of Tarjamatul Baab

Some Ulema are of the opinion that it is better to offer Salaah on ground. Umar bin Abdul Aziz liked to offer Salaah on ground. According to the learned scholars if someone does so, it will be sheer humility. However, majority of scholars including Imam Bukhari permit to offer Salaah on a prayer mat. Imam Bukhari has quoted Jaabir and Abu Sayeed offering Salaah in a boat. Therefore, if it is correct to offer Salaah in a boat then why not on a mat? Here it is to mention that if Salaah can be offered in a boat while standing without any difficulty, it should be done like that otherwise to sit down is also permissible. Further, if the boat changes its direction, the Musalli will also have to turn towards Qibla in that case.

Salaah in a moving train

It is necessary to offer Salaah in a train while standing. It is not correct to compare a train with a boat because one feels nauseated while standing in a boat and there is an apprehension of falling into the water, but it is not so in case of a train. That is why it is mandatory for one to offer Salaah in a train while standing.

Salaah in an aeroplane

It is permissible to offer Salaah in an aeroplane and it is better to offer it while standing after ensuring the direction of Qibla. If it is not possible to stand then one can offer his Salaah while sitting but in this case he shall have to repeat it after reaching his destination.
(Inaamul Baari)

Hadith No. 372

Narrated Ishaq

Anas bin Maalik said, "My grandmother Mulaika invited Allah's Apostle for a meal which she herself had prepared. He ate from it and said, 'Get up! I will lead you in the prayer.' " Anas added, "I took my Hasir, washed it with water as it had become dark because of long use and Allah's Apostle stood on it. The orphan (Damira or Ruh) and I aligned behind him and the old lady (Mulaika) stood behind us. Allah's Apostle led us in the prayer and offered two Rak'ats and then left."

Comments

Umm Sulaim was the daughter of Mulaikah and Anas bin Maalik was the son of Umm Sulaim. Umm Sulaim was first married to Maalik bin Nadhar and later to Abu Talha.

Mulaika once invited Rasulullah (Sallallahu Alaihi Wasallam) for a meal. He ate from it and then led them in prayer. Anas and his brother stood in the first row behind Rasulullah (Sallallahu Alaihi Wasallam) and his grandmother in the second row.

Lessons from the Hadith

1. One should accept an invitation when invited. (Note: If the occasion of invitation and the proceedings of a function are against the principles of Shariah then one should refrain from such invitations and functions).
2. Congregational Salaah at home: According to some Ulema the Salaah that Rasulullah (Sallallahu Alaihi Wasallam) led in the house of Mulaika was Nafl Salaah while some others opine that it was Fardh. Those who consider it Nafl put forward in favour of their argument this Hadith saying that it is permissible to offer Nafl Salaah in congregation. Allaama Ayni has quoted from Maalik and also from Hanafite scholars that it is permissible to offer Nafl Salaah in congregation provided that it is not pre-arranged and that people are not called for it as people are supposed to be called for Fardh Salaah only.
3. It is permissible for children to stand with adults in the same row during Salaah.
4. Women have to stand in the last row behind children.
5. It is permissible to request pious people to offer Salaah at the invitees house in order to earn blessings of Allah.
6. One should first execute the job for which he has been invited and then turn to something else as was done by Rasulullah (Sallallahu Alaihi Wasallam). He was invited for meals so he first ate from it and then offered Salaah.

Chapter 21 : (To offer) Salaah on al-Khumra (a

small mat just sufficient for the face and hands while prostrating during Salaah)

Purpose of Tarjamatul Baab

Al-Haseer : It is a bigger prayer mat on which one can place his feet as well as prostrate during Salaah.

Al-Khumra : It is a smaller prayer mat which suffices only one's feet or hands and head during prostration i.e., if a person stands on it he will not be able to prostrate on it as well, and if he places it at the place where he prostrates then he will not be able to place his feet also on it.

In these two chapters, Imam Bukhari wants to convey that Salaah is permissible on both types of mats. According to Shah Waliullah Muhaddith Delhvi Imam Bukhari wants to remove the misunderstanding which could have arisen because of the Hadith narrated by Sayyiduna Rabah wherein he says that he tried to blow out the dust from the ground which could have touched his forehead. Rasulullah (Sallallahu Alaihi Wasallam) forbade him to do so and advised him to let the dust touch his forehead. He was told:

Shah Waliullah further quotes the second Hadith that could have been the reason for misunderstanding, viz.,

“The land has been made as mosque and ritually clean for me”.

Hadith No. 373

Narrated Maimuna

Allah's Apostle used to pray on Khumra.

Comments

It is Imam Bukhari's practice to quote exactly the same words which he has listened to from his teachers, and in doing so, he does not care about repetitions.

Chapter 22 : (To offer) Salaah on flooring (mat, bedding etc).

Anas said, "We used to offer Salaah with the Prophet (Sallallahu Alaihi Wasallam) and anyone among us would prostrate on his clothes".

Purpose of Tarjamatul Baab

First Imam Bukhari mentioned about smaller prayer mats like al-Khumra and al-Haseer and that it is permissible to offer Salaah on them. Now, he says that Salaah is permissible even on large floorings or beddings like carpets, blankets etc., the only condition being that such floorings or beddings be ritually clean.

Some people do not like to offer Salaah on luxurious or colourfully designed carpets, though it is permissible to offer Salaah on them.

Hadith No. 374

Narrated Abu Salmah

Aisha the wife of the Prophet said, "I used to sleep in front of Allah's Apostle and my legs were opposite his Qibla and in prostration he pushed my legs and I withdrew then and when he stood, I stretched them." Aisha added, "In those days the houses were without lights."

Hadith No. 375

Narrated Aisha

Allah Apostle prayed while I was lying like a dead body on his family bed between him and his Qibla.

Hadith No. 376

Narrated Urwa

The Prophet prayed while Aisha was lying between him and his Qibla on the bed on which they used to sleep.

Comments

Rasulullah (Sallallahu Alaihi Wasallam) loathed to live in a palace

Rasulullah (Sallallahu Alaihi Wasallam) was the most beloved prophet of Allah and the best of the creation, yet he chose for himself austere life and taught the whole mankind the fact that simplicity is because of faith. He could have lived a luxurious life but whatever he received (as gifts etc), he distributed it among the poor and needy. His one such character was described by his wife, Sayyida Khadijah as:

“You earn for have-nots”

In the Hadith under discussion, Sayyida Aisha says that she and Rasulullah (Sallallahu Alaihi Wasallam) lived in such a small room and she had to bend her knees to make space for Rasulullah to prostrate. Further, as narrated by Sayyida Aisha during those days the houses used to be without lights.

Lessons from the Hadith

1. The world is but an ordinary abode, one should live an austere life.
2. The Salaah during night (i.e., Tahajjud) is a supreme asset of a believer and he should never leave it.
3. It is permissible for a man to offer Salaah facing towards his wife. Some people believe that if a woman,

a donkey or a dog passes in front of a Musalli, his Salaah becomes invalid. Allaama Ayni refutes this belief but says that these may become the cause of losing concentration. A woman is known for distracting one's concentration, a donkey makes noise, and there is apprehension of a bite from a dog.

4. Touching a woman does not spoil one's Wudu as Rasulullah (Sallallahu Alaihi Wasallam) pushed the legs of Aisha in order to make space for prostration.
5. It is permissible to offer Salaah on bedding.
6. It is permissible to offer Salaah in darkness as long as one does not turn away from Qibla.

Chapter 23 : To prostrate on a garment in scorching heat.

Al-Hasan said, "People used to prostrate on their turbans and headgears with their hands in their sleeves (because of scorching heat)."

Purpose of Tarjamatul Baab

When the ground is too hot due to the heat of the sun and it becomes difficult to place one's forehead on such a hot surface then it is permissible to prostrate on some cloth etc. One can place such a thing on the ground or cover his forehead with turban or headgear.

Hadith No. 377

Narrated Anas bin Maalik

We used to pray with the Prophet and some of us used to place the ends of their clothes at the place of prostration because of scorching heat.

Comments

Sayyiduna Anas says that they used to place the ends of their clothes at the place of prostration because of intense and scorching heat. According to Imam Abu Haneefa, Maalik, Ahmad and Ishaq it is permissible to prostrate on the ends of one's clothing which he is wearing during Salaah. They support their argument with this Hadith. Ibn Abi Shaiba has quoted that Sayyiduna Umar once offered Friday Salaah in scorching heat and placed one end of his clothing on the ground and prostrated on it. He advised other people also to do so. (*Umdatul Qaari*)

Chapter 24 : (To offer) Salaah in shoes.

Purpose of Tarjamatul Baab

In earlier chapter it was said that during Salaah one can protect his forehead and hands from scorching hot ground by spreading cloth on it. Now this chapter mentions that it is permissible to offer Salaah in shoes (if clean).

Hadith No. 378

Comments

Sayyiduna Anas bin Maalik was asked if Rasulullah (Sallallahu Alaihi Wasallam) offered Salaah while in shoes, he said yes, he did so. According to the learned scholars the shoes should be completely clean and also akin to the Arabic style—which is cut open in the front in such a way that the fingers touch the ground during prostration, which they say, is necessary. (*Eidhahul Bukhari*)

The jurists say, it is preferable to offer Salaah while having shoes on in Jewish dominated areas in order to oppose them because they consider it not permissible as per the command given by Allah to Sayyiduna Musa (AS), quoted also in Qur'an as:

“It is Me, your Lord, so remove your shoes; you are in the sacred valley of Tuwaa”. (20:12)

Rasulullah (Sallallahu Alaihi Wasallam) said in a Hadith:

“Oppose the Jews”

Lessons from the Hadith

1. It is permissible to ask questions with the purpose of acquire knowledge.

2. If asked, one having knowledge should answer without any hesitation.
3. It is permissible to offer Salaah while having one's shoes on. Since ritual cleanliness is a prerequisite for Salaah, the shoes also have to be clean. According to this Hadith it is only permissible to offer Salaah while having shoes on, not that it is obligatory or recommended to do so.

Chapter 25 : (To offer) Salaah wearing Khuffs (leather socks)

Purpose of Tarjamatul Baab

In earlier chapter, the permissibility to have one's shoes on while offering Salaah was stated. Now, in this chapter, Imam Bukhari conveys the permissibility of offering Salaah while wearing Khuffs (leather socks). Some people like Shiites don't permit it and in order to refute their claim, Imam Bukhari has established this chapter.

The author of "al-Badhli" has penned down—"this Hadith points towards the fact that it was decreed to offer Salaah while having shoes on during those days to oppose Jews and in our times now, it is preferable to offer Salaah barefoot to oppose Christians who pray while having shoes on and don't take them off".

Hadith No. 379

Narrated Ibrahim

Hammam bin Al-Harith said, "I saw Jarir bin Abdullah urinating. Then he performed ablution and passed his (wet) hands over his Khuffs, stood up and prayed. He was asked about it. He replied that he had seen the Prophet doing the same." They approved of this narration as Jarir was one of those who embraced Islam very late.

Hadith No. 380

Narrated al-Mughira ibn Shu'ba

"I assisted the Prophet, may Allah bless him and grant him peace, in wudu' and he wiped over his leather socks and prayed.

Comments

Sayyiduna Jarir bin Abdullah performed ablution, passed his (wet) hands over his Khuffs (leather socks) and then offered Salaah. He was asked about it, he re-

plied that he had seen Rasulullah (Sallallahu Alaihi Wasallam) doing so.

When the Qur'anic verse:

“And perform Masah (wiping by hands) of your heads and (wash) your feet up to the ankles” (5:6)

was revealed, some Sahaaba thought that the Masah on Khuffs might not be permissible now, so they asked Jarir why he performed Masah? The above quoted verse is of Sura Maida; Jarir had embraced Islam in the month of Ramadhan the 10th Hijra i.e., after the revelation of this Sura. This proves Rasulullah (Sallallahu Alaihi Wasallam) performed Masah over Khuffs even after the revelation of this verse and also its continuous validation for the Ummah. Those who deny this are incorrect.

Lessons from this Hadith

1. It is permissible to perform Masah over Khuffs.
2. The verse of Sura Maida has not abrogated the decree of performing Masah over Khuffs.

Chapter 26 : If someone does not prostrate properly.

Purpose of Tarjamatul Baab

The learned scholars of Hadith have been filled with wonder regarding the placement of these two chapters (this one and the next) by Imam Bukhari here, which apparently don't seem to have any correlation with the preceding chapters. The compilation of Sahih al-Bukhari by al-Mustamli does not contain these two

chapters at this place, which has made some scholars believe that these two pages have been wrongly placed here by later compilers. Some other scholars have given a very plausible explanation about it. According to them, Imam Bukhari first stressed that one can wear socks, shoes and also cover his forehead with cloth from scorching heat. Now, here he says that since prostration is a very important constituent of Salaah and if someone performs it halfheartedly, his Salaah will become invalid, thereby strengthening his point that one can wear socks or shoes during scorching heat, but still he should prostrate comfortably and whole heartedly.

Hadith No. 381

Narrated by Huzaifa

That he saw a person bowing and prostrating improperly. When he finished his prayer Huzaifa told him that he had not prayed. The sub-narrator added: "I think that Huzaifa also said: Were you to die, you would die on a tradition other than that of Muhammad (Sallallahu Alaihi Wasallam)"

Comments

Salaah is a highly important act of worship in Islam. The executor of this act gets a chance to have direct conversation with Allah and experience His nearness and hence should be offered with extreme peace, dignity

and humility and without any haste. Ruku (bowing) and Sajda (prostration) are two important constituents of Salaah which one should offer humbly with the notion that he is bowing and prostrating before Almighty Allah (the Lofty and Dignified). If someone offers Ruku and Sajda hastily it signifies that he is offering his Salaah inattentively rendering it defective in nature.

Chapter 27 : To show the axillae and separate the arms from the body during prostration.

Purpose of Tarjamatul Baab

As stated previously, the placement of this chapter has also perplexed the Hadith scholars.

According to Sheikh-ul-Hadith Sheikh Zakariya, Imam Bukhari discussed the issues related to Satr-ul-Awrah in previous chapters and here in this chapter he conveys it is not against Satr-ul-Awrah for men to show their axillae. (Allah knows the best).

Hadith No. 382

Narrated Abdullah bin Maalik ibn Buhaima

“When the Prophet (Sallallahu Alaihi Wasallam) offered Salaah, he used to separate his arms from his body so widely that the whiteness of his axillae was seen”.

Comments

Abdullah bin Maalik ibn Buhaima narrates when Rasulullah (Sallallahu Alaihi Wasallam) used to prostrate, he would separate his arms and elbows from his body so much so that the whiteness of his axillae could be seen. Al-Haakim has quoted a Sahih Hadith on the authority of Ibn Abbas saying, he came towards Rasulullah (Sallallahu Alaihi Wasallam) (when he was in prostration) from behind and saw the whiteness of his axillae. Sayyida Maimuna has been quoted as saying, when Rasulullah (Sallallahu Alaihi Wasallam) used to prostrate he would keep his elbows so much away from his body and also above the ground that it would be possible for a small lamb to pass through. (*Umdatul Qaari*)

Ruling about women

Allaama Ayni says:

“It is Sunnah for men to separate their arms from the body while prostrating whereas for women and eunuchs, keeping them close to body is Sunnah because they are required to observe Satr.

It has been quoted from some scholars: ‘Tarabu is Sunnah for women’ ”.

Imam Shaafa’ee writes in ‘Al-Umm’

“It is Sunnah for a man to keep his elbows away from

the body and raise his belly away from the thighs; and it is Sunnah for a woman to converge her body parts”
(Umdatul Qaari)

Should one rest his elbows on knees during prostration or not

It is preferable for one to keep his elbows above the ground and away from his knees but one rest them on his knees because of some excuse e.g., tiredness etc. Tirmidhi has quoted from Abu Huraira (RA):

“The Prophet was asked by his companions about the tiredness they felt while prostrating. He advised them to take help of their knees”.

Lessons from the Hadith

1. While prostrating, the axillae of men should remain visible and their arms away from their body and also from the ground.
2. The women should converge their body parts while offering Salaah.
3. One should separate his arms from his body and also raise them above the ground while prostrating.

Chapter 28 : The excellence of facing Qibla (during Salaah) with the toes towards it as well.

Abu Humaid said that referring to what the Prophet

(Sallallahu Alaihi Wasallam) used to do.

Purpose of Tarjamatul Baab

Imam Bukhari after discussing a prerequisite of Salaah i.e., Satr-ul-Awrah, now, discusses another prerequisite i.e., facing the Qibla to offer Salaah. The importance of this prerequisite can be gauged by the fact that even the toes of a person offering Salaah should face Qibla as stressed by Imam Bukhari.

Hadith No. 383

Narrated Anas bin Maalik

Allah's Apostle said, "Whoever prays like us and faces our Qibla and eats our slaughtered animals is a Muslim and is under Allah's and His Apostle's protection. So do not betray Allah by betraying those who are in His protection."

Hadith No. 384

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Narrated Anas bin Maalik

Allah's Apostle said, "I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah.' And if they say so, pray like our prayers, face our Qibla and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allah." Narrated Maimun ibn Siyah that he asked Anas bin Maalik, "O Abu Hamza! What makes the life and property of a person sacred?" He replied, "Whoever says, 'None has the right to be worshipped but Allah', faces our Qibla during the prayers, prays like us and eats our slaughtered animal, then he is a Muslim, and has got the same rights and obligations as other Muslims have."

Hadith No. 385

Narrated Abu Aiyub Al-Ansari

The Prophet said, "While defecating, neither face nor turn your back to the Qibla but face either east or west." Abu Aiyub added. "When we arrived in Sham we came across some lavatories facing the Qibla; therefore we turned ourselves while using them and asked for Allah's forgiveness."

Comments

“Sha’aa’ir-ul-Islam” (شعائر الإسلام) Symbols of Islam)

Anything that carries some significance bears some symbols or representation marks specific to it, for example army, police, schools etc all have their own specific symbols which help in identifying them. Even companies, entrepreneur etc adopt a specific trade mark portrayed on their products for easy identification by the common masses. In a similar way, Islam has its own symbols which when adopted by a person make him identifiable as a Muslim from a distance without any difficulty. Few such symbols have been mentioned in this Hadith like Salaah, Zabeeha (Islamic way of slaughtering an animal) and offering Salaah facing Qibla.

The Salaah in other religions like Christianity and Judaism is not having the component of Ruku, it is unique to Islamic Salaah only. Also, the Christians and Jews face Bait-ul-Lahm and Bait-ul-Maqdis respectively during Salaah while we Muslims uniquely face Makkah al-Mukarramah.

Lessons from these Ahaadith

1. The decrees of Shariah are applied on manifestational deeds

One who expresses (by uttering) his faith in Allah, accepts Rasulullah (Sallallahu Alaihi Wasallam) as the last and true prophet, offers Salaah like Muslims and eats from the animal slaughtered as per Islamic way will be considered a Muslim even though he may be Kafir by heart. Such a person will be considered a Muslim by the Muslim community but in the Hereafter he will be treated as an infidel.

2. Is expressing faith in Allah alone enough for being a Muslim?

The faith in Islam has two essential constituents:

- i. لا إله إلا الله There is no one worth worshipping except Allah.
- ii. محمد رسول الله صلى الله عليه وسلم Muhammad (Sallallahu Alaihi Wasallam) is the (true and last) Messenger of Allah.

According to the Ahaadith above one who expresses faith in the oneness of Allah, offers Salaah like Muslims, faces Makaah while offering Salaah and eats from the animal slaughtered by the Muslims, is a Muslim. When a person does so it automatically indicates he is having faith on the prophethood of Muhammad (Sallallahu Alaihi Wasallam) as it was he who taught these things. It is essential to express faith in Allah and the prophethood of Muhammad (Sallallahu Alaihi Wasallam) while in Tashahud of every Salaah. The Qur'an and Hadith comprehensively prove that the faith in the prophethood of Muhammad (Sallallahu Alaihi Wasallam) is an essential constituent of the Islamic faith.

3. Harming a fellow Muslim is a grave sin

The life, property and honour of a Muslim brother is sacred. It is prohibited and a grave sin for a Muslim to cause harm to his fellow Muslim brother in any of these matters.

Chapter 29 : The Qibla of the people of Madina, the people of Syria and the East.

There is no Qibla to the east or west based on the statement of the Prophet (Sallallahu Alaihi Wasallam) "Do not face the Qibla while defecating or urinating, but face east or west."

Purpose of Tarjamatul Baab

This is one of the difficult chapters established by Imam Bukhari. The learned scholars of Sahih Bukhari have been at loss in understanding the word 'east', which Imam Bukhari has mentioned in the title. According to some scholars it means that the Qibla of the people living in Madinah, Syria and those in the east is not lying in the east. Further, according to some other scholars it means that the Qibla of the people living in Madinah and Syria is not lying in the east.

When Sahaaba migrated from Makkah to Madinah they asked Rasulullah (Sallallahu Alaihi Wasallam) about the Qibla, he replied,

"Between east and west".

Makkah al-Mukarramah lies south of Madinah i.e., what Rasulullah (Sallallahu Alaihi Wasallam) pointed in his statement— "between east and west". People offering Salaah in 'Harm' have to face towards it and the people living across the world have to face the direction of Makkah al-Mukarramah. The statement— 'between east and west', suggests that it is the side of the direction that is to be taken into account and not the

point of direction.

Hadith No. 386

Narrated Abu Aiyub Al-Ansaari

The Prophet said, "While defecating, neither face nor turn your back to the Qibla but face either east or west." Abu Aiyub added. "When we arrived in Sham we came across some lavatories facing the Qibla; therefore we turned ourselves while using them and asked for Allah's forgiveness."

Comments

Abu Aiyub al-Ansaari says that Rasulullah (Sallallahu Alaihi Wasallam) advised them not to face Qibla or turn their backs towards it while defaecating or urinating; but to face east or west. This advice was given to the people of Madinah thereby showing that their Qibla is neither in the east nor west but towards the south of Madinah i.e., Makkah al-Mukarramah. This guidance does not apply to the people living in different countries across the world. For the people living in the Indian subcontinent the Qibla is towards west; for Europeans, it is towards the east; for Americans towards the north-east and for Africans towards the north.

Chapter 30 : The saying of Allah, “Take the Maqam (station) of Ibrahim as a place of prayer.” (2:125)

Purpose of Tarjamatul Baab

Here Imam Bukhari has again kept the scholars wondering. In these few chapters Imam Bukhari is discussing about the issue of facing towards Qibla and in this particular chapter he has quoted a Qur'anic verse mentioning 'Maqaam-i-Ibrahim'. The Maqaam-i-Ibrahim is a stone which Sayyiduna Ibrahim (AS) used as a platform for himself while constructing the Ka'ba, along with his son Ismaa'eel. There are foot marks of Sayyiduna Ibrahim (AS) on this stone. It is placed in a glass casing just adjacent to the Ka'ba and people after completing circumambulation or Tawaaf of the Ka'ba seven times are supposed to offer two Rak'ats of Salaah near it. According to the explanation of the above quoted verse given by the commentators of the Qur'an, same thing has been mentioned i.e., one should offer two Rak'ats of Salaah near Maqaam-i-Ibrahim. Another version given by some other commentators is that 'Musalla' in this verse means Qibla and “*make from the station of Ibrahim a place of prayer (Musalla)*”, will mean one who completes Tawaaf should offer Salaah in such a way that Maqaam-i-Ibrahim remains in between him and the Ka'ba.

Hadith No. 387

Narrated Amr bin Dinar

I asked Ibn Umar, "Can a person who has performed the Tawaaf around the Ka'ba for Umra but has not performed the (Sa'i) Tawaaf of Safa and Marwa, have a sexual relation with his wife?" Ibn Umar replied "When the Prophet reached Makkah he performed the Tawaaf around the Ka'ba (circumambulated it seven times) and offered a two Rak'ats (at the place) behind the station (of Abraham) and then performed the Tawaaf (Sa'i) of Safa and Marwa, and verily in Allah's Apostle you have a good example." Then we put the same question to Jaabir bin Abdullah and he too replied, "He should not go near his wife (for sexual relation) till he has finished the Sa'i of Safa and Marwa."

Comments

To perform Umrah, one has to complete seven circumambulations round the Ka'ba, offer two Rak'ats near Maqaam-i-Ibrahim and then make seven turns between the mount Safa and mount Marwah famously known as Sa'ee. This act is obligatory upon a person performing Umrah and the prohibitions of 'Ahraam' are not relaxed for him until he completes it as mentioned in the Hadith.

Lessons from this Hadith

1. Tawaaf round the Ka'ba consists of seven circumambulations.

2. It is preferable but not obligatory to offer two Rak'ats of Salaah near Maqaam-i-Ibrahim after completing Tawaaf.
3. It is obligatory to do Sa'ee while performing Umrah.

Hadith No. 388

Narrated Mujahid

Someone came to Ibn Umar and said, "Here is Allah's Apostle entering the Ka'ba." Ibn Umar said, "I went there but the Prophet had come out of the Ka'ba and I found Bilal standing between its two doors. I asked Bilal, 'Did the Prophet pray in the Ka'ba?' Bilal replied, 'Yes, he prayed two Rak'ats between the two pillars which are to your left on entering the Ka'ba. Then Allah's Apostle came out and offered a two Rak'ats facing the Ka'ba.' "

Hadith No. 389

Narrated Ibn Abbas

When the Prophet entered the Ka'ba, he invoked Allah in each and every side of it and did not pray till he came out of it, and offered a two Rak'ats facing the Ka'ba and said, "This is the Qibla."

Comments

Once Rasulullah (Sallallahu Alaihi Wasallam), accompanied by Sayyiduna Bilal and Sayyiduna Usama entered inside the Ka'ba and offered two Rak'ats of Salaah. He invoked Allah and then came out, and offered two more Rak'ats of Salaah.

There seems to be a contradiction between these two narrations. In the first narration Sayyiduna Bilal says that Rasulullah (Sallallahu Alaihi Wasallam) offered Salaah inside the Ka'ba while in the second, Sayyiduna Usama says that Rasulullah (Sallallahu Alaihi Wasallam) invoked Allah and did not offer Salaah inside the Ka'ba. Allaama Ayni says that according to the learned scholars Sayyiduna Bilal saw Rasulullah (Sallallahu Alaihi Wasallam) offering Salaah inside the Ka'ba and Sayyiduna Usama saw him invoking Allah only and not offering Salaah. Allaama Ayni quotes another narration from Dar-i-Qutni in which Ibn Abbas says that Rasulullah (Sallallahu Alaihi Wasallam) went inside the Ka'ba twice and once he offered Salaah and the second time he only invoked Allah and did not offer any Salaah.

Lessons from this Hadith

1. It is permissible to offer Salaah inside the Ka'ba.
2. It is preferable to invoke Allah inside the Ka'ba.

Chapter 31 : Facing the Qibla wherever you are.

Abu Huraira said that Prophet (Sallallahu Alaihi Wasallam) said, "Face the qibla and say, 'Allahu Akbar' (Allah is the Greatest)."

Purpose of Tarjamatul Baab

To face Qibla while offering Salaah carries so much importance that it has been stressed to do so whether one is in front of it, away from it, at home or in a journey. A traveler is supposed to try his best to locate the direction of Qibla and if he fails to do so after using all his endeavours then only he can offer Salaah as per his perception.

Sayyiduna Abu Huraira narrates Rasulullah saying, "face the Qibla and (offer Salaah) say Allahu Akbar (Allah is the Greatest)". By this statement of Rasulullah (Sallallahu Alaihi Wasallam) it is evident how much important it is to locate the direction of Qibla. It is permissible only for a traveler riding an animal (or any other convenience) to offer Salaah on its back in whichever direction it turns if he is unable to climb down due to weakness, apprehension, excessive rain etc; and that too regarding Nafl Salaah. As per Imam Abu Haneefa, it is permissible only during travelling.

Hadith No. 390

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Narrated Bara' bin Azib

Allah's Apostle prayed facing Baitul-Maqdis for sixteen or seventeen months but he loved to face the Ka'ba (at Makkah) so Allah revealed: "Verily, We have seen the turning of your face to the heaven!" (2:144) So the Prophet faced the Ka'ba and the fools amongst the people namely "the Jews" said, "What has turned them from their Qibla (Bait-ul-Maqdis) which they formerly observed"" (Allah revealed): "Say: 'To Allah belongs the East and the West. He guides whom He wills to a straight path'." (2:142) A man prayed with the Prophet (facing the Ka'ba) and went out. He saw some of the Ansar praying the Asr prayer with their faces towards Bait-ul-Maqdis, he said, "I bear witness that I prayed with Allah's Apostle facing the Ka'ba." So all the people turned their faces towards the Ka'ba.

Comments

When Rasulullah (Sallallahu Alaihi Wasallam) migrated to Madinah along with Sahaaba, they offered their Salaah facing Baitul Maqdis (the grand mosque of

Jerusalem) for about sixteen or seventeen months. Rasulullah (Sallallahu Alaihi Wasallam) had a strong desire to offer Salaah facing Ka'ba. One day he went to the clan of Banu Sa'd to attend the funeral prayer of Bashir bin Baraa. As the time of Zuhr approached, Rasulullah (Sallallahu Alaihi Wasallam) started to offer Zuhr Salaah there and when he had completed only two Rak'ats, the following verse of the Qur'an was revealed to him:

We have been seeing you turning your face to the heavens. So, We will certainly assign to you a Qibla that you would like. Now, turn your face in the direction of the Sacred mosque (Al-Masjid-ul-Harām), and (O Muslims), wherever you are, turn your faces in its direction. Even those who have been given the Book know well that it is the truth from their Lord, and Allah is not unaware of what they do. (2:144)

In this verse, Rasulullah (Sallallahu Alaihi Wasallam) was directed to take Ka'ba as the Qibla, so he and his Sahaaba turned towards Ka'ba during that very Zuhr Salaah and offered the last two Rak'ats facing the Ka'ba. A Sahaabi after performing this Salaah with Rasulullah (Sallallahu Alaihi Wasallam), saw a group of people of Madinah (al-Ansaar) offering Asr Salaah towards Baitul Maqdis. He shouted towards them that the direction of the Qibla has been changed towards Ka'ba and these people also turned towards Ka'ba during the Salaah. The same has been reported about the people of Quba who were offering Fajr Salaah in Quba mosque

when the information regarding the change reached them, they also turned their direction towards Ka'ba during the Salaah.

Lessons from this Hadith

1. It is very important to locate the direction of the Qibla. If a person starts his Salaah after taking wrong Qibla and is informed by someone about it, he should turn towards the right direction immediately.
2. The Naskh or abrogation of any rule of the Shariah can take place if the same is done by the Shariah itself e.g., the believers were first asked to offer Salaah facing Baitul Maqdis and then this decree was abrogated and they were asked to face Ka'ba.

Hadith No. 391

Narrated Jaabir

Allah's Apostle used to pray (optional, non-obligatory prayer) while riding on his mount (Rahila) wherever it turned, and whenever he wanted to pray the compulsory prayer he dismounted and prayed facing the Qibla.

Comments

In the earlier Ahadith stress was laid on the obligation to face Qibla while offering Salaah but according to this Hadith a person on his mount during a journey can take liberty to offer Salaah on his mount regardless

of the direction it turns towards. This is permissible in case of Nafil Salaah only and for Fardh one has to climb down his mount, locate the Qibla and then offer Salaah facing it. Only in exceptional cases is it permissible to offer Salaah while on a mount e.g., fear of any beast, heavy rains, some ailment, fear of dacoits etc. As per Allaama Ayni it is not required to repeat a Salaah offered during any such situation.

According to Ahmad bin Hambal, as quoted by Ibn Butaal and further by Allaama Ayni that it is preferable for a person riding a mount to make it face the Qibla at least at the start of the Salaah (i.e., Takbeer-i-Tahreema) if it is in his control and in case it is not in his control like bus, train etc then there is no need to do so.

Hadith No. 392

Narrated Abdullah

The Prophet prayed (and the sub-narrator Ibrahim said, "I do not know whether he prayed more or less than usual"), and when he had finished the prayers he was

asked, "O Allah's Apostle! Has there been any change in the prayers?" He said, "What is it?" The people said, "You have prayed so much and so much." So the Prophet bent his legs, faced the Qibla and performed two prostrations (of Sahw) and finished his prayers with Salaam (by turning his face to right and left saying: 'As-Salamu'Alaikum-Warahmat-ullah'). When he turned his face to us he said, "If there had been anything changed in the prayer, surely I would have informed you but I am a human being like you and liable to forget like you. So if I forget, remind me and if anyone of you is doubtful about his prayer, he should follow what he thinks to be correct and complete his prayer accordingly and finish it and do two prostrations (of Sahw)."

Comments

Abdullah bin Mas'ood says that one day Rasulullah (Sallallahu Alaihi Wasallam) had unintentional omission (Sahw) in Salaah. According to the narrator, Ibrahim he did not know if something was deleted or added to the Salaah. When Rasulullah (Sallallahu Alaihi Wasallam) finished his Salaah, the Sahaaba asked him if there was some amendment in the Salaah. Rasulullah (Sallallahu Alaihi Wasallam) asked them as to what happened? They informed him that he offered unusual number of Rak'ats instead of the routine number. Rasulullah (Sallallahu Alaihi Wasallam) turned towards the Qibla, prostrated twice (i.e., Sajda Sahw) and then finished his Salaah with Salaam. Rasulullah (Sallallahu Alaihi Wasallam) told them that he was a human like them so he could also forget the way they forget; so whenever he forgets something he should be reminded about it.

Can a prophet forget?

The Prophets are supposed to pass on to the people: one, the message they receive from Allah. This kind of message is divinely protected and there is no question of forgetfulness from the Prophet's end. Allah Ta'ala says in the Qur'an:

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(O Prophet,) do not move your tongue (during revelation) for (reciting) it (the Qur'ān) to receive it in hurry. It is surely undertaken by Us to store it (in your heart), and to let it be recited (by you after revelation is completed). Therefore, when it is recited by Us (through the angel), follow its recitation (by concentration of your heart). Then, it is undertaken by Us to explain it. (75:16-19)

And Allah says:

We, Ourselves, have sent down the Dhikr (the Qur'ān), and We are there to protect it. (15:9)

Second, the deeds demanded by the Shariah i.e., Ahkaam-us-Shariah'. Allaama Nawavi says:

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“According to the majority of Ulema there is possibility of forgetfulness from the Prophet's (Sallallahu Alaihi Wasallam) end in the deeds of Shariah”.

There is consensus amongst the learned scholars that prophets can forget some deed, but their issue is different from common people in this regard i.e., if a

prophet forgets something he is immediately reminded about it by the divine inspiration. This forgetfulness, which is imposed on the prophets, is again for the benefit of the Ummah. It was required to show the Ummah the Masaa'il related to 'Sajda Sahw' and it was not possible to demonstrate this practically had not this unintentional omission (Sahw) by Rasulullah (Sallallahu Alaihi Wasallam) taken place.

Is Sajda Sahw to be offered before or after the Salaam?

As per Imam Abu Haneefa Sajda Sahw is always to be offered after Salaam but as per Imam Shaafa'ee it is to be done before Salaam. As per Imam Maalik if there has been some deletion in Salaah then Sajda Sahw is to be offered before Salaam and if there has been some addition then it is to be offered after Salaam. Imam Ahmad says that the particular situation where Rasulullah (Sallallahu Alaihi Wasallam) has offered it before Salaam, there it is to be offered like that and the particular situation where he has offered it after Salaam, there it has to be offered like that. The learned scholars have considered it only a matter of preference.

If one has doubt in Salaah?

What should a person do if he has doubt regarding the number of Rak'ats he offered during his Salaah?

As per Hanafite school of thought if the doubt occurs first time, he should repeat his Salaah; if he has frequent doubts, he should ignore them and act as per his dominant opinion and offer Sajda Sahw in the end.

As per Imam Shaafa'ee and Imam Ahmad one

should always believe the lower side of his opinion i.e., if he has doubt whether he completed three or four Rak'ats, he should take only three into consideration and add fourth one to it. (*Nasrul Baari*)

Chapter 32 : What has come about the Qibla. Someone who did not think that the Salaah should be repeated if a person inadvertently prays towards the direction other than the Qibla.

The Prophet (Sallallahu Alaihi Wasallam) offered *Salam* after two *Rak'ats* of *Zuhr*, turned towards the people and then completed the rest (after being reminded about it).

Purpose of Tarjamatul Baab

The title or Tarjamatul Baab of this chapter has two components viz.,

- i. Issues related to Qibla.
- ii. The people who don't think that Salaah should be repeated if offered inadvertently towards other than Qibla.

According to Ibn Hajr Asqalaani the first part i.e., ما جاء في القبلة indicates that the author wants to say something more about the Qibla. According to Shaikhul Hadith it means that the author wants to convey some miscellaneous things regarding the Qibla.

Regarding the second part i.e., "those who do not think that the Salaah should be repeated", is concerned,

the jurists differ in their views. The following statements have been quoted from the scholars:

1. If someone offers Salaah towards a direction that he speculates is of the Qibla and later it comes out correct, there is no confusion or controversy in this case.
2. If the speculated direction of the Qibla comes out to be wrong, then:
 - i. As per Imam Maalik and Imam Zuhri if such a person comes to know about the real direction of the Qibla during the stipulated time of that particular Salaah, he should repeat his Salaah, and if he comes to know about it after the expiry of the stipulated time then there is no need to repeat it.
 - ii. As per Imam Abu Haneefa, Imam Shaafa'ee's one-time statement and Imam Ahmad it is not necessary to repeat one's Salaah. Imam Bukhari is also of the same opinion.
 - iii. Allaama Ayni quotes Imam Shaafa'ee's view that if a person who has offered his Salaah towards a wrong direction doesn't come to know about his mistake, he need not repeat his Salaah, but if he is sure then he has to repeat it.

Shah Waliullah Muhaddith Delhvi says:

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“Apparently this title points towards the view taken by Imam Abu Haneefa that if a person offering his Salaah fixes the Qibla direction as per his speculation during a dark night and offers Salaah towards a direction other than the true Qibla, his Salaah is valid and he need not

to repeat it". (Sharah Taraajum)

Imam Bukhari's point

From the Hadith quoted in the Tarjamatul Baab, Imam Bukhari conveys that Rasulullah (Sallallahu Alaihi Wasallam) turned away from the Qibla after completing two Rak'ats of Zuhr. When informed about the omission, he completed remaining two Rak'ats and did not repeat already offered two Rak'ats.

Hadith No. 393

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Narrated Umar (bin Al-Khattab)

My Lord agreed with me in three things:

1. I said, "O Allah's Apostle, I wish we took the station of Abraham as our praying place (for some of our prayers). So came the Divine Inspiration: And take you (people) the station of Abraham as a place of prayer (for some of your prayers e.g. two Rak'ats of Tawaaf of Ka'ba)". (2.125)

2. And as regards the (verse of) the veiling of the women, I said, 'O Allah's Apostle! I wish you ordered your wives to cover themselves from the men because

good and bad one's talk to them.' So the verse of the veiling of the women was revealed.

3. Once the wives of the Prophet made a united front against the Prophet and I said to them, 'It may be if he (the Prophet) divorced you, (all) that his Lord (Allah) will give him instead of you wives better than you.' So this verse (the same as I had said) was revealed." (66.5).

Comments

Sayyiduna Umar says that on three occasions Allah Ta'ala agreed with what he (Umar) wished. Once he requested Rasulullah (Sallallahu Alaihi Wasallam) his wish to take the station of Sayyiduna Ibrahim (AS) (Maqaam-i-Ibrahim) as a prayer place and Allah revealed the following verse:

*Make from the Station of Ibrahim a place of prayer.
(2:125)*

The second time he requested Rasulullah (Sallallahu Alaihi Wasallam) to direct his wives (the mothers of the believers) to observe veil as everyone chaste or unchaste used to see them. Here Allah revealed the following verse:

O prophet, say to your wives, "If you intend (to have the pleasure of) worldly life and its charm, then come on, and I shall give you some stuff, and release you in a handsome fashion. (33:28)

Once it so happened that the wives of Rasulullah assembled together to put some of their demands before

Rasulullah (Sallallahu Alaihi Wasallam). At that time Sayyiduna Umar came and told them, 'It may be if he (the Prophet) divorced you, (all) that his Lord (Allah) will give him instead of you wives better than you.' It was the third occasion when in agreement to what Sayyiduna Umar wished, Allah revealed the following verses to Rasulullah (Sallallahu Alaihi Wasallam):

It is hoped that, if he divorces you, Allah will give him in your place wives better than you, submissive to Allah, believing, devout, penitent, steadfast in worship, fasting, previously married and virgins. (66:5)

Only three incidents are mentioned here where Allah has endorsed Sayyiduna Umar's wishes. Allaama Qastalaani has quoted twenty two such instances. Allaama Sayooti in his Taarikhul Khulafaa has also quoted more than twenty such occasions. He has written a book on this by the name: *كطف الثمر في موافقات عمر* (*Eidhahul Bukhari*).

Hadith No. 394

Narrated Abdullah bin Umar

While the people were offering the Fajr prayer at Quba

(near Medina), someone came to them and said: "It has been revealed to Allah's Apostle tonight, and he has been ordered to pray facing the Ka'ba." So turn your faces to the Ka'ba. Those people were facing Sham (Jerusalem) so they turned their faces towards Ka'ba (at Makkah).

Comments

Abdullah bin Umar says that one day people were offering Fajr Salaah at Quba—a place near Madinah, when someone came and informed them that Rasulullah (Sallallahu Alaihi Wasallam) has been commanded by Allah through divine revelation to take Ka'ba as the Qibla. These people were offering their Salaah facing Baitul Maqdis (Syria) and they turned towards Ka'ba during that Salaah only.

Hadith No. 395

Narrated Abdullah

"Once the Prophet offered five Rak'ats in Zuhr prayer. He was asked, "Is there an increase in the prayer?" The Prophet said, "And what is it?" They said, "You have prayed five Rak'ats.' So he bent his legs and performed two prostrations (of Sahu).

Comments

This has been already discussed in the previous

chapter.

Chapter 33 : Scraping off sputum from the mosque by hand

Purpose of Tarjamatul Baab

In previous chapter Imam Bukhari was discussing the issues related to the Qibla and now he starts the chapters related to Masjid. There exists a close relationship between the Qibla and Masjid because of the fact that Qibla carries significant importance with respect to Masjid.

Hadith No. 396

Narrated Anas bin Maalik

The Prophet saw some sputum in the direction of the Qibla (on the wall of the Masjid) and he disliked that and the sign of disgust was apparent from his face. So he got up and scraped it off with his hand and said, "Whenever anyone of you stands for the prayer, he is speaking in private to his Lord or his Lord is between him and his Qibla. So, none of you should spit in the di-

rection of the Qibla but one can spit to the left or under his foot." The Prophet then took the corner of his sheet and spat in it and folded it and said, "Or you can do like this. "

Hadith No. 397

Narrated Abdullah bin Umar

Allah's Apostle saw sputum on the wall of the mosque in the direction of the Qibla and scraped it off. He faced the people and said, "Whenever any one of you is praying, he should not spit in front of him because in the prayer Allah is in front of him."

Hadith No. 398

Narrated Aisha

(the mother of faithful believers) Allah's Apostle saw some nasal secretions, expectoration or sputum on the wall of the mosque in the direction of the Qibla and scraped it off.

Comments

Sayyiduna Anas bin Maalik says that once Rasulullah (Sallallahu Alaihi Wasallam) saw expectorated thick sputum on the wall of the mosque. He disliked it so much that he got up and scrapped it off with his own hand and said, “whenever anyone of you stands for the prayer, he is speaking in private to his Lord or his Lord is between him and his Qibla. So, none of you should spit in the direction of the Qibla but one can spit to the left or under his foot”. Rasulullah (Sallallahu Alaihi Wasallam) further took the corner of his cloak and spat in it and folded it and said, “or you can do like this”.

Lessons from the Hadith

1. **Clean the mosque yourself:** If a person finds any dirt or an unclean thing in a mosque he should clean it himself and not wait for somebody else to do the job as is evident from this act of Rasulullah (Sallallahu Alaihi Wasallam).
2. **Keep some cloth, handkerchief etc along with:** It is better to keep some cloth, handkerchief, tissue paper etc handy during Salaah so that if a need arises one can spit in that.
3. **A Musalli is in direct conversation with Allah:** The Salaah is a highly exalted form of worship, rather, the best of all worships. The spiritual ascent which one attains in Salaah is impossible to attain by any other form of worship. Rasulullah (Sallallahu Alaihi Wasallam) said that a Musalli (person offering Salaah) is in direct and close conversation with his Lord. It is a great honour and treasure given to a believer.
4. **Masjid—a highly respectable place:** This Hadith

shows that a mosque is a place which should be highly respected and kept neat and clean.

Chapter 34 : Scraping off (nasal) mucus from the mosque using stones

Ibn Abbas said, "If you step on some wet impurity, wash it off. If it is dry, do not bother."

Purpose of Tarjamatul Baab

Here Imam Bukhari says that it is not necessary to scrap off nasal secretion by hands as the same can be done using a stone etc. As per Shah Waliullah Muhaddith Delhvi, here, Imam Bukhari refutes the view of those who consider nasal secretion as ritually unclean (Najs), or else, it is the practice of Imam Bukhari to establish separate chapter in case of the narrations he quotes from different chains.

Hadith No. 399

Narrated Abd Huraira and Abu Sa'eed

Allah's Apostle saw some expectoration on the wall of

the Masjid; he took gravel and scraped it off and said, "If anyone of you wanted to spit he should neither spit in front of him nor on his right but he could spit either on his left or under his left foot."

Comments

In this Hadith it is mentioned that Rasulullah (Sallallahu Alaihi Wasallam) used a stone to scratch off the filth whereas in the earlier chapter it was mentioned that he used his hand for the purpose. So, both ways are permissible. The reason to use stone could be that one dislikes the nasal secretion more than the oral secretion.

Chapter 35 : Not spitting to the right during the Salaah.

Purpose of Tarjamatul Baab

It is said that the prohibition to spit towards the right side during Salaah is as a token of respect for the angel on the right shoulder of every human being. Since the angel on the right side is leader of the left one, hence worthy of more respect. Imam Bukhari opines this prohibition is only during Salaah whereas according to large number of scholars it also holds true elsewhere.

Hadith No. 400

Narrated Abd Huraira and Abu Sa'id

Allah's Apostle saw some expectoration on the wall of the Masjid; he took gravel and scraped it off and said, "If anyone of you wanted to spit, he should neither spit in front of him nor on his right but could spit either on his left or under his left foot."

Hadith No. 401

Repeated (same as above).

Hadith No. 402

Narrated Anas

The Prophet said, "None of you should spit in front or on his right but he could spit either on his left or under his foot."

Comments

Sayyiduna Abdullah bin Mas'ud, Maudh bin Jabal and Allaama Nawwawi hold the opinion that it is not permissible to spit towards one's right side during Salaah or otherwise. However, according to Imam Buk-

hari, Imam Maalik and Qaadhi Ayyadh there is no problem in spitting towards one's right side when not in Salaah.

Chapter 36 : Spitting to the left or under the left foot .

Purpose of Tarjamatul Baab

There is a consensus amongst the learned scholars on the issue of prohibition of spitting in the mosque and during Salaah; however, in case of emergency one can spit towards his left or under his left foot.

Hadith No. 403

Narrated Anas bin Maalik

The Prophet said, "A faithful believer while in prayer is speaking in private to his Lord, so he should neither spit in front of him nor to his right side but he could spit either on his left or under his foot."

Hadith No. 404

Narrated Abu Sa'eed

The Prophet saw sputum on (the wall of) the mosque in the direction of the Qibla and scraped it off with gravel. Then he forbade Spitting in front or on the right, but allowed it on one's left or under one's left foot.

Comments

In some Ahaadith the word 'Bisaaq' is mentioned and in some 'Nukhaama' while in some others 'Mukhaat'. Al-Bisaaq means sputum, Nukhaamah means nasal secretion and Mukhaat means the sputum which arises from the lungs. All these are disliked with reference to the Masjid.

Chapter 37 : The expiation for spitting in the mosque .

Purpose of Tarjamatul Baab

As already stated one should not spit inside the mosque or during Salaah as it is a sin. However, it is permissible only under certain unavoidable circumstances.

Hadith No. 405

Narrated Anas bin Maalik

The Prophet said, "Spitting in the mosque is a sin and its expiation is to bury it."

Comments

Here Rasulullah (Sallallahu Alaihi Wasallam) clearly mentions that it is a sin to spit in a Masjid. This Hadith along with the earlier one implies that it is permissible to spit towards one's left side only under certain unavoidable circumstances and further one has to clean it off immediately after finishing the Salaah. In case the ground is raw, one should bury it and in case it is concrete one is supposed to clean it off.

Chapter 38 : Burying phlegm in the Masjid.

Purpose of Tarjamatul Baab

The purpose of this chapter is to stress on the point that the mosque should be kept clean.

Hadith No. 406

Narrated Abu Huraira

The Prophet said, "If anyone of you stands for prayer, he should not spit in front of him because in prayer he is

speaking in private to Allah and he should not spit on his right as there is an angel, but he can spit either on his left or under his left foot and bury it."

Comments

Allaama Ayni has quoted a narration from Tabari, which says:

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"Thus indeed he (a Musalli) stands before Allah and the angel is on his right and the Shaitaan on his left".

(Umdatul Qaari)

Allaama Ayni then writes:

"So it is highly probable that when he spits to the left it will fall on Shaitaan and no part of it will reach the angel".

Chapter 39 : When someone is compelled by his sputum (i.e., it becomes difficult for him to hold it in his mouth), he should hold it by the end of his garment.

Purpose of Tarjamatul Baab

Here a third option is being discussed i.e., to hold the sputum with handkerchief, tissue paper or one of the corners of the garments worn.

Hadith No. 407

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Narrated Anas

The Prophet saw expectoration (on the wall of the Masjid) in the direction of the Qibla and scraped it off with his hand. It seemed that he disliked it and the sign of disgust was apparent from his face. He said, "If anyone of you stands for the prayer, he is speaking in private to his Lord, (or) his Lord is between him and his Qibla, therefore he should not spit towards his Qibla, but he could spit either on his left or under his foot." Then he took the corner of his sheet and spat in it, folded it and said, "Or do like this."

Comments

Already discussed.

Chapter 40 : The Imam's exhortation to the people about offering Salaah properly, and mentioning about the Qibla.

Purpose of Tarjamatul Baab

Imam Bukhari wants to stress that it is the duty of an Imam to keep an eye on the people offering Salaah behind him. If they do something wrong, he should immediately try to rectify them. He should ensure that they

are facing the Qibla and standing in straight rows.

Hadith No. 408

Narrated Abu Huraira

Allah's Apostle said, "Do you consider or see that my face is towards the Qibla? By Allah, neither your submissiveness nor your bowing is hidden from me, surely I see you from my back."

Hadith No. 409

Narrated Anas bin Maalik

The Prophet led us in a prayer and then got up on the pulpit and said, "In your prayer and bowing, I certainly see you from my back as I see you (while looking at you.)"

Comments

Rasulullah (Sallallahu Alaihi Wasallam) told his companions that they should not consider him unable to see them while facing the Qibla during Salaah. He further told them that he was able to see them even from

his back just as he was from the front.

Allaama Ayni says:

“Thus the learned scholars have differed here in the meaning of رؤية ‘seeing’”.

1. According to some scholars Rasulullah (Sallallahu Alaihi Wasallam) was informed about the people behind him during Salaah through Wahy (divine inspiration). Allaama Ayni says:

“This statement has no weight”,

since there is no fun of saying “I can see you from behind”.

2. As per some others, Rasulullah (Sallallahu Alaihi Wasallam) used to see from the corners of his eyes. Allaama Ayni again says هذا ليس بشيء
3. Some others say that the wall in front of Rasulullah (Sallallahu Alaihi Wasallam) behaved like a mirror through which he was able to see behind himself.
4. The majority of scholars, as per Allaama Ayni say:
وقال الجمهور و هو الثواب انه من خصائصه عليه صلاة و السلام
“According to the majority of scholars, which also seems to be most appropriate, this ability was one amongst the special miracles of Rasulullah (Sallallahu Alaihi Wasallam).”

Chapter 41 : Is it permissible to say, "the mosque of such-and-such a clan"?

Purpose of Tarjamatul Baab

Imam Bukhari wants to say that it is permissible to attribute a mosque to any clan. In the Hadith of this chapter below the word 'Masjid bani Zuraiq' is used meaning 'the mosque of Bani Quraiq clan'. The majority of scholars agree with Imam Bukhari regarding this issue.

Hadith No. 410

Narrated Abdullah bin Umar

Allah's Apostle ordered for a horse race; the trained horses were to run from a place called Al-Hafya' to Thaniyat Al-Wada' and the horses which were not trained were to run from Al-Thaniya to the mosque (Masjid of) Bani Zuraiq. The sub narrator added: Ibn Umar was one of those who took part in the race.

Comments

Abdullah bin Umar says that one day Rasulullah (Sallallahu Alaihi Wasallam) ordered for a horse race from a place in Madinah called al-Hafya to Thaniyat al-Wada, a distance of about 6 kilometres. These horses were specially prepared for Jihaad by a method which Arabs call 'Tadhmeer'. In this method, first the horses are fed with nutritious feed till they gain weight. They

are then kept in a small cabin and a thick cloth is placed over them so that they sweat and their feed is gradually reduced. This methodology helps them to become very active and run fast.

Thaniyat al-Wada is a place where the people of Madinah received Rasulullah (Sallallahu Alaihi Wasalam) when he first entered it after migrating from Makkah al-Mukarramah. It is at this place where the young girls of Madinah sang the famous song:

“The full moon dawned upon us from the Thaniyat al-Wada”

The Madinites used to accompany their guests and relatives until this place to see them off.

The second group of horses which had not undergone ‘Tadhmeer’ were to run from Thaniyat al-Wada to the mosque Bani Zuraiq—a distance of one kilometer. Bani Zuraiq was a tribe from the Ansaar of Madinah and this mosque i.e., mosque Bani Zuraiq was named after the name of the tribe.

It is pertinent to mention here that the Masjids belong to Allah and are not anybody’s property. If for the convenience of location or for administrative purposes a mosque is given a certain name, it is permissible.

**Chapter 42 : The distribution (of goods or wealth),
and hanging up bunches of dates, in the Masjid.**

Abu Abdullah (Imam Bukhari) said, “‘Qinwun’ means ‘Izq’ i.e., bunch of grapes. Its Tathniyah (dual) is ‘Qinwaan’ and its plural is also ‘Qinwaan’ just like ‘Sinwun’ and ‘Sinwaan’

And Ibrahim bin Tahman Abdul Aziz bin Suhaib narrated Anas bin Maalik saying, “Some goods came to Allah's Apostle from Bahrain. The Prophet ordered the people to spread them in the mosque --it was the biggest quantity of goods Allah's Apostle had ever received. He left for prayer and did not even look at it. After finishing the prayer, he sat by those goods and gave from those to everybody he saw. Al-Abbas came to him and said, "O Allah's Apostle! give me (something) too, because I gave ransom for myself and 'Aqil" Allah's Apostle told him to take. So he stuffed his garment with it and tried to carry it away but he failed to do so. He said, "O Al-

lah's Apostle! order someone to help me in lifting it." The Prophet refused. He then said to the Prophet: "Will you please help me to lift it?" Allah's Apostle refused. Then Al-Abbas threw some of it and tried to lift it (but failed). He again said, "O Allah's Apostle Order someone to help me to lift it." He refused. Al-Abbas then said to the Prophet: "Will you please help me to lift it?" He again refused. Then Al-Abbas threw some of it, and lifted it on his shoulders and went away. Allah's Apostle kept on watching him till he disappeared from his sight and was astonished at his greediness. Allah's Apostle did not get up till the last coin was distributed.

Purpose of Tarjamatul Baab

A mosque is basically a place of worship like Salaah, Zikr, Tilaawat etc. A Hadith says:

“Indeed the Maasjid are built for Zikrullah and Salaah”.

Here in this chapter, Imam Bukhari wants to convey that it is permissible, at the time of need, to utilise a mosque for such purposes which are of collective importance of Ummah e.g., distributing booty, giving charity to poor and needy etc. According to the learned scholars it is not advisable to use a mosque for such a purpose permanently. They say at the time when Rasulullah (Sallallahu Alaihi Wasallam) received these riches from Bahrain there was no separate Baitul Maal for Muslims where they could keep it and also the room of Rasulullah (Sallallahu Alaihi Wasallam) was too small to accommodate it that is why it was kept in the Masjid.

Imam Bukhari has mentioned two things in the title of this chapter viz., 1. distribution of riches in the mosque and 2. hanging the bunches of dates on the walls of the Masjid; but the Hadith that he quotes from Sayyiduna Anas mentions only the first i.e., distribution of riches in the Masjid. This issue has been debated by the scholars of Hadith. Some scholars like Ibn Butaal say Imam Bukhari has forgotten it. (Fathul Baari). Ibn Hajr says that Imam Bukhari has not forgotten it but he wants to point towards another Hadith quoted by Nasa'ee from Auf bin Maalik Ashfa'ee which says: "Rasulullah entered a mosque with a stick in his hand and struck a bunch of rotten dates which a person had hung on the walls of the mosque with it and said, if this man would have liked he would have hung a better bunch of dates". (Fathul Baari, Nasrul Baari).

Some scholars say this narration was not fulfilling the strict criteria of Imam Bukhari and that is why he did not quote it in his book but only made a reference to it in Tarjamatul Baab.

Comments

A few poor companions of Rasulallah (Sallallahu Alaihi Wasallam) used to stay in Masjid-i-Nabawi at a place earmarked for them called 'Sufa'. The people would hang bunches of dates on the walls of the mosque for these poor and hungry people. One day it so happened that lots of riches reached Madinah from Bahrain valued around one hundred thousand Dirhams according to some narrations. It was for the first time that so much wealth was presented to Rasulallah (Sallallahu Alaihi Wasallam). He directed the riches to be placed in the

mosque and also distributed some among those who came there.

The poverty of Rasulullh (Sallallahu Alaihi Wasallam) was voluntary

Rasulullah (Sallallahu Alaihi Wasallam) lived a simple and austere life. He lived in a small room and gave no preference luxuries. Sayyida Aisha says that for many days together, nothing used to be cooked in their house. All this simplicity, hardship, poverty etc was voluntarily chosen by Rasulullah (Sallallahu Alaihi Wasallam) for himself and his family. It is evident from the above Hadith how much wealth was received from Bahrain but Rasulullah (Sallallahu Alaihi Wasallam) did not enter his home until the last coin was distributed among the poor and needy.

Greed is inherent in a person

Sayyiduna Abbas, the uncle of Rasulullah (Sallallahu Alaihi Wasallam), had to pay ransom (Fidya) to free himself and his nephew Aqil which made his financial condition very weak. He requested Rasulullah (Sallallahu Alaihi Wasallam) something from that wealth. Rasulullah (Sallallahu Alaihi Wasallam) told him to take as much as he could lift. He stuffed his garment with it and tried to carry it away but failed to do so and requested Rasulullah (Sallallahu Alaihi Wasallam) to order someone to help him. Rasulullah (Sallallahu Alaihi Wasallam) turned down his request.

There is Hadith which says:

“If a person has two valleys of gold, he would aspire for the third”.

Curb but not eradicate the evil characteristics

Islam wants a person to curb and control evil instincts like greed, pride, anger, hyper-sexuality etc. It is humanly not possible to eradicate these characteristics. Islam demands from a person virtuous characteristics like contentment (instead of greed), humility (instead of pride), patience (instead of anger), modesty (instead of hyper-sexuality) etc. The characteristics like greed, pride, anger etc. are to be utilized in a proper way and place. For example one needs to be too greedy to execute virtuous deeds; has to be proud of being a Muslim; has to use his anger if he sees the violation of Shariah; should have sexual relationship in a legitimate way i.e., with his wife. So, these characteristics are not to be eradicated but controlled and used in a proper and legal way.

Chapter 43 : One who receives an invitation in the mosque to eat and he accepts it there.

Purpose of Tarjamatul Baab

According to Muhaddith Shah Waliullah the purpose of this chapter is,

“By establishing this chapter his purpose is to convey that it is permissible to have Mubaah (permissible and preferable according to Shariah) talk in the Masjid”.

Hadith No. 411

Narrated Anas

I found the Prophet in the mosque along with some people. He said to me, "Did Abu Talha send you?" I said, "Yes". He said, "For a meal?" I said, "Yes." Then he said to his companions, "Get up." They set out and I was ahead of them.

Comments

A Hadith says:

“Indeed the Maasjid are setup for Zikrullah and Salaah”.

According to this Hadith it is permissible to have Mubqah (permitted) talk in the mosque as is evident from the fact that Rasulullah (Sallallahu Alaihi Wasalam) was invited for meals which he accepted in the mosque itself.

Chapter 44 :Giving judgements, and *li'an* between men and women, in the Masjid.

Purpose of Tarjamatul Baab

As per Imam Abu Haneefa, Imam Maalik, Imam

Ahmad and the majority of Ulema, it is permissible, even preferable, for a judge to sit and settle the disputes and other cases of the people in a grand mosque. According to Imam Shaafa'ee it is not preferable to make it a routine matter. Here Imam Bukhari supports the view of majority. (*Nasrul Baari*)

Hadith No. 412

Narrated Sahl bin Sa'd

A man said, "O Allah's Apostle! If a man finds another man with his wife, (committing adultery) should the husband kill him?" Later on I saw them (the man and his wife) doing Lian in the Masjid.

Comments

A man asked Rasulullah (Sallallahu Alaihi Wasallam), if a man finds another man committing adultery with his wife sexually, should he kill him, be patient or get witness against him in the court of law. This is a difficult situation because if he kills him he may also be killed in Qisas (retribution), if he does nothing and shows patience it is against self-esteem and if he tries to find witness against him and his wife that is also shameful. So, what should he do in such a situation. To solve this issue the Shariah has given the commandment of 'Li'aan' (oath of condemnation).

What is 'Li'aan' (oath of condemnation)?

The Qur'an says:

Those who accuse their wives (of adultery) while they have no witnesses except their own selves, then the evidence of one of them would be to swear four oaths by Allah that he is truthful. (24:6)

If a man who puts an allegation of adultery on his wife fails to speak above mentioned words he will be awarded with the punishment of Had-i-Qadhaf حد قذف. If he speaks these words then his wife will be asked to swear four times that her husband is speaking a lie and on the fifth occasion she will have to say—let the wrath of Allah be on her if he is truthful. If she fails to say so, she will be forced to either accept the allegation or deny it. In case she accepts, the punishment of adultery will be awarded to her and if she denies then the 'Li'aan' will be complete. After 'Li'aan' both these will become Haraam to each other. If the man divorces her it will be effective otherwise the judge will forcefully pass a decree of separation between them.

Chapter 45 : When someone enters a house, should he offer Salaah wherever he likes or where he is told to do so. And he should not nose around.

Purpose of Tarjamatul Baab

Imam Bukhari wants to say when a person offers Salaah in someone's house he should not make unneces-

sary enquiries like, whether the place is ritually clean or not etc. If there is no visible filth, that place will be considered ritually clean.

Hadith No. 413

Narrated Itbaan bin Maalik

The Prophet came to my house and said, "Where do you like me to pray?" I pointed to a place. The Prophet then said, "Allahu Akbar", and we aligned behind him and he offered a two Rak'ats.

Comments

Rasulullah (Sallallahu Alaihi Wasallam) once visited the house of Itbaan bin Maalik and asked him where he would like him to offer Salaah so that he (Itbaan) would make that a blessed prayer place for himself. It so happened that Rasulullah (Sallallahu Alaihi Wasallam) on his way to Itbaan's house was joined by Abu Bakr Siddiq and some other Sahaaba. When Rasulullah (Sallallahu Alaihi Wasallam) started to offer Salaah, they also aligned behind him. It was a Nafil Salaah. Some people, while putting forward this Hadith as proof, argue that it is permissible to offer Nafil Salaah in congregation. According to Allaama Ayni this Nafil Salaah was offered in congregation by chance and it was

not prearranged and people were not gathered for the purpose. This is why the jurists hold the opinion that it is permissible to offer Nafil Salaah with congregation if it is not prearranged and people are not gathered for the purpose.

Chapter 46 : Mosques inside houses.

Al-Bara' ibn Azib offered congregation Salaah in his mosque inside his house.

Purpose of Tarjamatul Baab

According to the learned scholars, Imam Bukari wants to say it is preferable to particularise a place in one's house for Salaah and other supplications as it helps to perform such Ibaadah with concentration. If someone makes a prayer-room in his house and offers a congregational Salaah there, he will get the reward of congregation (Jamaat) but in this case he will not get the reward of 'offering Salaah in Masjid' because the prayer-room cannot be taken as a substitute for mosque in technical terms of the Shariah.

Masjid-i-Shara'ee

A Masjid-i-Shara'ee is no one's property and as such cannot be inherited. It is not permissible for a ritually impure person to enter a Shara'ie Masjid. On the other hand the prayer-room at home has its owner and as such can be inherited and entered into without Ghusul.

Sayyiduna Baraa bin Aazib offered a congrega-

tional Salaah at home, the learned scholars say it is possible that he might have missed the congregational Salaah in the mosque due to some reason and that is why he offered it at home.

Hadith No. 414

Narrated Itbaan bin Maalik

who was one of the companions of Allah's Apostle and one of the Ansar's who took part in the battle of Badr: I came to Allah's Apostle and said, "O Allah's Apostle I have weak eyesight and I lead my people in prayers. When it rains the water flows in the valley between me and my people so I cannot go to their mosque to lead them in prayer. O Allah's Apostle! I wish you would come to my house and pray in it so that I could take that place as a Musalla. Allah's Apostle said. "Allah willing, I will do so." Next day after the sun rose high, Allah's Apostle and Abu Bakr came and Allah's Apostle asked for permission to enter. I gave him permission and he did not sit on entering the house but said to me, "Where do you like me to pray?" I pointed to a place in my house. So Allah's Apostle stood there and said, Allahu Akbar', and we all got up and aligned behind him and offered a two-Rak'at prayer and ended it with Taslim. We requested him to stay for a meal called "Khazira" which we had prepared for him. Many members of our family gathered in the house and one of them said, "Where is Maalik bin Al-Dukhaishin or Ibn Al-Dukhshun?" One of them replied, "He is a hypocrite and does not love Allah and His Apostle." Hearing that, Allah's Apostle said, "Do not say so. Haven't you seen that he said, None has the right to be worshipped but Allah' for Allah's sake only?" He said, "Allah and His Apostle know better. We have seen him helping and advising hypocrites." Allah's Apostle said, "Allah has forbidden

the (Hell) fire for those who say, None has the right to be worshipped but Allah' for Allah's sake only."

Comments

In previous Hadith this narration of Sayyiduna Hibaan was mentioned briefly and here it is mentioned in detail. Sayyiduna Hibaan bin Maalik used to lead the congregational Salaah in his local Masjid. During his later life he physically became weak and so did his eyesight. At times during rainy season water would flow in the valley between his house and the mosque and it used to become difficult for him to attend the Masjid. So he requested Rasulullah (Sallallahu Alaihi Wasallam) to come to his house and offer a two Rak'at Salaah there in order to make that place a Musalla where he could offer Salaah. Some narrations suggest that he did not put forward his request personally to Rasulullah (Sallallahu Alaihi Wasallam) but sent a messenger. Rasulullah (Sallallahu Alaihi Wasallam) accepted his invitation and went to his house along with Abu Bakr Siddiq. When the local people heard that Rasulullah (Sallallahu Alaihi Wasallam) had come, they also assembled there. Rasulullah (Sallallahu Alaihi Wasallam) offered a two Rak'at Nafil Salaah there and the people also aligned behind him. As already stated, an occasional Nafil Salaah can be offered in congregation if no prior invitation has been made for it. After offering Salaah, Rasulullah (Sallallahu Alaihi Wasallam) was offered a special Arabic Dish called Khuzairah', which he ate.

One who testifies Kalimah is a believer

All the people of the locality assembled at the

house of Hibaan bin Maalik except Maalik bin al-Dhakhsham. Someone, enquiring about him, was informed that he (Maalik bin al Dhakhsham) was a Munaafiq (hypocrite). Rasulullah forbade him from saying so and said that he (Maalik bin-al-Dhakhsham) recites Kalimah and should not be considered a hypocrite. According to some narrations Rasulullah (Sallallahu Alaihi Wasallam) also said, "Did not he participate in the battle of Badr". There is a consensus in the Ummah that the Sahaaba who participated in the battle of Badr are the most distinguished people with whom Allah is pleased.

Lesson from this Hadith

1. Weak, old and sick people can offer Salaah at home in congregation.
2. One can invite some pious person (Waliullah) and request him to offer Salaah at some place in his home and then the habitants, considering that a blessed spot, can offer Salaah there.
3. If one is invited to offer Salaah in someone's house, it is better to offer Salaah first and then eat something as Rasulullah (Sallallahu Alaihi Wasallam) first offered Salaah at Hibaan's house and later ate what was offered to him.
4. If one is invited for meals then it is better to have meals first and then offer Salaah as is mentioned in the Hadith of Umm Sulaim
5. It is permissible to occasionally offer Nafil Salaah in congregation.
6. It is permissible (i.e., it is not backbiting) to inform the head or leader about somebody's religious defi-

- ciencies with the intention of reform.
7. One should not frame a bad opinion about someone as per his apparent behaviour. Faith is a matter of heart which is known to Allah only.
 8. One should honour his guest with some special dish but there should be no extravagance. Hibaan offered just one dish to Rasulullah (Sallallahu Alaihi Wasallam).

Chapter 47 : Putting the right foot first when entering the mosque and other places

Ibn Umar put his right foot first (when he entered), and when he left he put out his left foot first.

Purpose of Tarjmatul Baab

The Islamic Shariah desires one to start all good deeds or acts from the right hand side. As a matter of honour and respect towards the mosque one should enter it while putting his right foot first. Imam Bukhari has supported his statement with the practice of Ibn Umar

Hadith No. 415

Narrated Aisha

The Prophet used to start every thing from the right (for

*good things) whenever it was possible in all his affairs;
for example: in washing, combing or wearing shoes.*

Comments

Sayyida Aisha says that that Rasulullah (Sallallahu Alaihi Wasallam) liked it to start all good deeds and actions from the right hand side, it includes actions like putting on one's shoes, combing the hair, performing ablution or Gusul etc.

The learned scholars say to start from the right hand side was the habit of Rasulullah (Sallallahu Alaihi Wasallam) and not a matter of Ibaadah, that is why the jurists have labelled it as 'Mustahab' and not the Sunnah.

Following Rasulullah (Sallallahu Alaihi Wasallam) even in trivial matters

It is better to follow Rasulullah (Sallallahu Alaihi Wasallam) even in matters trivial in nature than any other self considered good approach as he performed every action as per revelation.

Sheikh Abdul Gani Mujadidi says:

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“Our scholars said that acting as per Sunnah, may it be of very trivial nature like introducing left foot first into the toilet, is better than ‘Bid’at-i-Hasana’, that may be carrying great significance like establishment of Madaaris”.

Following the Sunnah causes enlightenment of heart

One should remember what Allah says in the Qur'an:

There is indeed a good model for you in the Messenger of Allah (33:21)

One who follows this model, will get the enlightenment of heart, as Allah says:

Say (O Prophet): "If you really love Allah, then follow me, and Allah shall love you and forgive you your sins. Allah is Most-Forgiving, Very-Merciful." (3:31)

Chapter 48 : Is it permitted to dig up the graves of idolaters from the time of Jahiliyya and to use the place as a Masjid, taking note of the saying of the Prophet, "Allah cursed the Jews who took the graves of their Prophets as Masaajid." What is disliked concerning praying where there are graves.

Umar saw Anas ibn Maalik offering Salaah where there was a grave and said, "The grave! The grave!" But he did not order him to repeat it.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to discuss a well debated issue of constructing a mosque over the graveyard of the idolaters in case of exigency. Here the question arises whether the mosque be constructed on the graves of the idolaters leaving them as such or have them dug out. Imam Bukhari is of the opinion that it is permissible to dig out the graves and then construct the Masjid. He quotes a Hadith in which Rasulullah (Sallallahu Alaihi Wasallam) said “Allah cursed Jews for taking the graves of their prophets as Masaajid”. Here the learned scholars have widely debated why Imam Bukhari quoted this Hadith here and what is its relation with the title of the chapter. There are two possibilities for which Jews have been cursed, one is that they used to show high respect and also worshiped the graves of their prophets. The second, that they used to dig out their graves and then construct a mosque over them amounting to their (prophets) disrespect. The second possibility seems unlikely and it is probably because of the first that they were cursed. Another thing mentioned in the Tarjamatul Baab is that Sayyiduna Umar saw Anas Bin Maalik offering Salaah near a grave and he forbade him from doing so but did not ask him to repeat his Salaah. By quoting this, Imam Bukhari wants to convey the Shariah’s undesirability to offer Salaah near a grave but if someone does so, his Salaah is valid.

Hadith No. 416

Narrated Aisha

Umm Habiba and Umm Salmah mentioned about a church they had seen in Ethiopia in which there were pictures. They told the Prophet about it, on which he said, "If any religious man dies amongst those people they would build a place of worship at his grave and make his pictures in it. They will be the worst creature in the sight of Allah on the Day of Resurrection."

Comments

Umm Habeeba and Umm Salmah migrated to Habsha along with their husbands Abdullah bin Jahesh and Abu Salmah respectively. At Habsha, Abdullah bin Jahash died and Najashi—the ruler of Habsha, got Umm Habeeba married with Rasulallah (Sallallahu Alaihi Wasallam) after paying her Mahr (dower). Umm Salmah also married Rasulallah (Sallallahu Alaihi Wasallam) when her husband Abu Salmah died in Madinah after returning from Habsha. These two ladies had stayed in Habsha for some time and had seen the churches there. Once they described one of the churches of Habsha to Rasulallah (Sallallahu Alaihi Wasallam) in which they had seen some pictures and statues. Rasulallah (Sallallahu Alaihi Wasallam) informed them that in ancient times whenever any famous person would die, they would make his picture or statue and then keep it in a mosque to show reverence. Rasulallah (Sallallahu Alaihi Wasallam) added that as the time passed the beliefs of

the people got deviated and they started worshipping these pictures and statues.

Rasulullah (Sallallahu Alaihi Wasallam) further said that these people would be the worst creatures in the sight of Allah on the day of Qiyaamah as they innovated an evil and pervert practice in this world by converting the graves of their prophets into the places of worship.

Lessons from the Hadith

1. This is one of the last statements made by Rasulullah (Sallallahu Alaihi Wasallam) during his last days, so there is no chance of interpreting it any other way. It is strictly prohibited in Islam to decorate or convert the graves of the prophets or men of Allah (Waliullah) into worship places.
2. It is strictly prohibited to make caricatures or keep pictures and photographs of living creatures.

Hadith No. 417

Narrated Anas

When the Prophet arrived Medina he dismounted at 'Awali-i-Medina amongst a tribe called Banu Amr bin Auf. He stayed there for fourteen nights. Then he sent for Bani An-Najjar and they came armed with their swords. As if I am looking (just now) as the Prophet was sitting over his Rahila (Mount) with Abu Bakr riding behind him and all Banu An-Najjar around him till he dismounted at the courtyard of Abu Aiyub's house. The Prophet loved to pray wherever the time for the prayer was due even at sheep-folds. Later on he ordered that a mosque should be built and sent for some people of Banu-An-Najjar and said, "O Banu An-Najjar! Suggest to me the price of this (walled) piece of land of yours." They replied, "No! By Allah! We do not demand its price except from Allah." Anas added: There were graves of pagans in it and some of it was unlevelled and there were some date-palm trees in it. The Prophet ordered that the graves of the pagans be dug out and the unlevelled land be levelled and the date-palm trees be cut down . (So all that was done). They aligned these cut date-palm trees towards the Qibla of the mosque (as a wall) and they also built two stone side-walls (of the mosque). His companions brought the stones while reciting some poetic

verses. The Prophet was with them and he kept on saying, "There is no goodness except that of the Hereafter, O Allah! So please forgive the Ansars and the emigrants. "

Comments

Arrival at Quba during the Hijrah (migration) from Makkah

During the migration from Makkah al-Mukarramah, Rasulullah (Sallallahu Alaihi Wasallam) on his arrival to Madinah, first stayed at a place few kilometres from Madinah called Quba where the people from Banu Amru-bin-Auf tribe were living. According to some narrations Rasulullah (Sallallahu Alaihi Wasallam) stayed there for 24 days while as per some other narrations he stayed there for 14 days. At that place, the first ever Masjid—the Masjid-i-Quba was constructed. Rasulullah (Sallallahu Alaihi Wasallam) in his later life, used to visit this mosque from Madinah on Saturdays after Fajr Salaah and would offer two Rak'ats of Nafil Salaah there. It is narrated that Rasulullah (Sallallahu Alaihi Wasallam) arrived at Quba on Monday the 8th of Rabee-ul-Awal.

Arrival at Madinah

The clan of Banu-Najjar living in Madinah were related to Rasulullah (Sallallahu Alaihi Wasallam) through his mothers side. He (Sallallahu Alaihi Wasallam) sent a word to them. The leaders of Banu Najjar came hanging their swords downwards, considered as a sign of reverence. They took Rasulullah (Sallallahu Alaihi Wasallam) to Madinah mounted on a she-camel

with Abu Baker Siddiq as his pillion rider while they (i.e., the leaders of Banu Najar) accompanied them on foot. Every tribe invited Rasulullah (Sallallahu Alaihi Wasallam) to stay with them but he (Sallallahu Alaihi Wasallam) directed them to leave his she-camel who was acting under divine inspiration and would sit where Allah wants her to sit. It stopped at the house of Abu Ayub Ansari and he got the honour to host Rasulullah (Sallallahu Alaihi Wasallam). It is also narrated that the she-camel got up from that place and went to the place where Masjid-i-Nabawi was later constructed, then returned back and again sat in front of the house of Abu Ayub Ansari.

Historical Background of Abu Ayub Ansari's house

The author of 'Eidhahul Bukhari' has written that one thousand years before Rasulullah (Sallallahu Alaihi Wasallam), a king from Yeman called Tubba' Awwal along with four hundred scholars came to Makkah al-Mukarrama where he raised the Gilaaf (covering) over the Ka'ba and then moved to Madinah. These four hundred scholars sought his permission to stay in Madinah. Asking them the reason, they informed him they had read in their books that the last prophet by the name of Muhammad would be from Madinah. The king Tubba' Awwal not only allowed them to stay but also stayed himself for some time. He constructed a house for each scholar, gave them lot of money and also constructed a house for the last Prophet (Sallallahu Alaihi Wasallam) and instructed them to make the him stay in that house when he will come. He also left a letter for Rasulullah (Sallallahu Alaihi Wasallam) acknowledging his faith in

him and handed it over to one of the grand scholars with the instruction to hand it over to Rasulullah (Sallallahu Alaihi Wasallam) whenever he would come. He also instructed the grand scholar, if the Prophet (Sallallahu Alaihi Wasallam) would not come during his (Tubba' Awwal's) life, then he should handover the letter to his children with the same instructions. Abu Ayub Ansari belonged to the progeny of the same grand scholar and he had inherited that letter from his father which he presented to Rasulullah (Sallallahu Alaihi Wasallam). This house of Abu Ayub Ansari was the same house which was constructed by king Tubba' Awwal for Rasulullah (Sallallahu Alaihi Wasallam). These four hundred scholars were the grand forefathers of the clans of Oas and Khadhraj living in Madinah.

Construction of Masjid-i-Nabawi

For six month, after coming to Madinah, Rasulullah (Sallallahu Alaihi Wasallam) offered Salaah anywhere, sometimes even inside camel pens. After six months, he decided to construct a mosque and for this purpose same place was selected where his she-camel had moved to from the house of Abu Ayub Ansari. This piece of land belonged to two orphans namely Sahl and Suhail from Banu Najjar clan, who were under the supervision of either Asad bin Dhurarah or Maudh bin Ufra. Rasulullah (Sallallahu Alaihi Wasallam) asked the leader of Banu Najjar to suggest a price of the land. They first refused to take money against it and instead expressed their wish to donate it but Rasulullah (Sallallahu Alaihi Wasallam) did not agree. He asked Abu Bakr to pay them the cost of the land. It is said that

Abu Bakr paid them ten Dhirhams. There were graves of infidels and some date-palm trees in it. The graves were dug out, the uneven portion of the land was levelled and the data-palm trees were cut down and aligned as a wall towards the Qibla of the Masjid.

Chapter 49 : (To offer) Salaah in sheep-folds.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey the permissibility of offering Salaah in a sheep fold.

Hadith No. 418

Comments

One of the peculiarities of Rasulullah (Sallallahu Alaihi Wasallam), as per Allah's decree, is the consideration of the whole earth as mosque i.e., the permissibility of offering Salaah anywhere on land provided it is ritually clean. According to Sayyiduna Anas bin Maalik Rasulullah (Sallallahu Alaihi Wasallam) used to offer Salaah anywhere, even in places like sheep fold, before the construction of Masjid-i-Nabawi. Since sheep are harmless animals, one can offer Salaah in a sheep fold in a carefree state, whereas camels, by nature are mischievous, and therefore, if someone has to offer Salaah in a

camel yard, he may feel unsafe and lose his concentration. Ibn Maajah has quoted a Hadith saying:

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“Abdullah bin Magfal al-Muzni narrates that Rasulullah (Sallallahu Alaihi Wasallam) said “offer Salaah in sheep folds, and do not offer Salaah in camel yards, for camel has been created from Shaitan” (Ibn Maajah)

The last part of the statement ‘the camel has been created from Shaitan’, refers to its mischievous nature.

Chapter 50 : (To offer) Salaah in camel-yards.

Purpose of Tarjamatul Baab

According to Imam Ahmed bin Hambal the Salaah offered in a camel yard is invalid in view of the statement ‘the camels have been created from Shaitaan’ in the above quoted Hadith. Imam Bukhari seems to concur with the majority of jurists like Imam Abu Haneefa, Imam Shaafa’ee, Imam Maalik and others who consider it valid to offer the Salaah at such places.

Hadith No. 419

Narrated Nafi

"I saw Ibn Umar praying while taking his camel as a

Sutra in front of him and he said, "I saw the Prophet doing the same."

Comments

Referring to the Hadith of Ibn Maajah quoted above in previous chapter, Imam Ahmed and some others have deduced that it is not permissible to offer Salaah at such places. Imam Bukhari, by quoting this Hadith here says that Ibn Umar took the camel's leg as 'Sutra' and offered Salaah. Further, it is also permissible to offer Salaah while being mounted on a camel. So, the statement that the camel has been created from Shaitan, refers to his mischievous nature.

Chapter 51 : One who offers Salaah towards an oven, fire, or anything else which people worship, while intending to worship Allah

Az-Zuhri said that Anas informed him that the Prophet, (Sallallahu Alaihi Wasallam) said, "The Fire was displayed before me while I was praying."

Purpose of Tarjamatul Baab

There is a general notion that it might not be permissible to offer Salaah in front of fire as people of some particular faiths worship it. Imam Bukhari says no to it and further adds if someone offers Salaah in front of fire or some other thing which is taken as deity by people of certain faiths but his intention is to worship Allah

alone and not the fire etc, his Salaah will be valid. For example, on a cold day, if someone offers Salaah in front of fire to get warmth but does not believe in fire worshipping, as per Imam Bukhari it is permissible.

Hadith No. 420

Narrated Abdullah bin Abbas

The sun eclipsed and Allah's Apostle offered the eclipse prayer and said, "I have been shown the Hell (now) and I never saw a worse and horrible sight than the sight I have seen today."

Comments

Once Rasulullah (Sallallahu Alaihi Wasallam), while offering Salaah, moved a few steps forward and after a while retreated. On asking about this act after he finished his Salaah, he said that the Jannat was brought before him and he moved towards it to cut a bunch of grapes, but due to some reason he dropped the idea, and afterwards Jahannum was brought before him, the horrifying nature of which he had never seen before. According to the scholars the wall of the mosque in front worked as a mirror and Rasulullah (Sallallahu Alaihi Wasallam) saw the reflection of Jannat and Jahannum in it. Since the hellfire was brought before Rasulullah (Sallallahu Alaihi Wasallam) during Salaah and it had not invalidated his Salaah, Imam Bukhari by this inci-

dent substantiates his argument that if Salaah is offered in front of fire, it is valid. (Allah knows the best).

Chapter 52: The undesirability of praying in graveyards

Purpose of Tarjamatul Baab

This topic has been discussed earlier as well and here Imam Bukhari is coming out with a categorical statement that it is disliked by the Shariah to offer Salaah in graveyards.

Hadith No. 421

Narrated Ibn Umar

*that the Prophet (Sallallahu Alaihi Wasallam) said,
"Perform some of your prayers in your houses and do not turn them into graves."*

Here Rasulullah (Sallallahu Alaihi Wasallam) exhorts the believers to offer Sunnah and Nafil Salaah at home. The Fardh or compulsory Salaah is to be offered necessarily in the mosque in congregation and one should try to offer rest of the Salaah (Sunnah or Nafil) at home as it brings lot of blessings. He further directed the believers not to convert their homes into graves as the dead do not offer Salaah. This may also mean that it is

not permissible to offer Salaah in a graveyard. Offering Salaah in a graveyard resembles idol worshipping, hence needs to be avoided.

Chapter 53 : Praying in places where the earth has caved in or on which punishment has fallen

It is said that Ali disliked praying at Babylon where the earth had caved in.

Purpose of Tarjamatul Baab

In previous chapter the dislike to offer Salaah in a graveyard was mentioned and here in this chapter Imam Bukhari says that it is strongly disliked to offer Salaah at places where Allah's punishment had fallen on the people because of their misdeeds.

Hadith No. 422

Narrated Abdullah bin Umar

Allah's Apostle said, "Do not enter (the places) of these people where Allah's punishment had fallen unless you do so weeping. If you do not weep, do not enter (the places of these people) because Allah's curse and pun-

ishment which fell upon them may fall upon you."

Comments

It is narrated that when Sayyiduna Ali returned from the battle of Sufayn, a famous old city—Baabil (Babylon), nowadays in Iraq, came across his way. The people of that area were punished by Allah for their misdeeds and they were buried alive as the earth caved in. Sayyiduna Ali didn't offer Salaah there but crossed the place quickly and after covering some distance offered his Salaah.

In a similar way, Rasulullah (Sallallahu Alaihi Wasallam) while on an expedition to Tabuk came across the places where the people of Thamud *ثمود* lived five thousand years ago. These people were punished by Allah because of their misdeeds and opposition to the Prophets. Rasulullah (Sallallahu Alaihi Wasallam) directed his companions to cross these places quickly while engrossing full fear of Allah into their hearts as these were the places where one could observe His wrath.

Lessons from the Hadith

1. If Allah's punishment falls on some place, its effects continue to prevail.
2. Inversely, it can be inferred from this Hadith that if Allah showers His blessings on some place, their effects also continue to prevail.
3. It is better to live in places blessed by Allah, and remain away from those where Allah's punishment has befallen.

Chapter 54 : (To offer) Salaah in a church.

Umar said, "We do not enter your churches because of the statues and pictures in them." Ibn Abbas used to pray in a church provided there were no statues in it.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that it is permissible to offer Salaah in a church provided there are no statues or pictures. Sayyiduna Umar on his visit to Syria was invited by the head priest—Constantine in their church, he rejected his invitation saying that the pictures which they have kept in their church are preventing him to enter. (Eidhahul Bukhari)

Similar case has been reported about Sayyiduna Ibn Abbas who used to offer Salaah in churches provided there were no pictures or statues inside.

Hadith No. 423

Narrated Aisha

Umm Salmah mentioned to the Messenger of Allah

(Sallallahu Alaihi Wasallam) a church which she had seen in Abyssinia called Mariya. She told him about the pictures she had seen in it and the Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Those are a people who, when a righteous slave or righteous man among them dies, build a place of worship over his grave and paint those pictures in it. They are the worst of creatures in the sight of Allah."

Comments

This Hadith has already been discussed.

Chapter 55 : (Without Tarjmatul Baab)

Purpose of Tarjamatul Baab

In earlier chapter Imam Bukhari said that it is undesirable to offer Salaah in churches having statues or pictures inside. Here in this chapter he wants to convey it is also undesirable or Makruh to offer Salaah in a mosque if anything objectionable like graves etc is present there.

Hadith No. 424

Narrated Aisha and Abdullah ibn Abbas

"When the Messenger of Allah (Sallallahu Alaihi Wasallam) was dying, he began pulling his khamisa (blanket) over his face but when he felt suffocated by it, he removed it from his face and at that point he said, 'May the curse of Allah be upon the Jews and the Christians who took the graves of their Prophets as places of worship.' He was warning against what they had done.

Hadith No. 425

Narrated by Abu Huraira

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "May Allah make war on the Jews who took the graves of their Prophets as places of worship."

Comments

During his terminal illness, Rasulullah (Sallallahu Alaihi Wasallam) used to pull his blanket over his face but when he felt suffocated by it, he removed it from his face saying, "May Allah Ta'ala curse the Jews and the Christians for taking the graves of their prophets as places of worship". Sayyida Aisha says that he said so in order to warn his Ummah against indulging in such practices. In the 2nd Hadith narrated by Abu Huraira only the Jews have been cursed for they were the first who converted the graves of their prophets into the places of worship.

Chapter 56 : The saying of the Prophet (Sallallahu Alaihi Wasallam), "For me, the whole earth has been made as mosque and ritually clean."

Purpose of Tarjamatul Baab

Here Imam Bukhari has concluded the discussion by saying that the whole earth has been made as mosque for the Ummah. The reasons for not offering Salaah at certain places are temporary and when such reason ceases to exist the Salaah will then be permissible at such places, for example, if the traces of any old graveyard do not persist, Salaah will be permissible at such place after proper evacuation.

Hadith No. 426

Narrated by Jaabir ibn Abdullah

"The Prophet (Sallallahu Alaihi Wasallam) said, 'I have been given five things which none of the Prophets before me was given: I have been helped to victory by terror flooding (my enemies') hearts up to a month's journey away; for me, the whole earth has been made a mosque

and ritually clean (for purification by tayammum) - wherever a man of my community finds himself when the time of prayer comes, he can pray; taking booty has been made lawful for me when it was not lawful for anyone before me; I have been sent to all mankind; and I have been granted intercession."

Comments

This Hadith has been discussed earlier as well. The part of the Hadith which is related to this particular chapter is that the earth has been made as mosque for Rasulullah (Sallallahu Alaihi Wasallam) i.e., this Ummah can offer Salaah at any place unlike other religions who are supposed to offer their prayers at specific places of worship.

Chapter 57 : The sleeping of a woman in the Masjid.

Purpose of Tarjamatul Baab

A mosque is basically established for worship but at times one can sleep in it. Here in this chapter, Imam Bukhari wants to say it is permissible even for a woman to sleep in a mosque at the time of need.

Hadith No. 427

Narrated Aisha

"There was a black slave girl who belonged to an Arab tribe. They set her free and she stayed with them. She said, 'One of their girls once went out wearing a red leather jeweled scarf. She put it down or it fell off and a kite flew by it as it was lying there and, thinking it was meat, made off with it. They looked for it but could not find it and so they suspected me of taking it.' They began to search her and even searched her private parts. The girl went on, 'By Allah, I was standing with them when the kite flew over and dropped it and it fell among them. I said, 'This is what you suspected me and accused me of and I am innocent of it. There it is.'"

Comments

A black slave girl belonging to a certain Arab tribe was once manumitted by Umm-ul-Mumineen Sayyida Aisha. She was so attached to that tribe that she stayed with them even after getting freedom. Once, one of the girls of this tribe lost a red leather jeweled scarf which was picked up by a kite taking it as a piece of

meat. The people of the tribe suspected this freed girl of the theft and started searching her. These people even searched her private parts. The girl probably invoked with a broken heart and the kite flew over and dropped the jeweled scarf among them. The poor girl said this was the thing for which you were labeling me a thief. After that she went to Rasulullah (Sallallahu Alaihi Wasallam) and embraced Islam. She lived in a small hut just adjacent to the Masjid-i-Nabawi, part of which was falling inside the mosque area. She would often visit Sayyida Aisha and talk to her and reiterate the following words before talking about anything else:

“How strange was the day of jeweled scarf that Allah took me away from infidelity into the fold of Islam”.

Lessons from the Hadith

1. Islam abolished slavery from the world in the most beautiful manner. It exhorted its believers to free slaves voluntarily against the promise of good reward in the hereafter. Here you see how Sayyida Aisha got freed that slave girl just for the sake of Allah's pleasure. Unlike others it is the beauty of the religion of Islam that takes the human nature into consideration. Outside the domain of Islam we see the laws formulated are against the human nature and thus bound to fail which we witness day in and day out. For example, in communism, wealth is to be snatched away from the rich and handed over to the poor and needy. This is never acceptable to the human nature. Nobody would like his wealth be snatched away and given to somebody else. On the other hand, Islam motivates the man to help the poor and needy by way of Sadqah,

Zakaah etc, voluntarily and happily. The human nature is such that it feels happy and satisfied in helping the poor voluntarily and not forcefully.

2. Do not allege anyone of any wrong doing without possessing a strong proof.
3. Maintain cordial relations with neighbours even if they are poor like the way Sayyida Aisha used to behave with this poor girl and listen to her.

Chapter 58 : The sleeping of a man in the Masjid.

Abu Qilaba said that Anas said, "A group of people from Ukl came to the Prophet (Sallallahu Alaihi Wasalam) and stayed in the *Suffa*." Abdu'r-Rahman ibn Abi Bakr said, "The people of the *Suffa* were the poor people."

Purpose of Tarjamatul Baab

The scholars differ in their opinion whether people should be allowed to sleep in the mosque or not. There is a Hadith narrated by Sayyiduna Jaabir saying:

“Stand up, do not sleep in the Masjid”.

According to Sayyiduna Ibn Abbas one who is waiting for Salaah in the mosque can sleep there otherwise not. Imam Maalik says that the people who owe their own resting place should avoid sleeping in the Masjid. However, the majority of Ulema are of the opin-

ion that it is permissible for men to sleep in the Masjid. Imam Bukhari also supports this view. (Eidhahul Bukhari)

Hadith No. 428

Narrated Naf'ae

Abdullah (ibn Umar) used to sleep in the mosque of the Prophet (Sallallahu Alaihi Wasallam) when he was young and unmarried, without any family.

Hadith No. 429

Narrated Sahl ibn Sa'id

"The Messenger of Allah (Sallallahu Alaihi Wasallam) went to Fatima's house and did not find Ali at home. He said, 'Where is your cousin?' She said, 'We had a difference of opinion and he got angry with me and went out. He did not take his mid-day nap here with me.' The Mes-

senger of Allah (Sallallahu Alaihi Wasallam) said to someone, 'See where he is.' He came back and said, 'Messenger of Allah, he is sleeping in the Masjid.' The Messenger of Allah (Sallallahu Alaihi Wasallam) went and found Ali lying there. His cloak had fallen from on top of him and had become covered with dust. The Messenger of Allah (Sallallahu Alaihi Wasallam) began to dust it off, saying, 'Get up, Abu Turab (Dusty one)! Get up, Abu Turab!'"

Hadith No. 430

Narrated Abu Huraira

"I saw seventy of the people of the Suffa and not a man among them had a cloak. They either had a waist wrapper or a sheet (kisa') which they tied round their necks, some reaching to the middle of their legs and some reaching to the ankles. They would gather them in their hands, not wanting their private parts to be seen."

Comments

Imam Bukhari has first mentioned two narrations as 'Taleeqaat' in the Tarjamatul Baab. The first saying that some people from Ukl tribe came to Madinah and accepted Islam and they were made to stay in Masjid-i-Nabawi. This shows that the travellers can be allowed to

stay in a Masjid. Later on when they complained Rasulullah (Sallallahu Alaihi Wasallam) about their inability to adapt the climatic conditions of Madinah, they were asked to stay at a camel yard. At the camel yard they killed the shepherd and ran away with the camels. They were chased, arrested and subjected to severe punishment.

The second narration mentions that the people staying at Suffa were very poor to the extent that they had no house to live in and therefore stayed in the Masjid.

The first Hadith of this chapter mentions that Abdullah bin Umar used to sleep in the mosque of the Prophet (Sallallahu Alaihi Wasallam) when he was young and unmarried, without any family. This means that one can sleep in a mosque even if there is apprehension or possibility of night ejaculation.

Once it so happened that Ali ibn Ali Taalib left his home after some disagreement with his wife Sayyida Fatimah The second Hadith mentions that Rasulullah (Sallallahu Alaihi Wasallam) went to Fatima's house and did not find Ali there. He asked Hadhtat Fatimah 'Where is your cousin?' She said that they had a difference of opinion and he got angry with her and went out. He did not take his midday nap here with her. Rasulullah (Sallallahu Alaihi Wasallam) told someone to look for Sayyiduna Ali He came back and reported that he (i.e., Sayyiduna Ali (RA)) was sleeping in the Masjid. Rasulullah (Sallallahu Alaihi Wasallam) went and found him lying in there. His cloak had fallen on top of him and his body was covered with dust. Rasulullah (Sallallahu Alaihi Wasallam) began to dust it off and said, 'Get up,

Abu Turab (dusty one)! Get up, Abu Turab. By quoting this Hadith Imam Bukhari wants to convey the permissibility to sleep in the mosque for those people who have their own houses.

In the third Hadith Abu Huraira describes the pathetic condition of seventy such individuals who were staying at Suffa in the Masjid-i-Nabawi. These people, because of their poverty, did not have enough clothes to cover their bodies. They used to hold their loin-clothes with their hands lest it might fall down.

The learned scholars consider it improper to make sleeping in a mosque a routine matter. Doing so has been permitted only at the times of need.

Chapter : (To offer) Salaah on returning from a journey

Ka'b ibn Maalik said, "Whenever the Prophet (Sallallahu Alaihi Wasallam) returned from a journey, he would first go to the mosque and offer Salaah there."

Purpose of Tarjamatul Baab

It is better for a believer to offer Salaah in his local home town mosque on returning from a journey as a token of thanksgiving for safe return.

Hadith No. 431

Narrated Jaabir ibn Abdullah

"I arrived finding the Prophet (Sallallahu Alaihi Wasallam) in the mosque. (Mis'ar said that he thought that he said in the forenoon) He said, 'Pray two rak'at.' He owed me something and he repaid me giving me some extra."

Comments

Imam Bukhari has quoted a narration related by Sayyiduna Ka'b bin Maalk as 'Ta'leeq' in the Tarjamatul Baab. It is a part of the lengthy narration in which Sayyiduna Ka'b bin Maalik narrates the incident of deprivation and frustration he felt for not participating in the battle of Tabuk. This incident is also quoted in the Holy Qur'an as well. In the same narration Sayyiduna Ka'b bin Maalik also narrates the routine of Rasulullah (Sallallahu Alaihi Wasallam) of offering offering Salaah in the mosque on his return from a journey.

In the Hadith under discussion, Sayyiduna Jaabir bin Abdullah says that when he arrived from a journey and went to see Rasulullah (Sallallahu Alaihi Wasallam), who was in the Masjid, he told him to offer Salaah first as he had returned from a journey. It is also a part of a lengthy Hadith which says that after returning from an expedition Rasulullah (Sallallahu Alaihi Wasallam) saw Sayyiduna Jaabir's camel, on which he was mounted, had sat down because of weakness and tiredness due to which Sayyiduna Jaabir had remained be-

hind the rest of his companions. Rasulullah (Sallallahu Alaihi Wasallam) stroked Sayyiduna Jaabir's camel with his stick which induced freshness in it and it got up and started to run faster than others. Rasulullah (Sallallahu Alaihi Wasallam) asked Sayyiduna Jaabir if he could sell that camel to him which he refused. Finally he agreed when Rasulullah (Sallallahu Alaihi Wasallam) insisted. On reaching Madinah, Rasulullah (Sallallahu Alaihi Wasallam), as per his routine, straight away went to the mosque to offer Salaah. Sayyiduna Jaabir, on reaching Madinah, also went inside the mosque in order to get payment of the camel from Rasulullah (Sallallahu Alaihi Wasallam). Rasulullah (Sallallahu Alaihi Wasallam) told him to offer Salaah first as he had also returned from journey. This proves that to offer Salaah in the mosque on returning from a journey was not specific to Rasulullah (Sallallahu Alaihi Wasallam) only but is Mustahab for the Ummah as well. Afterwards Rasulullah (Sallallahu Alaihi Wasallam) paid the money to Sayyiduna Jaabir and also returned the camel to him. (*Eidhahul Bukhari*).

Chapter 60 : On entering a mosque you should pray two Rak'ats.

Purpose of Tarjamatul Baab

This chapter is about the Salaah called "Taheeyatul Masjid". It is a welcome Salaah of two Rak'ats which is immediately offered on entering a Masjid.

Hadith No. 432

Narrated Abu Qatada as-Salami

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "Whenever one of you enters a Masjid, he should pray two rak'ats before sitting down."

Comments

There is difference of opinion amongst the jurists about the status of this Salaah on entering a Masjid. The majority of them say that it is 'Mustahab' - preferable. Ibn Butaal has quoted it as 'Waajib' - obligatory near Ahl-uz-Zaahir.

Is it permissible to offer 'Taheeyatul Masjid' at 'Makruh' times?

There is a narration quoted on the authority of Uqba bin Aamir which says:

"Rasulullah (Sallallahu Alaihi Wasallam) forbade us from offering Salaah or burying our dead at three times viz., at sunrise till it rises a little, at noon till it moves a little, at just before sunset".

In view of this Hadith, the Hanafite scholars say

that even ‘Taheeyatul Masjid’ should not be offered at such times whereas Shafaite scholars consider it to be allowed as per the Hadith of this chapter narrated by Abu Qatadah

Chapter 61 : Hadath (breaking Wudu) in the Masjid.

Purpose of Tarjamatul Baab

Hadath, as already discussed in the ‘book of Ablution’, is of two kinds viz., Hadath-i-Akbar (bigger hadath) and Hadath-i-Asgar (smaller hadath). It is obligatory to perform Gusul (ritual bath) on getting Hadath-i-Akbar whereas on Hadath-i-Asgar only ablution will suffice. According to the learned scholars the Hadath that is mentioned in this chapter, is Hadath-i-Asgar e.g., if someone passes flatus or wind through his anus etc. As per Imam Bukhari the Islamic Shariah consider the passing of flatus in the mosque an abominable act. Its foul smell not only discomforts the fellow Muslim brethren but also the angels present all the time in the mosque.

Hadith No. 433

Narrated Abu Huraira

The Messenger of Allah (Sallallahu Alaihi Wasallam)

said, "The angels pray for every one of you as long as he remains in the place in which he prayed and does not break wudu'. They say, 'O Allah, forgive him! O Allah, show mercy to him!'"

Comments

Abu Huraira says that the angels continue to invoke Allah for a person who offers Salaah in the mosque and then sits there, till he remains with Wudu. Once he breaks his Wudu, say by passing flatus etc, the angels stop invoking Allah for him. From this Hadith, Imam Bukhari wants to convey the undesirability of staying in the mosque without Wudu. Though the learned scholars are in agreement that it is not Haraam (unlawful) to stay in the mosque without Wudu, the Hanafite scholars consider it a 'Makruh' act.

Lessons from this Hadith

1. It is preferable to stay in the mosque with Wudu.
2. The angels like good smell like perfume etc and not the bad one like flatus, kerosene etc and hence it is not advisable to keep such things in the mosque. Rasulullah (Sallallahu Alaihi Wasallam) has forbidden one to enter the mosque immediately after eating raw onions or garlic as their bad smell persists to remain in the mouth for sometime which again may discomfort fellow Muslim brethren and is also disliked by the angels.

Chapter 62 : The construction of the mosque.

Abu Sa'id said, "The roof of the mosque was made of palm fronds." Umar ordered the mosque to be extended and said, "Shelter the people from the rain. Beware of using red and yellow for they are a trial for people."

Anas said, "(in future) They will boast about them and then only a few will use them." Ibn Abbas said, "(in future) You will decorate them as the Jews and Christians did."

Purpose of the Tarjamatul Baab

Here Imam Bukhari points towards the issues which should be kept in mind during the construction or renovation of a mosque. Simplicity is the hallmark of Islamic Shariah in every matter including the construction of a mosque. The Islamic Shariah does not like ostentation, unnecessary multicolour structure, artwork etc as regards to the mosques which can become the sources of distraction for the devotees. The mosque of the Prophet (Sallallahu Alaihi Wasallam) was very simple. It was constructed of date tree logs and its roof was that of date tree leaves.

The second thing to be kept in mind is to bring comfort to the people as Sayyiduna Umar instructed to improve the roof of the mosque in order to shelter the people from rain. So, the mosque should be constructed such that people get protection from cold, heat and rain etc. Sayyiduna Umar also advised against using red or

yellow colour, simply because these colours are at odds with simplicity and not liked by the Islamic Shariah.

The third thing which Imam Bukhari refers to is the intention behind the construction of the mosques. He stress on the point that the sole intention should be to obtain the pleasure of Allah and not anything else e.g., hypocrisy or show-off business as is evident from the statement of Sayyiduna Anas that in later times people will boast about constructing huge beautiful mosques but very few people will be offering Salaah in them.

Hadith No. 434

Narrated by Abdullah bin Umar (RA)

In the time of the Messenger of Allah (Sallallahu Alaihi Wasallam) the mosque was built of unfired bricks. Its roof was made of palm fronds and its pillars were the trunks of palm trees. Abu Bakr did not add anything to it. Umar added to it, building in the same way that had been employed in the time of the Messenger of Allah (Sallallahu Alaihi Wasallam) - using unburnt bricks and palm-branches - but replacing its pillars with wooden

one's. Then Uthmaan changed it and enlarged it a great deal, building its walls of engraved stone and plaster and giving it pillars of engraved stone and a roof of teak.

Comments

Masjid-i-Nabawi

After coming to Madinah, Rasulullah (Sallallahu Alaihi Wasallam) purchased a piece of land which belonged to two orphans— Sahl and Suhail of Banu-Najar clan. The price was paid by Sayyiduna Abu Bakr The Masjid-i-Nabawi was constructed on this piece of land after the old graves of infidels were dug out from it. The mosque constructed at that time was very simple, the trunks of date palm trees were used to support its unfired brick walls and the branches along with the leaves were used to construct its roof. It was so ordinary that the rain water would trickle down through its roof into the mosque. The first expansion of Masjid-i-Nabawi was done after the victory of Khyber with dimensions of 100x100mts. It remained in this state during the life time of the Rasulullah (Sallallahu Alaihi Wasallam) and Sayyiduna Abu Bakr It was Sayyiduna Umar who for the first time instructed the people to strengthen its roof in order to stop the trickling rain water. At the same time he forbade to colour it with red or yellow to save people from distraction during Salaah. It was also expanded but similar unfired bricks were used to construct its walls.

Sayyiduna Uthmaan made lot of changes and also enlarged Masjid-i-Nabawi. He purchased the houses of Ummhatul Mumineen (mothers of the believers) and included their area in it. He built its walls of engraved

stone and plaster and gave it pillars of engraved stone and a roof of teak instead of date tree branches.

Allaama Ayni has quoted a Hadith on the authority of Hadhrat Anas that Rasulullah said:

Sayyiduna Anas narrates that Rasulullah said, "A time will come when people will boast upon one another regarding (the construction of) mosques but only few people will be inhabiting them (i.e., offering Salaah in them)

Lessons from the Hadith

1. The mosque should essentially be simple but comfortable.
2. Fast colours or artwork which may distract a person's attention should be avoided.
3. The mosque can be made beautiful but one has to be very careful about the purity of his intention. It should not be done out of hypocrisy, show-off, ostentation etc.

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Chapter 63 : Cooperating in the construction of the mosque.

"It is not for the idolaters to frequent Allah's mosques, bearing witness against themselves of their unbelief. They are the one's whose actions come to nothing. They will be in the Fire timelessly, forever. The mosques of Allah are only frequented by those who believe in Allah and the Last Day and establish the prayer and pay Zakaat, and fear no one but Allah. They are the people most likely to be guided." (9:17-18)

Purpose of Tarjamatul Baab

Who should cooperate in constructing a mosque?

Here Imam Bukhari has touched a very important issue—who should construct or cooperate in constructing a mosque. By quoting the above quoted verses, Imam Bukhari seems to be of the opinion that only Muslims should construct a mosque or cooperate in its construction. The Muslims should contribute from their Halal money towards the construction of the mosque. Further, it is better to engage Muslim labourers and other skilled persons in the construction; if they are not available then only non-Muslims can be asked to do such a job.

The jurists are of the opinion that the money taken from non-Muslims should not be used in the construction of the mosque, as quoted by Abu-al-Barkat Nasa'fi in Al-Mustasfa (*Eidhahul Bukhari*)

Jasaas writes in Ahkaamul Qur'an:

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"The "Imaarat عمارة of the mosque" has got two

meanings, one is to visit and stay in it and the other is its construction and repair, the (above quoted) verse forbids the entry of infidels into the mosque, their assistance in its construction or repair and their administrative control over it. (Ahkahn-ul-Qur'an Li-Jassas)

Where to use the money given by non-Muslims?

The learned scholars say that if non-Muslims insist on assisting in the construction of the mosque and their assistance will not leave any bad effect on the Muslims or the religion of Islam then such money can be taken but it is preferable to spend it on the construction of toilets, bathrooms paths etc. which lie outside the mosque.

If a non-Muslim constructs a mosque?

The learned scholars say that the non-Muslim who wants to construct a mosque should be advised to donate the money he intends to spend on it to Muslims and let them construct it themselves. This way, as per Shariah. there is no problem in constructing a mosque with such money.

Here a question arises if a non-Muslim constructs a mosque and then hands it over to the Muslims, will it be considered a mosque as per Shariah or not? According to Mawlan Abdul-Hai Lukhnawi such a mosque will not be considered a mosque as per Shariah and offering of Salaah in it will not fetch the Thawaab of that of a Shara'ie mosque. Mawlana Abdul Rashid Gangohi disagrees with this view. He says that such a mosque will also be considered a mosque as per Shariah, citing Masjid Haraam and Ka'ba as proof. According to Mawlana

Gangohi both these mosques were constructed by the infidels of Makkah before the prophethood of Rasulullah (Sallallahu Alaihi Wasallam) and he offered Salaah in them and didn't dismantle them even after the victory of Makkah.

Hadith No. 435

Narrated Ikrima

"Ibn Abbas said to me and his son Ali, 'Go to Abu Sa'id and listen to some of his Hadith.' We went and he was doing some work in a garden. He took his cloak and sat down, wrapping his legs with it, and then began to tell us Ahaadith until he reached the account of the construction of the mosque. He said, 'We were carrying one brick at a time but Ammar carried two. The Prophet (Sallallahu Alaihi Wasallam) saw him and brushed the dust from him, saying, "May Allah have mercy on Ammar! An unjust party will kill him while he will be calling them to the Garden and they will be calling him to the Fire." Ammar said, "I seek refuge with Allah from tribulation."

Comments

Humility and sincerity—prerequisite for learning

Ikrima (RA)—a student of Ibn Abbas says that Ibn Abbas advised him and his (i.e., Ibn Abbas's) son Ali bin Abdullah bin Abbas, to go to Abu Sa'eed Khudri and listen Hadith from him. Ibn Abbas was himself a great scholar of the Qur'an and Hadith. Despite the fact that Rasulullah (Sallallahu Alaihi Wasallam) had specially invoked Allah for him, he advised his son and also his student to go to another scholar and learn from him. This shows the degree of sincerity, humility and eagerness Sayyiduna Ibn Abbas possessed. There is a great lesson in it for both the learned scholars as well as the students seeking knowledge. It is said that this son of Sayyiduna Ibn Abbas was very pious man who used to offer one thousand Rak'ats of Nafl Salaah daily.

Self service helps

Ikrima says that when they reached to Sayyiduna Abu Sa'eed Khudri he was working in a garden looking after the trees. Islamic teachings are really great. Islam teaches us to work personally at home and other work places. It cuts the very roots of pride, arrogance, vanity etc.

Etiquettes of narrating Hadith

Ikrima and Ali requested Sayyiduna Abu Sa'eed to tell them some Ahaadith of Rasulullah (Sallallahu Alaihi Wasallam). Sayyiduna Abu Sa'eed who, at that time, was working in a garden in his casual dress, immediately wrapped himself in his blanket and sat nicely to narrate the Ahaadith. He sat in a dignified manner as he

knew it very well that the Hadith of Rasulullah (Sallallahu Alaihi Wasallam) was the most dignified entity and such should be the etiquettes while narrating it.

It is narrated that Allah told Dawood (AS):

“O Dawood, when a true seeker of knowledge comes to you, be his servant”.

Sayyiduna Abu Sa'eed stopped his work immediately as he knew that Ikrima and Ali bin Abdullah bin Abbas were true seekers of knowledge.

Youngsters should offer their services

While narrating Hadith to them, Sayyiduna Abu Sa'eed told them that during the construction of Masjid-Nabawai, the Sahaaba carried bricks for it one at a time and only Ammar bin Yathir used to carry two at the same time. Ammar had seen Rasulullah (Sallallahu Alaihi Wasallam) carrying bricks and had requested him to let him do his job also; that is why he carried two of them at the same time. This teaches us that the youngsters should offer their services to the elders and that elders should also accept their request when feasible.

Attitude of elders towards youngsters

Ammar was exerting too much by doing double work and Rasulullah (Sallallahu Alaihi Wasallam) saw him in such a condition when his body was covered with dirt and dust. He felt pity on him and removed the dust and dirt from his cloths with his blessed hands as a mark of encouragement and affection. This shows how the elders should behave with the youngsters.

Ammar will be martyred by a rebel group

Ammar is one of those companions of Rasulullah (Sallallahu Alaihi Wasallam) who made tremendous sacrifices for the sake of Islam. He was severely tortured by the infidels. Rasulullah (Sallallahu Alaihi Wasallam) made a prediction that Ammar will be martyred by a rebel group. He was thus martyred in the year 37 Hijri in the battle of Sufayn between Sayyiduna Ali and Sayyiduna Ma'aawiya. Ammar was martyred by the people fighting for Sayyiduna Ma'aawiya as he was fighting for Sayyiduna Ali. The above mentioned prediction of Rasulullah (Sallallahu Alaihi Wasallam) confirmed that Sayyiduna Ali was on the just cause in this battle.

Battle of Sufayn

The third Khalifa—Sayyiduna Uthmaan was martyred by a rebel group, and Sayyiduna Ali took over as the fourth Khalifa. There was a group from among the companions of Rasulullah (Sallallahu Alaihi Wasallam) insisting Sayyiduna Ali to take revenge on the killers of Sayyiduna Uthmaan Sayyiduna Ameer Ma'aawiya - that time the governor of Syria also joined this group. They refused to accept the Khilafat of Sayyiduna Ali until the killers were arrested and punished. There is consensus amongst the great scholars of the Ummah that Sayyiduna Ali was on the just cause as he was asking for some more time to strengthen his position and then deal with the killers. The learned scholars of the Ummah are also in agreement that Sayyiduna Ma'aawiya and his supporters were also sincere in their stand believing it a religious duty to first punish those involved in the heinous crime of killing the head of the whole Muslim Um-

mah. Since these people were also Mujtahids, so there mistake was what is called Ijtihaadic mistake. It is a well accepted principle in the Islamic Shariah that if a 'Mujtahid' reaches to a correct conclusion, he gets double thawaab and if errs he still gets a thawaab for his effort and not punishable for reaching such a conclusion. For last fourteen hundred years the learned scholars are in agreement that Ammer Ma'aawiya and his supporters were on "Ijtihaadic mistake", so were excusable.

He is calling them to the Garden and they are calling him to the Fire

The last part of this Hadith has given tough time to the learned scholars of Hadith. Rasulullah (Sallallahu Alaihi Wasallam) said:

"An unjust party will kill him while he will be calling them to the Garden and they will be calling him to the Fire."

The first part of this statement i.e. "He will be killed by a rebel group" has already been discussed. Though Sayyiduna Ali was on the just cause, the Ummah is in agreement on the point that Ameer Ma'aawiya and his supports were sincere in their demand albeit in error, hence not blameworthy. The learned scholars of Hadith have found it real tough to explain the last part of this statement i.e., "he is calling them to the Garden and they are calling him to the Fire".

First view

Ibn Hajr says that this statement is not the part of

this Hadith and it has been added later as in some compilations of Bukhari like that of Humaidi, the Hadith has been quoted without this last statement.

Second view

Allaama Anwar Shah Kashmiri does not agree with Ibn Hajr and says that this statement is also a part of the Hadith but at the same time it is a 'Jumla-Mustaanifa' (*new statement*), and it has nothing to do with the preceding words. The pronoun 'they' used here does not point towards Ameer Ma'aawiya and his group but towards the infidels who had tortured Sayyiduna Ammar, as Rasulullah (Sallallahu Alaihi Wasallam) says that may Allah bless Sayyiduna Ammar, he will be calling them to the Garden and they will be calling him to the Fire.

Third view

The pronoun 'they' points towards the rebels who killed Sayyiduna Uthmaan as there is an interpretation of Ameer Ma'aawiya's statement according to which they did not kill Ammar but he was killed by those who pushed him into the war; as per this view Ammar was killed by the same rebels who had killed Sayyiduna Uthmaan in order to put the blame on Ameer Ma'aawiya (R)A and prove Sayyiduna Ali on the right path (Allah knows the best) (*Inaamul Baari*)

Chapter 64 : Taking help of carpenters and other craftsmen in constructing the pulpit and the mosque.

Purpose of Tarjamatul Baab

Like any other construction, the craftsmen like carpenters, masons, blacksmiths and labourers are needed to construct a mosque. These workers can be engaged to construct the mosque on voluntary basis or on wages. It is preferable to engage Muslim workers and if they are not available, non-Muslims can also be hired for this purpose.

Hadith No. 436

Narrated Sahl

"The Messenger of Allah (Sallallahu Alaihi Wasallam) sent a message to a woman saying, 'Ask your slave, the carpenter, to fashion a wooden structure for me to sit on.'"

Hadith No. 437

Narrated Jaabir

"That a woman said, 'Messenger of Allah, shall I have something made for you to sit on? I have a slave who is a carpenter.' He answered, 'If you like.' So she had the

minbar made

Comments

Rasulullah (Sallallahu Alaihi Wasallam) used to deliver the Khutba speech in Masjid-i-Nabawi beside a pillar. There was an old lady living in Madinah who had a servant—carpenter by profession. She once offered Rasulallah (Sallallahu Alaihi Wasallam) that, if allowed, she would ask her slave carpenter to make a pulpit (a three step stair with a small dice on which the Khutba speech is delivered in the mosque) for him. Here in this Baab there are two Ahaadith, one says that the lady herself offered to get the pulpit made by her slave carpenter, and the other says that Rasulallah (Sallallahu Alaihi Wasallam) asked her to do so. The learned scholars of Hadith say that it is most likely that initially the old lady had made her request and then probably there was some delay, so Rasulallah (Sallallahu Alaihi Wasallam) sent a person to her in order to remind her about the Mimber.

Lessons from this Hadith

1. One can or should offer his services to the pious people and help them in carrying out good deeds, as did the lady.
2. The elders can accept such kind of services, there is no problem in doing so.
3. The people who say that it is permissible to sit while delivering the Khutba speech put forward this Hadith as proof as it shows that Rasulallah (Sallallahu Alaihi Wasallam) asked that lady to get a pulpit made for him so that he could sit on it. This goes in favour of Hanafite school of thought.

Chapter 65 : One who constructs a mosque.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey the significance and excellence of one who constructs a mosque just to seek the pleasure of Allah.

Hadith No. 438

Narrated Ubaydullah al-Khawlani

"I heard Uthmaan ibn Affan say in response to what people were saying about him when he was rebuilding the mosque of Prophet (Sallallahu Alaihi Wasallam) 'You have said more than enough (in your criticism). I heard the Prophet (Sallallahu Alaihi Wasallam) say, "Whoever builds a mosque (Bukayr said, "I thought that he said, "Seeking by it the face of Allah,"), Allah will build the same for him in the Garden."

Comments

As already mentioned, the mosque of the Prophet (Sallallahu Alaihi Wasallam) was small and simple during his time, and Sayyiduna Abu Bakr Siddiq and Sayy-

iduna Umar did some changes to it like strengthening the roof and walls and expanding its dimensions. During the caliphate of Sayyiduna Uthmaan the Muslim population increased manifold making the accommodation inadequate. Sayyiduna Uthmaan renovated it, increased its area, constructed its walls of engraved stones and plaster, gave it a roof of teak, making it much beautiful than before. Some people raised eyebrows over this act of Sayyiduna Uthmaan and made the following allegations:

1. This was not done by Rasulullah (Sallallahu Alaihi Wasallam), Sayyiduna Abu Bakr and Sayyiduna Umar so why was it needed?
2. It is unnecessary burden on Baitul-Maal (public exchequer).
3. It is being done to earn name and fame.

Sayyiduna Uthmaan after hearing about these allegations, one day came to the mosque and proved them wrong by quoting the above mentioned Hadith. He said that he heard Rasulullah (Sallallahu Alaihi Wasallam) saying that one who constructs a mosque for Allah's sake, Allah will make a house for him in the Jannat, so, constructing a mosque is in no way blameworthy. Regarding the second query, he said that the glad tiding of getting a house in Jannat is for such a person who constructs a mosque with his own money, thereby apprising them that he was spending his own money on these changes and not using the resources of Baitul-Maal. Third allegation was itself proved wrong by the statement of this Hadith viz., "Seeking by it the face of Allah", so there is no chance of having an intention of earning name and fame.

There are number of Ahaadith which speak about

the reward of a better house which Allah will bestow upon a person who constructs a mosque in this world with the sole intention of seeking by it the face of Allah.

Chapter 66 : Holding arrows by their heads when passing through a mosque.

Purpose of Tarjamatul Baab

While passing through a mosque with sharp objects like arrows, swords etc., it is mandatory to keep and place them in such a way that no chance of harming a person is left; since people are in close contact with one another in the mosque, so one has to be extremely cautious.

Hadith No. 439

Narrated Amr

I heard Jaabir bin Abdullah saying, "A man passed through the mosque carrying arrows. Allah's Apostle said to him, 'Hold them by their heads.' "

Comments

Allaama Ayni has quoted a Hadith on the authority of Ibn Abbas which say that Rasulullah (Sallallahu Alaihi Wasallam) said:

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“keep the mosques clean, and do not make them thoroughfare, and menstruating ladies should not pass through them, and the people on whom Ghusul has become mandatory should not stay in them except the travellers, and do not spread arrows in them, and do not unsheathe the swords in them and do not sing songs in them” (Umdatul Qaari)

Lesions from this Hadith

1. It shows how much one should respect and be concerned about others.
2. It shows how much Rasulullah (Sallallahu Alaihi Wasallam) used to care about the believers.
3. It also shows the permissibility of taking weapons inside a mosque.

Chapter 67 : To pass through a mosque.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that it is permissible, at the time of need, to pass through a mosque. According to the learned scholars it is not advisable to make a thoroughfare through a mosque unnecessarily; however at the time of need it is allowed.

Hadith No. 440

Narrated Abu Burda bin Abdulla

*(on the authority of his father) The Prophet said,
"Whoever passes through our mosques or markets with
arrows should hold them by their heads lest he should
injure a Muslim."*

Comments

As already stated that it is permissible to pass through the mosque at the time of need but, as stated in this Hadith, one has to take certain precautions while doing so, for example, his action should not be detrimental to anyone.

Chapter 68 : Poetry in the mosque.

Purpose of Tarjamatul Baab

Poetry, in any language, is of different types. In general, it can be good or bad but the term 'good' or 'bad' is relative. What may seem good to one can be bad to others. Here we are concerned with the Islamic perspective of poetry. The Islamic Shariah neither forbids it in totality nor gives a free licence to anyone to say anything. If it is in accordance with the Islamic principles, it is permissible to narrate it even in the mosques as seems to be the purpose of this Baab, and if goes against them, it is forbidden.

Hadith No. 441

Narrated Hassan bin Thabit Al-Ansari

I asked Abu Huraira "By Allah! Tell me the truth whether you heard the Prophet saying, 'O Hassan! Reply on behalf of Allah's Apostle. O Allah! Help him with the Holy Spirit.'" Abu Huraira said, "Yes .

Comments

Sayyiduna Hassan bin Thaabit one of the famous companions of Rasulullah (Sallallahu Alaihi Wasallam) was an excellent Arabian poet. The Arabs, by nature, were very fond of poetry, it was in their blood. They would always boast of their ancestors who were great poets. There were number of good poets among the Makkan infidels as well. They used to mock at Rasulullah (Sallallahu Alaihi Wasallam) through their poetry. In retaliation, Rasulullah (Sallallahu Alaihi Wasallam) used to ask Hassan bin Thaabit to answer them back through his masterly poetry. Hassan bin Thaabit would reply in favour and praise of Rasulullah (Sallallahu Alaihi Wasallam) with such verses which would leave them dumb and defeated.

Once, during the caliphate of Sayyiduna Umar, Hassan was reciting verses of his poetry in the mosque. In the meantime, Sayyiduna Umar passed by. He dis-

liked such act of Hassan and showed countenance of displeasure. On seeing this, Hassan told him (Umar) “I used to recite this poetry in here (Masjid-i-Nabawi) when a person (i.e., Rasulullah (Sallallahu Alaihi Wasallam)) better than you was between us”.

Hassan also asked Abu Huraira to speak about the fact that he (Hassan) used to recite poetry before Rasulullah (Sallallahu Alaihi Wasallam) in Masjid-i-Nabawi and when Abu Huraira replied in affirmation, Sayyiduna Umar maintained silence.

Allaama Ayni has quoted a couple of Ahaadith in Umdatul Qaari. In one of these, which has been quoted from Tirmidhi on the authority of Sayyida Aisha, it is said:

“Rasulullah (Sallallahu Alaihi Wasallam) used to fix a stage or dais for Hassn in the Mosque on which he would stand and would condemn the infidels (through his poetry)”.

Another Hadith that he has quoted is from Sahih Ibn Khuzaimah, which says,

“Rasulullah (Sallallahu Alaihi Wasallam) forbade from singing songs in the mosque.”

There is no contradiction between the two. If the poetry is good and satisfying the Islamic constraints, it is permissible and if it is otherwise, then obviously it is not permitted.

Invocation of Rasulullah (Sallallahu Alaihi Wasal-

lam)

Rasulullah (Sallallahu Alaihi Wasallam) invoked Allah in favour of Hassan bin Thaabit in the following words:

'O Allah! help him with the Rooh-ul-Quds (Holy Spirit).

Rooh-ul-Quds is another name of the chief angel—Jibrael (AS). The learned scholars say that Jibrael is called 'Rooh-ul-Quds' because he was created from purity (Quds means pure and clean). Some say that Quds is an attribute of Allah and one of His Names, so Rooh-ul-Quds means (Rooh-ullah), and Jibrael (AS) is called 'Rooh' because he enlivens the soul.

Chapter 69 : Spearmen in the mosque.

Purpose of Tarjamatul Baab

Mosque is a place primarily meant for worship, but other beneficial services for the Ummah like collection of warfare donations etc., can be carried out in it. Similarly, since Jihaad also being an essential fundamental of Islam, all the necessary things related to it are permissible to be dealt with in the mosque. Imam Bukhari by establishing this chapter, wants to convey the same message.

Hadith No. 442

Narrated Aisha

Once I saw Allah's Apostle at the door of my room while some Ethiopians were playing in the mosque (displaying their skill with spears). Allah's Apostle was screening me with his Rida' so as to enable me to see their display. Urwa said that Aisha said, "I saw the Prophet when the Ethiopians were playing with their spears."

Comments

It was the day of Eid, as is mentioned in other narrations, some Abyssinian assembled in Masjid-i-Nabawi and started displaying their particular war tactics with spears. It is mentioned in a narration that Sayyida Aisha, being of a very young age, wanted to see these Abyssinians displaying their tactics. According to another Hadith, Rasulullah (Sallallahu Alaihi Wasallam) himself called her to see them displaying. Rasulullah (Sallallahu Alaihi Wasallam) screened her behind him with his cloak as she watched the Abyssinians; she continued to watch them until she was satisfied and left of her own.

In between, Sayyiduna Umar came to the Masjid-i-Nabawi and seeing the Abyssinians doing such things, tried to stop them. Rasulullah (Sallallahu Alaihi Wasallam) told him to let them continue.

Lessons from this Hadith

1. Women can see men but men are not allowed to see women (Gair Mahram).
2. A husband should take into consideration the emotional aspect of his wife and be very kind and gentle to her. She should be allowed to enjoy the recreational activities falling within the limits of Islamic Shariah.
3. Warfare tactics, if necessary for the Jihaad, can be displayed in the mosque but it should not be a mere display of a ruler's force.

Chapter 70 : Mentioning buying and selling on the pulpit in the mosque.

Purpose of Tarjamatul Baab

As mentioned before, a mosque is a place primarily meant for worship and not for any worldly affair. Here the question arises whether it is permissible to mention things related to trade etc., in the mosque or not? The learned scholars like Ibn Hajr, Allaama Ayni Allaama Sindhi etc., hold the opinion that here Imam Bukhari wants to convey that though it is not permissible to do trade in a mosque but teaching the principles of Shariah related to it is also a kind of worship and hence permissible. It is one of the beauties of the religion of Islam that it guides towards connecting the worldly affairs with the 'Deen', and this is possible only when worldly affairs are dealt in accordance with the principles of the Shariah. For people of other beliefs, religion is the name of few rituals and customs performed at cer-

tain places on certain occasions.

Hadith No. 443

Narrated Aisha

Barira came to seek my help regarding her manumission. I told herself you like I would pay your price to your masters but your Al-Wala (inheritance) would be for me." Her masters said, "If you like, you can pay what remains (of the price of her manumission), (Sufyan the sub-narrator once said), or if you like you can manumit her, but her Al-Wala would be for us. "When Allah's Apostle came, I spoke to him about it. He said, "Buy her and manumit her. No doubt Al-Wala is for the manumitted." Then Allah's Apostle stood on the pulpit (or Allah's Apostle ascended the pulpit as Sufyan once said), and said, "What about some people who impose conditions which are not present in Allah's Book (Laws)? Whoever

imposes conditions which are not in Allah's Book (Laws), his conditions will be invalid even if he imposed them a hundred times."

Comments

Barira, the slave girl of a Jew had an agreement with him of paying three hundred and sixty Dirhams in nine years at the rate of forty Dirhams per year in order to win her freedom. She usually visited Sayyida Aisha and once she mentioned to her about this agreement. Sayyida Aisha told her that she was ready to pay her master the whole amount in one go to get her freed on the condition that the right of al-Wala (inheritance) would be for her (i.e., Sayyida Aisha). The Jew did not agree to this. He accepted to free the girl on full payment but wanted to retain the right of inheritance. When Rasulullah (Sallallahu Alaihi Wasallam) came to know about the matter and the condition laid down by the Jew, he went to the mosque, ascended the pulpit and told the people that the right of inheritance of a freed slave will pass on to the person who frees him/her and whoever imposes conditions which are not in Allah's Book (Laws), his conditions will be invalid even if he imposes them a hundred times."

Chapter 71 : Asking for repayment of a debt and catching hold of debtors in the mosque.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to say that it is permis-

sible for a creditor to catch hold of his debtor in the mosque and demand repayment.

Hadith No. 444

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Narrated Ka'b

In the mosque I asked Ibn Abi Hadrad to pay the debts which he owed to me and our voices grew louder. Allah's Apostle heard that while he was in his house. So he came to us raising the curtain of his room and said, "O Ka'b!" I replied, "Labaik, O Allah's Apostle!" He said, "O Ka'b! reduce your debt to one half," gesturing with his hand. I said, "O Allah's Apostle! I have done so." Then Allah's Apostle said (to Ibn Abi Hadrad), "Get up and pay the debt to him."

Comments

Sayyiduna Ka'b bin Maalik a famous companion of Rasulullah (Sallallahu Alaihi Wasallam) from among al-Ansaar, once saw Sayyiduna Abdullah bin Hadrad, who owed some money to Sayyiduna Ka'b in the mosque of the Prophet (Sallallahu Alaihi Wasallam). Sayyiduna Ka'b caught hold of Sayyiduna Abdullah bin Hadrad and demanded to pay him his debt. While dis-

cussing the matter their voices grew louder. Rasulullah (Sallallahu Alaihi Wasallam) heard their voices in his house and he came to them raising the curtain of his room and instructed Sayyiduna Ka'b to reduce his debt to one half, to which Sayyiduna Ka'b immediately agreed. He further instructed Sayyiduna Abdullah bin Hadrah to pay the rest.

According to the learned scholars to catch hold of a debtor and to raise voice for such reasons in the mosque is permissible but abusing or using foul language is prohibited. So, the Ahaadith which prohibit the raising of voice in the mosque are about foul language and if it is done for genuine reasons with no usage of foul language, it is permissible. This Hadith proves that Rasulullah (Sallallahu Alaihi Wasallam) heard the voices of Sayyiduna Ka'b and Sayyiduna Hadrad while he was inside his house and did not prohibit them from doing so.

It is permissible to catch hold of a debtor inside the mosque particularly if he doesn't come across outside.

Lesson from this Hadith

1. A creditor can demand his debt in the mosque.
2. A creditor should show kindness towards his debtor, and if possible, should reduce some portion of the debt as is evident from the instruction of Rasulullah (Sallallahu Alaihi Wasallam) to Sayyiduna Ka'b.
3. A gesture is also reliable means of instruction as in the Hadith it is said that Rasulullah (Sallallahu Alaihi Wasallam) instructed Sayyiduna Ka'b with some gesture to reduce half of the debt which he obeyed.

4. Judges can advise the litigators to compromise before admitting the petition for hearing or judgement.

Chapter 72 : Sweeping the mosque and picking up rags, dirt and sticks from it.

Purpose of Tarjamatul Baab

This chapter shows the significance and excellence of sweeping and cleaning the mosque.

It is narrated that it was well-known amongst the companions of Rasulullah (Sallallahu Alaihi Wasallam) that a pebble implores if removed from the mosque.

There is a narration in Muslim which says:

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“It was famous that if a person removes a pebble from the mosque it implores against it”.

So, Imam Bukhari wants to clarify this point by stressing the need for sweeping and cleaning the mosque. He has used two words viz,

1. Kans كـنـس—sweeping .
2. Iltiqaat التـقـاط— to pick up

So, the mosque is to be cleaned by adapting both ways i.e. by sweeping and by picking up the unwanted things like rags, pebbles, sticks and other dirty things.

Hadith No. 445

Narrated Abu Huraira

"A black man or a black woman used to sweep the mosque and he or she died. The Prophet asked about her (or him). He was told that she (or he) had died. He said, "Why did you not inform me? Show me his grave (or her grave)." So he went to her (his) grave and offered her (his) funeral prayer."

Comments

Sayyiduna Abu Huraira narrates that a black man or a black woman used to sweep the mosque of the Prophet (Sallallahu Alaihi Wasallam). Here Abu Huraira is not sure whether the person was male or female, but as per some other narrations she was a lady who used to stay in the mosque and her only job was to keep it clean. She would sweep the mosque as well as remove any unwanted or dirty object from it. One day she fell ill and died during night. The companions of Rasulallah (Sallallahu Alaihi Wasallam) buried her during night and did not inform Rasulallah (Sallallahu Alaihi Wasallam) about it. Next day Rasulallah (Sallallahu Alaihi Wasallam) enquired about her and came to know that she had died and had been buried during night. Rasulallah (Sallallahu Alaihi Wasallam) got angry with his companions for not informing him about her death as he himself wanted to offer her funeral prayer. He then went to her grave and offered her funeral prayer. The learned scholars have given different explanations as to why the Sahaaba did not inform Rasulallah (Sallallahu Alaihi

Wasallam). Some say that since it was late in the night, the Sahaaba didn't want to trouble Rasulullah (Sallallahu Alaihi Wasallam) at such a late hour. Some others says that probably they didn't consider the matter of such a great importance to inform Rasulullah (Sallallahu Alaihi Wasallam). To sweep the mosque and keep it clean is a great job and the lady was doing it, that is why Rasulullah (Sallallahu Alaihi Wasallam) showed lot of anger to his companions for not informing him. Not only this, he then made it a point to go to her grave himself and offer her funeral prayers.

Can the funeral prayer be offered after burying the dead body?

This Hadith states that Rasulullah (Sallallahu Alaihi Wasallam) offered funeral prayer of a lady on her grave after the people had already offered it. There are other narrations also which show that Rasulullah (Sallallahu Alaihi Wasallam) offered funeral prayer on the graves, but the jurists differ in their opinion about this issue. According to Imam Shaafa'ee and Imam Ahmad bin Hambal it is permissible for one to offer funeral prayer after the burial if he has missed it, but they also differ about the time period until which it can be offered after burial. Some permit it up to two days and some even stretch it up to one month. As per Imam Abu Haneefa, Ibrahim Nakhaee and Imam Maalik it is not permissible to offer funeral prayer after the burial if already offered except in two situations.

1. It was not offered before the burial.
2. It was offered without the permission of 'Wali' (testamentary guardian). A 'Wali' can repeat

the funeral prayer.

According to these scholars their opinion is not against the Hadith as Rasulallah (Sallallahu Alaihi Wasallam) is the Wali (testamentary guardian) of all the believers as per the Qur'anic verse:

The Prophet has a greater claim on the faithful than they have on themselves. (33:6)

So, it was the particular status of Rasulallah (Sallallahu Alaihi Wasallam). When Imam Maalik was asked about this Hadith, he said, "I agree that Rasulallah (Sallallahu Alaihi Wasallam) had offered funeral prayers on the graves but the Sahaaba didn't practise it later on".

Muslim has quoted a Hadith which says.

"Indeed these graves are plunged into darkness and indeed Allah enlightens these with my offering Salaah for them"

Chapter 73 : The prohibition of the wine trade in the mosque.

As already mentioned, it is permissible to teach juristic injunctions in the mosque irrespective of the fact whether they are related to the issues of good or bad nature. Therefore, it is also permissible to mention or discuss the injunctions related to the things like wine, interest etc., in the mosque is permissible. Allaama Ayni gives another explanation regarding the title of this chapter, saying that, Imam Bukhari wants to stress on

the vice of wine because its prohibition was proclaimed from the pulpit by Rasulullah (Sallallahu Alaihi Wasallam) as was done in case of interest.

Hadith No. 446

Narrated Aisha

When the verses of Surat "Al-Baqara" about the usury Riba were revealed, the Prophet went to the mosque and recited them in front of the people and then banned the trade of alcohol.

Comments

According to Sayyida Aisha when the (following) verses about the ban on interest were revealed to Rasulullah (Sallallahu Alaihi Wasallam), he went to the mosque and recited them on the pulpit.

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Those who take riboa (usury or interest) -will not stand but as stands the one whom the demon has driven crazy by his touch. That is because they have said: "Trading is but like Ribaa." And Allah has permitted trading, and prohibited Ribaa. So, whoever receives an advice from his Lord and stops, he is allowed what has passed, and his matter is upto Allah. And the one's who revert back, those are the people of Fire. There they remain for ever. Allah destroys Ribaa and nourishes charities. And Allah does not like any sinful disbeliever. Surely those who believe and do good deeds, establish Salaah and Zakaat have their reward with their Lord, and there is no fear for them, nor shall they grieve.

O those who believe, fear Allah and give up what still remains of the 'riba' if you are believers. But if you do not, then listen to the declaration of war from Allah and His Messenger. And if you repent, yours is your principal. Neither you wrong, nor be wronged. And if there be one in misery, then deferment till ease. And that you leave it as alms is far better for you, if you really know. And be fearful of a day when you shall be returned to Allah, then everybody shall be paid, in full, what he has earned. And they shall not be wronged.

(2:275-281)

After reciting these verses, Rasulullah (Sallallahu Alaihi Wasallam) informed the people that wine trade was of similar bad nature and thus banned.

Here we have taken an excerpt from Ma'ariful

Qur'an regarding this issue

The prohibition of Ribaa

In these verses the description of the forbiddance of Ribaa and the injunctions relating to its unlawfulness is mentioned. This issue is very important from different angles. On one hand, there are severe warnings of the Qur'an and Sunnah and on the other, it has been taken today as an integral part of the world economy. The desired liberation from it seems to be infested with difficulties. The problem is very detail-oriented and has to be taken up in all possible aspects.

First of all we have to deliberate into the correct interpretation of these verses of the Qur'an and into what has been said in authentic Ahaadith and then determine what Ribaa is in the terminology of the Qur'an and Sunnah, what transactions it covers, what is the underlying wisdom behind its prohibition and what sort of harm it brings to society.

The second aspect of Ribaa is intellectual and economic. Is it true that Ribaa guarantees the economic development of the world, so much so, that its suspension will categorically result in the destruction of trade and general economic activity? Or, this whole evil cycle is nothing but a brainchild of those heedless of Allah Almighty and the Hereafter. Otherwise, all economic problems can be solved without it as well. Going a step further, we can even say that the economic peace in the world depends on the elimination of Ribaa, let alone the resolution of its problems. Ribaa is the greatest cause of the economic maladies of the world.

This second aspect involves the discussion of an economic problem under which come long debates

which are not related to the interpretation of the Qur'an, therefore, we shall restrict ourselves to dealing with the first aspect only, which requires no less details either.

Here we have a total of six verses which state the prohibition of Ribaa and set forth related injunctions. Out of these, the first sentence of the first verse points out to the sad end of those involved in Ribaa transactions and to the disgraceful and dishevelled nature of their rising on the day of resurrection. It is said that those who consume Ribaa do not stand except like a man who has been driven crazy by the embrace of some satan or jinn. It appears in Hadith that the word, la yaqumuna or 'do not stand' means the rising of the dead from their graves on the day of resurrection in the sense that the dealer in Ribaa, when he rises from his grave, will rise like a mad man who has been driven crazy by some satan or jinn.

The first thing we find out from this sentence is that a human being can faint or go mad under the influence of jinns and satans and the observations of those who have had such an experience proves it. Haafiz Ibn Qaiyyim al-Jawziyyah has confirmed that physicians and philosophers have conceded that epilepsy, fainting or madness is caused by several different reasons, one of which, at times, could also be the influence of jinns and satans. Those who reject this have no other argument in their favour except that obviously it is too far out to believe.

The second point to be noted here is that the Qur'an does not say that the consumers of Ribaa will rise in a state of madness or insanity. Instead, it refers to a peculiar condition of lunacy or fit or stupefaction - as

if someone has been embraced by Satan and driven crazy. Perhaps, this carries the hint that a person struck with lunacy or fit is, at times, found inactive and silent while usually these people will not be found in that dormant state. Instead, they would be identified by their ranting, raving and crazy doings as a result of the satanic touch.

Perhaps, there might be yet another hint here. It is commonly noticed that human senses come to a flat nothing after fainting or insanity following a sickness; the very feeling of pain or punishment is just not there. But these people will not be found in that inert state. On the contrary, they will feel, with full sensitivity, the pain and the punishment like the one shadowed by—a demon.

Now, at this point, we have to look for a certain compatibility in crime and punishment. When punishment comes from Allah Almighty, for a person or group, against a certain crime, it is certainly appropriate for the crime. Therefore, raising the consumers of Ribaa, without sense, on the day of resurrection is perhaps indicative of a certain parallelism. Isn't it that the consumer of Ribaa is so drunk with his greed for money that he is neither kind to anyone poor, nor does he blush before anyone for what he does? Since he was really senseless during his lifetime in the world, he was raised on the day of resurrection in that same condition. Or, may be, he was so punished because, in the mortal world, he demonstrated his lack of reason as reason, that is, he declared Ribaa to be like trade; therefore, he was made to rise all deprived of his sanity.

Also, noteworthy here is the fact that the verse uses the expression ya'kuluna or 'eating' of Ribaa and,

by application, means the taking and using of Ribaa. This may be in eating or clothing or housing and its furnishings. But, it was identified with the act of 'eating' because that which is eaten cannot possibly be retrieved, contrary to other type of uses where things can be taken back. Therefore, total possession and monopoly are expressed through the word, 'eating'. This metaphor is found, not only in the Arabic language, but in Urdu, Persian and several other languages (English: 'eat', or the stronger word, 'devour').

After that, comes the second sentence, in which, giving the reason for this punishment of the consumers of Ribaa, it has been said that these people have committed two crimes. One: They consumed the prohibited (Haraam) by dealing in Ribaa. Two: They took it to be lawful (Halaal) and, in reply to those who declared it to be Haraam, they said that buying and selling is very much like Ribaa. Just as 'profit' is derived from Ribaa, so is profit derived from buying and selling. If Ribaa is Haraam, trade should be Haraam too, although it is not prohibited in the sight of anyone.

Here, given the dictates of the situation, they might have said that Ribaa is also like trade so, when trade is Halaal, Ribaa should be Halaal too. But they, by changing the style of their statement, took a sort of mocking plunge at those who said that Ribaa was Haraam, thereby telling them in effect - 'if you say Ribaa is Haraam,, then you must say that trade is also Haraam'.

In the third sentence, in reply to what these people said, Allah Almighty negated their position by saying that these people regard Ribaa as equal to trade, al-

though there is a world of difference between the two in accordance with the will and command of Allah Almighty. When He has made the one Halaal and the other, Haraam - how could they be equal?

Keeping this reply in mind, we should note that the objection raised by those people (the defenders of riba) was based on a purely rational argument. They were simply saying that since both activities aimed at earning profit, their governing injunction should also be one and the same. Praise be to Allah Almighty that He did not answer their rational doubt by a parallel rational explanation. Rather on the contrary, answering in His wisdom, He said that Allah Almighty is the absolute, sovereign master of all and He alone knows the harm and benefit, the good and bad of everything, most comprehensively. When He declares something to be Halaal, and something else to be Haraam, you should immediately realize that there must be some loss or harm or evil in that which has been declared Haraam, even if one does or does not see through it. This is because the actual reality of this whole system, and the benefit and harm that lies therein, can only be encompassed by the same 'Alim (the Knower) and Khabir (the Aware), from Whose reach of knowledge the minutest particle of the world cannot escape. The individuals or groups in this world can identify their expedient gains and their losses, but they just cannot claim to have encompassed the entire range of benefits and harms affecting the whole wide world. There are things that appear to be beneficial for a certain person or group but, when looked at in the perspective of the whole nation or country, the same things prove to be harmful.

Following that, it is said in the third sentence that a person, who had collected some money before Ribaa was declared Haraam, and who repented after Ribaa was declared Haraam, and promised to himself that he would not go near it in the future, he then, will find that the amount so collected belonged to him based on the outward dictate of the Shari'ah. Now remains the inward affair, that of his sincere, heartfelt abstinence, or that of his possible hypocritical repentance, that will be retired as a matter between him and His Lord. If the repentance comes from the heart, it will be beneficial in the sight of Allah, otherwise it will pass into nothingness. Common people have no right to doubt about it. However, one who hears good counsel, yet elects to revert to the same erroneous pattern of word and deed, for such people Jahannum is the place to go since this act of eating Ribaa is a sin. And since their saying, that Ribaa is Halaal like trade, is kufr, they will, for that reason, live in Jahannum for ever.

In the second verse (276), it was said that Allah Almighty eradicates Ribaa and lets sadaqat (charities) grow. Here sadaqat were introduced with Ribaa by virtue of a unique congruity. It will be noted that there is contradiction in the very nature of Ribaa and Sadaqah, then their outcomes are also contradictory, and generally, those who engage in these two have contradictory intentions and objectives.

The contradiction in nature can be explained by the fact that in Sadaqah one gives to others what belongs to him without any reward or return, while in Ribaa, that which belongs to others is taken without any compensation or return. The intention and the objective

of those who are engaged in these two activities is contradictory because one who gives Sadaqah elects to lessen or exhaust what belongs to him exclusively for seeking the pleasure of Allah Almighty and for earning merit in the Hereafter; while the Riba-taker is eager to collect impermissible increase on the capital he already has. That the outcome of both is contradictory is made clear by this verse which says that Allah Almighty erases the gains obtained through Riba or takes away its barakah (blissful abundance); and increases the wealth, or its barakah for the giver of Sadaqah. The result is that the objective of the greedy in pursuit of wealth is not achieved, while one who spends in the way of Allah, and who was quite happy with a little decrease in his belongings, finds it full of Divine barakah whereby his wealth increases, or its end-products do, and their benefits accumulate.

At this point, it may be interesting to find out what is the meaning of erasing Riba and increasing sadaqat in the verse. Some commentators have said that this erasing and increasing relates to the Hereafter where the Riba-consumer will find his wealth of no avail; it might as well become a curse for him; while those who are engaged in acts of Sadaqah and khayrat will find that their wealth has become a source of eternal blessings. This is absolutely obvious in which there is no doubt. However, according to the consensus of commentators, the position is that the erasing of Riba and the increasing of Sadaqah is most certainly related to the Hereafter, but some of its traces are observed in this world as well.

The money or property of which Riba becomes a

part is sometimes destroyed taking with it all that was before it. This is a common sight in markets of Ribaa and stocks where millionaires and capitalists of yesterday become insolvents and paupers of today. No doubt, there are chances of profit and loss in Ribaa-free business activities and there are many businessmen who face losses in business deals but a loss that turns a millionaire into a beggar is witnessed only in Ribaa markets and stock exchanges. There are so many statements of the experienced and the knowledgeable which say that the wealth collected through Ribaa may increase faster and higher, but it generally does not survive long enough to run through children and their successors. In between, comes some calamity and effaces everything out. Sayyiduna Ma'mar said that they have heard from their elders that forty years hardly pass on the Ribaa-consumer when muhaq (major loss) overtakes his wealth.

May be, the wealth or property does not go to ruins outwardly, but this much is quite certain that its benefits, utilities, and blessings will go away. Since this is no secret that gold and silver are not desirable or useful as such. They cannot remove hunger or thirst. They cannot help beat the heat or serve as quilt and wrap in winter. Neither can they be used as clothes or utensils. The only purpose for which a wise person goes through thousands of exercises to procure and secure these can hardly be anything else except that gold and silver are means to procure things that go to make man's life pleasant and that he may live a life of comfort and self-respect. Then comes man's natural wish that his children and relatives should also enjoy the same comfort and

self-respect as he did.

These are the sort of things that can be called the benefits and utilities of wealth and property. As a result, we can safely say that one who procures these benefits and utilities has his wealth increased in a sense, even though it may appear to have decreased, and one who procures these benefits and utilities on a lower scale has his wealth decreased in a sense even though it may appear to have increased.

After having understood this, let us compare the two activities: one of Ribaa dealings and the second of Sadaqah and khayrat. It will soon be noticed that the wealth of the Ribaa-consumer, no doubt, appears to be increasing, but that increase is akin to the swelling of the human body. The increase in swelling is after all an increase of the body itself. But no sane person would like to have this sort of increase because he knows that this increase is a certain knock of death. Similarly, no matter how increased is the wealth of the Ribaa-consumer, he remains, for ever, deprived of its fruits, that is, comfort and honour.

Perhaps, at this point, a doubt may bother someone in view of the comfort and status enjoyed by the Ribaa-consumers of today. Here they are with their mansions and villas, living in every luxury money can buy, attended by servants and maids, having the best to eat, drink and sleep - necessities and absurdities all rolled in one. A little thought here would lead every sane person to differentiate between the articles of comfort and comfort itself. There is a big difference between the two. The articles of comfort are made in factories and sold in markets. These can be procured against gold and silver,

but that which is known as comfort, peace and bliss, is neither made in any factory nor sold in any market. This is mercy (rahmah) which comes directly from Allah Almighty. There are occasions when this cannot be procured no matter how much one holds in his possession. Just think of the comfort of a sound sleep. In order to have it, we can certainly do our best - make a sleep-oriented house which is the best possible, perfect arrangement of air and light, cooling, heating, handsome looking furniture, the bed, the mattress, the pillows, all chosen ideally - but can we be sure that sleep will come just because all this helpful paraphernalia is there? If you have never personally experienced this, there are thousands who cannot sleep due to some disease, and who would say no. Reports from a country, so wealthy and 'civilized' as USA, reveal that seventy per cent people cannot sleep without sleeping pills. There are times when even these do not work. You can buy from stores things to make you sleep but you cannot buy sleep from any store at any price. Similar is the case of other articles of comfort and enjoyment. You can buy these articles against money but it is not necessary that you do experience comfort and enjoyment.

Again, after having understood this, if we look closely at what happens to the consumers of Ribaa, we shall find that they have everything in the world except what we know as real peace and comfort. So intoxicated they are in turning their ten million into fifteen and fifteen into twenty that they have no time to eat, or dress up, or be with their wives and children. There are factories to take care of. There are foreign ships to watch. Anxieties after anxieties chase them day and night. With

them they sleep and with them they rise. How terrible of these crazy people who have confused comfort with articles of comfort, and therefore, they are far far away from it.

This is a view of their so-called 'comfort'. Now let us think about their ideas of status, prestige and fair name. The fact is that such people become hardhearted and merciless. Taking advantage of the poverty of the poor and the low income of the low-income people becomes their very occupation. Like parasites, they suck their blood to feed their own bodies. Since that is that, it is just not possible that people will ever respect them. Revealing are the accounts of the money-lenders of India and the Jews of Syria. If you see them as they are, you will find that their coffers are filled with gold and silver and precious stones yet they are given no respect in any group of human beings in any corner of the world. Moreover, the inevitable outcome of this cruel practice of theirs is that the poor start grudging and hating them, so much so that in the world of today most wars are an expression of this grudge and hate. It is the confrontation between labour and capital that introduced the ideologies of socialism and communism in the world. The subversive activities of communism are a result of this grudge and hate. The whole world has become a burning cauldron of killings and confrontations because of these. This much accounts for their personal comfort and social prestige. Experience bears out that Ribaa-earnings never make even the life of their children pleasant. Either the earnings go to waste or, because of its curse, they too, remain disgraced and deprived of the real fruits of wealth. People may perhaps

be deceived by the example of the Ribaa-consumers of the West, wondering how rich they all are and how do their next and their next generations flourish. To this, I have already answered by presenting a brief outline of their so-called prosperity.

Here it can only be added that they really are like some man-eater who nurses his body by feeding on the blood of other human beings, and then a group of some such people go to live in a community of their own, and you take someone to that locality to show him how healthy and prosperous all of them happen to be. But an intelligent visitor who is interested in the welfare of humanity will never want to limit his visit to this locality alone; on the contrary, he would also want to see those localities where the blood of people has been sucked dry leaving them half dead. One who has seen the totality of such localities can never be happy with the locality of fat man-eaters. He can never say that this act of theirs is the way of human progress; on the contrary, he will have no option but to declare this as destruction of all that is human.

Set against this is the case of those who give Sadaqah and khayrat. You will never find them running after money so anxiously. They may have lesser articles of comfort but they shall be found having more satisfaction and peace of heart, which is the real comfort, as compared to those who have all those supporting articles. Consequently, they shall be looked at with respect and admiration by every human being of the world..

Allah destroys Ribaa and nourishes charities.

In short, the above statement of the verse is very clear in relation to the Hereafter. However, if we wish to understand, with a little effort, it is equally open in respect of this worldly life. This is what is meant by the Hadith in which the Holy Prophet (Sallallahu Alaihi Wasallam) said:

No matter how much Ribaa increases, it will decrease ultimately. (Musnad Ahmad and Ibji Maajah)

*At the end of the verse (276), it is said: **وَاللَّهُ لَا يُحِبُّ** كل كفار أثيم; which means that Allah Almighty does not like any disbeliever, any sinner. Here it has been indicated that those who just do not hold Ribaa as Haraam have fallen into kufr (disbelief); and those who do know it to be Haraam, yet get involved with it, are sinners, transgressors or fasiq.*

The third verse (277) mentions the great reward of peace and comfort that awaits the truly believing and practising Muslims, who are steadfast in Salaah and Zakaat. Since, in the verse previous to this, the punishment of Hell and the disgrace the consumers of Ribaa will be facing was mentioned, so in accordance with the general style of the noble Qur'an, the merit - in Akhirah - of the believing-practising Muslims, those steadfast in Salaah and Zakaat, was mentioned alongside.

*The gist of the fourth verse (278): **يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ**: "O those who believe, fear Allah and give up what still remains of the Ribaa if you are believers" is that, after the revelation that prohibited Ribaa, the giving and taking of the amount of Ribaa that remained due against anyone was*

also prohibited.

Explaining this, it can be said that Ribaa was rampant all over Arabia before it was prohibited by revelation. When verses earlier than the present one brought forth its prohibition, Muslims - following their Qur'an-oriented habit - abandoned all their Ribaa-related dealings. But some people had claims of unpaid Ribaa amounts on some others. In that connection, it so happened that Banu Thaqif and Banu Makhzum, two Arab tribes, had mutual Ribaa dealings and people from Banu Thaqif had claims of unpaid Ribaa amounts against Banu Makhzum. When Banu Makhzum became Muslims they, after having made their commitment to Islam, thought it to be impermissible to pay back the amount of Ribaa due. On the other side were Banu Thaqif; their people started pressing their claim. Since these people had become Muslims, but did have a mutual peace agreement, the people of Banu Makhzum told them that they had now entered the fold of Islam and had no intention of spending their Islamic earnings in paying off Ribaa.

This dispute rose in Makkah. That was a time after the conquest of Makkah. Sayyiduna Mu'adh (according to another report, Sayyiduna Attab ibn Asid RA) was the Amir of Makkah, governor of the city, appointed by the Holy Prophet (Sallallahu Alaihi Wasalam). He reported this dispute in writing to him requesting his guidance. It was in this background that this verse of the Qur'an was revealed, the gist of which is that all previous dealings involving Ribaa should be terminated after entry into the fold of Islam, also no previous Ribaa amount should be realized. The principal was

all that could be taken.

When this Islamic law was enforced, the Muslims were already bound by it. The non-Muslim tribes who had accepted the Islamic law as party in peace treaties, they too, were bound by it. But, in spite of this, when the Holy Prophet (Sallallahu Alaihi Wasallam) announced this law in his famous Address of the Last Hajj حجة الوداع he made it a point to say that this law does not carry behind it the financial interest of any individual, or nation, or Muslims themselves. This has been brought into force to reconstruct, reform and better the whole humanity. Therefore, first of all, we let go large amounts of Ribaa owed by non-Muslims to Muslims. Now they too should have no excuse in leaving off the amount of Ribaa they claimed. As he said in his Address:

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which means that the Ribaa content of all Ribaa dealings made in the age of ignorance stood forsaken. Now everyone will get the principal and no one will get the extra amount of Ribaa. 'Neither shall you be able to do injustice to anyone by charging an increased amount, nor shall anyone be able to do injustice to you by decreasing the amount of your principal.' And the first Ribaa that was surrendered was the Ribaa of Sayyiduna Abbas ibn Abd al-Muttalib large amounts of which were due on non-Muslims in the form of Ribaa.

The subject verse refers to this happening and sets out the injunction to leave off all standing Ribaa

amounts.

As the verse opens addressed to Muslims, they were first given the command of *اتقوا الله* that is, 'Fear Allah.' Given after that was the injunction covering the real issue. This is the same unique style of the Qur'an which distinguishes it from all the law books of the world. When a law, which is somewhat difficult to act upon, is given, it has the prefixes and suffixes of accountability of deeds before Allah Almighty, and the punishment and reward in the Hereafter, so that Muslim minds and hearts become prepared to act upon it; the injunction is announced after that. Here too, the forsaking of the amount of matured Ribaa could weigh heavy on human disposition, therefore, said first was *اتقوا الله*, (fear Allah). After that, came the injunction: *ذروا ما بقي من الربا* that is, 'leave off Ribaa that remains.' Towards the end of the verse it was said: *إن كنتم مؤمنين* that is, 'if you are believers.' Here it is indicated that Iman (faith, belief) requires that Divine injunctions should be followed faithfully. Acting otherwise negates Iman. Since this injunction was somewhat heavy on temperaments, (*اتقوا الله* fear Allah) was added before it, and *إن كنتم مؤمنين* (if you are believers) after it.

After that, in the fifth verse (279), severe warning has been given to those who act contrary to this injunction. They are told if they do not abandon Ribaa, they must face a declaration of war from Allah Almighty and His Messenger. So severe is this warning that any other warning of such severity does not appear anywhere in the Qur'an in relation to any other sin, no matter how great, except *kufr* (disbelief), of course. The verse then closes with the words: *وإن نبتنم فلكنم رؤوس أموالكم لا تظلمون ولا*

تُظْلَمُونَ that is, 'if you repent and resolve to leave off the remaining amount of Ribaa in future, you will get your principal. Neither will you be able to do injustice to anyone by extracting more than your principal, nor will anyone be able to do injustice to you by decreasing or delaying the return of your principal.' Here the receipt of the principal has been conditioned by saying that you repent, and resolve that you will abandon Ribaa in future, and only then, you shall get your principal.

Evidently this indicates if repentance (Taubah) was not done by resolving to give up Ribaa, receiving the principal will no more be in order. Here are the related details. Take the case of a person who just does not believe that Ribaa could be Haraam and therefore, he does not repent and resolve that he will have nothing to do with Ribaa anymore -then this person goes out of the fold of Islam and becomes an apostate (مرتد - murtadd). The injunction governing an apostate is that his belongings go out of his possession. As a consequence, that which he has earned during the period he was a Muslim, goes to his Muslim inheritors, and that which he earns after involvement with kufr is deposited in the Baytul-Mal (بيت المال the Exchequer of an Islamic State). Therefore, should his unrepentance be because he considers Ribaa to be Halaal, he will not be entitled to receive even his principal. And if he does not go to the limit of considering Ribaa as Halaal but, nevertheless, in actual practice, does not stop getting involved with it and, on top of that, gangs up with his kind and stands in confrontation with the Islamic government, he then is a rebel. His belongings too, are confiscated and placed as trust in the Baytul-Mal, so that it could be given back to

him when he repents. Perhaps, it is to point out to such details that it was said in the form of a condition: *وَإِنْ تُبْتِغُوا فَلَئِمَّ رُءُوسُ أَمْوَالِكُمْ* which implies that, if you do not repent, even your principal will be held back.

After that there is the sixth verse (280) which, in comparison to the anti-human claim of Ribaa, has stressed upon pure moral behavior of showing lenience to the poor and the have-nots. It is said that, if your borrower is too poor to pay back your loan, the provision of Shari'ah is that he be given time until he has the means, and should you forgive him your loan, it is much better for you.

The general habit of Ribaa-consumers is that they, once they know that their borrower is poor and cannot pay the loan back at the appointed time, add up the Ribaa amount in the principal unleashing a vicious series of Ribaa over Ribaa, even increasing the rate of Ribaa in that process.

Here Allah Almighty, the wisest of all law-givers, gave the law that a genuinely poor borrower who is unable to pay back his loan should not be harassed. Instead, he should be given respite until such time that he becomes capable of doing so. Along with it was given the inducement to forgive the loan which is more beneficial for the lender.

The word, Sadaqah has been used here by the Qur'an to mean the act of forgiving. The hint given is that this forgiveness will become an act of charity in your case and will bring forth great merit. As for the statement - 'if you forgive, that is better for you' - it can be said that this action was obviously a matter of total loss for them because they were not only being asked to

surrender Ribaa but also were going to lose their own principal! Still, the Qur'an called it 'better' (khayr). There are two reasons for this:

1. This betterment will be witnessed soon after the transitory life of this world when, in lieu of this insignificant earning, one will get the eternal blessings of Paradise.
2. Perhaps there may be yet another hint towards the possibility that one will himself see how good comes out of his deeds. There will be barakah (increase, bliss) in what one has. The essence of barakah is that a little serves to take care of a lot more needs, even without a quantitative increase in what one has. As such, it is commonly witnessed that there is unlimited barakah in the wealth of those who spend in Sadaqah and khayrat. The little they have serves to take care of so many needs which will never be liquidated with large amounts of money spent by those whose money is Haraam (unlawful).

Then there is the wealth not blessed with barakah. One never realizes the purpose for which it is spent. Or, it so happens that such rich people have to spend huge amounts of money on undesirable heads such as medicines, treatment and consultancy fees, which is something the poor do not face. First of all, Allah Almighty blesses them with health which frees them from spending on their treatment and, in case they do fall ill, ordinary treatment gives them their health back. Seen from this angle, forgiving the poor person the loan due to him, which is apparently a matter of loss, becomes under this Qur'anic teachings, a beneficial act.

This teaching of giving respite to a poor bor-

rower has also been commended in authentic Ahaadith some of which are reproduced below.

According to a Hadith in the Mu'jim of al-Tabarani, a person who wishes to be under the shadow of divine mercy when there will be no other shadow for anyone to hide under, he should treat the poor borrower with lenience and deferment, or forgive him the debt, if it comes to that.

Another Hadith similar to this appears in Sahih Muslim as well. It is said in a Hadith from the Musnad of Ahmad that the person who grants respite to a penniless borrower will get a daily Thawaab of Sadaqah in proportion to the amount due against that borrower. And this calculation covers the act of giving respite well before the deadline for repayment arrives; and when the deadline for repayment does arrive and the borrower does not have the means to pay, the respite given at that time will bring forth for the giver of respite a daily Thawaab of giving twice that amount in Sadaqah.

Another Hadith says that a person who wishes that his prayer be answered, or his misfortune be removed, he should give respite to the penniless in debt.

In the last verse (281), there appear again the subjects of the fear of the Last Day, its accounting, its rewards and punishment, at which end these verses containing the injunctions of Ribaah. It was said in this last verse:

That is, fear a day on which all of you will be assembled before Allah when everyone will be fully and equitably recompensed for his deeds and they will not be

wronged.

Sayyiduna Abdullah ibn Abbas says that this verse is the last in the order of its revelation. No other verse was revealed after that. Thirty-one days later, the Holy Prophet (Sallallahu Alaihi Wasallam) left this mortal world. There are other reports which say that this happened after only nine days.

Upto this point, the explanations have been restricted to the verses of Surah al-Baqarah which concern the injunctions of Ribaa. Dealing with the unlawfulness and prohibition of Ribaa, there are in the noble Qur'an seven verses of Surah al-Baqarah cited above, one verse in Surah Al-'Imran and two verses in Surah al-Nisa'. There is yet another verse in Surah al-Rum the explanations of which differ. Some have taken it too in the sense of usury or interest, while others hold that it has some other connotation. Thus there are ten verses of the Holy Qur'an which carry the injunctions of Ribaa or interest.

Before we get to know the whole truth about Ribaa, it seems appropriate that the translation and explanation of the rest of the verses which appear in the Surahs Al-'Imran, al-Nisa' and al-Rum, should be given here so that it becomes easy for us to understand the true nature of Ribaa in the combined perspective of all these verses.

Verse 130, of Surah Al-'Imran (3) reads as follows:

O those who believe, do not eat Ribaa (usury or interest) multiplied many times. And fear Allah, so that you may

be successful.

There is a special event behind the revelation of this verse. In pre-Islam Arabia, the general pattern of Ribaa transactions was that loans were given on Ribaa, for a set period of time; when that period expired and the borrower was unable to pay it back, he was given an extension of time on the condition that the amount of Ribaa was to be increased. Similarly, if payment was not made even on the expiry of the second deadline, the amount of Ribaa was further increased. This fact is mentioned in general books of Tafsir, specially in Lubab al-Nuqul, on the authority of Mujahid.

The verse was revealed to eradicate this inhuman custom of pre-Islam Arabia. Therefore, by saying (أضعافاً مضاعفةً ad'afam Muda'afatan: multiplied many times) in the verse, their prevailing practice was condemned and they were warned on their selfishness and anti-community conduct, and naturally so, it was declared prohibited. This does not mean that Ribaa will not be prohibited if it happens not to be multiplied many times, because the absolute prohibition of Ribaa been very clearly stated in Surah al-Baqarah and Surah al-Nisa', irrespective of its being doubled or multiplied many times. This is like it has been said at several places in the Holy Qur'an: (لا تشتروا بآياتي ثمنا قليلا) Do not take a paltry price in exchange of My verses). The expression 'paltry price' was used here to indicate that even if the kingdom of the whole world was taken in exchange for the Divinely revealed verses, the price will still be 'paltry.' It does not mean that taking a paltry price against the verses of the Qur'an is Haraam, but taking a higher price would be permissible. Similarly, the expres-

sion (أَضْعَافًا مُضَاعَفَةً multiplied many times), has been introduced only to focus attention on their shameful method and it is not a necessary condition for the prohibition.

Moreover, if we think about the prevalent methods of Ribaa, we will reach the conclusion that once the habit of taking Ribaa is settled, the Ribaa does not remain simple Ribaa anymore; it necessarily becomes doubled and multiplied because the amount accrued from Ribaa becomes a part of the total amount owned by the creditor and, when he further circulates this additional amount of Ribaa on interest or usury, the Ribaa becomes multiplied. Should this chain action go on building up, nothing can stop it from becoming (أَضْعَافًا مُضَاعَفَةً multiplied many times). This way every Ribaa will end up increasing several times.

Having dealt with verse 130 of Surah Al-'Imran, let us now look at the two verses, 160 and 161 of Surah al-Nisa' which concern Ribaa. These are as follows:

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So, for the transgression of those who became Jews, We prohibited for them the good things earlier made lawful for them and for their preventing (people) frequently from the way of Allah, and for their taking Ribaa (usury or interest) while they were forbidden from it, and for their eating up the properties of the people by false means. And We have prepared, for the disbelievers among them, a painful punishment.

These two verses tell us that Ribaa was equally

prohibited under the law of Sayyiduna Musa (AS). When the Jews opposed it, they were appropriately punished in their worldly life when they started devouring the unlawful just out of greed for the mortal gains of the world, consequently then, Allah Almighty declared some lawful things prohibited for them.

Verse 39 of Section 4 in Surah al-Rum is as follows:

And what you give in usury, that it may increase upon the people's wealth, increases not with God; but what you give in alms, desiring God's Face, - they shall receive recompense manifold. (30:39)

Some commentators have taken this verse, like others mentioned earlier, to be dealing with interest or usury in view of the use of the word Riba meaning 'increase' in the text. According to them, the verse means that money does seem to increase apparently by taking interest, but in fact, it does not. It is like the case of a person whose body gets swollen. Obviously this 'increases' his body but no sane person would be happy with this sort of 'increase'. On the contrary, he would regard it as death in the offing. As compared to this, the giving of Zakaat and Sadaqah does seem to decrease the wealth apparently, but that is no decrease in fact, rather on the contrary, it is the source of thousands of increases. It is like someone who takes purgative as system-cleanser or lets blood as a therapeutic measure; he looks weak from outside and seems to miss something in his body but those who know regard this 'decrease' to be

a fore-runner of his 'increase' in health and strength.

According to some scholars of tafsir, this verse does not refer to the prohibition of usury or interest at all, rather, the word 'riba' used in that verse refers to a gift presented to someone, not in good faith, but with the intention that it would bring back some better gift in return from the receiver. The gifts of this type are in vogue in some communities at the time of marital ceremonies. Since this type of giving is to seek selfish ends and not to seek the pleasure of Allah Almighty, therefore, it was said in the verse that by doing so your wealth may seem to increase, but actually it does not increase with Allah, while that which is given as Zakaat and sadaqat to seek the pleasure of Allah Almighty goes on to double and redouble with Allah.

According to this explanation, the sense of the verse will match with what was said addressing the Holy Prophet (Sallallahu Alaihi Wasallam) in another verse (74:6): *و لا تمنن تستكثر*: that is, do not do favour to anyone with the intention that it may bring to you some added benefit in return.

This second explanation appears to be obviously weightier in connection with this verse of Surah al-Rum. Firstly, because Surah al-Rum is Makki. Although, it is not necessary that every verse in a Makki Surah is revealed in Makkah, yet there exists strong probability that it is so unless proved otherwise. And in case the verse is Makki, it cannot be interpreted to carry the sense of the prohibition of Ribaa because the prohibition of Ribaa came by revelation in Madinah. In addition to this, the subject dealt with earlier than this verse also indicates a tilt towards this explanation. There it was

said: فآت ذا القربى حقه و المسكين و ابن السبيل ذلك خير للذين يريدون وجه الله which means: 'Give to the relative his due, and to the poor and the wayfarer. This is better for those who seek the pleasure of Allah.'

In this verse, it has been stated that spending on relatives, the poor and the wayfarers can become an act of thawiab only on the condition that the intention behind it should be that of seeking the pleasure of Allah Almighty. Then, following that, in the verse under discussion, it was further explained that financial help given to someone with the hope that it will bring back greater return from the receiver of the help is certainly no spending in the way of Allah where the purpose is hardly to seek His pleasure. As a result, this will bring no Thawaab.

Anyhow, there are, beside this particular verse, several other verses cited earlier which do deal with the prohibition of Ribaa. Out of these, there is the verse from Surah Al-'Imran which prohibits doubled and multiplied riba; the rest of the verses state the prohibition of Ribaa as such. These details, at the least, clear this much that Ribaa is Haraam (unlawful) anyway, be it doubled and multiplied, simple or compound. It may be kept in mind that the degree of it being Haraam is so severe that a declaration of war has been made on behalf of Allah and His Messenger against those who challenge the injunction.

Some additional details about Riba

Since Ribaa has become the supporting pillar of the prevailing trading system today, it is commonly noticed that people are usually disposed to balk at the idea

of its unlawfulness when confronted with its prohibition under the verses of the Book of Allah and the Traditions of the Holy Prophet (Sallallahu Alaihi Wasallam). Rather than understand and explain its real nature, they tend to diffuse the issue with excuses. I wish to state humbly that the issue has to be first analysed and discussed sanely by taking up each aspect in its proper setting, without which we are sure to end up confusing issues. There are three parts of this discussion:

- 1. What is the real nature of Ribaa in the Qur'an and Sunnah, and what forms it does it cover?*
- 2. What is the wisdom behind the prohibition of this riba?*
- 3. Granted that Ribaa, no matter how evil it may be, has become a pillar of the economic system all over the contemporary world. Now if we were to abandon it, under injunctions of the Qur'an, how will the system of banking and trade run?*

To begin with, the word, ربا (interest) is a well-known word in the Arabic language. This word was known, not only since the blessed appearance of the noble Prophet (Sallallahu Alaihi Wasallam), but also during the time when Arabia was pagan and the Qur'an was not yet revealed. Moreover, the verses of Surah al-Nisa' also tell us that the word Ribaa and its related dealings were equally well-known during the times of the Torah, where too, it was declared Haraam (unlawful).

It is obvious that Ribaa was known since ages in Arabia and its environs. Continuous transactions were being made as an established custom. When the Qur'an was revealed, it not only prohibited Ribaa but also gave the information that Ribaa was made unlawful for the

community of Musa (AS) as well. How then, can the nature of this word become something so ambiguous that it starts presenting difficulties in understanding and explaining its meaning and applications?

This is the reason why, in the year of Hijrah 8, when the verses of Surah al-Baqarah relating to the unlawfulness of Ribaa were revealed, there appears no report from the noble Companions anywhere which may indicate that they had to face any doubt in understanding the real nature of Ribaa, and that they had to go as far as to verify it with the Holy Prophet (Sallallahu Alaihi Wasallam) himself, something they did in other matters. On the contrary, just as they immediately acted upon the injunction prohibiting liquor the moment it was revealed, very similarly, they abandoned all Ribaa transactions the moment the injunction prohibiting Ribaa was revealed. The Muslims just cancelled all Ribaa amounts that non-Muslims owed to them on all their deals made before the prohibition. Then, the case of Muslims who did not wish to give Ribaa amounts they owed was brought to the court of the Amir of Makkah. He inquired the Holy Prophet (Sallallahu Alaihi Wasallam). The deciding injunction was revealed by Allah Almighty through the verses of Surah al-Baqarah which declared that it was also not permissible now to give or take Ribaa amounts that belonged to the previous times.

Here the non-Muslims might have found the ground to question as to why should they suffer loss of money because of an injunction of Islamic law? Therefore, in order to offset that possibility, the Holy Prophet (Sallallahu Alaihi Wasallam) made it clear in his Address of the Last Hajj that this injunction of Islamic law

affects, not only the non-Muslims, but also the Muslims in an equal degree. And the very first amount of Ribaa that was written off was the enormous amount which belonged to Sayyiduna Abbas the respected uncle of the Holy Prophet (Sallallahu Alaihi Wasallam).

In short, when Ribaa was prohibited, its meaning was no secret. It was a known practice. It was the same Ribaa as the Arabs used to give and take and called it as such. Qur'an made it Haraam, and the Holy Prophet (Sallallahu Alaihi Wasallam) enforced the ruling, not in the form of some moral teaching, but as the law of the land. However, he did include certain forms of transactions under Ribaa which were not generally held to be Ribaa. It was the determining of these very forms that posed difficulties for Sayyiduna Umar and here it was that the leading jurists of Islam differed; otherwise, the real Ribaa, which the Arabs knew by that very name, was never doubted or questioned by anybody as there was no reason to do so.

Now let us find out what Ribaa the Arabs were used to. The renowned commentator, Ibn Jarir has reported from Mujahid that the Ribaa practised in pagan Arabia which was prohibited by the Qur'an consisted of giving loan for a fixed period and then taking a fixed increase over and above the principal. If the loan was not paid back on the fixed date, an extension of time was granted on condition that the Ribaa was to be further increased. The same information has been reported from Qatadah and from other leading commentators. (Tafsir ibn Jarir, page 62, volume 3)

Abu Hayyan al-Gharnati, the famous commentator from Andulusia (Spain) has, in his commentary - al-

Bahr al-Muhit, reported the same form of Ribaah prevailing in pagan Arabia, that is, they advanced a loan, took their 'profit' on it, and if the time for repayment was to be extended beyond the first due date, they increased the amount of interest in that proportion. This was called Ribaah. These were the people of the same pagan Arabia who said that taking 'profit' when they give their money on loan should also be permissible similar to buying and selling where taking 'profit' is permissible. The Holy Qur'an declared this to be Haraam and made it clear that the injunctions governing buying and selling were different.

The same subject has been authentically narrated in all reliable books of Tafsir, such as, Tafsir Ibn Kathir, al-Tafsir al-Kabir and Ruh al-Ma'ani etc.

Ibn al-'Arabi has said in Ahkam al-Qur'an:

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Lexically, Ribaah means increase, and in the verse, it means the increase against which there is nothing in exchange but a loan and its time.

Imam al-Razi has said in his Tafsir that Ribaah takes two forms. It could be Ribaah in trading transactions, and in loans. This second form was what commonly prevailed in Jahiliyyah or pagan Arabia. The known practice was that they would give their money on loan to someone for a fixed period of time and receive 'profit' against it every month. If the borrower failed to pay back at the appointed time, the time-limit was extended on condition that the amount of Ribaah was to be further increased. This was the Ribaah of the Age of Igno-

rance (Jahiliyyah) which was declared Haraam (unlawful) by the Holy Qur'an.

In Ahkam al-Qur'an, Imam al-Jassas defines Ribaa as follows:

The loan given for a certain time on condition that the borrower will pay an increased amount above the principal.

In Hadith, the Holy Prophet (Sallallahu Alaihi Wasallam) has defined Ribaa by saying:

The loan that draws profit is Ribaa.

This Hadith appears in al-Jami' al-Saghir and al-Azizi calls it hasan.

To sum up, the giving of loan and then taking 'profit' on it is Ribaa. which was widely known and practised during the Jahiliyyah in Arabia, which was clearly declared Haraam by the subject verse of the Holy Qur'an, and which was abandoned by the noble Companions the moment these verses were revealed, and the Holy Prophet (Sallallahu Alaihi Wasallam) enforced its prohibition through his judgments in the legal suits. As there was no ambiguity in its connotation, nobody faced any doubt or difficulty in understanding the term.

However, the Holy Prophet (Sallallahu Alaihi Wasallam) did include some forms of buying and selling within the range of Ribaa which the Arabs did not take as Ribaa. For instance, in the buying and selling of six commodities on barter basis, he ruled that they be exchanged like for like, equal for equal, and hand-to-hand.

Any deviation in measure, more or less, and any credit-oriented transaction with regard to these commodities will also fall within the purview of Ribaa. These six commodities are gold, silver, wheat, barley, dates and grapes.

Under the same principle, the Holy Prophet (Sallallahu Alaihi Wasallam), after the revelation of the verses of Ribaa, ruled that some forms of transactions in vogue known as al-muzabanah (المزابه—the sale of fruit upon its tree by taking fruit already plucked on the basis of conjecture.) and al-muhaqalah (المحاقله—the sale of grains, such as wheat, chick-peas etc, still in the ears of their standing crop by taking dried and husked wheat or chick-peas on the basis of conjecture. Since conjecture has the possibility of things turning out less or more, it was prohibited.) come under Ribaa, and therefore, declared them to be Haraam. (ibn Kathir with reference to Mustadrak Hakim, page 327, Volume 1).

Here the question worth consideration was: Are these six commodities particular as such, or there are other commodities also which fall under the same injunction? If there are some, what shall be the the basis for including other commodities under the same rule? What forms shall be taken to have come under riba? This was the difficulty faced by Sayyiduna Umar because of which he said:

The verse of Ribaa is among the last verses of the Qur'an. The Holy Prophet (Sallallahu Alaihi Wasallam) was taken away before he could make its details clear

for us. So give up not only Ribaa but also all the doubtful transactions. (Ahkam al-Qur'an, Jassas, page 551 and Taf'sir Ibn Kathir, with reference to Ibn Maajah, page 328, volume 1).

Here Sayyiduna Umar, is talking about the particular forms of buying and selling transactions, and their details, which were not taken as Ribaa in Jahiliyyah. Bringing these under the category of Ribaa, the Holy Prophet (Sallallahu Alaihi Wasallam) made them Haraam. As regards the main Ribaa, which was commonly known in Arabia and which was abandoned by the noble Companions and was enforced by the Holy Prophet (Sallallahu Alaihi Wasallam) announcing its prohibition publicly during his Address of the Last Hajj, it was not possible at all that Sayyiduna Umar would have faced any difficulty or doubt in understanding it. Moreover, when Sayyiduna Umar did face doubt in certain forms of Ribaa, he resolved the problem by proposing that the forms where there is the least doubt of Ribaa should also be abandoned.

But it is surprising that some of those who are slavishly impressed by the veneer of glamour, wealth and the interest-based trading system of today, have deduced from this saying of Sayyiduna Umar that the sense of Ribaa had thus been left abstract and that there is room for personal opinion here, the error of which has already been proved by a lot of material before us. In Ahkam al-Qur'an, Ibn al-'Arabi has strongly refuted those who had used the words of Sayyiduna Umar to classify the verses of Ribaa as abstract. He says:

He who claimed that this verse is abstract did not understand the clear and confident affirmation of the Shari'ah because Allah Almighty sent His messenger to a people of whom he was one, sent him (speaking) in their language, revealed His Book to him so that they comprehend it easily in their language, and in their language the word Ribaa means 'increase'; and in the verse, it means the increase that has no financial consideration against it, (but simply time).

Imam al-Razi has said in his commentary that Ribaa is of two kinds - the Ribaa on loans and the Ribaa of taking more on barter. The first kind was well-known in Jahiliyyah and people during those days used to transact it freely. The second kind is what comes through the Hadith which rules that increase or decrease in the barter of certain commodities is also included under Ribaa.

It appears in Ahkam al-Qur'an of al-Jassas that Ribaa is of two kinds - the Ribaa in buying and selling and the Ribaa without buying and selling. The Ribaa of Jahiliyyah belonged to this very second kind. By definition it means the loan on which 'profit' is taken on the basis of time duration. Ibn Rushd has, in Bidayah al-Mujtahid, taken the same view, and has further proved the unlawfulness of the Ribaa for taking profit on loans, on the authority of the Qur'an, the Sunnah and the consensus of the Muslim community.

In Sharh Ma'ani al-Athar, Imam al-Tahawi has taken up this subject in great detail. He has said that

the Ribaa mentioned in the Qur'an is, openly and clearly, the Ribaa that was given and taken on loans, and it was known as Ribaa in Jahiliyyah. After that, it was through the statement of the Holy Prophet (Sallallahu Alaihi Wasallam), and his Sunnah, that the other kind of Ribaa became known, and which was identified with increasing, decreasing or non-cash dealing in particular types of buying and selling activity. That this Ribaa is also Haraam stands proved by repeated AHadith of the Holy Prophet (Sallallahu Alaihi Wasallam). However, in the absence of fully clear details governing this kind of Ribaa some Companions of the Holy Prophet (Sallallahu Alaihi Wasallam) faced difficulty and jurists differed, (op cit., page 232,

Shah Waliullah has said in Hujjatullah al-Balighah that these are two separate things. One is the Ribaa in real terms, and the other is that which is included in the prohibition of Ribaa. The Ribaa in real terms means something additional claimed over the principal in a transaction of loan. But the Hadith has included in the prohibition a transaction of bartering certain commodities whereby an additional measure is claimed in exchange of the same commodity. When it appears in the Hadith of Sahih al-Bukhari that لا ربا إلا في النسبة: "There is no Ribaa except in nasi'ah (loan)", it simply means that the real and primary Ribaa, the one that is commonly understood and termed as Ribaa, is nothing but taking 'profit' on loans. Excepting this, all other kinds have been annexed with it by extending prohibition to all of them.

Summing up the discussion

1. *Ribaa was already a known transaction before the revelation of the Qur'an. The taking of increase on loans given for a certain time was called Ribaa.*
2. *The noble Companions, all of them, abandoned this Ribaa the moment its unlawfulness was revealed in the Qur'an. None of them had any difficulty or doubt in comprehending or explaining its meaning.*
3. *In the barter transactions of six commodities it was declared by the Holy Prophet (Sallallahu Alaihi Wasallam) that whenever any one of these is bartered with a similar commodity, both of them must be equal in weight or measure. Any increase or decrease in such transactions has been declared as included in the prohibition of Ribaa. This much was expressly told by the Holy Prophet (Sallallahu Alaihi Wasallam). But the question was whether this special type of prohibition is restricted to these six commodities alone or it extends to some other commodities also, and if it extends to some other commodities, on what basis one can identify those commodities. This question needed a deeper insight into the juristic issues involved, and the Muslim jurists came out with different suggestions to answer this question. It was this very question that agitated the mind of Sayyiduna Umar . Since the Holy Prophet (Sallallahu Alaihi Wasallam) had not stated these rules himself and because doubt lurked therein, Sayyiduna Umar regretfully wished how good it would have been if the Messenger of Allah (Sallallahu Alaihi Wasallam) had set the relevant rules himself which would have given them peace of mind in doubtful situations.*

Then he said that not only Ribaa, but also the very doubt of Ribaa, wherever it may be, should be avoided.

4. *It is certain that the real and primary Ribaa, which the Muslim jurists have called "Ribaa al-Qur'an" (the Ribaa of Qur'an) or "Ribaa al-Qard" (the Ribaa of loan), is exactly what was known and practised in Arabia, that is, claiming 'profit' on loan against the time allowed for repayment. Other kinds of Ribaa identified in Hadith are all annexed to this very Ribaa and come under the injunction governing it. As regards the difference of opinion that rose in the community was exclusively related to this second type of Ribaa deals. The first kind of Ribaa is called 'Ribaa al-Qard' or "the Ribaa of Qur'an"; that it is categorically baram (forbidden) has never been disputed in the Muslim community.*

In short, the Ribaa of today which is supposed to be the pivot of human economy and features in discussions on the problem of interest, is nothing but this Ribaa, the unlawfulness of which stands proved on the authority of the seven verses of the Qur'an, of more than forty Ahadith and of the consensus of the Muslim community.

The second kind of Ribaa which occurs in buying and selling is neither common in practice, nor requires any discussion here.

Upto this point, effort was made to clarify the meaning of Ribaa as contemplated in the Qur'an and Sunnah, which is the first step towards understanding the problem of interest.

The wisdom behind the prohibition of Riba

Now comes the second part of the discussion which relates to the wisdom behind the prohibition of Ribaa and to the spiritual and economic harms of Ribaa transactions because of which Islam has declared it to be such a major sin.

First of all, we should realize that there is nothing in the entire creation of the world which has no goodness or utility at all. Even in serpents, scorpions, wolves, lions, and in arsenic - that fatal poison, there are thousands of utilities for human beings. Is there anything in this vastness of nature which could really be called bad? Take theft, robbery, villainy, bribery - not one of these remains without this or that benefit. But, it is commonly recognized in every religion and community, in every school of thought, that things which have more benefits and less harms are called beneficial and useful. Conversely, things that cause more harm and less benefit are taken to be harmful and useless. Even the noble Qur'an, while declaring liquor and gambling to be Haraam, proclaimed that they do hold some benefits for people, but the curse of sins they generate is far greater than the benefits they yield. Therefore, these cannot be called good or useful; on the contrary, taking these to be acutely harmful and destructive, it is necessary that they be avoided.

The case of Ribaa is not different. Here the consumer of Ribaa does have some temporal benefit apparently coming to him, but its curse in this world and in the Hereafter is much too severe as compared to this benefit.

An intelligent person who compares things in

terms of their profit and loss, harm and benefit can hardly include things of casual benefit with an everlasting loss in the list of useful things. Similarly, no sane and just person will say that personal and individual gain, which causes loss to the whole community or group, is useful. In theft, and in robbery, the gain of a gangster and the take of the thief is all too obvious, but it is certainly harmful for the entire community since it ruins its peace and sense of security. That is why no human being calls theft and robbery good.

After these introductory remarks, let us look at the problem of Ribaa. A little deliberation will show that its spiritual and moral loss as compared to the casual or transitory profit earned by the Ribaa -consumer is so severe that it virtually takes away the great quality of being 'human' from him. Again, it should be borne in mind that the transitory gain that comes to him is restricted to his person only. As compared to this, the entire community, victimized by economic crisis, suffers great loss. But, strange are the affairs of the world. When something becomes the craze of the time, its drawbacks go out of sight. One looks for nothing but gains - no matter how small, mean and casual be those gains. Nobody cares to look at the harm lying under them - no matter how fatal and universal it may be.

Custom and practice act like chloroform on human temperaments. They make them insensitive. There are very few individuals who would investigate into prevailing customs and practices and then try to understand how beneficial or harmful they are. Bad coming to worse, even if such harms are identified and people are openly warned of the dangers, the conformity to prevail-

ing custom and practice is such that the right course is just not taken.

Ribaa has become an epidemic in modern times holding the entire world squeezed in its clutches. In fact, it has so reversed the very taste of human nature that the bitter has started tasting sweet. That which is the cause of economic ruin for the entire humanity is being dished out as the solution of economic ills. The situation is such that a thinker who raises his voice in protest is brushed aside as crazy.

All this is what it is. But a physician of humanity must remain the physician he is. Should he, after having closely observed that epidemic has spread in an area and treatment has become ineffective, start thinking of telling people that there is just no disease around and everything is fine, he then becomes a killer of humanity robbing it of its potential. It is the duty of a really expert physician of human affairs, even at a time such as this, that he should continue telling people about the disease and its harmful effects and keep suggesting ways it could be cured.

The prophets (AS) come to reform human society. Whether or not they will be heard is something they never worry about. If they had waited for people to hear and obey them, kufr and shirk would have certainly filled the whole world. Incidentally, who believed in the kalimah : لا إله إلا الله "There is no God but Allah" when the Last of the Prophets (Sallallahu Alaihi Wasallam) was ordained by Allah for its preaching and teaching?

Although Ribaa is taken to be the backbone of contemporary economy, but the truth of the matter is, what some Western thinkers have themselves admitted,

that it is no backbone of economics, rather on the contrary, it is a worm grown in and feeding on it.

But it is regrettable that even theoreticians and scientists of today are unable to free themselves from the stranglehold of custom and practice and do some serious thinking in this direction. How is it that even the experience of hundreds of years fails to attract their attention towards the ultimate outcome of Ribaa or interest, which is nothing except that peoples and communities around the world suffer from want and hunger, become victims of many an economic crisis and the poor grow poorer. As compared to their fate, some capitalists take advantage of the wealth of the whole community, become its leeches sucking blood from the body of the community and helping themselves to grow and prosper. The gall of these intellectuals is indeed surprising. When this reality is presented before them, they would like to refute us by taking us to the market places of U.S.A. and E.E.C. so that we could observe the blessings of interest. They like us to be impressed by the prosperity they have acquired through it. In fact, this is like taking us to show the blessings of acts committed by some nation of man-eaters and telling us how chubby and flushed with 'health' they are in their residences and work-places. Then to top that assertion, effort is made to prove on this basis, that this act of theirs is the best of acts.

However, in answer to that, any sane and just person would simply suggest that the 'blessings' of the act of man-eaters cannot be observed in the habitat of the man-eaters. One has to go to other habitats where dead bodies lie in thousands and thousands on whose blood and flesh these beasts have grown. Islam and the

Shari'ah of Islam can never accept such an act as correct and useful, as a result of which, the humanity in general and the Muslim community in particular becomes a target of destruction while some individuals, or their groups, go on prospering.

Economic Drawbacks of Ribaa or Interest

If there was no other defect in Ribaa except that it results in the gain of some individuals and the loss of the whole humanity, that one and very defect would have been enough to justify its prohibition and hate-worthiness, although, it does have many other economic drawbacks and spiritual disasters.

First of all, let us understand how Ribaa is the gain of particular individuals and the loss of a community in general. The hackneyed method of Ribaa practised by usurers was so crude that even a person of ordinary commonsense could see how it benefitted a particular person and harmed the community in general. But 'the new enlightenment' of today, or shall we call it 'the new darkness', by producing 'purified' liquor through mechanical processing and aging, by inventing new and fancy forms for theft and robbery, and by innovating novel covers for evil and immodesty, has made everybody so 'civilized' that watchers of the surface are unable to see the evil hidden behind. Very similar to this, in order to continue the practice of Ribaa or interest, individual money-lending counters have been replaced by joint stock companies called banks. Now, to throw dust in everybody's eyes, consumers are 'educated' that this modern method of Ribaa is good for the whole community because common people do not know how to run

a business with their money, or cannot do so due to shortage of capital, so money they all have goes as deposit in banks and everyone of them manages to get, no matter how little, some profit in the name of interest. In addition to that, big businessmen are given the opportunity to borrow money on interest from banks, invest in big business and reap the benefits. Thus interest has been made to appear as some sort of 'blessing' which is reaching all individuals of the community!

However, a little honesty will show that this is a grand deception which, by transforming dirty distilleries into posh hotels and hooker-dens into cinemas and night clubs, has been released to present poison as antidote, and the harmful as beneficial. Intelligent people have no problem in seeing through the deceptive covering placed on anti-moral crimes. They know it has inevitably increased crimes, spreading its poison more acutely than ever before. Similar is the case of Ribaa, the new form of which, by making the masses have a sip of an insignificant percentage of interest, has made them accomplices in their crime; while at the same time, they opened for themselves limitless opportunities to keep committing this crime.

Who does not know that this insignificant percentage of interest doled out by 'saving' banks and post offices to clients cannot, by any means, take care of their living expenses. They are, therefore, forced to go for manual labour or seek a job. Business is something they hardly think of themselves, and if somebody does play with the idea for a while, the problem is that the capital of the entire community sits in the banks and the shape of things in business is such that a person with a small

capital can hardly make an entry there unless he wishes to commit suicide. The reason is that banks can advance a major loan only to one who has sound credit and large business. One who has a million can get a loan of ten million. He can run a business valued ten times more than his personal capital would allow. In contrast, the man with a small capital has little or no credit rating; the banks do not trust him enough to advance a loan ten times more than his worth. One who owns a thousand can hardly get an even thousand, let alone ten thousand. Take the case of a person who owns a hundred thousand and runs a business worth a million by using nine hundred thousand of bank money. Suppose he earns a profit of one per cent which means he has earned a ten per cent profit on his hundred thousand. In comparison, a person who uses his personal hundred thousand in business, will earn a profit of no more than one per cent on his hundred thousand, which would be hardly enough to cover even his operating expenses. Then there is yet another factor; the man with a large capital can buy raw material from the market at a price so low and discount which the small capitalist cannot get. As a result, the man with a small capital is rendered helpless and needy. Should he, secretly pursued by his misfortune, put his foot into some such business already monopolized by big capitalists; they will then, taking him to be an unwelcome partner in their godhood, make the market collapse, even if it be at their cost, making the small capitalist lose all his capital and profit. This is why business gets monopolized by some individuals who happen to be big capitalists.

Let us consider some other injuries caused by this

interest-oriented economic system:

- 1. First comes the great injustice inflicted on the community when a whole set of people are deprived of the opportunity to engage in real business, and are reduced to economic slavery of big capitalists, who elect to give them a 'profit' of their choice as some tip.*
- 2. Another loss that affects the whole country comes through the monopolization of market rates of commodities made possible by this system. They sell high and fill their coffers by emptying the pockets of the whole community. Worse still, they have the evil choice of stopping the sale of their holdings in order to further increase prices by design. If these selfish people were not allowed to feed on the combined capital of the community through the agency of banks, and if they were left with no other alternative but to run their business with their personal capital, things would be different. The small capitalist would have been saved from distress and these self-serving people would not be sitting as demi-gods on all trading options. The investors with a small capital, by showing profits in business ventures, would have given impetus to others. More and more businesses would come up managed by separate staffers giving livelihood to thousands of needy individuals besides making business profits fairly widespread, and of course, the general availability of merchandise in the market would be favourably affected. The reason is competition which motivates a businessman to reduce his margin of profit.*

In short, this Machiavellian method has infected nations and communities with a fatal disease, apart

from the brain-washing it has done which makes the patient take disease as the cure.

3. *Now let us look at the third economic disaster engineered through bank interests. Here is a person with a capital of ten thousand and he goes in business worth a hundred thousand, the additional capital advanced by a bank as interest-bearing loan. If by chance, he is hit by loss, his capital sinks and he goes insolvent then the outcome is interesting. Just imagine that he bears only ten per cent of the loss, while the rest of the loss, that is ninety per cent, is absorbed by the whole community, whose money he had borrowed from the bank to invest in his business. Even if the bank writes off the loss as an interim measure, it is clear that the bank is the pocket of a nation, and the loss will ultimately hit the nation. The outcome is that the borrowing capitalist was the sole owner of the profit as far as the profit kept coming, leaving nothing or very little for the community. When came the loss, it was passed on to the whole community.*
4. *Yet another economic drawback of Ribaa lies in the predicament of the borrower on interest when he is hit by a major loss. Once this happens he is unable to survive anymore. To begin with, he never had enough capital the loss of which he could cushion. The loss throws him into a double distress. Not only does he lose his profit and capital but also, at the same time, gets buried under the bank loan for the liquidation of which he has no means. As compared to this, should he lose his entire capital in an interest-free business, he would, at the most become penniless but, burdened with debt he definitely will not be.*

In 1954, the cotton business of Pakistan suffered, to use a word of the Qur'an, with the calamity of muhaq (محاق destruction by loss). The Government rescued the businessmen at the cost of millions of rupees but nobody bothered to realize that all this was a curse of Ribaa or interest, for the simple reason that cotton dealers had invested mostly bank-borrowed capital in this business. Their own capital was insignificant. As Divine decree would have it, the cotton market fell so sharply that its price zoomed down from rupees one hundred and twenty-five to just ten rupees. The cotton traders were rendered incapable of returning money to cover bank margins. Left with no choice, the market was closed down and an SOS was sent to the Government. The Government stepped in and bought off the stocks, not at rupees ten, but at the raised price of ninety rupees. Thus it took upon itself the loss of millions and saved these traders from going insolvent. Whose money did the Government have? Naturally, it belonged to the same helpless poor nation, the Muslim ummah!

In short, the naked result of banking business is that some individuals reap benefits out of the capital of the entire community and the loss, when it comes, is made to fall on the whole nation.

The design for deception

You have already seen how Ribaa and interest prey on communities and nations and how some individuals are promoted instead. Along with it, you would do well to discover yet another demonstration of evil genius. When the consumers of Ribaa realized, out of their own experience as well, what the Qur'an has said:

يحق الله الربا - *that is, earnings of interest have to suffer from the calamity of muhaq, from loss and destruction, as a result of which one has to go insolvent - they established two permanent institutions: The Insurance and the Stock Exchange. They saw that losses in business occur for two reasons. One of these takes the form of natural calamity like the drowning or burning of a ship or some such mishap of some other nature. The other could be that market rates of stock in hand go lower than its purchase price. The capital invested in both these situations is the jointly owned capital of the community, not that of the individual capitalist, therefore, the loss of the community is higher, and that of the individual capitalist, minimal. But they did not stop at that. In order to shift even this minimal loss factor on to the shoulders of the community, they floated insurance companies which hold the capital of the community, just as banks do. When some natural calamity inflicts losses on these consumers of Ribaa, they use the medium of insurance to shift, not just partial, but the entire loss to the jointly held capital of the community.*

People think that insurance companies are God's mercy as they rescue the sinking. But should they observe and think honestly, they would start seeing the same deception here too. Isn't it that their capital was formed by contributions from the community enticed by the promise of help in the event of unforeseen accidents. The truth is that the advantage of receiving large sums of money is derived by capitalists of higher rating, who would, on occasions, burn or bang their own car or get it stolen in order to buy a new one out of the insurance claim. At the probability rate of one or two percent there

would be a couple of lucky fellows who might get some money because of accidental death.

Then there is the second kind of institution, the stock exchange which served as a defensive shield against price slumps. This speculative contraption was used to spread out the ill-effects of deals over every individual of the community, transferring thereby the loss coming to them onto the community once again.

This brief account, it is hoped, may have given you at least the idea that bank interest and the business it helps to flourish is the cause of want, hunger and economic incapacity of the entire humanity. Of course, some wealthy individuals have their wealth further increased through this method which results in the unmaking of the community and the making of some individuals who hold the key to the accumulated capital of the country or nation in their hands. Generally governments did notice this enormously disturbing phenomena but the cure they came up with was to increase the income tax rate for big capitalists, so much so that the maximum rate was set almost close to hundred per cent, which was all designed to funnel capital from them back into the national treasury.

But, as a result of such laws and as everyone knows, factories and businesses started maintaining fictional or doctored accounts. In order to hide a lot of capital from the Government, money once again started going into private treasuries.

To sum up, it is universally clear that concentration of wealth in the captivating hands of few individuals of a nation is highly injurious to the economic health of the country. This is why income tax rates are pushed so

high, but experience bears out that this was no cure to the disease. Maybe the reason is that the disease was not correctly diagnosed, and the real cause remained undiscovered. This sort of treatment reminds one of the Persian line saying: 'you closed the door for safety without finding out that the enemy was sitting inside the house'.

The reason why wealth concentrates in the hands of big capitalists is nothing but interest-oriented business and the unjust profiteering from national wealth by particular individuals. Unless we put an end to this in accordance with the teachings of Islam and unless we promote the practice that everyone goes in business with 'his' capital only, this disease cannot be cured.

A doubt and its answer

The question arises here when public money is deposited in banks some benefit does trickle on to people, no matter how little it may be. Maybe, the big capitalists did manage to extract more benefits out of it. But what would happen if this system of depositing money in the banks was not there? The whole thing will end up being what it was in old days when money used to stay in underground chests, which was of no immediate use to the owner, or to anybody else.

The answer to this is that Islam has, on one hand, by declaring interest or "ibid to be Haraam (unlawful), closed the door on the concentration of national wealth in the hands of a known few capitalists, while at the same time, it has, by imposing the obligation of the levy of Zakaat, compelled every owner of the above-threshold capital not to keep his capital frozen but invest it in business. Should a person hoard up his money or

gold, and since Zakaat is a recurring obligation to pay, he will still be giving out the fortieth part of his holdings as Zakaat every year, as a result of which whatever he has will not be there anymore. Therefore, every sane person will have to put his capital in some useful enterprise, enjoy its benefits and allow others to share it with him and then, from the profit that he makes, he pays his Zakaat 'properly' as required.

The obligation of Zakaat ensures progress in business

We know that paying Zakaat properly has a great utility of its own. It aims to help the poor and the needy in the community. Similarly, this obligation is a wonderful method of persuading people to go in business, so that the economic status of Muslims is upgraded. It is clear when everybody realizes that frozen capital gets no profit, on the contrary, the fortieth part is invariably chiselled away at the end of each year, he will have to think of investing his money in some business. But his business will not follow the model of one man running a business on the strength of capital supplied by millions of people. That model works on interest. Since marketing money is Haraam, every wealthy person will seek to go in business on his own. And when it so happens that big capitalists are left with no choice but to engage in business supported by their personal capital, those with a small capital will not face the sort of difficulties in business take-offs that confronted them in the event they sought bank loans on interest to run a larger business. Thus the whole country will benefit by the universalization of business and its profits. When this happens, the poor and the needy in the country would certainly be-

come beneficiaries of the system.

Interest: The spiritual ills:

Upto this point we were talking about the economic destructivity of interest. Now let us see how interest-oriented business so adversely affects the morals, and the spiritual potential of man:

- 1. Sacrifice and generosity are great qualities in human morals. Giving comfort to others at the cost of personal discomfort is wonderful. Interest-loaded business invariably leads to the extinction of this emotional refinement. A compulsive consumer of interest would hardly bear to see somebody else rising up to his level with the help of personal effort and capital. That he would think of passing some benefit to somebody from his resources is a far cry. Rather than be merciful to the distressed, he is on the look out for an opportunity to take undue advantage of his distress.*
- 2. The constant devouring of interest results in increasing greed for money to limits where he is all intoxicated, not knowing good from bad - totally heedless of the sad end of what he is doing.*

Is it impossible to run a business without interest?

A discussion of the nature of Ribaa and the ills it plants and promotes in this world and in the Hereafter has already appeared in some details. Now remains the third part relating to the solution of the problem. We have seen its economic and spiritual drawbacks and we know clearly that it has been strictly forbidden in the Qur'an and Sunnah. But the problem is that Ribaa, of all the things, is sitting solid as the sheet-anchor of business

in contemporary society. This is the wheel on which runs world business. How can we get free from its hold? These are times when getting rid of the banking system would mean closing down all business.

This can be answered by pointing out that a disease, once it spreads out and becomes an epidemic, certainly poses problems. Treatment does become difficult but useless it is not. Efforts made to correct the system do succeed finally. However, what is needed in the process is patience, steadfastness and courage. It is in the noble Qur'an itself that Allah Almighty has also said:

Allah has not burdened you with any hardship in religion. (22:78)

Therefore, there must be a way to avoid Ribaa in which there is no economic loss, doors of national and international business are not closed, and salvation from Ribaa is also achieved.

To begin with, it is generally thought that, given the governing principles of banking as seen from the outside, banking system depends on Ribaa. Without it the banks just could not run. But, this thinking is categorically incorrect. The banking system could still survive as it is even without Ribaa. It could rather come out in better shape, beneficial and useful. However, in order to do so, it is necessary that a group of experts in Shari'ah and banking should, by consultation and cooperation, reconstruct its operating principles. With their proposals and projections, success will not remain far. When the day comes, the day when the banking system is run on the principle of Shari'ah, the whole world will,

Inshallah, witness the real summum bonum, the great good of the nation and the community it brings in its wake. However, this is not the place to explain these principles and rules based on which the banking system could be run without Riba. (This humble writer had, in consultation with some 'Ulama', prepared a draft proposal of interest-free banking way back, and this was approved by some experts as practical in present day perspective. There were some who even put this in practice but finally, it did not work due to apathy of businessmen, and of course, the non-availability of Government sanction (قألى الله المشتكى).

Riba is presently 'needed' for two reasons. If needed in business, that can be taken care of by amending the current banking rules. The second compulsion, why the poor and the needy get involved with Riba or interest, is that of their inevitable accidental needs. The best solution to this situation is already present in Islam in the form of Zakaat and obligatory sadaqat. But, because of heedlessness towards religion and the sources of its knowledge, even the system of Zakaat has been left inoperative (or ineffective). There is a countless number of Muslims who do not think of Zakaat, and for that matter, even Salaah. Those who do pay Zakaat, specially the gentlemen with large capital holdings, do not bother to calculate strictly and thus do not pay the full Zakaat amount due. Then there are those who do pay the full amount of Zakaat due, but their doing so is mechanical, sort of getting rid of it by taking it out of their pockets and be done with. Although the Divine injunction, does not simply call for the taking out of Zakaat, it rather bids that Zakaat be paid properly and paying properly

can be accomplished correctly only when it is carried to those who deserve it and who are given proprietary rights over it. Now let us imagine how many Muslims are there who would take the trouble of finding the deserving and then arrange to have their Zakaat reach them? No matter how lacking in financial resources the Muslim ummah may be, but should it be that every Zakaat-obligated Muslim pays his Zakaat fully and properly, and adopts the correct method of so paying it by identifying the deserving and making sure that they receive it in their hands and as their possession, then no Muslim will ever need to get involved with interest-bearing borrowing. Of course, when it so happens that a just Islamic government comes into being and operates in accordance with rules laid down by the Shari'ah, and an Islamic Baytul-Mal is established under its aegis, and in which is deposited the Zakaat of amwal zahirah of all Muslims, then this Baytul-Mal can take care of the need of every needy. Should a situation call for a larger loan, this can be given without interest. Similarly, the unemployed can be inducted into the work force by arranging to have them run small shops and stores or by engaging them into a unit of industry. True was the remark made by some European expert who said that Muslims, if they strictly followed the system of Zakaat they have, will soon find that there is nobody poor and distressed in their community.

In short, just because practices of interest have spread out these days like some epidemic, it is incorrect to take for granted that abandonment of interest-based business would amount to economic suicide, and therefore, modern man is helpless when involved with interest

-based dealings in business.

This much is, however, conceded that such an abandonment is surely difficult for one or many individuals unless a whole nation, or a determined major party, or an Islamic government itself resolves to accomplish this objective with full and consistent attention. But this phenomena cannot be taken as an excuse for justifying Ribaa in principle.

What has been said here has two aims:

- 1. Muslim groups and governments who can accomplish this task correctly should focus their attention in this direction to free Muslims, rather the whole world, from the accursed effects of interest.*
- 2. At least, all of us should start knowing what is right and correct in this respect. The disease should be recognized as a disease. Taking or giving interest is a sin but taking the haraam to be halaal is a much greater sin. At the least, this could be avoided. The practical sin does have some sort of outward benefit but this second sin against knowledge and belief, that effort be made to prove interest as Halaal, is greater than the first one. It is absurd and wasteful as well because there is hardly any financial loss in regarding interest as haraam and confessing any involvement with it as sin. Doing so will close no business down. But the confession of a crime does become fruitful when one gets the tawfiq (Allah-given ability) to repent at some time when one could think of ways to avoid it.*

In the end, I present some AHadith of the Holy Prophet (Sallallahu Alaihi Wasallam) to further strengthen the statement of above-mentioned aims. These re-assert the same Qur'anic verses where Ribaa

has been strongly prohibited and where warnings of severe punishment have been given to those involved in it. The purpose is to bring about, at least, a sense of awakening - the realization that a sin is a sin, and the concern that something should be done to abstain from it. Perhaps, the minimum change that can come out of this is not to make two sins out of one by treating the Haraam as Halaal. Thus we shall be saved from seeing even highly righteous and observing Muslims who would spend nights in tahajjud (pre-dawn nafl Salaah) and dhikr of Allah (remembrance of Allah), yet when they reach their store or factory in the morning, they would not even think that, by indulging in dealings of interest and gambling, they are committing some sin!

Sayings of the Holy Prophet (Sallallahu Alaihi Wasalam) about Ribaa or Interest

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"Abstain from the seven disasters." The people asked him: "What are they, O Messenger of Allah?" He replied: "To ascribe partners to Allah, to practice sorcery, to unjustly kill one whom Allah has declared inviolable, to take Ribaa (interest or usury), to exploit the property of an orphan, to escape at the time of war and to slander the chaste women who are believers, unwary."

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This night I saw two men who came to me and brought me to a sacred land. We walked until we reached a river of blood, wherein a man was standing, and another man was standing on the bank of the river with some stones before him. Then the man who was standing in the river came forward, and when he intended to come out of the river, the other man threw a stone at his mouth, and turned him back to the place where he was earlier - thus he began to do the same with him whenever he tried to come out of the river by throwing a stone at him and turning him back. I asked him, "What is that which I have just seen going on?" He replied, "He is the one who used to take Ribaa (interest or usury)".

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The Messenger of Allah (Sallallahu Alaihi Wasallam) cursed the one who accepts Ribaa (interest or usury), the one who pays it, the one who writes it and the persons who gives witness to it, and said, "They are all alike."

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There are four kinds of people about whom Allah

has decided not to admit them to Paradise and not to let them taste its bliss: The one who is addicted to wine, the one who takes the Ribaa, the one who exploits the property of an orphan and the man who is disobedient to his parents.

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A dirham a man receives as Ribaa (interest or usury) is, in the sight of Allah, more serious than thirty three acts of fornication or adultery in Islam.

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The Holy Prophet (Sallallahu Alaihi Wasallam) has forbidden the fruits to be sold or purchased before they are eatable, and said, "When zina (adultery) and Ribaa (usury or interest) become rampant in the people of a town they themselves invite the punishment of Allah.

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The society in which Ribaa becomes rampant is punished with famine, and the society where bribe is rampant is punished with horror (of others).

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On the night (of Ascension: Mi'raj) when we reached the seventh sky, I looked upwards and saw thunder, lightnings and thunder-claps. Then I came accross some people whose stomachs seemed to be houses full of snakes - one could see them from the outside of their stomachs. I asked Jibra'il: "Who are they?" He replied: "They are those who used to take Ribaa (interest or usury). "

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Abstain from sins which are not forgiven: Embezzling of the spoils, for whoever embezzles anything will come with it on the Day of Judgment, and the other sin is Ribaa.

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When a man gives a loan to a person he must not accept a gift (presented by the debtor).

To sum up, presented here were seven verses of the Holy Qur'an and ten sayings from the ahddith of the noble Prophet (Sallallahu Alaihi Wasallam) which concern the definition of Ribaa, and its nature, and point out to the disasters it brings in the world. This much is enough for a thinking and feeling Muslim. For those interested in a more comprehensive research on the subject and a more detailed discussion on the remaining aspects may see Mas'ala-i-sud, a separate book in Urdu on the problem of interest published by this humble writer.

The prohibition of wine, and related injunctions

When Islam came, drinking was common practice as part of the general state of Jahili customs. When the Holy Prophet (Sallallahu Alaihi Wasallam); emigrated to Madinah, people of that city were also accustomed to wine and gambling. Common people were infatuated with these in view of their obvious benefits. They had no idea of the evils inherent in these practices. However, it is the usual practice of Allah that there are, in every nation and in every country, sensible people who use reason to control their temperaments. They would not go "near an emotional urge if it goes against the dictates of reason. In this regard, the station of the noble Prophet (Sallallahu Alaihi Wasallam) was way high, for he had a built-in distaste for things which were going to be declared Haraam later on. Even among the blessed Companions there were some who had not touched wine during the days it was an open practice. It was after reaching Madinah al-Tayyibah that some Companions became deeply concerned about the evil effects of these two involvements. It was due to this concern that Sayyiduna Umar al-Faruq and Mu'adh ibn Jabal along with some Ansari Companions presented themselves before the Holy Prophet (Sallallahu Alaihi Wasallam) and told him how wine and gambling not only spoil man's reason but also cause financial loss and sought his advice in this connection. It was in answer to their question that the present verse was revealed. This is the first verse in which the elementary step to stop Muslim from wine and gambling was taken.

What the verse says is clear from its translation, and its explanation which follows immediately. It may be

added here that the word, 'Ithm' or sin includes everything that may become a preliminary to sin. For instance, wine dulls senses and weakens the power of reason, something basic to human excellence. Human reason acts as a brake against human indulgence in evil deeds. Once reason is blocked out, the door is opened for all sorts of evil deeds.

It will be noted that drinking has not been clearly identified as something unlawful in this verse, but its evils has certainly been pointed out, which may lead man into many sinful activities. In a way, this takes the form of a good counsel urging man to abandon it. That is why, soon after the revelation of this verse, some noble Companions took this good counsel of the Holy Qur'an so seriously that they stopped drinking then and there. There were some others among them who thought that the verse, in fact, has not declared wine as Haraam; it has, instead, identified it as a cause of sin in as much as it does lead to evils religiously undesirable, so, if they can manage to keep themselves immune from such evils, what harm could there be if they continued drinking? Consequently, so they did, until came a day when the blessed Companion, Abd al-Rahman ibn Awi invited some of his friends from among the noble Companions at his home. When dinner was over, everybody started drinking wine as usual. In the meantime, came the time for Maghrib Salaah. Everybody stood up for Salaah and selected one of them to lead the prayers. The Imam began his recitation from the Holy Qur'an, but drunk as he was, he recited the Surah al-Kafirun all wrong. Thereupon, the second step against drinking was taken and the following verse was revealed:

O those who believe, do not go near Salaah when you are intoxicated. (4:43)

Here, drinking was declared to be absolutely unlawful at the time of the Salaah. At other times it was allowed. Some of the noble Companions had totally stopped drinking following the revelation of the first verse deducing from it that something which stops one from Salaah cannot hold any good at all. And now that Salaah has been prohibited in a state of intoxication, one should keep his distance from that which deprives one from Salaah. However, since wine was not forbidden clearly and explicitly during hours other than those of Salaah, there were some who continued drinking during other hours until when there occurred yet another incident. This time it was the blessed Companion, Itbaan ibn Maalik who invited some Companions, Sa'd ibn Abi Waqqas being one of them. Once the dinner was over, wine was served in accordance with the custom. Then, turning to another customary Arab practice at that time, the intoxicated party started talking poetry and began reciting their respective accomplishments and excellences. The Companion Sa'd ibn Abi Waqqas recited a Qasidah (An Arab poetical form introduced by the modern poet, Garcia Lorca in the West) poem in which he satirized the Ansar (helpers) of Madinah and eulogized his own tribal affinities. This made an Ansari youngman angry and he hit Sa'd with a jaw-bone from a camel causing severe injury on his head. Sayyiduna Sa'd came to the Holy Prophet (Sallallahu Alaihi Wasallam) and complained against that Ansari youngman. At that time,

the Holy Prophet (Sallallahu Alaihi Wasallam) raised his hands in prayer and said: اللهم بين لنا في الخمر بيانا شافيا that is, 'O Allah, give us a clear and conclusive guidance in the matter of wine'. Thereupon, the third verse regarding wine, that of Surah al-Ma'idah, was revealed with details declaring wine to be absolutely unlawful. The verse is as follows:

O you who believe! wine and gambling and stone altars and drawing of lots with arrows are only an abomination, a work of Satan; so shun it, that haply you may prosper. (5:90)

The gradual forbiddance of wine

Being supreme in His authority, Allah alone knows the real wisdom behind all divine imperatives, but a close look into the Islamic legal code reveals that the Shari'ah of Islam has left ample room for human emotions when following its dictates. This is to give man the least possible inconvenience. The Holy Qur'an has itself said: لا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا 'Allah does not obligate anyone beyond his or her capacity' (2:286). It was the demand of this mercy and wisdom that made Islam go slow on forbidding wine.

The gist of the Qur'anic history of forbidding wine through a gradual process is that it has revealed four verses on the subject. As said earlier, one of these verses belongs to Surah al-Baqarah, the explanation of which you are reading through now. Here, wine has been identified as sin-prone, a corrupting agent. The

mention of wine has been left at that point. It has not been 'forbidden'. This, in a way, is a manner of saying that the habit of drinking is worth leaving, but the direct command to quit drinking was not given.

The second verse *لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ* 'do not go near Salaah when you are intoxicated' (4:43) appears in Surah al-Nisa'. Here, wine was declared to be unlawful during Salaah hours. At other times, the choice remained open.

The third and the fourth verses belong to Surah al-Ma'idah. In these two, as mentioned earlier, wine was declared to be unlawful clearly and absolutely.

The Shari'ah of Islam used the method of gradual prohibition of wine for the simple reason that it would have been much too hard on human temperament to cut away from the habit of a life-time, specially so the habit of addiction to intoxicants. Scholars have said: *فطام العادة: أشد من فطام الرضاعة*: that is, it is harder to change an ongoing habit for man than it is for a child used to suckling at his mother's breast. So, moving wisely, Islam first stressed on its evil, then prohibited it only at the time of Salaah and finally after the passage of a certain time, it was absolutely forbidden.

However, the wisdom that required a gradual process before the prohibition had equally required that once the prohibition is promulgated, it should be implemented with its full force. That is why the Holy Prophet (Sallallahu Alaihi Wasallam), in the early stages, warned people against the use of wine and told them how it invited divine punishment. He said that wine was the source of evils and indecencies and one who indulges in it can go on to commit even the worst possible

sins.

In a Hadith, he said 'Wine and Faith cannot be combined.' These narrations appear in al-Nasa'i. In the Jami' of al-Tirmidhi, there is a narration from the blessed Companion Anas which reports that the Holy Prophet (Sallallahu Alaihi Wasallam) has cursed ten people in relation to wine, being the crusher or presser or squeezer, the distiller, the user, the server, the carrier, the receiver (the one for whom it is carried), the seller, the buyer, the giver (as gift), and the one who uses the income arising from it. This verbal teaching and persuasion was not all that he stopped at, he took practical steps and made a legally binding proclamation that whosoever has any wine in possession should deposit it at an appointed place.

The matchless obedience of the blessed Companions

As soon as the first order came to them, the noble Companions, obedient and responsive as they were, lost no time and took out all wine stored in their homes for personal use and poured it out on the streets then and there. Sayyiduna Abdullah ibn Umar has reported that at the time when the proclaimer appointed by the Holy Prophet (Sallallahu Alaihi Wasallam) went around the streets of Madinah announcing that wine was forbidden, whoever had a vessel of wine in his hands, threw it away right where he was and whoever had cups or goblets or flasks of wine in the house, brought these out and smashed them off. Sayyiduna Anas was happily busy serving wine to a gathering of friends at that time. Present there were great Companions like Abu Talha, Abu Ubaydah ibn Jarrah, Ubaiyy ibn Ka'b and Suhayl when

the voice of the proclaimer struck their ears, everybody present said, 'Now, pour all this wine down on the ground and break all cups and goblets and ewers and pitchers.' In some narrations it is said that it was immediately with the announcement that wine had become unlawful that everyone who had a cup of wine reaching close to his lips was electrified and threw it away right there. That day, wine was flowing down the streets of Madinah like a stream of rainwater, and as a result of that, it remained usual in the streets of Madinah for a long time that rains would reactivate the smell of wine soaked in the ground, as well as its colour, which would show up on the surface.

When people were ordered to deposit whatever wine they had at a given place, not much was left there to deposit except the limited stock of wine casks and bags, available in the market for commercial sales. So obedient were the noble Companions that they deposited those too at the designated place without the least hesitation. The Holy Prophet (Sallallahu Alaihi Wasallam) went there personally and slit many leather wine-bags with his own blessed hands and let the rest be slit apart by other Companions.

Another Companion, a businessman who imported wine from Syria happened to be on a business trip in Syria. He had taken his entire capital with him against which he bought a stock of wine for commercial sales. When he returned with his cargo, he came to know that wine had been declared Haraam before he could enter the city limits of Madinah. Having heard about the ban on wine, the Companion who was a model of devotion and sacrifice, and who was also returning

home after investing all his capital and labour hoping to make a big profit out of it, quietly stacked it on a way-side hillock, came down to see the Holy Prophet (Sallallahu Alaihi Wasallam) asking him about this stock of his: 'What should I do?' The Holy Prophet (Sallallahu Alaihi Wasallam) ordered him, in accordance with the Divine command, that he should tear out all those leather bags and pour the wine in them down on the ground. This wonderful lover of Allah and His Messenger did not hesitate for a moment. Using his own hands, he poured forth all his invested capital on the sands of that hill-slope. This too is a great miracle of Islam, and a demonstration of mind-boggling and virtually unrivalled obedience that came about during this episode. Imagine how difficult it is to shake off the habit of being used to something while these people were chronically habituated to consuming wine and could not stay away from it even for a little while. For them, it was just that command from their Lord proclaimed by His prophet which brought about such an instant change in their habits that they started hating the same wine and gambling they were so addicted to.

Islamic strategy for a social change

The verses above and the events connected with them present before us a model of active Muslim response to the law, making wine unlawful. One may call it a miracle of Islam or a unique outcome of prophetic teaching and training or the inevitable end-product of Islamic methodology of social change; the fact is that its effectiveness was phenomenal. Compared to this was the attempt at prohibition made in the United States with the

support of experts, lobbies, law, media and constitutional amendment which failed in the face of much increased use of liquor making the authorities cancel their plans. What is the secret behind this enormous difference?

The secret is that Islam has never depended on law alone as the tool of social reform. Law not being sufficient, it has first prepared and fine-tuned the minds of its people tempering their attitudes with the golden prescription of a deep devotion to and worship of their Creator, moderation in worldly living and a genuine concern for the life to come. The great revolution brought in this manner produced matchless men who would eagerly come forward to sacrifice their life, property, honour, anything and everything at one call from their prophet. This task of preparing men who would match the mission continued throughout the Makkan period by means of rigorous spiritual training. Once such a devoted group of people was ready, then came the law. No doubt, the Americans too did their best utilizing the vast powers of the media, but they had everything with them except the concern for the life to come while the concern for the Hereafter was the very life-blood of Muslims.

The golden prescription is still there, very much valid, waiting for peaceless people round the world to use it. Let the wise think.

The good and evil of wine

The 'good' in wine is popularly known as a certain taste and a feeling of well-being, professed increase of temporary energy, and a given glow on the face. Be-

ing transient, these benefits hardly stand against the array of evil it breeds. Take the human body first. Drinking causes mal-function of the stomach, reduces desire to eat, affects facial contours, inflates waistline, hurts liver and kidneys and becomes a contributor to all sorts of diseases. Reason does not work under the influence of hard drinks which goes beyond the time one claims to have become sober. The hangover turns out to be as bad. Wine, a tempting stimulant and a much romanticized poison works slowly, inspite of the spirited defence put up by its users. The fact is that drinking not only harms them but affects their children as well.

Socially, drinking may become the cause of mutual malice and enmity which is a great evil in the sight of Islamic law. It is for this reason that the Holy Qur'an particularly mentions this evil in Surah al-Ma'idah:

The Satan only wants that hostility and hatred come to stay between you through wine and gambling. (5:91)

One of the most harmful drawbacks of drinking shows up when a person under its influence lets out his guarded secrets. It becomes much more disastrous if the culprit happens to be a state functionary in possession of vital government secrets. Passing these out to an enemy agent can cause great damage to the state through a coup, a political loss or a challenge to national defence. Clever spies are always on the look out for such opportunities.

So, the habit of drinking is not only an evil in itself but a mother of other evils as well making men ready to commit the worst possible crimes against their

fellow-beings.

The physical evils of drinking are too well-known to recount here while its spiritual evils are equally obvious. Wine is harmful because the Holy Qur'an says: وَعَنْ الصَّلَاةِ وَيَصُدُّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ 'It prevents you from remembering Allah and from the Salaah'. Then, the question asked by the Holy Qur'an is: 'Would you then desist?'

The forbiddance of wine: A complete view

Upto this point, we have discussed four verses of the Holy Qur'an which deal with the unlawfulness of wine, and its forbiddance. It seems appropriate that yet another mention of intoxicants made by the Holy Qur'an in Surah Al-Nahl in a different context should be brought into focus here so that we have all Qur'anic statements concerning wine and intoxicants in one complete frame of reference. The said verse is as follows:

And of the fruits of the palms and the vines, you take therefrom an intoxicant and a good provision. Surely, in that there is a sign for a people who understand. (16:67)

In verses preceding the one above, mention was made of Allah's blessings which cause production of human food through unique mechanisms. It was said:

And surely in the cattle there is a lesson for you; We give you to drink of what is in their bellies, between filth

and blood, pure milk, sweet to drinkers. (16:66)

The text uses the word, 'nusqikum' which means 'We gave you milk to drink' implying that it needs no further human processing. Following this, it was said that man procures things to eat, as well as, makes things which benefit him. Here, the hint is that human processing plays some part in procuring what he eats and in making what he uses to his advantage. And it is as a result of the entry of the human factor that two types of things were produced. One of these is an intoxicant known as wine while the other is 'a good provision', such as the dates and the grapes which can be used fresh off the palms and vines or can be dried and stored for later use. In short, Allah Almighty, in His perfect creativity, gave man fruits such as dates and grapes and gave him the added right to use them as food. Now what he makes out of them is his choice, either make intoxicants out of them and thereby spoil his reason, or use them for food and energy. According to this explanation, this verse cannot be used to argue in support of the lawfulness of intoxicating wine. The reason is simple. Here, the purpose is to describe the gifts of nature and to point out to the different forms in which they could be used which is all part of the same Divine blessing. For instance, consider all that man eats and things man uses to his advantage. There are many who use these in ways that are impermissible but, the incidence of someone using things wrongfully does not preclude a blessing from remaining a blessing. So, the context of the statement needs no details as to which use is permissible or impermissible, however, there is a subtle indication embedded here too. If we look at how 'sakar: intoxicant' has been

counter-poised by 'rizqan hasana: 'a good provision', we would realize that an intoxicant is not a good provision. The majority of commentators take sakar to mean something that intoxicates. (*Ruh al-Ma'ani, Qurtubi and Jassas*)

There is a consensus of the Ummah that these verses are Makkan while the unlawfulness of wine was revealed later on in Madinah al-Tayyibah. Even though wine was lawful at the time these verses were revealed and Muslims used to indulge in wine generally yet, even at that stage, a hint was made in the verse that indulging in wine is not good. Later on, came the Qur'anic command which clearly and forcefully made wine unlawful.

(Quoted from Ma'aariful Qur'an, Vol 1)

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Chapter 74 : Servants for the mosque.

Ibn Abbas said, The words (of Hanna) 'I have dedicated to You what is in my womb,' (3:35) refer to the service of the mosque."

Purpose of Tarjamatul Baab

Imam Bukhari wants to convey that it is permissible to engage a person to serve the mosque. To prove this point he quotes a verse from the Qur'an which says that Hanna—the mother of Sayyida Maryam (AS), vowed to Allah that she would dedicate the child in her womb to serve Baitul Maqdis.

Hadith No. 447

Narrated Abu Huraira

"A woman or a man used to take care of the mosque. (He remarked,) "I am pretty sure it was a woman." Then he mentioned the Hadith about the Prophet (Sallallahu Alaihi Wasallam) praying at her grave

Comments

This Hadith has been mentioned in earlier chapter which says that there was a lady who used to sweep the Prophet's (Sallallahu Alaihi Wasallam) mosque. To take care of the mosque is highly virtuous in Islam, so it is the duty of the residents of the locality to take care of their mosque. However, if the residents decide to engage a full time servant on salary to serve the purpose, it is also permissible.

Chapter 75 : Tying up a captive or debtor in the mosque

Purpose of Tarjamatul Baab

The mosque is a place where people assemble five times a day. It is an ideal place to create public awareness. A captive or a debtor not paying back his debt in a just way, if kept in a mosque handcuffed or

tied, will be looked at by the people five times a day enabling them to remain cautious, after witnessing his plight, against committing any crime. If a non-Muslim captive is kept in a mosque, he will be able to witness the etiquettes of Muslims, the beauty of their worship and their mutual brotherhood which will mould his heart and drive him towards Islam.

Hadith No. 448

Narrated Abu Huraira

"The Prophet said, "Last night a big demon (afreet) from the Jinns came to me and wanted to interrupt my prayers (or said something similar) but Allah enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning but I remembered the statement of my brother Solomon (as stated in Qur'an): My Lord! Forgive me and bestow on me a kingdom such as shall not belong to anybody after me (38.35)." The sub narrator Rauh said, "He (the demon) was dismissed humiliated."

Comments

According to Sayyiduna Abu Huraira, Rasulullah

(Sallallahu Alaihi Wasallam) said that Afreet—a big demon from the Jinns had come to him and tried to disturb his Salaah. There is a narration in Muslim on the authority of Sayyiduna Abu Dhardha which say that Rasulullah (Sallallahu Alaihi Wasallam) said, “He (Afreet) came with a fire ball and wanted to put it on my face”. Rasulullah (Sallallahu Alaihi Wasallam) then said that Allah gave him enough strength to overpower it (Afreet) and he wanted to tie him to one of the pillars of the mosque so that the people would see him in the morning, but he came to remember the supplication of Prophet Sulayman (AS) quoted in the Qur’an as:

O my Lord, forgive me, and bless me with a kingdom that will not be available to anyone after me (38:35)

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Chapter 76 : Gusul (Washing the whole body) when becoming a Muslim and also tying up prisoners in the mosque.

Shurayh used to order debtors to be bound to a pillar in the mosque.

Purpose of Tarjamatul Baab

It has been widely debated by the scholars of Hadith why Imam Bukhari has established such a title for this chapter. This chapter has two parts viz., (i) taking a bath on accepting Islam and (ii) tying up a prisoner

in the mosque. The first part is not related to the ongoing chapters which are about the mosque, and the second part is a repetition of the previous chapter. The scholars have given different explanations for this, some say that this chapter was left without a title by Imam Bukhari and it has been added later as is evident by its absence in some of the compilations of Sahih Bukhari. Others say that in fact the Hadith of previous chapter was not clearly mentioning the tying of a prisoner as Rasulullah (Sallallahu Alaihi Wasallam) had expressed only the intention to tie the devil, whereas in the Hadith of this chapter it is vividly mentioned, and that is why Imam Bukhari has repeated the chapter. The 1st part i.e., taking the bath on accepting Islam is an offshoot which Imam Bukhari liked to make mention of.

Hadith No. 449

Narrated Abu Huraira

The Prophet sent some horsemen to Najd and they brought a man called Thumama bin Uthal from Bani Haneefa. They fastened him to one of the pillars of the mosque. The Prophet came and ordered them to release

him. He went to a (garden of) date-palms near the mosque, took a bath and entered the, mosque again and said, "None has the right to be worshipped but Allah and Muhammad is His Apostle (i.e. he embraced Islam)."

Comments

In the month of Muharram, 6th Hijra, Rasulallah (Sallallahu Alaihi Wasallam) sent an expedition of thirty horsemen to Najd under the leadership of Muhammad bin Muslimah. On the way they saw some people heading towards Madinah. They captured their leader namely Thumama bin Uthaal, brought him to Madinah and fastened him to one of the pillars of the Prophet's (Sallallahu Alaihi Wasallam) mosque. When Rasulallah (Sallallahu Alaihi Wasallam) came he asked Thumama what treatment he expected from them.

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"If you kill, you will be killing one who deserves, and if you show generosity, you will be showing it to a thankful person, and if you want money, we will give you what you want".

Rasulallah (Sallallahu Alaihi Wasallam) left him like that for two days and on the third day he felt Islam had entered his (Thumama) heart. He ordered his companions to release him. He went to a nearby date garden belonging to Abu Talha where he took a bath and on returning back embraced Islam. Rasulallah (Sallallahu Alaihi Wasallam) said,

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“Verily the Islam of your brother beautified”.

Allaama Ayni has quoted from Taarikh al-Barqi that he was later asked to stay with Sayyiduna Abu Bakr and Sayyiduna Umar to learn Islam.

Status of taking a bath (ritual ablution or gusul) at the time of accepting Islam

As per Imam Ahmad it is obligatory (waajib) to have a gusul on accepting Islam. According to Imam Sha'faee and Imam Maalik it is preferable (mustahab) but will be obligatory if such a person before accepting Islam has done an act which makes gusul mandatory. According to Hanafite school if gusul was mandatory upon him before accepting Islam and he had performed it, he need not repeat it after accepting Islam, as was done by Thumama.

Chapter 77 : A tent in the mosque for sick people and others.

Purpose of Tarjamatul Baab

Imam Bukhari has been saying in previous chapters that a mosque can be used for other purposes which can benefit the Ummah. Here he says that even ordinary tents can be erected in the mosque for sick people.

Hadith No. 450

Narrated Aisha (RA)

On the day of Al-Khandaq (battle of the Trench) the medial arm vein of Sa'd bin Mu'ad was injured and the Prophet pitched a tent in the mosque to look after him. There was another tent for Banu Ghaffar in the mosque and the blood started flowing from Sa'd's tent to the tent of Bani Ghaffar. They shouted, "O occupants of the tent! What is coming from you to us?" They found that Sa'd's wound was bleeding profusely and Sa'd died in his tent.

Comments

According to some learned scholars of Hadith, it is most probable that this tent was not erected in the Prophet's mosque of Madinah but in some other mosque during the siege of Banu Quraizah after the expedition of Khandaq when Rasulullah (Sallallahu Alaihi Wasallam) and his companions stayed at Banu Quraizah for about twenty five days. Here he earmarked an open space for Salaah and according to the Hadith, it is this place which has been regarded as mosque. At this place a tent was erected for Sayyiduna Sa'd bin Mu'ad who got injured during the expedition of Khandaq.

Some other scholars believe that this tent for Sayyiduna Mu'ad was erected in the prophets mosque in Madinah only. The reason they put forward is that Sayyiduna Sa'd bin Mu'ad had got injured during the expedition of Khandaq and it is most likely that he stayed back

in Madinah when Rasulullah (Sallallahu Alaihi Wasallam) left for the expedition of Banu Quraizah. This argument is further supported by the fact that the Jews of Banu Quraizah suggested that Sayyiduna Sa'd be nominated as the Qazi (Judge) of the area and he came mounted on a camel when called. It is most likely that he was not present there but was called from Madinah (Allah knows the best)

Sa'd bin Mu'ad Abu Umra was one of the respected al-Ansaar companions of Rasulullah (Sallallahu Alaihi Wasallam) who belonged to the Oas tribe and participated in the battle of Badr. He died in the month of Shawal, 5th Hijra, after an arrow hit his forearm near radial artery during the battle of Khandaq. He was appointed as Qazi (Judge) of Banu Quraizah on the request of Jews who were kept under siege by the Muslims soon after the battle of Khandaq. During this battle, the Makkan infidels with the help of many neighbouring tribes marched with a huge army of ten thousand people and laid siege around Madinah. On the suggestion of Sayyiduna Salman al-Farsi a deep trench or Khandaq was dug around Madinah in order to stop the marching army. The infidels continued the siege for about a month but could not march forward due to this trench and finally left back disappointed and unsuccessful. Rasulullah (Sallallahu Alaihi Wasallam) along with his companions returned to Madinah and started removing his armour and weapons. At that very moment, the chief angel Jibra'eel came and told Rasulullah (Sallallahu Alaihi Wasallam) that they (angels) were still in the battle and why were they (Muslims) removing their armours. He asked Rasulullah (Sallallahu Alaihi Wasallam) to go and first

settle the issue with the Jews of Banu Quraizah who had broken the treaty with the Muslims. Rasulullah (Sallallahu Alaihi Wasallam) immediately left along with his companions, laid siege of Banu Quraizah, who finally surrendered and accepted to take Sayyiduna Sa'd bin Mu'ad as Judge and obey whatever judgement he would pass. It was at this time that Rasulullah (Sallallahu Alaihi Wasallam) called Sayyiduna Sa'd Bin Mu'ad who was ill because of an injury. When he arrived mounted on a camel, Rasulullah (Sallallahu Alaihi Wasallam) told his companions:

“Stand up for your leader.”

After this incident Sayyiduna Sa'd bin Mu'ad achieved martyrdom due to the same injury that he had suffered during the battle of Khandaq. It is said that when he died, the throne of Allah—Arsh shook and seventy thousand angels descended down to participate in his Janazah Salaah (Umdatul Qaari). May Allah be pleased with him and elevate his rank.

Chapter 78 : Bringing a camel into the mosque with a reason.

Ibn Abbas said, "The Prophet (Sallallahu Alaihi Wasallam) did Tawaaf on a camel."

Purpose of Tarjamatul Baab

Imam Bukhari here says that it is permissible to bring camel into the mosque if there is some unavoidable-

able reason. He supports his argument with a Hadith narrated by Ibn Abbas who says that Rasulullah (Sallallahu Alaihi Wasallam) performed Tawwaf on a camel.

Hadith No. 451

Narrated Umm Salmah

"I complained to Allah's Apostle that I was sick. He told me to perform the Tawaaf behind the people while riding. So I did so and Allah's Apostle was praying beside the Ka'ba and reciting the Sura starting with "Wat-tur-wa-Kitabinmastur."

Comments

Sayyida Umm Salma says that she complained to Rasulullah (Sallallahu Alaihi Wasallam) about her inability to perform Tawaaf by foot during Hajjatul Vida (last or farewell Hajj) due to illness. Rasulullah (Sallallahu Alaihi Wasallam) permitted her to perform Tawwaf riding a camel but to remain behind all others so that they remain safe from facing any problem.

Imam Bukhari has quoted from Ibn Abbas (RA):

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“Rasulullah (Sallallahu Alaihi Wasallam) performed Tawaaf on his camel during his farewell Hajj”.

Abu Dawood has narrated that when Rasulullah (Sallallahu Alaihi Wasallam) reached Makkah, he was not feeling well.

Many learned scholars have expressed their reservations about this opinion of Imam Bukhari that the camel can be taken inside a mosque. They put forward following points in their favour:

1. The camel of Rasulullah (Sallallahu Alaihi Wasallam) was disciplined and it was one of the miracles of Rasulullah (Sallallahu Alaihi Wasallam) that it neither passed urine nor defecated during Tawaaf and same happened with the camel of Umm Salma.
2. The Tawaaf while riding a camel was undertaken for safety purpose as it was soon after the victory of Makkah.
3. Rasulullah (Sallallahu Alaihi Wasallam) wanted to let the people see him (by remaining mounted on a camel) and ask him questions during Tawwaf.
4. Rasulullah (Sallallahu Alaihi Wasallam) was not feeling well on reaching Makkah.

Lesson from this Hadith

1. Sick people can make use of a conveyance to perform Tawwaf.
2. Women should perform Tawwaf behind men.
3. Tawwaf is like a Salaah

Chapter 79 : Without title.

Purpose of the chapter without Tajmatul Baab

As seen on many occasions, Imam Bukhari sometimes establishes a chapter without giving it any title, and also that the Hadith quoted under such a chapter has some relation with the previous chapter. But here it is a different case. The Hadith quoted below in this chapter has apparently no relation with the previous chapter. The learned scholars of Hadith have discussed it in detail and given their own opinions. Allaama Ayni is of the opinion that this chapter should be titled. "Excellence of walking towards the mosque in the dark", as the two persons mentioned in the Hadith stayed with Rasulullah (Sallallahu Alaihi Wasallam) in the mosque till late night after Isha Salaah for which they were blessed and led by two lights on their way back home. He further says that this Hadith shows how excellent it is to wait for Isha Salaah in the mosque till dark hours; that is why Imam Bukhari has got this Hadith here.

According to Shah Waliullah Muhaddith Delhvi these two men talked for long in the Prophet's mosque with him, therefore, it can be deduced that it is permissible to talk like that in the mosque.

Hadith No. 452

Narrated Anas bin Maalik

Two of the companions of the Prophet departed from

him on a dark night and were led by two lights like lamps (going in front of them from Allah as a miracle) lighting the way in front of them, and when they parted, each of them was accompanied by one of these lights till they reached their families.

Comments

Sayyiduna Anas says that two men namely Abbad Bin Bishr and Usaid bin Hudhair once came to see Rasulullah (Sallallahu Alaihi Wasallam) and got engaged in talks with him till late night. When they started to leave it was already very dark. As a miracle from Allah they were led by two lights like lamps in their way. It so happened that the end of one of the sticks of two men started emitting light. When they reached to a point of divergence where they had to take separate paths, the end of the stick of other person also started emitting light until they reached home.

Abu Dawood has quoted a hadith on the authority of Buraidah which says:

Buraidah quotes from Rasulullah (Sallallahu Alaihi Wasallam) saying, "give glad tidings of perfect light on the day of Qiyaamah to those who walk towards mosques in darkness (i.e., Fajr or Isha Salaah)."

According to this Hadith the people who offer early morning (i.e., Fajr) and late night Salaah (i.e., Isha) in congregation in the mosques walking through darkness will be rewarded in the Hereafter with the perfect light which will make it easy for them to cross what is

known as 'Siraat' (a bridge over the hell). This Hadith under discussion shows that the two Sahaabis who left the mosque very late in night, were rewarded with such a light in this world as well.

Allaama Ayni writes:

“Indeed in it there is clear cut proof regarding the miracles of the ‘Auliya’ (the men of Allah—(this translation of Auliya has been quoted by Ma’ariful Qur’an translator); and there is no doubt in it; and it rejects those who refute it; and such things have happened earlier on as well as recently.

Allaama Ayni has quoted further such incidents as well in Umdatul Qaari.

Chapter 80 : A small door and a pathway in the mosque.

Purpose of Tarjamatul Baab

Al-Khowkhah is a small window like door that people used to place in a wall during early days. The Prophet's mosque was surrounded by the houses of Sahaaba who had constructed small outlets in the walls of their houses along the side of the mosque through which they entered it at the time of emergency. Rasulullah (Sallallahu Alaihi Wasallam) during his terminal illness days before his departure from this world instructed all such outlets to be closed down and let only that of Sayyiduna Abu Bakr remain open. It is said that this house of

Sayyiduna Abu Bakr was situated near the mosque between Baab-us-Salaam and Baab al-Rahmah, who sold it to Sayyida Hafsa for forty thousand Dhirhams, the money he spent on the welfare of Muslims. But even after that this house continued to be called the house of Sayyiduna Abu Bakr. Nowadays that area has been included in the Prophet's mosque but it is mentioned there—"this is the Khowkhah of Sayyiduna Abu Bakr (RA)".

Hadith No. 453

Narrated Abu Sa'eed Al-Khudri

The Prophet delivered a sermon and said, "Allah gave a choice to one of (His) slaves either to choose this world or what is with Him in the Hereafter. He chose the latter." Abu Bakr wept. I said to myself, "Why is this Sheikh weeping, if Allah gave choice to one (of His) slaves either to choose this world or what is with Him in the Here after and he chose the latter?" And that slave was Allah's Apostle himself. Abu Bakr knew more than us.

The Prophet said, "O Abu Bakr! Don't weep. The Prophet added: Abu- Bakr has favored me much with his property and company. If I were to take a Khalil from mankind I would certainly have taken Abu Bakr but the Islamic brotherhood and friendship is sufficient. Close all the gates in the mosque except that of Abu Bakr.

Hadith No. 454

Narrated Ibn Abbas

"Allah's Apostle in his fatal illness came out with a piece of cloth tied round his head and sat on the pulpit. After thanking and praising Allah he said, "There is no one who had done more favor to me with life and property than Abu Bakr bin Abi Quhafa. If I were to take a Khalil, I would certainly have taken Abu-Bakr but the Islamic brotherhood is superior. Close all the small doors in this mosque except that of Abu Bakr."

Comments

Here Imam Bukhari has quoted two Ahaadith, one from Sayyiduna Abu Sa'eed al-Khudri and the other

from Sayyiduna Ibn Abbas both about the same incident. This incident took place five nights and four days before the departure of Rasulullah (Sallallahu Alaihi Wasallam) from this world. The famous incident called “Waaqia Qirtaas” or ‘the incident of paper’ took place in the morning of the same day.

Incident of Qirtaas or paper

This incident took place during the terminal illness of Rasulullah (Sallallahu Alaihi Wasallam) five nights and four day before his departure from this world. It was in the morning and people had gathered around him. He asked them to get some paper as he wanted them to write something. The people around differed in their opinion whether to do so or not. Some people including Sayyiduna Umar were of the opinion that since Rasulullah (Sallallahu Alaihi Wasallam) was not feeling well, so it is not proper to give him trouble at that time. Others were of the opinion that they should comply with the orders of Rasulullah (Sallallahu Alaihi Wasallam). In this discussion people raised their voices which made Rasulullah (Sallallahu Alaihi Wasallam) to direct them not to do so and leave from there. Late in the afternoon Rasulullah (Sallallahu Alaihi Wasallam) felt some relief and asked some people around to pour seven lather bags of water over his head. He then came out with a cloth wrapped around his head, ascended to the pulpit inside the mosque to address the people. The incident of Qirtaas or paper had taken place in the morning of the same day, so it is obvious and most likely, as the learned scholars say, this speech which Rasulullah (Sallallahu Alaihi Wasallam) delivered in the afternoon must have

been about the same thing what he wanted to get written in the morning.

Some people because of bias and prejudice unnecessarily spoil their faith by attributing the possession of wrong intentions to the Sahaaba (including Sayyiduna Umar) who wanted Rasulullah (Sallallahu Alaihi Wasallam) to take rest at that time. It should be borne in mind that the Prophets are continuously guarded and helped by Allah. It is never possible that a Prophet will fail to convey a message to the people which he is supposed to.

Excerpts from the last Khutba of Rasulullah (Sallallahu Alaihi Wasallam) in his mosque.

As already stated, it was on Thursday four days before his departure from the world, that Rasulullah (Sallallahu Alaihi Wasallam) came out to his mosque in the afternoon with a cloth wrapped around his head and delivered this speech. The incident of Qirtaas had taken place in the morning of the same day when Rasulullah (Sallallahu Alaihi Wasallam) wanted his companions to write down something on his behalf. Since this speech was delivered by him in the afternoon of the same day, it is most likely that he conveyed the same message to the people which he wanted them to write down in the morning. Rasulullah (Sallallahu Alaihi Wasallam), as usual, first thanked and praised Allah and then paid homage and invoked Allah in favour of the martyrs killed in the battle of Uhud. Later he asked the Muhajireen (the Sahaaba who migrated from Makkah to Madinah) to be kind to the Ansaar (the residents of Madinah) who had extended their whole hearted support to the Muslims. Afterwards Rasulullah (Sallallahu

Alaihi Wasallam) informed the people that Allah had given his bondsman option to choose either the world or the Hereafter and his bondsman chose the latter. Hearing this statement Sayyiduna Abu Bakr started weeping which surprised a young man from Ansaar, Sayyiduna Abu Sa'eed al-Khudri. He could not comprehend anything in that message which could drive one to tears. In fact Allah had bestowed Sayyiduna Abu Bakr with extraordinary knowledge and comprehension that distinguished him from other Sahaaba. He alone could understand and comprehend from this message the indication of the departure of Rasulullah (Sallallahu Alaihi Wasallam) from this world. The bondsman' which Rasulullah (Sallallahu Alaihi Wasallam) mentioned, meant he himself. When Rasulullah (Sallallahu Alaihi Wasallam) saw Sayyiduna Abu Bakr weeping, he told him not to, and acknowledged his help and philanthropy which he had always extended to him (i.e., Rasulullah (Sallallahu Alaihi Wasallam)). Tirmidhi has quoted a Hadith on the authority of Sayyiduna Abu Huraira in which Rasulullah (Sallallahu Alaihi Wasallam) says that he had repaid everyone whosoever had done some good to him except Abu Bakr and Allah will bestow him with the rewards in the Hereafter for all he had done.

Close every door except that of Sayyiduna Abu Bakr

After praising Sayyiduna Abu Bakr, Rasulullah (Sallallahu Alaihi Wasallam) directed the Sahaaba to close their doors leading to the mosque leaving open only that of Sayyiduna Abu Bakr. There is consensus among the learned scholars of Ummah that in keeping only the door of Sayyiduna Abu Bakr's house open,

there was clear-cut message that after him (i.e., Rasulullah (Sallallahu Alaihi Wasallam)), Sayyiduna Abu Bakr should lead the Salaah and also be his caliph. Moreover, that no one but Sayyiduna Abu Bakr deserved the Khilaafat after Rasulullah (Sallallahu Alaihi Wasallam). The consensus of all the Sahaaba on this point is the greatest proof in this regard. The Sahaaba like Sayyiduna Umar and Sayyiduna Ali would have never accepted something which they felt was not desired by Rasulullah (Sallallahu Alaihi Wasallam).

“If I were to take a Khalil, I would certainly have taken Abu-Bakr”

“It is said that the Khalil is one whose heart does not have any space for anybody other than his Khalil”.

Rasulullah (Sallallahu Alaihi Wasallam) had taken Allah as his Khalil. His heart was completely occupied by His love and there was no space for anything or anyone except Him. Had there been any, he would have definitely preferred to accommodate Sayyiduna Abu Bakr in there.

Chapter 81 : The doors and locks of the Ka'ba and mosques.

It is related that Ibn Jurayh said, "Ibn Abi Mulayka said

to me, "Abdu'l-Maalik! If you would have seen the mosques and doors of Ibn Abbas!"

Purpose of Tarjamatul Baab

Here Imam Bukhari raises an important issue i.e., whether it is permissible to have doors for the mosques and to lock them. The Qur'an has cursed the people who stop anyone to worship in the mosque, so, locking it would amount to that curse. The Qur'an says:

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Who is more cruel than the one who prevents the mosques of Allah from His name being recited therein, and strives for their destruction? It was not for such men to enter them except in awe. For them there is disgrace in this world, and for them there is a mighty punishment in the other world. (2:114)

At another place it says:

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"Have you seen him who forbids, a servant of Allah when he prays?" (96:9,10)

In view of above such verses one naturally thinks if it is permissible to lock a mosque during off hours (i.e., apart from Salaah times), the need for which arises in order to prevent any attempt of theft etc., and also for other administrative purposes. According to Imam Bukhari it is permissible to have doors for the mosques and also to lock them. He supports this point by quoting the Hadith according to which the Ka'ba had a door which

remained locked, and that Ibn Abbas had constructed mosques with doors worth seeing.

Hadith No. 455

Narrated Nafi

Ibn Umar said, "The Prophet arrived at Makkah and sent for Uthmaan bin Talha. He opened the gate of the Ka'ba and the Prophet, Bilal, Usama bin Zaid and Uthmaan bin Talha entered the Ka'ba and then they closed its door (from inside). They stayed there for an hour, and then came out." Ibn Umar added, "I quickly went to Bilal and asked him (whether the Prophet had prayed). Bilal replied, 'He prayed in it.' I asked, 'Where?' He replied, 'Between the two pillars.'" Ibn Umar added, "I forgot to ask how many Rak'ats he (the Prophet) had prayed in the Ka'ba."

Comments

The Quraish of Makkah looked after the management of Ka'ba; the tribe of Banu Haashim was incharge of the water supply and it would provide drinking water to the pilgrims. The keys of Ka'ba lied in the possession

of Uthmaan bin Talha of Banu Abdu ad-Dhaar tribe when Rasulullah (Sallallahu Alaihi Wasallam) announced his prophethood and invited people towards Islam. Once, before migrating to Madinah, during the period when the Makkan infidels were teasing the Muslims to the maximum, Rasulullah (Sallallahu Alaihi Wasallam) asked Uthmaan bin Talha to handover him the keys as he wanted to worship in Ka'ba. He refused and did not allow Rasulullah (Sallallahu Alaihi Wasallam) to offer Salaah in Ka'ba. In the 8th year of Hijra i.e. after migration to Madinah Rasulullah (Sallallahu Alaihi Wasallam) along with his companions returned to Makkah as victorious and took the control of Makkah along with Ka'ba. At that time he called Sayyiduna Uthmaan bin Talha, who had by now embraced Islam, and asked him to hand over the keys to him which he did without any hesitation. Sayyiduna Ali requested Rasulullah (Sallallahu Alaihi Wasallam) to appoint him as the in-charge of the keys but Rasulullah (Sallallahu Alaihi Wasallam) refused and handed them back to Uthmaan bin Talha with the glad tidings:

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O progeny of Abi Talha, (the keys) will remain always with you; nobody is going to snatch them from you except a tyrant. (Umdatul Qaari)

Till today the keys still lie with the same tribe.

At the time of the victory of Makkah, Rasulullah (Sallallahu Alaihi Wasallam) entered the Ka'ba after taking the keys from Uthmaan bin Talha. Sayyiduna Billaal, Sayyiduna Usama bin Zaid and Uthmaan bin Talha

accompanied him. Rasulullah (Sallallahu Alaihi Wasallam) got the idols removed from it and also got it washed with ZamZam water. He then offered a few Rak'at Salaah inside it between the two pillars facing Yemen side and also invoked Allah.

Chapter 82 : The entry of polytheists inside the mosque.

Purpose of Tarjamatul Baab

The jurists of Islamic jurisprudence differ in their opinion about this issue. As per Imam Maalik the entry of polytheists inside a mosque is not permissible. Imam Sha'faee says that it is permissible except inside the Masjid-i-Haraam—the mosque around Ka'ba. Hanafite scholars don't place any restrictions in this matter.

The Qur'an says:

“The Mushriks are impure indeed, so let them not approach Al-Masjid-ul-Haraam after this year.” (9:28)

According to the Shaafite school this verse clearly bans the entry of polytheists inside the Masjid-al-Haraam. The jurists of Maaliki thought taking the first part of the verse say that since the polytheists are impure hence should not be allowed to enter any mosque. According to the jurists of Hanafite school here the word 'Najs' does not mean physical impurities but the inner impurities of wrong beliefs.

The learned scholars infer that here Imam Bukhari seems to favour the Hanafite view as he has estab-

lished the title with the words “the entry of polytheists inside the mosque” and quoted a Hadith in this chapter according to which Rasulullah (Sallallahu Alaihi Wasallam) kept Thumama bin Uthaal—a polytheist inside the mosque till he embraced Islam.

Hadith No. 456

Narrated Abu Huraira

Allah's Apostle sent some horse men to Najd and they brought a man called Thumama bin Uthal from Bani Haneefa. They fastened him to one of the pillars of the mosque.

Chapter 83 : Raising the voice in the mosque.

Purpose of Tarjamatul Baab

The Islamic Shariah does not like one to talk or raise his voice inside the mosque. Imam Bukhari has got two Ahaadith in this chapter out of which one seems to prohibit talking in the mosque while as the other permitting it. As per Imam Maalik it is totally impermissible to talk in the mosque while as per Imam Abu Haneefa and others it is permissible to talk about the matters related to the religion, Imam Bukhari also seems to concur with this view.

Hadith No. 457

Narrated Al-Saa'ib bin Yazid

I was standing in the mosque and somebody threw a gravel at me. I looked and found that he was Umar bin Al-Khattab. He said to me, "Fetch those two men to me." When I did, he said to them, "Who are you? (Or) where do you come from?" They replied, "We are from Taa'if." Umar said, "Were you from this city (Medina) I would have punished you for raising your voices in the mosque of Allah's Apostle

Hadith No. 458

Narrated Kab bin Maalik

During the life-time of Allah's Apostle I asked Ibn Abi Hadrâd in the mosque to pay the debts which he owed to me and our voices grew so loud that Allah's Apostle heard them while he was in his house. So he came to us after raising the curtain of his room. The Prophet said, "O Ka'b bin Maalik!" I replied, "Labaik, O Allah's Apostle." He gestured with his hand to me to reduce the debt to one half. I said, "O Allah's Apostle I have done it." Allah's Apostle said (to Ibn Hadrâd), "Get up and pay it."

Comments

Sayyiduna Saa'ib bin Yazid says that he was standing in the Prophet's (Sallallahu Alaihi Wasallam) mosque and somebody threw a gravel at him. He turned to see who did so and to his surprise it was Sayyiduna Umar bin al-Khitab who had called his attention this way as he (Saa'ib) was at a little distance away from him. This act of Sayyiduna Umar shows that he did not like to call Sayyiduna Saa'ib bin Yazid loudly inside the Prophet's (Sallallahu Alaihi Wasallam) mosque because of reverence and instead resorted to throwing a gravel at him. Sayyiduna Umar then asked Sa'ib to bring those two men who were talking loudly in the mosque towards him. When they were brought to Sayyiduna Umar, he enquired which place they were from. They told him that they were from Taa'if. On knowing that they were not from Madinah but had come from a far off place—

Taa'if, he told them that if they would have been from Madinah he would have punished them for raising their voices in the Prophet's (Sallallahu Alaihi Wasallam) mosque.

Reverence for the blessed grave of Rasulullah (Sallallahu Alaihi Wasallam) by the Sahaaba al-Kiram.

Sayyiduna Abu Bakr used to forbid raising one's voice near the blessed grave of Rasulullah (Sallallahu Alaihi Wasallam). The practice of Sayyiduna Umar has already been mentioned in the Hadith. Once Sayyiduna Ali needed to repair the door of his house; he told the carpenter to take it so far away from the mosque so that the noise won't reach Rasulullah (Sallallahu Alaihi Wasallam). It is said that whenever Sayyida Aisha used to hear someone hammering a nail in the vicinity, she would send a message to him saying "Don't tease Rasulullah (Sallallahu Alaihi Wasallam)".

The second Hadith has already been discussed in chapter 72.

Chapter 84 : Circles and sitting in the mosque.

Purpose of Tarjamatul Baab

In order to offer congregation Salaah people arrange themselves in straight rows inside the mosques. According to Sheikh-ul-Hadith Mawlana Zakariya, here Imam Bukhari wants to convey that it is permissible to sit in circles other than straight rows in a mosque with

the purpose of listening to the religious speeches or Khutbaas if it does not cause any inconvenience to a Musalli.

Hadith No. 459

Narrated Nafi'

Ibn Umar said, "While the Prophet was on the pulpit, a man asked him how to offer the night prayers. He replied, 'Pray two Rak'ats at a time and then two and then two and so on, and if you are afraid of the dawn (the approach of the time of the Fajr prayer) pray one Rak'a and that will be the witr for all the Rak'ats which you have offered.'" Ibn Umar said, "The last Rak'at of the night prayer should be odd for the Prophet ordered it to be so.

Hadith No. 460

Narrated Ibn Umar

A man came to the Prophet while he was delivering the sermon and asked him how to offer the night prayers.

The Prophet replied, 'Pray two Rak'ats at a time and then two and then two and so on and if you are afraid of dawn (the approach of the time of the Fajr prayer) pray one Rak'a and that will be the with for all the Rak'ats which you have prayed.'" Narrated Ubaidullah bin Abdullah bin Umar: A man called the Prophet while he was in the mosque.

Hadith No. 461

Narrated Abu Waaqid al-Laithi

While Allah's Apostle was sitting in the mosque (with some people) three men came, two of them came in front of Allah's Apostle and the third one went away, and then one of them found a place in the circle and sat there while the second man sat behind the gathering, and the third one went away. When Allah's Apostle finished his preaching, he said, "Shall I tell you about these three persons? One of them betook himself to Allah and so Al-

lah accepted him and accommodated him; the second felt shy before Allah so Allah did the same for him and sheltered him in His Mercy (and did not punish him), while the third turned his face from Allah, and went away, so Allah turned His face from him likewise.

Comments

The first two Ahaadith from Ibn Umar are almost of the same contents narrating that Rasulallah (Sallallahu Alaihi Wasallam) was delivering sermon while on the pulpit and the Sahaaba were sitting around. A man came and asked Rasulallah (Sallallahu Alaihi Wasallam) about the night prayers i.e. 'Tahajjud'. Rasulallah (Sallallahu Alaihi Wasallam) told him to pray two Rak'ats then two and then two and so on and if he fears that dawn is drawing near then he should add one Rak'at in the end and make it whole as 'Witr'. 'Witr' literally means an odd number, but in terms of prayers the last odd Rak'ats of Isha prayers are called 'Witr'. There is difference of opinion amongst the jurists about the number of 'Witr' Rak'ats and the way last Rak'at is to be added with two Rak'ats.

Nawaafil or optional prayers as a combination of two or four Rak'ats

The Jurists have debated over the issue whether it is preferable to offer optional prayers as a combination of two or four Rak'ats. Imam Malik, Imam Shaafa'ee and Imam Ahmad bin Hambal are of the opinion that it is preferable to offer optional prayers as a combination of two Rak'ats whereas according to Imam Abu Haneefa it is preferable to offer four Rak'ats with a single saluta-

tion. As per Imam Abu Yousuf and Imam Muhammad it is preferable to offer such prayers as a combination of four Rak'ats during the day and as two during the night (*Umdatul Qaari*).

The Hadith quoted above in this chapter goes in favour of Imam Maalik, Imam Shaafa'ee and Imam Ahmad. Imam Abu Haneefa supports his argument with the Hadith quoted in Bukhari on the authority of Sayyida Aisha, saying:

“He (Rasulullah (Sallallahu Alaihi Wasallam)) used to offer four Rak'ats so don't ask their beauty and length and then again he used to offer four Rak'ats so don't ask about their beauty and length and then he used to offer three Rak'ats.”

Umdatul Qaari has quoted from Abu Dawood on the authority of Sayyida Aisha, saying:

“She (Aisha) was asked about the night prayers of Rasulullah (Sallallahu Alaihi Wasallam) and she said that he used to offer Isha prayers with congregation and then would return to his home where he would offer four Rak'ats and then go to bed” (Umdatul Qaari from Abu Dawood)

Total number of Rak'ats in 'Witr'

This has also been a controversial issue amongst

the jurists. Imam Maalik, after mentioning a Hadith from Motaa Imam Maalik prescribing single Witr prayers, says:

“And we do not act upon it and the least number of Rak’ats in Witr is three” (Motaa)

As per Imam Shaafa’ee Witr can be one, three or five Rak’ats while as per Imam Abu Haneefa it is exactly three Rak’ats. Both the juristic scholars of Hanafite and Shafaite school present the same above mentioned Ahaadith of this chapter in their support. According to the first and second Hadith, Rasulullah (Sallallahu Alaihi Wasallam) told the enquirer to offer the night prayers as a combination of twos and in the end add one Rak’at more to make the number odd as Witr. Imam Shaafa’ee infers from this Hadith that the last one Rak’at should be offered separately. Hanafiite school disagrees with this view and they conclude by these Ahaadith that one should combine another Rak’at to the last two Rak’ats in such a way that after making ‘Tashshaud’ after the two Rak’ats he should get up without offering salutations and combine third Rak’at with it.

Imam Bukhari has quoted a narration mentioning three Rak’ats of Witr in the chapters of ‘Kitab-ul-Witr’ (book of Witr prayers). Also, three Rak’ats of Witr prayer has been quoted from number of Sahaaba.

Third Hadith

Abu-al-Waaqid-al-Laithe says that three men came to Rasulullah (Sallallahu Alaihi Wasallam) when people were sitting in a circle around him. One of them

found a place in the circle and sat there, the other one felt shy to find a place and sat at the back, and the third one turned away. This Hadith shows that the people were sitting in a circle around Rasulullah (Sallallahu Alaihi Wasallam) in the mosque thus proving Imam Bukhari's point that it is permissible to sit in a circle in the mosque.

This Hadith also shows that Allah Ta'ala rewards the bondsmen as per their intentions and the amount of effort they put in. The first man struggled to find a place nearer, the other one did not put any effort but sat behind and third one returned away altogether. All the three were rewarded according to their effort and intention as stated by Rasulullah (Sallallahu Alaihi Wasallam).

Chapter 85 : Lying down in the mosque with the legs stretched out.

Purpose of Tarjamatul Baab

The mosques are basically for the purpose of worshiping and not for sleeping or lying down. There are some traditions which indicate that it is not preferable to lie down in the mosque particularly in supine position keeping one leg over the other, as quoted in Muslim and Abu Dawood,

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“No one of you should lie down supine keeping one leg over the other” (Muslim)

By establishing this chapter and quoting this Hadith here Imam Bukhari wants to convey that it is permissible to do so at the times of need, like, if one is tired or sick etc.

Hadith No. 462

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Narrated Abbad bin Tamim

that his uncle said, "I saw Allah's Apostle lying flat (on his back) in the mosque with one leg on the other." Narrated Sa'eed bin Al-Musaiyab that Umar and Uthmaan used to do the same.

Comments

Abdullah bin Zaid says that he saw Rasulullah (Sallallahu Alaihi Wasallam) lying down supine in the mosque with one leg over the other. As already mentioned there are traditions prohibiting lying down in such a posture in a mosque. Allaama Ayni has quoted Khataabbi saying that this Hadith under discussion abrogates the Ahaadith prohibiting such act. Allaama Ayni further says that if one has the apprehension that it could lead to the exposure of his private parts then it is not permissible but if there is no such apprehension then there is no problem. Imam Bukhari has further supported his argument by saying that Sayyiduna Umar and Sayy-

iduna Uthmaan also used to do so.

Chapter 86 : The mosque in a thoroughfare not causing any hindrance to the people.

Al-Hasan, Ayyub and Maalik all said this.

Purpose of Tarjamatul Baab

A general road does not belong to a particular person and is therefore commonly shared by the people. A mosque also is not anybody's personal property. If someone wants to construct a mosque in a thoroughfare, according to the learned scholars, it has to fulfil two conditions. Firstly, it should not cause any hindrance to the traffic, both pedestrian or vehicular. Secondly, no one should have any objection to it. According to some Hanfiite scholars, for a case of such a nature, permission should also be sought from the court or concerned Govt. authority. (*Eidhahul Bukhari*)

Hadith No. 463

Narrated Aisha

(the wife of the Prophet) I had seen my parents following Islam since I attained the age of puberty. Not a day passed but the Prophet visited us, both in the mornings and evenings. My father Abii Bakr thought of building a mosque in the courtyard of his house and he did so. He used to pray and recite the Qur'an in it. The pagan women and their children used to stand by him and look at him with surprise. Abu Bakr was a Softhearted person and could not help weeping while reciting the Qur'an. The chiefs of the Quraish pagans became afraid of that (i.e. that their children and women might be affected by the recitation of Qur'an)."

Comments

Sayyida Aisha says that her parents had embraced Islam before her childhood i.e., ever since she opened her eyes and started understanding things she saw her parents practicing Islam. Rasulullah (Sallallahu Alaihi Wasallam) had such a close association with Sayyiduna Abu Bakr Siddiq that he used to visit their house both in the mornings and evenings. These were the days of early Islam in Makkah and the Makkan pagans were torturing the followers of this new faith like anything and when it reached to its extreme, Sayyiduna Abu Bakr decided to migrate to Abyssinia, now Ethiopia. On his way to Abyssinia, Sayyiduna Abu Bakr met an influential person—Ibn al-Dhugna who asked him the purpose of his journey. Sayyiduna Abu Bakr told him that the Makkan

pagans had made it difficult for them to live in peace and that is why he ultimately decided to migrate. Ibn al-Dhugna was surprised and asked Sayyiduna Abu Bakr how could they afford to do so when he was highly philanthropic. He persuaded Sayyiduna Abu Bakr to return back to Makkah and stay under his refuge and also promised that nobody would touch him. When Ibn Dhugna told the Makkan pagans that he had given refuge to Sayyiduna Abu Bakr and nobody should touch him, they told him that they would accept it on the condition that Sayyiduna Abu Bakr would not pray publicly. After that, Sayyiduna Abu Bakr used to offer his prayers inside his house but he could not resist it too long and shortly thereafter started praying and reciting the Holy Qur'an outside in the compound of his house, and while doing so, unable to control his emotions, he would reduce to tears. The pagan women folk and children would assemble around him and get frightened and surprised on seeing his condition. The pagan leaders got perturbed over it and fearing that their women and children might get influenced by Islam went to Ibn Dughna and told him that they would not now honour the agreement made by him. Ibn Dughna withdrew his support to Sayyiduna Abu Bakr and after this incident the migration to Madinah took place under the divine command.

Lessons from this Hadith

1. A mosque can be constructed on the roadside if it does not cause any hindrance to passers-by.
2. It also shows the distinguished character of Sayyiduna Abu Bakr viz.,
 - a) His closeness to Rasulullah (Sallallahu Alaihi

- Wasallam).
- b) He being first to embrace Islam.
 - c) His sacrifices for the cause of Islam.
 - d) His attachment to the recitation of the holy Qur'an.
 - e) The softness of his heart and the tremendous influence the recitation of Qur'an had over him.

Chapter 87 : Praying in a market mosque.

Ibn Awn prayed in a mosque in a house whose door used to be locked while they were inside

Purpose of Tarjamatul Baab

The issue of 'market mosque' has been comprehensively debated by the jurists. Some of them say that it means an earmarked area in the market specified for the prayers and not a conventional mosque. Some others say that it means a conventional mosque in a market place like any other mosque.

Hadith No. 464

Narrated Abu Huraira

The Prophet said, "The prayer offered in congregation is twenty five times more superior (in reward) to the prayer offered alone in one's house or in a business center, because if one performs ablution and does it perfectly, and then proceeds to the mosque with the sole intention of praying, then for each step which he takes towards the mosque, Allah upgrades him a degree in reward and (forgives) crosses out one sin till he enters the mosque. When he enters the mosque he is considered in prayer as long as he is waiting for the prayer and the angels keep on asking for Allah's forgiveness for him and they keep on saying: 'O Allah! Be Merciful to him, O Allah! Forgive him, as long as he keeps on sitting at his praying place and does not pass wind. (See Hadith No. 620).

Chapter 89 : The mosques en route to Madinah and the places where the Prophet prayed.

Purpose of Tarjamatul Baab

Rasulullah (Sallallahu Alaihi Wasallam) travelled from Makkah to Madinah once on the occasion of Hijrat (migration) and second time from Madinah to Makkah and back to Madinah on the occasion of farewell Hajj famously known as 'Hajjatul Vida'. It used to take him 7

to 8 days to cover the distance from Makkah to Madinah and he had to offer compulsory prayers 35-40 times during the journey. For the first migration he left Makkah on Thursday, stayed in the cave 'Thour' for 3 days, and resumed his journey towards Madinah on Monday and reached there the next Monday.

Hadith No. 465

Narrated Musa ibn Uqba

"I saw Saalim ibn Abdullah looking out for some places on the road where he would pray. He related that his father used to pray in them and had seen the Prophet (Sallallahu Alaihi Wasallam) pray in those places."

It is related from Nafe' that Ibn Umar used to pray in those places.

Ibn Uqba said, "I asked Saalim and I only know that he agreed with Nafe' on all the places except for a difference regarding the mosque at the hill of ar-Rawha'.

470. It is related from Abdullah that the Messenger of Allah (Sallallahu Alaihi Wasallam) used to stop at Dhu'l-Hulayfa when he performed umra or hajj under an aca-

cia tree at the spot where the mosque is located at Dhu'l-Hulayfa. When he returned from an expedition or was coming from hajj or umra and was on that road, he came down along the riverbed and emerged from it and would make his camel kneel at the dip which is on the eastern side of the riverbed. He stayed there until morning, not at the mosque which is by the rocks nor on the hill with the mosque on it. There was a water channel there, where Abdullah prayed, with sand heaps in it. The Messenger of Allah (Sallallahu Alaihi Wasallam) used to pray there. The floodwater drove the pebbles down until the place where Abdullah used to pray was buried. Abdullah related that the Prophet (Sallallahu Alaihi Wasallam) prayed at the site of the small mosque which is below the mosque at the hill at ar-Rawha'. Abdullah knew the place where the Prophet (Sallallahu Alaihi Wasallam) had prayed. He said, "It is on your right when you are standing in prayer in the mosque." That mosque is on the right hand side of the road when you are going to Makka, a stone's throw or thereabouts from the largest mosque.

Ibn Umar used to pray towards the small mountain which is at the end of ar-Rawha'. That mountain ends at the side of the road near the mosque, between it and al-Munsaraf when you are going to Makka. A mosque was built there. Abdullah did not pray in that mosque. He left it to his left and behind him. He prayed in front of it towards the mountain itself. Abdullah came back from ar-Rawha' and did not pray Zuhr until he came to that place where he prayed. If he was coming from Makka and passed by it an hour before Subh or at the end of the night, he stopped until he could pray Subh there.

Abdullah related that the Prophet (Sallallahu Alaihi Wasallam) used to alight under a large thornless tree below ar-Ruwaytha on the right hand side of the road, facing the road in a wide level place and go on until he emerged from the small hill about two miles below the road of ar-Ruwaytha. The top of it is broken and inclines inward. It stands on a flat place where there are many sand-dunes.

Abdullah related that the Prophet (Sallallahu Alaihi Wasallam) prayed at the end of the upper part of the valley behind al-'Arj if you are on the way to Hadba. There are two or three graves at that mosque, on which are piles of stones, to the right of the path at the large stones marking the path. Abdullah used to return home from al-'Arj after the sun had declined from midday. He would pray Zuhr in that mosque.

Abdullah ibn Umar related that the Messenger of Allah (Sallallahu Alaihi Wasallam) alighted at the thornless trees at the left of the road in the river bed below Harsha. That slope joined the foot of Harsha about a bows-shot from the road. Abdullah used to pray at the thornless tree which was nearest the road. It was the tallest of them.

Abdullah ibn Umar related that the Prophet (Sallallahu Alaihi Wasallam) used to alight at the slope which was closer to Marr az-Zahran towards Madinah where it descends from the small valleys. He would alight on the flat of that slope to the left of the road when you are going to Makka. There is only a stone's throw between where the Messenger of Allah (Sallallahu Alaihi Wasallam) alighted and the road.

Abdullah ibn Umar related that the Prophet (Sallallahu

Alaihi Wasallam) used to alight at Dhu Tuwa and spent the night there until morning when he would pray Subh when he was going to Makka. The place where the Messenger of Allah (Sallallahu Alaihi Wasallam) prayed was a great mound which is not inside the mosque which was built there, but is lower down.

Abdullah related that the Prophet (Sallallahu Alaihi Wasallam) faced the two gaps in the mountain between him and the tall mountain towards the Ka'ba. He put the mosque that was built to the left of the mosque at the end of the mound. The place where the Prophet (Sallallahu Alaihi Wasallam) prayed was lower than it, on the black mound located ten cubits or thereabouts from the other mound. He prayed there facing the two gaps in the mountain between him and the Ka'ba.

Comments

These Ahaadith speak about the journey of 'farewell hajj' or 'hajjatul vida'. En route from Madinah to Makkah at some places where Rasulullah (Sallallahu Alaihi Wasallam) offered his prayers mosques have been constructed.

There is difference of opinion among the learned scholars whether the places where Rasulullah (Sallallahu Alaihi Wasallam) has offered prayers hold some sanctity or not. Imam Bukhari seems to be of the opinion that these places do hold sanctity as is evident from the words he has chosen for the title of this chapter and the Hadith of Sayyiduna Ibn Umar that he has quoted.

Sayyiduna Ibn Umar used to be very keen in finding the places where Rasulullah (Sallallahu Alaihi Wasallam) had offered prayers during his journey from

Madinah to Makkah and used to make sure to offer prayers at these places. This act of Sayyiduna Ibn Umar clearly shows that these places do hold some sanctity.

Do the places visited by the Prophet (Sallallahu Alaihi Wasallam) hold sanctity or not?

Points in favour of the argument

1. Ibn Hajr says:

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It is preferable to look for the impression left by the Prophet (Sallallahu Alaihi Wasallam) as is evident by the action of Ibn Umar. (Fathul Baari)

2. Allaama Ayni reports in Umdatul Qaari:

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Indeed, when Rasulullah (Sallallahu Alaihi Wasallam) reached the mosque located at the centre of (a place called) 'ar-Ruhaa', near 'Iru az-Zabia', he said, "This is a valley from among the valleys of paradise where seventy prophets have offered prayers before me".

3. Imam Bukhari has quoted a Hadith from Itbaan bin Maalik wherein he requests Rasulullah (Sallallahu Alaihi Wasallam):

"O Messenger of Allah (Sallallahu Alaihi Wasallam), I would like you to come to my home and offer prayers

therein so that I can take that place as 'Musalla' (a place of prayer) for myself".

Chapter 90 : The Sutra of Imam is (enough) Sutra for those behind him.

Hadith No. 466

Narrated Ibn Abbas

Once I came riding a she-ass when I had just attained the age of puberty. Allah's Apostle was offering the prayer at Mina with no wall in front of him and I passed in front of some of the row. There I dismounted and let my she-ass loose to graze and entered the row and nobody objected to me about it.

Hadith No. 467

Narrated Ibn Umar

Whenever Allah's Apostle came out on Eid day, he used to order that a Harba (a short spear) to be planted in front of him (as a Sutra for his prayer) and then he used to pray facing it with the people behind him and used to do the same while on a journey. After the Prophet, this practice was adopted by the Muslim rulers (who followed his traditions).

Hadith No. 468

Narrated Awn bin Abi Juhaifa

I heard my father saying, "The Prophet led us, and prayed a two-Rak'at Zuhr prayer and then a two-Rak'at Asr prayer at Al-Batha' with an 'Anza (planted) in front of him (as a Sutra) while women and donkeys were passing in front of him (beyond that 'Anza)."

Chapter 91 : What should be the distance between the person praying and the *sutra*.

Purpose of Tarjamatul Baab

The Sutra should be fixed just near the place where one has to prostrate i.e., where one's head touches the ground, and should not be too far away. Keeping the

Sutra nearer enables a Musalli to feel safe and concentrate well. Further, by keeping it near, he can stop a person trying to pass between him and Sutra. If the Sutra is kept at some distance then the above mentioned benefits would not be satisfied and it may also cause lot of inconvenience to the people to cross from the front of the Musalli.

Hadith No. 469

Narrated Sahl (bin Sa'd)

The distance between the Musalla of Allah's Apostle and the wall was just sufficient for a sheep to pass through .

Hadith No. 470

Narrated Salmah

The distance between the wall of the mosque and the pulpit was hardly enough for a sheep to pass through.

Comments

Both these Ahaadith show that there used to be not much distance between Rasulullah (Sallallahu Alaihi Wasallam) and his sutra in an open area. Same was the case while he prayed in the mosque.

Chapter 92 : (To offer) Salaah facing a spear.

Purpose of Tarjamatul Baab

Mawlana Gangohi (RA) says that according to the Shariah, it is impermissible to do actions which bear resemblance with the unbelievers. Here, Imam Bukhari wants to say that a spear can be used as Sutra, and this does not fall in the above mentioned category. According to some scholars, Imam Bukhari wants to say that it is permissible to use anything and everything, small or big, as Sutra; as will be evident by the succeeding chapters. (*Eidhahul Bukhari*)

Hadith No. 471

Narrated Abdullah

The Prophet used to get a Harba planted in front of him (as a Sutra) and pray behind it.

Chapter 93 : (To offer) Salaah facing a short spear (al-Anzah).

Purpose of Tarjamatul Baab

Al-Anzah means a short spear. Here again, the same thing has been stressed as discussed in the previous chapter.

Hadith No. 472

Narrated Aun bin Abi Juhaifa

that he had heard his father saying, "Allah's Apostle came to us at mid-day and water was brought for his ablution. He performed ablution and led us in Zuhr and Asr prayers with an Anza planted in front of him (as a Sutra), while women and donkeys were passing beyond it."

Hadith No. 473

Narrated Anas Ibn Maalik

Whenever the Prophet went for answering the call of nature, I and another boy used to go after him with a staff, a stick or an Anza and a tumbler of water and when he finished from answering the call of nature we would hand that tumbler of water to him.

Comments

Both these AHadith have been discussed in previous chapters

Chapter 94 : The Sutra in Makkah and elsewhere.

Purpose of Tarjamatul Baab

Some people are of the opinion that Sutra is not needed in Makkah. Imam Bukhari has established this chapter to refute any such opinion. According to him the Sutra is needed everywhere whether one is in Makkah or elsewhere. Now the question remains what about the Masjid-al-Haraam? According to the learned scholars if the Salaah is being offered close to the wall of Ka'ba then no Sutra is needed otherwise it will be needed, but as per Imam Tahawi, as quoted in Eidhahul Bukhari, the people circumambulating (Tawwaf) Ka'ba are exempted and they can pass in front of the people offering Salaah as it is considered equivalent of Salaah.

According to Ibn Hajr, it is mentioned in a chapter in Musanaf Abdur Razzaq:

“Nothing disrupts Salaah in Makkah”

Imam Ahmad says that it is permissible to pass in front of a Musalli anywhere in Makkah. He says:

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“Makkah is not like any other place, it is distinctive.”

Ibn Hajr says that the Hadith quoted in this chapter is weak and Imam Bukhari has tried to refute it by establishing the Tarjamatul Baab.

Hadith No. 474

Narrated Abu Juhaifa

Allah's Apostle came out at midday and offered a two Rak'at Zuhr and Asr prayers at Al-Batha and an Anza was planted in front of him (as a Sutra). He performed ablution and the people took the remaining water left after his ablution and rubbed their bodies with it.

Comments

This Hadith says that Rasulullah (Sallallahu Alaihi Wasallam) offered Salaah in Bat-ha, a place in Makkah, and used a Sutra there. It is always better to use a Sutra when offering Salaah in an open area whether in Makkah or elsewhere.

Chapter 95 : (To offer) Salaah facing a pillar

Umar said, "Those who are praying are more entitled to the pillars than those conversing." Umar saw a man praying between two pillars and moved him up to a pillar and said, "Pray towards it."

Purpose of Tarjamatul Baab

Imam Bukhari while further elaborating on Sutra now says that it is not necessary to fix up something in the ground and take it as Sutra but one can use things

like trees or pillows also. Some people used to sit and talk while reclining against the pillars of the mosque while other people wanted to offer Salaah towards these pillars, so Sayyiduna Umar said that those who want to offer Salaah toward the pillars are more entitled to use them than those conversing.

Hadith No. 475

Narrated Yazid bin Al Ubaid

I used to accompany Salmah bin Al-Akwa' and he used to pray behind the pillar which was near the place where the Qur'an's were kept I said, "O Abu Muslim! I see you always seeking to pray behind this pillar." He replied, "I saw Allah's Apostle always seeking to pray near that pillar."

Hadith No. 476

Narrated Anas

I saw the most famous people amongst the companions of the Prophet hurrying towards the pillars at the Magh-

rib prayer before the Prophet came for the prayer.

Comments

The first Hadith shows that Salmah bin al-Akwa preferred to offer Salaah behind the pillar which was near the place where the copies of Holy Qur'an were kept. On being asked about it he said that he had seen Rasulullah (Sallallahu Alaihi Wasallam) doing the same.

In the second Hadith, Sayyiduna Anas says that he had seen some senior Sahaaba competing with one another for getting a place behind the pillars to offer Maghrib Salaah.

Chapter 96 : (To offer) Non-congregational Salaah between the pillars.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that there is no problem in offering non-congregational or individual Salaah between the pillars.

Hadith No. 477

Narrated Ibn Umar

The Prophet entered the Ka'ba along with Usama bin

Zaid, Uthmaan bin Talha and Bilal and remained there for a long time. When they came out, I was the first man to enter the Ka'ba. I asked Bilal "Where did the Prophet pray?" Bilal replied, "Between the two front Pillars."

Hadith No. 478

Narrated Nafi'

Abdullah bin Umar said, "Allah's Apostle entered the Ka'ba along with Usama bin Zaid, Bilal and Uthmaan bin Talha Al-Hajabi and closed the door and stayed there for some time. I asked Bilal when he came out, 'What did the Prophet do?' He replied, 'He offered prayer with one pillar to his left and one to his right and three behind.' In those days the Ka'ba was supported by six pillars." Maalik said: "There were two pillars on his (the Prophet's) right side."

Comments

To offer Salaah between the pillars

There has always been a difference of opinion among the learned scholars of Ummah regarding this issue, and even the Sahaaba used to differ with one an-

other. Sayyiduna Abdullah bin Mas'ood used to say:

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“don't make row between the pillars and complete the rows.”

Sayyiduna Anas also used to advise against making rows between pillars. Hassan Basri and Ibn Sireen believed it to be permissible. Imam Maalik used to allow it on the condition of inadequate space inside the mosque and not otherwise. (*Quoted from Ayni and Eid-hahul Bukhari*)

Chapter 97 : without Tarjamatul Baab

Purpose of Tarjamatul Baab

The compilation of Bukhari by Usaili does not contain the word 'Baab' and as such the Hadith mentioned below is in continuation with the previous Hadith. But in some compilations the word 'Baab' is written without the title as has been mentioned at many places in this book.

Hadith No. 479

Narrated Nafe'

whenever Abdullah entered the Ka'ba, he would walk straight ahead when he entered, with the door directly behind him. He walked on until there was about three cubits between him and the wall in front of him where he prayed, seeking the place where Bilal told him that the Prophet, may Allah bless him and grant him peace, had prayed. He said, "There is no harm in anyone praying in any part of the House he likes."

Comments

Nafe' says that Ibn Umar entered the Holy Ka'ba and went straight towards the wall opposite to its entrance gate and offered Salaah there at a distance of three cubit from the wall. When Rasulullah (Sallallahu Alaihi Wasallam) entered the Holy Ka'ba, he was accompanied by Sayyiduna Bilal and Sayyiduna Uthmaan. Ibn Umar asked Bilal about the place where Rasulullah (Sallallahu Alaihi Wasallam) had offered his Salaah, this way he came to know the exact location and whenever he used to enter the Holy Ka'ba he offered Salaah at that particular location.

Chapter 98 : (To offer) Salaah towards a she-camel, any other camel, a tree or a saddle-bag.

Purpose of Tarjamatul Baab

By establishing this chapter Imam Bukhari seems to be of the opinion that anything, living or non-living, can be taken as Sutra. Among the living things can be

camel etc., and among the non-living—tree etc., or manually fixed things like sticks, arrows etc.

It is reported that Imam Shafa'ee and Imam Maalik disliked taking an animal as Sutra.

Abu Dawood quotes a Hadith saying:

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“that Rasulallah (Sallallahu Alaihi Wasallam) used to offer Salaah toward his camel i.e. taking it as Sutra”.

This Hadith again shows that it is permissible to offer Salaah while taking an animal as Sutra.

Allaama Ayni has quoted a narration from Nasa'ee on the authority of Sayyiduna Ali which says:

“I saw during the night of battle of Badr that all of us had slept except Rasulallah (Sallallahu Alaihi Wasallam) who was offering Salaah while taking a tree as Sutra and invoked till morning”.

This Hadith shows that it is permissible to offer Salaah behind a tree i.e., take it as Sutra.

Hadith No. 480

Narrated Nafe'

"The Prophet used to make his she-camel sit across and

he would pray facing it (as a Sutra)." I asked, "What would the Prophet do if the she-camel was provoked and moved?" He said, "He would take its camel-saddle and put it in front of him and pray facing its back part (as a Sutra). And Ibn Umar used to do the same." (This indicates that one should not pray except behind a Sutra).

Comments

Ibn Umar says that Rasulullah (Sallallahu Alaihi Wasallam) used to make his she-camel to sit across and then pray facing it i.e, taking it as Sutra. Nafe' asked Ibn Umar what if the animal was provoked and it moved? Ibn Umar told him that Rasulullah (Sallallahu Alaihi Wasallam) used to make its saddle and offer his Salaah facing its back part. This saddle used to have two wooden plates one in front which the rider would hold and one behind against which the rider would rest his back. The author of Eidhahul Bukhari has quoted from Musnad Abdul Razzaq that the height of the wooden plate of Ibn Umar's saddle was one cubit. According to Allaama Kashmiri it is from this narration that the Hanafite school has derived the conclusion that the height of the sutra should be at least one cubit.

Can a line drawn on the ground be equivalent to a Sutra?

There is a Hadith quoted in Musnad Ahmad and Ibn Maajah on the authority of Abu Huraira which says:

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"Whenever someone among you offers Salaah, he

should keep something in front as Sutra, if he doesn't find anything he should fix his stick and if hasn't any then he should draw a line.” (Mishkaat)

According to Imam Shaafa'ee and Sufiyan bin Uyaimiya this Hadith is Dha'eef (weak). Maalikites and Hanafites also do not believe in drawing a line on the ground and take it as sutra. It is said that Imam Ahmad bin Hambal favoured this view (*Eidhahul Bukhari*)

Chapter 99 : (To offer) Salaah towards a bed.

Purpose of Tarjamatul Baab

Earlier it was said that the things like a stick or an arrow can be fixed and made as Sutra or some fixed things like trees etc., can be taken as Sutra. Now, further elaborating it, here it is said that the things like bed can also be taken as Sutra.

Hadith No. 481

Narrated Aisha

Do you make us (women) equal to dogs and donkeys? While I used to lie in my bed, the Prophet would come and pray facing the middle of the bed. I used to consider it not good to stand in front of him in his prayers. So I

used to slip away slowly and quietly from the foot of the bed till I got out of my quilt.

Comments

During the period of ignorance (Jaahilyyah) some people had the notion that if a woman, a dog or an ass passed in front of a Musalli, his Salaah becomes annulled. Sayyida Aisha while rejecting such notion warns against comparing any woman with a dog or an ass. She says that she used to lie on her bed while Rasulullah (Sallallahu Alaihi Wasallam) offered Salaah facing it. It clearly shows that if a woman passes in front of a Musalli his Salaah is valid, however, such an act is disliked by the Shariah.

Chapter 100 : A Musalli should push away one who tries to pass in front of him.

Ibn Umar pushed someone away while doing the *ta-shahhud* in the Ka'ba. He said, "If he will not stop without your using force, then use force."

Purpose of Tarjamatul Baab

The Salaah is like a conversation of a bondsman with his Lord. It is very simple to distract the attention of a Musalli by any means. The Sutra is also used for the same purpose that nobody passes between a Musalli and the Sutra. People passing in front beyond the Sutra will not distract his attention much, but if someone tries to pass in front between him and the Sutra, it surely will

distract his attention. So it is enjoined that a Musalli should stop a person by his hand and if he still insists to pass then the Musalli can use little force but, of course, he should not do an act which will render his Salaah as invalid.

Hadith No. 482

Narrated Abu Salih As-Samman

I saw Abu Sa'eed Al-Khudri praying on a Friday, behind something which acted as a Sutra. A young man from Bani Abi Mu'ait, wanted to pass in front of him, but Abu Sa'eed repulsed him with a push on his chest. Finding no alternative he again tried to pass but Abu Sa'eed pushed him with a greater force. The young man abused Abu Sa'eed and went to Marwan and lodged a com-

plaint against Abu Sa'eed and Abu Sa'eed followed the young man to Marwan who asked him, "O Abu Sa'eed! What has happened between you and the son of your brother?" Abu Sa'id said to him, "I heard the Prophet saying, 'If anybody amongst you is praying behind something as a Sutra and somebody tries to pass in front of him, then he should repulse him and if he refuses, he should use force against him for he is a satan.' "

Comments

Is Sutra needed in Holy Kaaba?

Nowadays it is commonly seen in Holy Ka'ba and Masjid-Haraam that people pass just in front of the Musallis and don't seem to consider it a sinful act. Majority of these people think it a permissible act and don't feel that it may be disturbing the Musalli. Imam Bukhari has categorically shown that Ibn Umar stopped a person from passing in front of him during Salaah in Holy Ka'ba. Only the person doing Tawaaf round the Ka'ba is exempted from it, the reason being that such a person is considered akin to a Musalli. It is evident from this Hadith that Abu Sa'eed forcibly stopped the young man from passing in front of him while he was offering Salaah.

More clarification by Allaama Taquiddin

Allaama Taquiddin has offered some more clarifications on behalf of the Maalikite jurists. He says that there can be different situations viz.,

1. A Musalli is offering Salaah behind a Sutra and there is enough space beyond the Sutra for people to pass; in this situation it is not permissible to pass in front of

- the Musalli.
2. A Musalli is offering Salaah on the main path and there is no space left for others to pass; in this situation the Musalli is sinful and not the one who passes in front.
 3. A Musalli is offering Salaah at a safe place using Sutra, but the main paths are blocked (due to some other reasons) and for the passers by only the place where the Musalli is offering Salaah is available; in this situation none will be sinful, neither the Musalli nor the passer by. (Allah knows the best).

(Eidhahul Bukhari)

Chapter 101 : The sin of one who passes in front of a Musalli.

Purpose of Tarjamatul Baab

In previous chapter it was said that a Musalli should stop the person who tries to pass in front, and here it is being stressed that people should refrain from passing in front of a Musalli as it is a sinful act.

Hadith No. 483

Narrated Busr bin Sa'eed

that Zaid bin Khalid sent him to Abi Juhaim to ask him what he had heard from Allah's Apostle about a person passing in front of another person who was praying. Abu Juhaim replied, "Allah's Apostle said, 'If the person who passes in front of another person in prayer knew the magnitude of his sin he would prefer to wait for 40 (days, months or years) rather than to pass in front of him.'" Abu An-Nadr said, "I do not remember exactly whether he said 40 days, months or years."

Comments

Zaid bin Khalid sent Busr bin Sa'eed to ask Abu Jubain what Rasulullah (Sallallahu Alaihi Wasallam) had said about the person who passes in front of a Musalli. Abu Jubain told him that if a person comes to know the gravity of this sin he would prefer to wait for forty (he did not remember exactly whether he said days, months or years) than passing in front. Abu Nadr who narrates this Hadith from Abu Sa'eed forgot whether Abu Sa'eed said forty days or months or years. A narration in Musnand Ibn Bazaar indicates that it is forty years.

In short, it is a grave sin to pass in front of a Musalli and Imam Nawwani has stated that it is Haraam.

Chapter 102 : A man facing his companion or someone else in his prayer while he is performing the prayer.

'Uthmaan disliked facing another man when he was praying if that distracted him. However, if he is not distracted by it, Zaid ibn Thabit said, "It does not matter. The man does not invalidate the other man's prayer."

Purpose of Tarjamatul Baab

In earlier chapter it was said that passing in front of a Musalli is highly sinful, and here it is being discussed what if a person does not pass in front but just stands or sits down facing him. Sayyiduna Uthmaan used to dislike it while Zaid bin Thaabit did not bother about it. Imam Bukhari elucidates the point further saying that if the Musalli's attention is disturbed then it is not right to do so, if not then there is no problem.

Hadith No. 484

Narrated Aisha

The things which annul the prayers were mentioned be-

fore me. They said, "Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people)." I said, "You have made us (i.e. women) dogs. I saw the Prophet praying while I used to lie in my bed between him and the Qibla. Whenever I was in need of something, I would slip away for I disliked to face him."

Comments

The learned scholars differ in their opinion whether one should face towards a Musalli or not.

Allaama Ayni writes:

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"Umar beat two persons, one of the two was facing other when the later was offering Salaah"

"Ibn Umar did not face (while offering Salaah) a talker except after Juma Salaah".

"It is reported from Maalik that there is no problem in offering Salaah facing the back of a person."

"And majority of the learned scholars disliked facing a Musalli face to face."

"And Naafae said that whenever Ibn Umar could not find a place to offer Salaah behind a pillar he used to tell me to turn my back towards him and it is the statement of Maalik."

Relation of this Hadith with the Tarjamatul Baab and title.

In the Tarjamatul Baab Imam Bukhari discuss
362.

whether a man should face his companion during Salaah but the Hadith is mentioning a male Musalli facing a woman. There seems to be some discrepancy between the two.

The learned scholars say that Imam Bukhari's purpose is served by this Hadith as well because if a man can face a woman while offering Salaah then obviously there should be no problem if he faces another man. Rest of this Hadith has already been discussed in earlier chapter.

Chapter 103 : (To offer) Salaah behind a sleeping person.

Purpose of Tarjamatul Baab

Here again same thing is repeated i.e., the mention of a sleeping woman in (the coming) Hadith and a sleeping man in the Tarjamatul Baab. The answer is same i.e., the Islamic Shariah addresses the man and woman equally unless and until the difference is specified by the Shariah itself.

Allaqma Ayni has quoted Ibn Butaal saying:

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“(To offer) Salaah behind a sleeping person is permissible but a group of scholars disliked it feeling that the sleeping person may speak something (in sleep) which can distract the Musalli and make him laugh and spoil his Salaah.”

Abu Dawood and Ibn Maajah have quoted a

Hadith from Ibn Abbas, which says:

“Do not offer Salaah behind a sleeping person or one who is talking”

Allaama Ayni has quoted Khattabi saying, “the chain of the narrators of this Hadith is not reliable”.

Hadith No. 485

Narrated Aisha

The Prophet used to pray while I was sleeping across in his bed in front of him. Whenever he wanted to pray Witr, he would wake me up and I would pray Witr.

Lessons from this Hadith

1. It shows the importance of Witr Salaah as Rasulullah (Sallallahu Alaihi Wasallam) did not wake up Sayyida Aisha for Tahaajud Salaah but woke her up for Witr Salaah.
2. It also shows that Witr can be offered after sleep.

Chapter 104 : Supererogatory (Nafil) prayers behind a woman.

Purpose of Tarjamatul Baab

Imam Bukhari wants to say that if one is confi-

dent enough not to lose his attention if a woman is sitting or lying down in front of him while he is offering his Salaah then there is no problem to offer Salaah in such a situation.

Hadith No. 486

Narrated Aisha

The wife of the Prophet, "I used to sleep in front of Allah's Apostle with my legs opposite his Qibla (facing him); and whenever he prostrated, he pushed my feet and I withdrew them and whenever he stood, I stretched them." Aisha added, "In those days there were no lamps in the houses."

Comments

Sayyida Aisha says that she used to sleep in her bed in front of Rasulullah (Sallallahu Alaihi Wasallam) with her legs facing him and when he had to prostrate he used to push her feet and she withdrew them and when he stood up she used to stretch them again.

It bespeaks the paucity of space in the room. From this Hadith the Hanafite school derives the conclusion that touching a woman does not invalidate one's ablution.

Chapter 105 : Someone who said, "Nothing invalidates the Salaah."

Purpose of Tarjamatul Baab

According to some Ahaadith if a woman, donkey or a dog passes in front of a Musalli, his Salaah becomes invalid. Imam Bukhari refutes such an opinion.

Hadith No. 487

Narrated Aisha

The things which annul prayer were mentioned before me (and those were): a dog, a donkey and a woman. I said, "You have compared us (women) to donkeys and dogs. By Allah! I saw the Prophet praying while I used to lie in (my) bed between him and the Qibla. Whenever I was in need of something, I disliked to sit and trouble the Prophet. So, I would slip away by the side of his feet."

Hadith No. 488

Narrated Aisha

(the wife of the Prophet) Allah's Apostle used to get up at night and pray while I used to lie across between him and the Qibla on his family's bed.

Comments

A Hadith quoted in Tirmidhi says:

“when a man offers Salaah and nothing is in front of him (as Sutra) e.g., wooden plate of a saddle or the saddle itself etc, a black dog or a donkey or a woman will spoil his Salaah” (Tirmidhi)

Imam Ahmad, because of this Hadith, is of the opinion that these things invalidate the Salaah, but he has expressed his reservation regarding ‘woman’ and ‘donkey’ on the basis of two other Ahaadith which have been discussed in previous chapter. One Hadith, as quoted by Ibn Abbas according to which he came to Mina riding a donkey and Rasulullah (Sallallahu Alaihi Wasallam) was offering Salaah with his companions and he (Ibn Abbas) passed in front of some of the rows. He dismounted and let his donkey to graze and entered the row and nobody objected. Another Hadith is quoted by Sayyida Aisha mentioned in pervious chapters wherein she says that she used to lie in front of Rasulullah

(Sallallahu Alaihi Wasallam) when he was offering Salaah. Imam Ahmad says that he has no knowledge of any Hadith that speaks about the black dog. (*Maarif-us-Sunan quoted in Dars-i-Tirmidhi*)

Imam Bukhari and the majority of jurists do not believe in invalidation of Salaah by any of these things. They argue with the Ahaadith of Sayyida Aisha and Ibn Abbas quoted above. Imam Bukhari has also quoted Ibn Shuhaab Zuhri according to whom none of these things invalidate the Salaah. Imam Tahaawi has quoted similar words from Sayyiduna Ali, Uthmaan and Hudhaifa bin Jaabir al-Yemaan and others.

What about the Hadith quoted from Tirmidhi and similar Hadith quoted in Muslim which say that passing of a woman, a donkey and a black dog in front of a Musalli will spoil his Salaah. According to the learned scholars it is Shaitaan which disturbs a person during Salaah. A Hadith says:

“Black dog is Shaitaan”

Another one says:

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“when you hear the crying of a donkey, seek Allah’s refuge from Shaitaan, as it sees him (Shaitaan)” (Muslim).

Another Hadith says,

“Women are string of Shaitaan”.

Women, as a mother, sister, daughter, wife etc, are highly honoured in Islam. She has been given due respect in whatever way she is related to a man, but at

the same time, Islam being a realistic religion, does not go against the human nature. It is in the nature of a man to get attracted to a woman whenever he sees her. It is this attraction which has been called the string of Shaitaan. Since during Salaah a bondsman is supposed to contemplate towards Allah, it is possible that he might lose his attention if a woman passes in front of him, though as per the majority of scholars his Salaah is valid. 'If there is no chance of distraction then there is no problem', says Imam Bukhari.

Chapter 106 : If a small girl is carried on the shoulder during the Salaah.

Purpose of Tarjamatul Baab

In relation to previous chapters here it can be said that Imam Bukhari wants convey that when carrying a girl on one's shoulder won't spoil the Salaah then how will it get spoiled if a woman passes in front of a Musalli.

Hadith No. 489

Narrated Abu Qataada Al-Ansari

Allah's Apostle was praying and he was carrying Um-

ama the daughter of Zainab, the daughter of Allah's Apostle and she was the daughter of Aas bin Rabi'a bin Abdu Shams. When he prostrated, he put her down and when he stood, he carried her (on his neck).

Comments

Abu Qataada says that Rasulullah (Sallallahu Alaihi Wasallam) used to carry his grand daughter Umma bint Zainab on his shoulders during Salaah. He would put her down during prostration and again carry her when he stood. Umama was the daughter of Sayyida Zainab who was married to Aas bin Rabi'a. Sayyida Zainab was the eldest daughter of Sayyida Khadijah and Aas bin Rabi'a was the son of Haala bint Khuwaila—sister of Sayyida Khadijah. Aas bin Rabi'a always treated Zainab nicely. During the Makkan life of Rasulullah (Sallallahu Alaihi Wasallam), he was pressed hard by the infidels to divorce her to which he never agreed. Aas bin Rabi'a fought along with the Makkan infidels on the day of the battle of Badr and was arrested by the Muslims. To free her husband from captivity, Sayyida Zainab sent the necklace she had been given by her mother Sayyida Khadijah on her marriage day, as compensation. The Muslims returned the necklace back as per the wishes of Rasulullah (Sallallahu Alaihi Wasallam). Aas bin Rabi'a was freed on the undertaking that he would allow Zainab to migrate to Madinah which he fulfilled. Later on at one occasion while travelling to Syria on a business mission he was seized of his goods by the Muslims. He succeeded in escaping from there and went to Madinah where Sayyida Zainab gave him refuge. Rasulullah (Sallallahu Alaihi Wasallam) told his

people to return him the goods and let him free. He returned to Makkah and embraced Islam and came back to Madinah where he died in 12th Hijrah. Sayyida Zainab had died in 8th Hijrah during the lifetime of Rasulullah (Sallallahu Alaihi Wasallam).

What is Aml al-Katheer?

A Musalli is supposed to offer his Salaah in a dignified manner and not resort to any unnecessary movement of his body parts. Actions like keeping the dress properly, clearing the cap or turban, taking out or keeping something in the pockets etc., are Makruh (disliked) and too much involvement in such acts, what is called 'Aml-al-katheer', can invalidate the Salaah. According to this Hadith, Rasulullah (Sallallahu Alaihi Wasallam) carried his grand daughter on his shoulders and put her on the ground during prostration and again carried her when he stood. Whether this action of Rasulullah was Amr al-Katheer or not, the learned scholars have discussed it at length. The Hanafite as well as Shaafiite scholars concur that it does not constitute Aml al-Katheer. They say Aml al-Katheer, which can invalidate the Salaah, is such an action which involves both hands in the act and is done repeatedly during the Salaah. According to the Hanafite scholars, as quoted by Allaama Ayni, if a mother takes her baby in her lap during Salaah, her Salaah will be valid but if she breast feeds the baby during Salaah then it will become invalid.

Chapter 107 : When one offers Salaah towards a bed

with a menstruating woman in it.

Purpose of Tarjamatul Baab

Touching a small girls will have no effect on one's Salaah as was discussed in the earlier chapter, here Imam Bukhari conveys that even if Salaah is offered towards a bed with a menstruating woman in it and her clothes come in contact with a Musalli there is no problem.

Hadith No. 490

Narrated Maimuna bint Al-Harith

My bed was beside the praying place (Musalla) of the Prophet and sometimes his garment fell on me while I used to lie in my bed.

Hadith No. 491

Narrated Maimuna

The Prophet used to pray while I used to sleep beside him during my periods (menses) and in prostrations his

garment used to touch me.

Comments

During her menstruation period, says Sayyida Maimuna, if Rasulullah (Sallallahu Alaihi Wasallam) had to offer Salaah in her room he would do so and she continued to lie in her bed in front of him. As already stated, according to Imam Bukhari it will not have any effect on the Salaah as against the Hadith mentioned in Abu Dawood on the authority of Ibn Abbas which says:

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“Salaah will be rendered invalid if a menstruating woman or a dog passes in front (of a Musalli).”

These two apparently contradictory statements have already been explained earlier.

Chapter 108 : Is it permissible for a man to nudge his wife when going into prostration so that he can prostrate properly?

Purpose of Tarjamatul Baab

Now, Imam Bukhari moves a step ahead saying even if a man touches his wife during Salaah there is no problem.

Hadith No. 492

Narrated Aisha

It is not good that you people have made us (women) equal to dogs and donkeys. No doubt I saw Allah's Apostle praying while I used to lie between him and the Qibla and when he wanted to prostrate, he pushed my legs and I withdrew them.

Comments

This Hadith has already been discussed. The room of Sayyida Aisha was so small that when Rasulullah (Sallallahu Alaihi Wasallam) had to prostrate during Salaah he would push her foot so that she would flex her legs and make room for him to prostrate.

Chapter 109 : The woman removing something harmful from a Musalli.

Purpose of Tarjamatul Baab

It is obvious that when a woman will remove a harmful thing from the body of a Musalli, she will touch him and may have to pass in front of him. According to Imam Bukhari it will not effect Salaah in any way.

Hadith No. 493

Narrated Amr bin Maimuin

Abdullah bin Mas'ud said, "While Allah's Apostle was praying beside the Ka'ba, there were some Quraish people sitting in a gathering. One of them said, 'Don't you see this (who does deeds just to show off)? Who amongst you can go and bring the dung, blood and the abdominal contents (intestines, etc) of the slaughtered camels of the family of so and so and then wait till he prostrates and put that in between his shoulders?' The most unfortunate amongst them ('Uqba bin Abi Mu'ait) went (and brought them) and when Allah's Apostle prostrated, he put them between his shoulders. The Prophet remained in prostration and they laughed so much so that they fell on each other. A passerby went to Fatima, who was a

young girl in those days. She came running and the Prophet was still in prostration. She removed them and cursed upon the Quraish on their faces. When Allah's Apostle completed his prayer, he said, 'O Allah! Take revenge on Quraish.' He said so thrice and added, 'O Allah! take revenge on Amr bin Hisham, Utba bin Rabi'a, Shaiba bin Rabi'a, Al-Walid bin Utba, Umaiya bin Khalaf, Uqba bin Abi Mu'ait and Umar bin Al-Walid.'" Abdullah added, "By Allah! I saw all of them dead in the battle field on the day of Badr and they were dragged and thrown in the Qalib (a well) at Badr: Allah's Apostle then said, Allah's curse has descended upon the people of the Qalib (well).

Comments

Sayyiduna Abdullah bin Mas'ud narrates a painful incident of the early days of Islam when the Makkan were persecuting Rasulullah (Sallallahu Alaihi Wasallam) and his handful of followers. One day some mischievous infidels gossiping with one another saw Rasulullah (Sallallahu Alaihi Wasallam) offering Salaah near Ka'ba. One of them told his associates who amongst them would go to such and such family and bring the dung, blood and the abdominal contents (intestines, etc) of slaughtered camels along with the uterus. One of them, Uqba bin Abi Mu'ait, volunteered for that job and brought the waste material and when Rasulullah (Sallallahu Alaihi Wasallam) prostrated, he dropped it on his neck between the shoulders. The other Makkan infidels laughed so much that they fell on each other enjoying the scene. The waste material that was put on Rasulullah (Sallallahu Alaihi Wasallam) was so heavy that

he could not lift his head from Sajda. Sayyida Fatima, the beloved daughter of Rasulullah (Sallallahu Alaihi Wasallam) who was very young at that time, on hearing about the incident came running and removed the waste material from Rasulullah's (Sallallahu Alaihi Wasallam) neck. Sayyida Fatima scolded and cursed the infidels on their faces. When Rasulullah (Sallallahu Alaihi Wasallam) finished his Salaah he supplicated to Allah saying "O Allah! Take revenge on Quraish". He said so thrice and added, "O Allah! take revenge on Amr bin Hisham (Abu Jahl), Utba bin Rabia, Shaiba bin Rabi'a, Al-Walid bin Utba, Umaiya bin Khalaf, Uqba bin Abi Mu'ait and Umar bin Al-Walid." All these pagan chiefs were killed in the battle of Badr, Sayyiduna Abdullah bin Mas'ud says "By Allah! I saw all of them dead in the battle field on the day of Badr and they were dragged and thrown in the Qalib (a well) at Badr: Allah's Apostle then said, Allah's curse has descended upon the people of the Qalib.

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Some of the forthcoming books:

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- The Book of Jum'ah (Friday Prayer).
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- The Book of Vitr Prayer.
- The Book of Istisqaa (Invoking Allah for Rain)

The Book of the Times of Salaah

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The Book of the times of Salaah (prayer)

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Chapter 1 : The timings of the Salaah and its excellences.

and the statement of Allah *“The prayer is prescribed for the believers at set times” (4:103).*

Purpose of Tarjamatul Baab

After finishing the chapters related facing Qibla in Salaah, and using ‘Sutra’, Imam Bukhari has started the book on the timings of the Salaah. The fixed timing is also a prerequisite for Salaah i.e. a particular Salaah becomes obligatory at a particular time only and the timing of Salaah is so important that Allah has Himself fixed them up as is evident from the verse of the Holy

Qur'an quoted above.

Not all but in some compilations of Sahih Bukhari this book has also been started with 'Tasmiya' i.e., (Bismillah-ir-Rahman ir-Rahim).

Hadith No. 494

Narrated Ibn Shihab

Once Umar bin Abdul Aziz delayed the prayer and Urwa bin Az-Zubair went to him and said, "Once in Iraq, Al-Mughaira bin Shu'ba delayed his prayers and Abi Mas'ud Al-Ansari went to him and said, 'O Mughira! What is this? Don't you know that once Gabriel came and offered the prayer (Fajr prayer) and Allah's Apostle prayed too, then he prayed again (Zuhr prayer) and so did Allah's Apostle and again he prayed (Asr prayers and Allah's Apostle did the same; again he prayed (Maghrib-prayer) and so did Allah's Apostle and again prayed ('Isha prayer) and so did Allah's Apostle and

(Gabriel) said, 'I was ordered to do so (to demonstrate the prayers prescribed to you)?'" Umar (bin Abdul Aziz) said to Urwa, "Be sure of what you say. Did Gabriel lead Allah's Apostle at the stated times of the prayers?" Urwa replied, "Bashir bin Abi Mas'ud narrated like this on the authority of his father." Urwa added, "Aisha told me that Allah's Apostle used to pray Asr prayer when the sun-shine was still inside her residence (during the early time of Asr)."

Comments

Once, when he was the governor of Madinah during the caliphate of Walid bin Abdul Maalik, Umar bin Abdul Aziz delayed his Salaah. Tabrani has quoted Ibn-Shahab as saying:

"The Muazzin (the caller for Salaah) called for Asr Salaah and Umar bin Abdul Aziz delayed to offer it closer to sunset"

According to Allaama Ayni he did not do so right until sunset but just close to it. Urwah bin Zubair objected to it and informed him (Umar bin Abdul Aziz) that Mugariah ibn Shuba, the governor of Iraq during the time of Sayyiduna Muaawiya, once delayed his Salaah and Abu Mas'ud al-Ansari raised objection on it. Sayyiduna Abu Mas'ud al-Ansari further informed him about the importance of sticking to the timings of Salaah by saying, Allah sent the Arch-angel Jibraeel (AS) in person to Rasulullah (Sallallahu Alaihi Wasallam) who not only conveyed Rasulullah (Sallallahu Alaihi Wasallam) the timings of Salaah but practically offered Salaah with Rasulullah (Sallallahu Alaihi Wasallam) also at the five

fixed Salaah times. Had not the Salaah timings been so important, Allah would not have made such an elaborated arrangement for it.

Allaama Ayni quotes Ibn Ishaq saying in ‘Al-Magaazi’:

“It (the coming down of Jibraeel) was in the morning of the night in which Salaah was made obligatory and that is the night of ascension”.

Ayni further quotes Nawawi saying:

“He (Jibra’eel) offered Salaah and then Rasulallah (Sallallahu Alaihi Wasallam) offered it repeatedly five times”.

According to some Ahaadith Jibra’eel (AS) came to Rasulallah (Sallallahu Alaihi Wasallam) on two successive days for this purpose. On the first day he showed Rasulallah (Sallallahu Alaihi Wasallam) the starting time of every Salaah and the next day he showed him their last permissible time. It seems that Umar bin Abdul Aziz had delayed it beyond the last permissible time and that is why Urwah objected, some scholars comment.

Lessons from this Hadith

1. The timing of Salaah is obligatory i.e. a Salaah becomes obligatory only when its time enters and not before that.
2. It is better to offer Salaah when its time enters, delaying it is not good.
3. The learned scholars of Shariah should warn the rulers if they go against the Sunnah.

4. The Hadith whose chain of narrators is quoted up to the Sahaaba level is more reliable than the one which is up to the Taaba'ee level only as Umar bin Abdul Aziz asked Abu Mas'ud al-Ansari more clarification when he quoted Mugairah ibn Shuba, and resorted to silence when Urwah quoted from Bashir Ibn Abi Mas'ud who was quoting from his father and Urwah also quoted the Hadith of Sayyida Aisha.

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Chapter 2 : (Allah's words) "*Set your face to the Faith turning totally towards Him, and fear Him, and establish Salaah, and do not be among those who associate partners with Allah.*" (30:31)

Purpose of Tarjamatul Baab

In the above quoted verse the word 'Aqeeem-us-Salaah' is used which means to establish Salaah with all its prerequisites and essentials. It is to be noted here that one of the most essential prerequisites of Salaah is to offer it at its stipulated time, and that is what Imam Bukhari wants to convey. The above quoted verse precedes another verse of Sura al-Rum, the two verses are:

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So, set your face to the Faith uprightly, this (faith) being the nature designed by Allah on which He has created the mankind. There is no change in Allah's creation. That is the straight faith, but most of the people do not

know.

(Set your face to the Faith) turning totally towards Him, and fear Him, and establish Salaah, and do not be among those who associate partners with Allah. (30-30,31)

Allah commands the faithful to turn his face away from all creations and get attached to the creator in totality and complete sincerity and obey one's disposition which always point towards the oneness of the creator of the whole universe. Islam is another name of the nature of the man. A Hadith says:

"A child is born on his 'Fitrah' (disposition) and it is his parents who later on make him Jew or Christian or Magus .

Allah says that while keeping your disposition pure and uncorrupted you should fear Him alone. The best way of turning towards Allah is demonstrated by offering Salaah and whosoever fears Him will give up all forms of idolatry.

Hadith No. 495

Narrated Ibn Abbas

"Once a delegation of Abdul Qais came to Allah's Apostle and said, "We belong to such and such branch of the tribe of Rab'a and we can only come to you in the sacred months. Order us to do something good so that we may (carry out) take it from you and also invite to it our people whom we have left behind (at home)." The Prophet said, " I order you to do four things and forbid you from four things. (The first four are as follows): 1. To believe in Allah. (And then he: explained it to them i.e.) to testify that none has the right to be worshipped but Allah and I (Muhammad) am Allah's Apostle, 2. To offer prayers perfectly (at the stated times), 3. To pay Zakaat (obligatory charity), 4. To give me Khumus. (The other four things which are forbidden are as follows): 1. Dubba, 2. Hantam, 3. Muqaiyat, 4. Naqir (all these are utensils used for the preparation of alcoholic drinks)."

Comments

This Hadith has been discussed in the book of faith (Kitab-ul-Iman). Here Rasulullah (Sallallahu Alaihi Wasallam) keeps the offering of Salaah with all its prerequisites or essentials at the top of the list after testifying the faith in Allah and His messenger. Salaah is the best form of worship and that is why it has been given such a priority in the Shariah.

Chapter 3 : The pledge of allegiance for establishing the Salaah.

Purpose of Tarjamatul Baab

Stressing further the importance of Salaah, Imam Bukhari now says that Rasulullah (Sallallahu Alaihi Wasallam) used to take pledge of allegiance on his hand from his companions on the matter that they would establish Salaah regularly with all its essentials. Taking a pledge of allegiance from someone after taking his hand in one's own hand is known as Bai'at. The holy Qur'an also mentions about it in Sura al-Fateh as:

Those who pledge allegiance with you (by placing their hands in your hand)- they, in fact, pledge allegiance with Allah. Allah's hand is over their hands. Then, whoever breaks his pledge breaks it to his own detriment, and whoever fulfils the covenant he has made with Allah, He will give him a great reward. (48:10)

Hadith No. 496

Narrated Jarir bin Abdullah

I gave the pledge of allegiance to Allah's Apostle for to offer prayers perfectly, to pay Zakaat regularly, and to give good advice to every Muslim.

Comments

Jarir bin Abdullah says that Rasulullah

(Sallallahu Alaihi Wasallam) took the pledge of allegiance (Bai'at) from him on three things viz.,

1. to establish Salaah.
2. to pay Zakaat
3. to wish well for all Muslims.

Salaah is the representative of all bodily forms of worship and Zakaat that of monetary form, that is why these two have been put together.

Well wishing for all Muslims

A Hadith says:

“Religion is (the name of) well wishing”.

It is the beauty of Islam not to believe in the worship confined to one's lip service or external behaviour only, but it transforms its believer into an ideal being from the core of his heart. Some people behave very nicely and show high etiquettes overtly whereas their hearts are filled with evil ulterior motives. Islam cuts the very roots of such hypocrisy. It exhorts its believer to be sincere and the real well wisher of others from the core of his heart. It does not confine the worship within the four walls of the mosque but includes all deeds of a person within the frontiers of devotion; and wishing well for others is considered the worship of Qalb (heart) - ranked as the highest form by the learned scholars of Islam. There is no religion or ism which teaches such high morals with perfection other than Islam.

Chapter 4 : Salaah is expiation.

Purpose of Tarjamatul Baab

To further stress its importance, Salaah becomes a source of expiation of sins - an added advantage, says Imam Bukhari. According to the learned scholar this expiation will be for the minor sins only whereas for the major sins, 'Tawba' (repentance) is a must. Salaah, when offered properly has an inherent potential to prevent a person from committing sins. The Holy Qur'an says:

*Surely Salaah restrains one from shameful and evil acts.
(29:45)*

Hadith No. 497

Narrated Shaqiq

That he had heard Hudhaifa saying, "Once I was sitting with Umar and he said, 'Who amongst you remembers the statement of Allah's Apostle about the afflictions?' I

said, 'I know it as the Prophet had said it.' Umar said, 'No doubt you are bold.' I said, 'The afflictions caused for a man by his wife, money, children and neighbor are expiated by his prayers, fasting, charity and by enjoining (what is good) and forbidding (what is evil).' Umar said, 'I did not mean that but I asked about that affliction which will spread like the waves of the sea.' I (Hudhaifa) said, 'O leader of the faithful believers! You need not be afraid of it as there is a closed door between you and it.' Umar asked, 'Will the door be broken or opened?' I replied, 'It will be broken.' Umar said, 'Then it will never be closed again.' I was asked whether Umar knew that door. I replied that he knew it as one knows that there will be night before the tomorrow morning. I narrated a Hadith that was free from any misstatement" The sub narrator added that they deputed Masruq to ask Hudhaifa (about the door). Hudhaifa said, "The door was Umar himself."

Hadith No. 498

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Narrated Ibn Mas'ud

A man kissed a woman (unlawfully) and then went to the Prophet and informed him. Allah revealed: And offer prayers perfectly at the two ends of the day And in some hours of the night (i.e. the five compulsory prayers).

Verily! good deeds remove (annul) the evil deeds (small sins) (11.114). The man asked Allah's Apostle, "Is it for me?" He said, "It is for all my followers."

Ummah will have to face afflictions after afflictions

Rasulullah (Sallallahu Alaihi Wasallam) said:

"Best generation is my generation, then, the next to them and then, the next to them"

There are two aspects of man's life, one - 'the material or materialistic' and other - 'the spiritual'. The people in recent centuries have become totally materialistic and forgotten their spiritual lives. Whenever the causes of the rise or fall, progress or degradation of an individual or a nation are discussed, it is said that only material causes are responsible for it. For example, nowadays, the backwardness and weakness of a nation is attributed to the lack of modern democracy, not catching up with the globalisation, not giving women rights equal to men and so on and so forth. Even the so-called Islamic scholars (modernists) who see Islam through the spectacles of the west, take lot of pains in delivering lectures and writing scores of books wherein they vehemently argue that the main basis of backwardness and weakness of Muslim Ummah is because of these very reasons. Considering themselves wise and (self styled) true representatives of Islam, they, in reality, are bereft of the real spiritual aspects of Islam. It is a simple dictum that a person not having correct knowledge about a particular thing cannot plead for it. May we ask these so-called representatives the meaning of the above quoted Hadith according to which the best age or generation

was the one lived by Rasulullah (Sallallahu Alaihi Wasallam) and his companions; this I am sure they cannot afford to refute. Was it the modern form of democracy, interest based banking, so-called globalisation, the working of women along with men in a totally immoral atmosphere or other similar things which these (self styled) advocates of Islam plead for—responsible for the success of Ummah in that period? They present Rasulullah (Sallallahu Alaihi Wasallam) as an excellent military commander who personally participated in number of battles showing remarkable skills of an able commander, or present him as an excellent administrator owing marvellous administrative skills. Rasulullah (Sallallahu Alaihi Wasallam) definitely had these capabilities and many more but above all these he was the prophet of Allah the Almighty and All-powerful. This most important aspect is overlooked in their writings. They need to understand what a prophet means, what does it mean when the holy Qur'an told him:

Do not grieve. Allah is surely with us. (9:40)

Do not lose heart and do not grieve, and you are the uppermost if you are believers. (3:139)

These people know the power of an atom bomb, a hydrogen bomb, a super jet bomber but fail to appreciate the invisible strength of Allah Ta'ala. They forget how Allah helped Musa (AS) and his powerless and weak nation against the tyrant and powerful Pharaoh. How He helped His bellowed messenger Ibrahim (AS), how He arranged for Yousuf (AS) to become king of Egypt and

above all how He helped His most beloved Prophet Muhammad (Sallallahu Alaihi Wasallam) to accomplish a herculean task in a very short span of time.

The Holy Qur'an was not revealed in one go but in piecemeal for twenty three long years, i.e., the whole prophetic life of Rasulullah (Sallallahu Alaihi Wasallam). Whenever the archangel Jibra'eel came with the revelation he used to be escorted by thousands of the angels, each one of them being an embodiment of spiritual power and Jibra'eel himself possessing tremendous spiritual power. The Holy Qur'an says:

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“The one possessing power and a high status with the Lord of the Throne, the one obeyed there, trusted.” (81:20,21)

The Holy Qur'an says:

“Said those who disbelieved, “Why has the Qur'an not been revealed to him all at once?” (It has been sent down) in this way (i.e. in parts) so that We make your heart firm, and We revealed it little by little.”

In this verse Allah informs Rasulullah (Sallallahu Alaihi Wasallam) that He is revealing the Qur'an to him in piecemeal in order to strengthen his heart from time to time. What does this strengthening of the heart mean? Is it something materialistic in nature or any of the kind advocated by these (so-called) modern Islamic scholars. They need to ponder the Qur'an in real sense and clear their confusions, then only they can derive realistic conclusions.

Allah Ta'ala further says:

And Allah was not to send scourge upon them while you (O Prophet), were in their midst, nor would Allah send scourge upon them while they are seeking forgiveness.
(8:33)

Punishment to the infidels is withheld for two reasons:

1. No punishment while the prophet is in their midst

Mere presence of the prophet amidst is becoming a reason for the infidels not to get annihilated by the divine wrath which otherwise they deserved because of their mischief. Here one can easily comprehend the tremendous spiritual power of the Prophet (Sallallahu Alaihi Wasallam) which is becoming a cause of safety for the people (glory be to Allah).

2. No punishment while they are seeking forgiveness

The Prophet (Sallallahu Alaihi Wasallam) is not amidst us physically but his teachings, his ultimate miracle—the Holy Qur'an and his mercy is there. Now, who are those who will be saved from annihilation or afflictions? Ponder the Qur'anic injunction. It is they who fear Allah, repent for their sins and seek forgiveness from Allah with sincere heart. It is they who will not be punished in the world with afflictions. We know the materialistic causes of our worldly problems but we have to understand the spiritual causes as well. The way bacteria and viruses cause physical ailments and medicines like antibiotics and antiviral drugs cure them, similarly, the

sins are causative organisms for overall degradation with which the Muslim Ummah is afflicted in all spheres of life nowadays. After refraining from sins, which is the first essential prerequisite for attaining divine help, Muslim Ummah needs to act upon the Qur'anic injunctions which will cure its spiritual ailments just like the antibiotic injections which cure infective diseases.

Sins—the cause of Ummah's afflictions; what is the remedy?

Sayyiduna Hudhaifa, the distinguished companion of Rasulullah (Sallallahu Alaihi Wasallam) also called 'the companion of secrets of Rasulullah (Sallallahu Alaihi Wasallam)', quotes from Sayyiduna Umar that the remedy for saving oneself from the afflictions lies in:

1. Salaah.
2. Fasting.
3. Charity.
4. Enjoining to execute pious deeds.
5. Forbidding from the execution of evil deeds.

This is a complete code of conduct which the Ummah has to adopt in true spirit if it wants to come out of present scenario of indignity, weakness, backwardness and regain its lost glory.

Imam Maalik's advice to the Ummah needs to be written in golden letters and every Muslim is required to know and understand it, he says:

“the later part of this Ummah will regain its past glory only by applying same means which the earlier people of the Ummah had exercised for the cause”.

So, it is imperative for the Ummah to find out the

means adopted by the Sahaaba and their followers, responsible for the fall of the great Roman and Persian Empires on their feet like a pack of cards.

Sayyiduna Umar—a symbol of great spiritual power

A Hadith says, “Afflictions will fall on this Ummah like rain from skies”. Sayyiduna Hudhaifa said to Sayyiduna Umar “So far there is a closed door stopping these afflictions to confront this Ummah”. On this, Sayyiduna Umar asked him if the door will be broken or will it be opened. Hudhaifa told him that it will be broken. This door which served as a shield against the afflictions confronting the Ummah was—the personality of Sayyiduna Umar himself. In other words, it meant that till the man of such spiritual calibre as Sayyiduna Umar was amidst the believers, they are safe from afflictions. His spiritual status was an impediment to these afflictions confronting the Ummah. In no way does it mean that the spirituality has vanished from the Muslim Ummah. There have always been people possessing tremendous spiritual stature but at the same time nobody in the later generations can match Sayyiduna Umar. It is not out of place to mention here that Sayyiduna Abu Bakr Siddiq was unique in all recommended qualities as is evident by the following statement of Sayyiduna Umar:

“Abu Bakr’s one day and one night is better than Umar’s whole life, the day that of Hudhaibiya and the night that of cave Thaur which he spent with Rasulullah (Sallallahu Alaihi Wasallam) during the migration from Makkah to Madinah”.

Good deeds become expiation for the evil

In the second Hadith, according to Sayyiduna Ibn Mas'ud a person felt extremely ashamed of his sin when he kissed a woman. Fearing that the wrath of Allah might engulf him, he immediately came to Rasulallah (Sallallahu Alaihi Wasallam) with the request of punishment that will serve as an expiation for his sin. Allahu-Akbar, such was Allah's fear in the hearts of the Sahaaba. To err is human, no sooner did they err because of negligence etc, they would immediately repent in such a way that would remove their sin. Allah Ta'ala says in the Holy Qur'an:

Surely, good deeds erase bad deeds. (11:114)

When this Sahaabi met Rasulallah (Sallallahu Alaihi Wasallam), he was going to offer Salaah. Rasulallah (Sallallahu Alaihi Wasallam) asked him to follow him and offer Salaah first. During that period the following verse of the Qur'an was revealed to Rasulallah (Sallallahu Alaihi Wasallam).

*And offer prayers perfectly at the two ends of the day
And in some hours of the night (i.e. the five compulsory
prayers). Verily! good deeds remove (annul) the evil
deeds (small sins) (11.114).*

After finishing his Salaah, this man again repeated his request. Rasulallah asked him if he didn't offer Salaah, to which he replied in affirmation. In other words Rasulallah (Sallallahu Alaihi Wasallam) told him that since good deeds remove the evil deeds, so his Salaah was enough for his sins expiation.

Chapter 5 : The excellence of offering the Salaah at its proper time.

Purpose of Tarjamatul Baab

We have seen that Salaah expiates sins but for this purpose it is highly effective and profitable if offered at its proper time. However, it loses much of its effectiveness and reward if offered after the termination of its proper time.

Hadith No. 499

Narrated Abdullah

I asked the Prophet "Which deed is the dearest to Allah?" He replied, "To offer the prayers at their early stated fixed times." I asked, "What is the next (in goodness)?" He replied, "To be good and dutiful to your parents" I again asked, "What is the next (in goodness)?" He replied, "To participate in Jihaad (religious fighting) in Allah's cause." Abdullah added, "I asked only that much and if I had asked more, the Prophet would have told me more."

Comments

This Hadith mentions that that Abdullah bin Mas'ud asked Rasulullah (Sallallahu Alaihi Wasallam) three questions, the first one—which deed is dearest to Allah. Rasulullah (Sallallahu Alaihi Wasallam) said “to offer Salaah at its proper time”. Second—what next, Rasulullah (Sallallahu Alaihi Wasallam) said, “to be nice to your parents”. Third time he again asked what next, Rasulullah (Sallallahu Alaihi Wasallam) said, “Jihaad in the way of Allah”.

1. To offer Salaah at its proper time

Islamic jurists differ in their opinions regarding the proper time of Salaah, i.e., whether it is at the beginning of the particular Salaah time or something else? According to Imam Shafa'ee a Salaah should be offered as early as possible whenever its time comes in e.g., if the time of Fajr Salaah starts at 5 am, it should be offered soon after this time. The Hanafite scholars don't consider this criterion for all the five times and according to them it is preferable to delay some Salaahs. For example it is preferable to offer Zuhr Salaah with some delay during summer. They also say that the Fajr Salaah should also be offered with a little delay till early dawn as it leads to increase in attendance of the devotees which is good. But, to be noted, all the scholars concur that the delay should not be much so as to expire the preferable time. Imam Bukhari in the title of the chapter under discussion has not used the word *Awwal Waqt* i.e., the beginning of the time' but has used the words 'proper time' unlike Imam Tirmidhi, who, while supporting Imam Shafa'ee's view, has established the chap-

ters with the heading:

'Chapter : The excellence of Salaah at its starting time.'

2. To be nice to your parents

This point has been strongly stressed in both the Holy Qur'an as well as Ahaadith. Allah Ta'ala says in the Qur'an:

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Your Lord has decreed that you worship none but Him, and do good to parents. If any one of them or both of them reach old age, do not say to them: uff (a word or expression of anger or contempt) and do not scold them, and address them with respectful words. And submit yourself before them in humility out of compassion, and say, "My Lord, be merciful to them as they have brought me up in my childhood." (17:23,24)

It is very important to respect and obey parents

Imam al-Qurtubi says that, in this verse (23), Allah Ta'ala has made it necessary (wajib) to respect and treat parents well by combining it with the command to worship Him. This is similar to what has been said in Surah Luqman where the inevitable need to thank Him has been combined with the need to thank one's parents: (أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ Be grateful to Me, and to your parents - 31:14). This proves that, after the obligation of worshipping the most exalted Allah, obeying parents is most im-

portant and being grateful to parents like being grateful to Allah Ta'ala is wajib (necessary). This has its confirmation in the Hadith of Sahih al-Bukhari where a person reportedly asked the Holy Prophet (Sallallahu Alaihi Wasallam): "Which is the most favored deed in the sight of Allah?" He said, "Salaah at its (mustahabb: preferred) time." The person asked again, "Which is the most favored deed after that?" To that he said, "Treating parents well." (Qurtubi)

The merits of obeying and serving parents in Hadith narratives

1. In the Musnad of Ahmad, Tirmidhi, Ibn Maajah and Mustadrak Hakim, it has been reported on sound authority from Sayyiduna Abu Darda that the Holy Prophet (Sallallahu Alaihi Wasallam) said, "A father is the main gate of Jannah. Now it is up to you to preserve or waste it." (Mazhari)
2. According to a report from Sayyiduna Abdullah ibn Umar appearing in Jami' al-Tirmidhi and al-Mustadrak of al-Hakim (which Hakim rates as Sahih), the Holy Prophet (Sallallahu Alaihi Wasallam) said, "The pleasure of Allah is in the pleasure of the father and the displeasure of Allah in the displeasure of the father."
3. Ibn Maajah reports on the authority of Sayyiduna Abu Umamah that a person asked the Holy Prophet (Sallallahu Alaihi Wasallam) "What rights do parents have on their children?" He said, "They both are your Paradise, or Hell." It means that obeying and serving parents takes one to Jannah and their disobedience and displeasure, to

Jahannam.

4. *Al-Baihaqi (in Shu'ab al-'Iman) and Ibn Asakir have reported on the authority of Sayyiduna Ibn Abbas that the Holy Prophet (Sallallahu Alaihi Wasallam) said, "For one who remained obedient to his parents for the sake of Allah two gates of Paradise shall remain open. And for one who disobeyed them two gates of Hell shall remain open, and if he had just one of the two, either father or mother, then, one gate (of Paradise or Hell shall remain open)." Thereupon, someone asked, "Does it (the warning of Hell) hold good even when the parents have been unjust to this person?" Then he said thrice: إن ظلما و إن ظلما و إن ظلما which means, 'yes, there is that warning of Hell against disobeying and hurting parents even if they were unjust to the son.' (The outcome is that children have no right to settle scores with parents. If they have been unjust, it does not follow that they too back out from obeying and serving them).*
5. *Al-Baihaqi has reported on the authority of Sayyiduna Abdullah ibn Abbas that the Holy Prophet (Sallallahu Alaihi Wasallam) said, "An obedient son who looks at his parents with mercy and affection receives the reward of one accepted Hajj against every such look cast." People around said, "What if he were to look at them like that a hundred times during the day?" He said, "Yes, a hundred times too (he will keep receiving that reward). Allah is great (His treasures never run short)."*

Punishment for depriving the rights of parents comes much before Aakhirah—right here in this world

6. In *Shu'ab al-'Iman*, al-Baihaqi has reported on the authority of Sayyiduna Abu Bakr that the Holy Prophet (Sallallahu Alaihi Wasallam) said, "As for all those other sins, Allah Ta'ala defers whichever He wills up to the Last Day of Qiyamah - except the sin of depriving parents of their rights and disobeying them. The punishment for that is given, much before the Hereafter, right here in this world as well. (All Hadlth reports given here have been taken from Tafsir Mazhari)

Obedience to parents: When necessary and when there is room for opposition

Muslim scholars and jurists unanimously hold that the obedience to parents is wajib (necessary) only in what is permissible - and definitely not in what is impermissible or sinful. Says the Hadith:

There is no obedience to the created in the disobedience of the Creator.

To deserve service and good treatment it is not necessary that the parents be Muslims

To support this ruling, Imam al-Qurtubi has quoted an event related with Sayyida Asma' from the Sahih of al-Bukhari. According to this report, Sayyida Asma' asked the Holy Prophet (Sallallahu Alaihi Wasallam), "My mother, a Mushrik, comes to see me. Is it permissible for me to entertain her?" He said, "(صلى أمك—that is, respect the bond of relationship with your mother and entertain her). And as for disbelieving parents, there is that statement of the Qur'an itself

(Luqman, 31:15): صاحبهما في الدنيا معروفا—*that is, if the parents of a person are Kafirs and order him too to become like them, then, it is not permissible to obey them in this matter. But while living in this world, they should be treated in the recognized manner*). It is obvious that 'recognized manner' means that they should be treated with courtesy.

Rulings

1. *As long as Jihaad does not become an absolute individual obligation (Fard al-'Ain), rather remains within the degree of a collective obligation (Fard al-Kifayah), until then, it is not permissible for any son to participate in Jihaad without the consent of parents. It has been reported in Sahih al-Bukhari on the authority of Sayyiduna Abdullah ibn Umar that a person presented himself before the Holy Prophet (Sallallahu Alaihi Wasallam) in order to have his permission to participate in Jihaad. He asked him, "Are your parents alive?" He submitted, "Yes, they are." He said: ففيهما فجاهد—then you carry out Jihaad in (the service of) them both). The sense is that 'by serving them alone you will get the reward of being in Jihaad.'* Another report also adds that the person said, "I have come here leaving my parents crying behind." Thereupon, he said, "Go, make them laugh as you made them cry." In other words, he was to go back home and tell his parents that he would not be going for Jihaad without their consent. (Qurtubi)
2. *From the event reported above, we learn the ruling that anything that rates as a collective obligation - and is not an individual obligation, or necessity -*

then, sons and daughters cannot do that without the permission of parents. Also included here is the injunction to acquire the most perfect knowledge of religion (the Ilm of din) at the highest level, and to travel to communicate and promote it (the tabligh of din). It means that anyone who has the knowledge of religion to the measure one is obligated with individually cannot travel in order to become an alim of din (scholar of religion), or travel for the da'wah and tabligh of din, for it is not permissible without the permission of parents.

3. *Also included under the injunction of treating parents well appearing in the Qur'an, and Hadith is good treatment with relatives and friends close to parents, specially when they are dead. In the Sahih of al-Bukhari, it has been reported from Sayyiduna Abdullah ibn Umar that the Holy Prophet (Sallallahu Alaihi Wasallam) said, "The noblest regard one can show to a father after his death is to treat his friends well." And Sayyiduna Abu Usayd al-Badri reports that he was sitting with the Holy Prophet (Sallallahu Alaihi Wasallam) when an Ansari came and asked, "Ya Rasulallah, is it that some right of my parents remains due against me even after they have died?" He said, "Yes. Praying and seeking forgiveness for them, fulfilling the promises they had made to someone, being kind and respectful to their friends and showing mercy and generosity to such relatives who are linked in kinship only through them (silatu r-rahim). These are the rights of your parents still due against you, even after them."*

It was the blessed habit of the Holy Prophet

(Sallallahu Alaihi Wasallam) that he used to send gifts to lady friends of Umm-ul-Mu'minin Sayyida Khadijah after her demise which was a way of fulfilling the right of Sayyida Khadijah on him.

Treating parents well: Special consideration in their old age

As for serving and obeying parents, as parents, it is not restricted to any given time or age. In fact, it is necessary (wajib) to treat parents well, under all conditions, and in every age. But, there are circumstances that usually impede the fulfillment of what is necessary and obligatory. Under these circumstances, the typical response pattern of the Holy Qur'an comes into action to suggest ways and means through which acting according to given injunctions becomes easy. With this objective in sight, it grooms and trains minds through different angles and, at the same time, it continues to emphasize that compliance of these injunctions is imperative despite such circumstances.

The old age of parents, when they become helpless, depend on children for everything they need and their life is at the mercy of children, is a terrible condition to be in. The slightest indifference shown by children at such a time breaks their heart. Then, there are those physical infirmities and diseases associated with old age which make one naturally irritation-prone. Furthermore, during the period of extreme old age, when usual reason and comprehension do not seem to be working, some of their wishes and demands assume the kind of proportions which children find difficult to take care of. The Holy Qur'an takes cognizance of these circumstances,

but, while giving children the instruction to comfort them, it reminds them of their own childhood. It tells them that there was a time when they too were far more helpless, far too depending on their parents than their parents were on them at that point of time. Then, was it not that their parents sacrificed their desires and comforts for them and went on bearing by the unreasonable child talk with love and affection. Now when they have become so helpless, reason and nobility demanded that the past favor done by them should be paid back. When it was said: *كما ربياني صغيراً* (as they have brought me up in my childhood) in the verse, this is what has been alluded to. Some other important instructions relating to the old age of parents have also been given in the verses under study. They are as follows:

1. Do not say even *uff* to them. Briefly explained parenthetically in the accompanying translation as 'a word of anger or contempt,' *uff* covers every word or expression that shows one's displeasure. The limit is that breathing a long breath after having heard what they said and thereby betraying displeasure against them is also included under this very word 'uff.' 'In a Hadith narrated by Sayyiduna Ali, it has been reported that the Holy Prophet (Sallallahu Alaihi Wasallam) said, "Had there been some other degree of hurting lesser than the saying of 'uff,' that too would have certainly been mentioned." (The sense is that even the thing that hurts parents in the lowest of the low degree is forbidden).
2. Do not scold them: *ولا تنهرهما* This is the second instruction. The word: *نهر* (*nahr*) in the text: means 'scold' or 'reproach.' That it causes pain in already

obvious.

3. Address them with respectable words *و قل لهما قولا كريما*. This is the third instruction. The first two instructions related to the negative aspects where bringing the least emotional pressure on parents has been prohibited. Given in this third instruction is a lesson in the art of conversation with parents - talk to them softly with love, grace and concern for them. Says the revered Tabi'i, Sa'id ibn Mussaiyyab, like a slave talking to his strict master!
4. Submit yourself before them in humility out of compassion *واخفض لهما جناح الذل من الرحمة*. This the the fourth instruction. The word: (جناح Janaah) in the text literally means 'wings' or 'sides of arms' lending the sense that one should stand in a stance of submission and humility as a mark of respect for parents. The addition of the expression: (من الرحمة) out of compassion) at the end of the sentence is there to warn that this stance of grace should not be a mere show-off, instead, it should be adopted on the strong foundation of genuine, heart-felt respect and compassion for them. Perhaps, this may also be suggestive of something else as well—that showing humility before parents is practically no disgrace. In fact, it is a prelude to real honor for it is based on concern, compassion and kindness.
5. And say, "My Lord, be merciful to them" - *و قل رب ارحمهما*. It means, as for the effort to provide maximum comfort for parents, it is humanly not possible. One should do whatever it is possible for him to do in order that they remain comfortable and, then, along with it, he should also keep praying before

Allah Ta'ala that He, in His infinite mercy, removes all their difficulties and makes things easy on them. This last instruction is really so extensive and universal that it still continues to be valid and beneficial even after the death of parents. Through this, one can always keep serving parents.

Ruling

If parents are Muslims, making a prayer for mercy in their favor is obvious. But, if they are not Muslims, making this prayer within their lifetime will be permissible with the intention that they be delivered from worldly distress and that they be blessed with the taufiq of Iman. After their death, making a prayer of mercy for them is not permissible. (Abridged from al-Qurtubi).

A remarkable event

Al-Qurtubi has reported from Sayyiduna Jaabir ibn Abdullah that a man came to the Holy Prophet (Sallallahu Alaihi Wasallam) and complained that his father was taking away what belonged to him. He said, "Go and ask your father to come here." At that moment Jibra'il came and told the Holy Prophet (Sallallahu Alaihi Wasallam), "When his father comes, ask him about the words he has composed in his heart but even his own ears have not heard them yet." When this man returned with his father, he said to the father, "Why is it that your son complains against you? Do you wish to take away what belongs to him?" The father said, "You better ask him on whom do I spend other than his paternal or maternal aunts or myself?"

The Holy Prophet (Sallallahu Alaihi Wasallam) said: (ﷺ) an expression which denoted that he had understood the reality and there was no need to say anything else). After that, he asked the father of the man, "What are those words that have not yet been heard by your own ears?" The father said, "Ya Rasulallah, Allah Ta'ala increases our faith in you through everything." Thereby he meant that he got to know what was not heard by anyone, which was a miracle indeed. Then, he submitted, "It is true that I had composed some lines of poetry within my heart, something not heard even by my own ears." The Holy Prophet (Sallallahu Alaihi Wasallam) said, "Let us hear them." Then he recited the following lines of poetry he had composed:

*I fed you in childhood and took care of you when young.
You lived on my earnings alone.*

*When on some night, you became sick, I spent the whole
night remaining awake and restless because of your
sickness.*

*As if your sickness was my own and not yours and
because of which my eyes kept shedding tears throughout
the night*

My heart kept trembling lest something happens to you, though I knew that the time of death is fixed, being neither early nor late

So, when you reached the age and maturity that I had always been looking forward to.

Then you made hard-heartedness and harshness my return as if you were the one doing me favors and giving me rewards.

Alas, if it was not possible for you to fulfill my right as a father, you could have at the least done what a good neighbor would have done.

So, you could have given me the least right of a neighbor and abstained from becoming miserly in my case in my own property.

After having heard these verses of poetry, the Holy Prophet (Sallallahu Alaihi Wasallam) held the son by his shirt and said, "أنت و مالك لأبيك" meaning that: Go. You and your property, everything belongs to your father. (Tafsir al-Qurtubi, p. 246, v. 10) These verses have also

been reported in *Hamasa*, the famous book of Arabic literature as attributed to the poet, *Umayyah ibn Abi as-Sult*. Others say that *Abd al-A'la* wrote them. Still others attribute them to *Abu al-Abbas al-A'ma*. (*Al-Qurtubi*, marginal notes)

In the last verse quoted above. (*ربكم أعلم بما في نفوسكم* Your Lord knows best what is in your hearts - 25), any possible scruple that remains in the hearts of children as to how they were going to comply satisfactorily with divine injunctions relating to consistent observance of etiquette and respect due to parents. They have to live with parents all the time. Then, living conditions of the parties vary. They do not stay the same all the time. Maybe, on some such occasion, they happen to utter something, something that turns out to be against the norms of due etiquette, then, they stand facing the warning of Hell. Given this probability, it would become extremely difficult for them to wriggle out from this situation. In this verse, it is to remove this doubt and heart-burning that it was said: Should any such word come to be uttered out of sheer anxiety or lack of discretion - but, without intentional disrespectfulness - then, one must repent and resolve not to do that ever again. If so, since Allah Ta'ala knows the secrets of hearts and knows what was uttered was not to show disrespect or hurt, things will turn out for the better, for He is Most-Merciful. The word: (الأوابين *al-awwabin*: those who turn to Him) used here carries the sense of (التوابين *at-tawwabin*: those who repent before Him). The Hadith calls the six raka'at after Maghrib and the nawafil of al-Ishraq as the *Salaah al-Awwabin*. Embedded here is the hint that the *taufiq* (ability) of these prayers is

granted only to those who are the Awwabin and Tawwabin.

(Quoted from Ma'ariful Qur'an, Vol. 5)

3. Jihaad in the way of Allah

Allah—the Creator knows mankind in all its aspects irrespective of any particular region or age—past, present or future. It doesn't matter Him anyway whether these aspects are biological, physical, mental, geographical etc. He is the only being knowing all the aspects in any age or region in a totally comprehensive way. So, He is the one and the only who is able to inform man what is right and/or what is wrong. His commandments and laws are absolute. Man has a limited knowledge and hence the laws enacted by him carry limited value and are also defective in nature. So, a believer is enjoined to try hard in the direction that the world he lives in is governed by the divine laws which are beneficial for mankind and perfect in nature. The struggle of man in this regard is called the Jihaad in the way of Allah. Unless the world submits to the divine laws, there will be no justice and piece.

Allah Ta'ala says in Qur'an:

“And struggle for (seeking the pleasure of) Allah, a struggle that is due to him” (22:78)

The words (جهاد *Jihaad*) and (مجاهده *mujahadah*) mean to exert one's utmost effort to achieve an objective and to take pains for it. (That is why the word is translated above as 'struggle'). While waging war against the infidels the Muslims make supreme efforts, and for this reason it is called Jihaad, and حق جهاده—a struggle

that is due to Him—means that all these efforts and sacrifices should aim solely at winning the favours and goodwill of Allah Ta'ala, and be free from all considerations of worldly reward, such as fame or spoils of war.

Sayyiduna Ibn Abbas has explained the phrase 'that is due to Him' by saying that it is to strive to the utmost 'if one's capacity in the course of Jihaad, unmindful of all criticism. Some other commentators have explained that the word Jihaad in this means that one exerts his utmost effort in carrying out the acts of worship and complete obedience to rules of Shari'ah with deep sincerity. Dhahhak and Muqatil have said that a struggle that is due to Him means to act in Allah's obedience and His worship as due to Him. Sayyiduna Abdullah Ibn Mubarak thinks that Jihaad means to strive against the temptations (*nafs*) and its baser desires. Imam Baghawi supports this view on the basis of a *hadith* which he has from Jaabir Ibn Abdullah to the effect that when a group of companions returned from Jihaad, the Holy Prophet (Sallallahu Alaihi Wasallam) said: (قَدِمْتُمْ خَيْرَ مَقْتَمٍ مِنَ الْجِهَادِ الْأَصْغَرِ إِلَى الْجِهَادِ الْأَكْبَرِ) You have returned from a smaller *Jihaad* to a greater *Jihaad*) meaning thereby that the fight against the temptations of self and baser desires never ceases. Baihaqi has also related this *hadith* but he is of the opinion that it has some weak narrators, Tafsir Mazhari has adopted this latter interpretation and proceeded to say that the Muslims were in fact fighting against the coarse desires of Self even when they were engaged in Jihaad against the infidels, but the hadith places it after their return from the Jihaad. The sug-

gestion here is that though the fight against temptations continued even on the battlefield, it could by tradition and usage be brought to fruition only under the watchful eye of a perfect spiritual guide, that is the Holy Prophet (Sallallahu Alaihi Wasallam).

Chapter 6 : The five Salaahs are expiation.

Purpose of Tarjamatul Baab

From previous chapters it became clear that Salaah expiates sins. In this chapter under discussion Imam Bukhari wants to convey that the five time obligatory or Fardh Salaah is highly effective in this cause particularly when offered in their proper times. To offer obligatory Salaah in congregation is highly rewarding but if one misses the congregation due to any problem still the obligatory Salaah offered in its proper time is highly rewarding.

Hadith No. 500

Narrated Abu Huraira

I heard Allah's Apostle saying, "If there is a river at the

door of anyone of you and he takes a bath in it five times a day would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet added, "That is the example of the five prayers with which Allah blots out (annuls) evil deeds."

Comments

The Holy Qur'an and Ahaadith have extensively used the methodology of explaining things by way of giving simple examples understandable to a common man.

A man of ordinary intellect can easily appreciate the fact that no dirt will remain on a person's body if he takes a bath five times a day. By giving this simple example Rasulullah (Sallallahu Alaihi Wasallam) made people to understand that a person's sins get erased if he offers five time obligatory Salaah. Salaah is the best form of worship wherein a bondsman shows extreme humility and submission to his Creator and Master both physically as well as spiritually. He starts admitting His greatness by saying 'Allahu Akbar' - Allah is the greatest of all. He stands hand folded before Him with extreme devotion and humility. He gets absorbed in His attributes, glory and majesty. In Him he finds the real Sustainer and Cherisher. He gets immersed in His limitless mercy; and when overwhelmed by His majesty, he bows before Him in 'Ruku' where he again express His glory and greatness. Getting further absorbed in His attributes, he prostrates before Him by putting his forehead on the ground where He feels His inexpressible and unimaginable nearness. Each and every word recited in Salaah engulfs tremendous spiritual meaning and value

for those whom Allah blesses with His mercy. When a bondsman finally sits in Tashshahud, he gets so much elevated that he feels himself in the company of Allah and in direct conversation with Him. Here when he supplicates to Allah, it is unlikely that he will return empty handed. These things are known to those who have cherished them. May Allah bless us all with these blessings. There is no doubt in the fact that when a bondsman repeats this process five times a day his exterior as well interior self will get purified.

Chapter 7 : To waste (the benefits of) Salaah by delaying it beyond its proper time

Purpose of Tarjamatul Baab

In the preceding chapters Imam Bukhari repeatedly stressed on offering Salaah at its proper time, and now in this chapter under discussion he is conveying the same message conversely.

Hadith No. 501

Narrated Geelaan

Anas said, "I do not find (nowadays) things as they were (practiced) at the time of the Prophet." Somebody said "The prayer (is as it was.)" Anas said, "Have you not

done to the prayer what you have done to it?

Hadith No. 502

Narrated Anas

The Prophet said, "Whenever anyone of you offers his prayer he is speaking in private to his Lord. So he should not spit to his right but under his left foot." Qatada said, "He should not spit in front of him but to his left or under his feet." And Shu'ba said, "He should not spit in front of him, nor to his right but to his left or under his foot." Anas said: The Prophet said, "He should neither spit in the direction of his Qibla nor to his right but to his left or under his foot."

Comments

Rasulullah (Sallallahu Alaihi Wasallam) said:

"Best period is my period."

The time Rasulullah (Sallallahu Alaihi Wasallam) was amidst his companions, spirituality was at its highest. The Archangel Jibra'eel would descend with the revelation to the Prophet (Sallallahu Alaihi Wasallam). The illumination of the hearts of the Sahaaba was at its peak. An incident is narrated that once a Sahaabi, while

having his horse tied nearby, started to recite the Holy Qur'an. It so happened that on his recitation his house started jumping and when he suspended his recitation it calmed down. On narrating this incident to Rasulullah (Sallallahu Alaihi Wasallam) he was told that the horse was able to see the angels descending and coming near you when you were reciting the Qur'an and that is why it reacted in such a manner.

The Holy Qur'an describes the condition of Sa-haaba:

“And those who pass the night prostrating themselves and standing before their Lord” (25:64)

The companions of Rasulullah (Sallallahu Alaihi Wasallam) knowing the significance of Salaah extracted maximum benefits from it. Gradually people became negligent about its significance. Witnessing such negligence would reduce Sayyiduna Anas to tears. Once, when he was asked by Zuhri the reason behind it, he told him that the condition of the people was deteriorating in every aspect of Islam and what worried him most was the wasting of the most important worship i.e., Salaah.

Musnad Ahmad has quoted from Abu Rafia saying

“I heard Anas saying that he did not see anything safe what he saw during the period of Rasulullah (Sallallahu Alaihi Wasallam)” Abu Rafia asked Anas, “O Abu

Hamza, and not Salaah”, he said “Don’t you know what Hajjaj did with the Salaah” (Musnad Ahmed)

It is quoted in Tabaqaat Ibn Sa’d that Hajjaj delivered a Friday sermon so lengthy that the time of Zuhr Salaah slipped away. It is at this occasion Sayyiduna Anas made this statement (*Eidhahul-Bukhari*)

Chapter 8 : The Musalli is in close conversation with his Lord, the Mighty and Exalted.

Purpose of Tarjamatul Baab

Allah is Samee’ (the all-Hearing) and Baseer (the all-Seeing) but He pays a special attention full of mercy and compassion to the bondsman offering Salaah. The fixed timings of different Salaah’s are not incidental but have a definite basis. By establishing this chapter Imam Bukhari wants to convey that if a bondsman yearns for this special attention he should offer Salaah in its proper time because these are timings specified by Allah to shower His special blessings upon His bondsmen.

Hadith No. 503

Narrated Anas

The Prophet said, "Whenever anyone of you offers his prayer he is speaking in private to his Lord. So he should not spit to his right but under his left foot." Qatada said, "He should not spit in front of him but to his left or under his feet." And Shu'ba said, "He should not spit in front of him, nor to his right but to his left or under his foot." Anas said: The Prophet said, "He should neither spit in the direction of his Qibla nor to his right but to his left or under his foot."

Hadith No. 504

Narrated Anas

The Prophet said, "Do the prostration properly and do not put your fore-arms flat with elbows touching the ground like a dog. And if you want to spit, do not spit in front, nor to the right for the person in prayer is speaking in private to his Lord."

Chapter 9 : Waiting until it is cooler to offer *Zuhr* during intense heat.

Purpose of Tarjamatul Baab

Now Imam Bukhari discusses the timing of an individual Salaah. The learned scholars have been at loss

to know why Imam Bukhari started this section with Zuhr Salaah and not with Fajr. According to some scholars he was discussing about the invocations to Allah in the previous chapter; and the time when Allah's wrath is getting manifested, is not the proper time of invocation. The intensity of heat at mid-noon is due to the intensity of the heat of Jahannum, which in turn is the manifestation of Allah's wrath. So, according to some scholars it is better to delay Zuhr until the mid-noon heat has subsided a little.

Hadith No. 505

Narrated Abu Huraira and Abdullah bin Umar

Allah's Apostle said, "If it is very hot, then pray the Zuhr prayer when it becomes (a bit) cooler, as the severity of the heat is from the raging of the Hell-fire."

Hadith No. 506

Narrated Abu Dhar

The Muadhdhin (call-maker) of the Prophet pronounced

the Azaan (call) for the Zuhr prayer but the Prophet said, "Let it be cooler, let it be cooler." Or said, 'Wait, wait, because the severity of heat is from the raging of the Hell-fire. In severe hot weather, pray when it becomes (a bit) cooler and the shadows of hillocks appear."

Hadith No. 507

Narrated Abu Huraira

The Prophet said, "In very hot weather delay the Zuhr prayer till it becomes (a bit) cooler because the severity of heat is from the raging of Hell-fire. The Hell-fire of Hell complained to its Lord saying: O Lord! My parts are eating (destroying) one another. So Allah allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold."

Hadith No. 508

Narrated Abu Sa'id

that Allah's Apostle said, "Pray Zuhr prayer when it becomes (a bit) cooler as the severity of heat is from the raging of the Hell-fire."

Comments

Rasulullah (Sallallahu Alaihi Wasallam) instructed his Sahaaba to offer Zuhr Salaah when it is relatively cooler during the hot season. According to Sayyiduna Abu Zar once Sayyiduna Bilal wanted to pronounce the Azaan for Zuhr Salaah, Rasulullah (Sallallahu Alaihi Wasallam) instructed him to wait till it cools down a little.

Khatabi says:

"Coolness (here) means diminution in the intensity of mid-day heat"

The learned scholars have given two reasons for it, viz.,

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"To avoid inconvenience caused by the intensity of heat which results in the loss of concentration in Salaah".

Salaah, as we have seen, is the time when a bondsman holds secret conversation with his Lord wherein extreme humility and presence of mind is needed. When there is intense heat, it makes a person extremely uncomfortable due to which the above mentioned objectives become unattainable. Therefore, it is better to delay the time of Salaah so that the intensity of heat subsides a little. But at the same time, the delay should not be too much to elapse the proper time of the

Salaah. Secondly, the delay is recommended only during the hot season and not otherwise. The learned scholars have debated the point whether delaying the Salaah is obligatory (wajib) or just preferable (musstahab), and the majority of them say it is only preferable.

According to a narration the Sahaaba used to drag their clothes towards the point where they would prostrate during Salaah in hot season to save their foreheads from the hot ground.

The second reason given is

“Because at that time the fire of Hell is being intensified.”

There is consensus amongst the learned scholars of Ummah that Jahannum is already existing and these Ahaadith ratify that opinion. Rasulullah (Sallallahu Alaihi Wasallam) said that Jahannum breaths out two breath one during summer and the other during winter; the breaths in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold. How it actually happens, Allah knows the best. It is a well accepted fact that major portion of the universe is yet to be explored by science, and same is the case with different physical phenomena taking place in it.

It is to be understood here that one cannot ignore the existence of a particular thing on the basis that he hasn't seen it or doesn't know it. It is for this reason the Holy Qur'an challenges the non-believers.

“Bring your proof, if you are truthful.” (2:111)

In the same way, to deny the effect of Jahannum on earth due to its breath is illogical and unscientific because no logical explanation or scientific proof has been put forward to refute it.

Chapter 10 : Delaying *Zuhr* until it gets cooler when on a journey.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey that to delay *Zuhr* Salaah until it gets cooler has not been particularised to a Muqeem (resident) only but it applies to a Musaffir (traveller) also.

Hadith No. 509

Narrated Abu Dhar Al-Ghifari

*We were with the Prophet on a journey and the Mu'adh-dhin (call maker for the prayer) wanted to pronounce the Azaan (call) for the *Zuhr* prayer. The Prophet said, 'Let it become cooler.' He again (after a while) wanted to pronounce the Azaan but the Prophet said to him,*

"Let it become cooler till we see the shadows of hills." The Prophet added, "The severity of heat is from the raging of the Hell-fire, and in very hot weather pray (Zuhr) when it becomes cooler."

Comments

According to the majority of the learned scholars it is preferable to delay Zuhrah Salaah a little during the hot season till it is relatively cooler. Imam Shafa'ee seems to differ from this view. It is said:

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"And Shaafiee said that delaying Zuhrah Salaah till it is cooler is for those whose mosque is far away from them and I like for the one who offers Salaah alone and those who offer Salaah in their (nearby) mosque not to delay Zuhrah Salaah due to intensity of heat".

Here Imam Tirmidhi's views differ from those of his teacher Imam Shaafiee. He says that during journey people stay together, so, Imam Shaafiee's argument is not valid; but according to Allama Kirmani it is not right to say that people stay together during journey because they might get scattered e.g., by going after their grazing animals, sleeping under trees and so on.

Imam Nawwani says:

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"And 'we saw in the hills' means that he (i.e.,

Rasulullah (Sallallahu Alaihi Wasallam)) delayed the Salaah quite a bit till the shadow of the hills fell on the ground, and the hills are flatly placed and not erect; their shadow usually does not fall on the ground except after a long time after mid noon.

From this Hadith the Hanafite jurists deduce the conclusion that the shadow of hills falls on the ground after 'Mithli Awwal' i.e., when the shadow of an object equals its height. What they want to prove by this is that the timing of Zuhr Salaah lasts till the shadow of an object becomes double than its height which is also the beginning of Asr Salaah.

Chapter 11 : The time of *Zuhr* is when the sun begins to decline.

Jaabir said, "The Prophet (Sallallahu Alaihi Wasallam) used to offer Salaah at midday."

Purpose of Tarjamatul Baab

In previous chapters it was said that it is preferable to delay Zuhr Salaah during hot season. Now in this chapter under discussion Imam Bukhari wants to convey the starting time of Zuhr Salaah. When the sun is right over head the shadow of objects does not fall on ground. After some time, when it starts declining towards west, the shadow of objects begins to fall on the ground. This total time, i.e., 'when the sun was overhead and when it starts declining westward', is called 'Zawaal' which lasts about 10-15 minutes. During this time it is prohib-

ited to offer any Salaah. Soon after, when the time of Zawaal finishes, the timing of Zuhr Salaah begins. The statement of Sayyiduna Jaabir that Rasulullah (Sallallahu Alaihi Wasallam) used to offer Zuhr Salaah during the heat of noon proves that the timing of Zuhr Salaah starts soon after Zawaal. 'Al-Hajiraah' means 'the noon time or midday' when people avoid walking on the roads due to intense heat.

Hadith No. 510

Narrated Anas bin Maalik

Allah's Apostle came out as the sun declined at mid-day and offered the Zuhr prayer. He then stood on the pulpit and spoke about the Hour (Day of Judgment) and said that in it there would be tremendous things. He then said, "Whoever likes to ask me about anything he can do so and I shall reply as long as I am at this place of mine. Most of the people wept and the Prophet said repeatedly, "Ask me." Abdullah bin Hudhafa As-Sahmi stood up and said, "Who is my father?" The Prophet said,

"Your father is Hudhafa." The Prophet repeatedly said, "Ask me." Then Umar knelt before him and said, "We are pleased with Allah as our Lord, Islam as our religion, and Muhammad as our Prophet." The Prophet then became quiet and said, "Paradise and Hell-fire were displayed in front of me on this wall just now and I have never seen a better thing (than the former) and a worse thing (than the latter)."

Hadith No. 511

Narrated Abu-I-Minhal

Abu Barza said, "The Prophet used to offer the Fajr (prayer) when one could recognize the person sitting by him (after the prayer) and he used to recite between 60 to 100 Ayat (verses) of the Qur'an. He used to offer the Zuhr prayer as soon as the sun declined (at noon) and the Asr at a time when a man might go and return from the farthest place in Medina and find the sun still hot. (The sub-narrator forgot what was said about the Maghrib). He did not mind delaying the 'Isha prayer to one third of the night or the middle of the night."

Hadith No. 512

Narrated Anas bin Maalik

When we offered the Zuhr prayers behind Allah's Apostle we used to prostrate on our clothes to protect ourselves from the heat.

Comments

According to Sayyiduna Anas once Rasulullah (Sallallahu Alaihi Wasallam) offered Zuhr Salaah soon after the Zawaal i.e. when sun started declining westward. From this incident Imam Bukhari wants to prove the actual beginning time of Zuhr Salaah. According to Sayyiduna Anas, after completing the Salaah, Rasulullah (Sallallahu Alaihi Wasallam) stood on the pulpit and delivered a heart touching sermon about the Qiyaamah that left Sahaaba in tears.

“Whoever likes to ask me about anything he can do so”

This statement clearly shows that it was some special moment for Rasulullah (Sallallahu Alaihi Wasallam) wherein he was at some extraordinary status. He asked his companions to ask him anything they liked and that he would reply them. At that instance, Abdullah bin Hudhafa asked him about his own fath as people

were questioning his parentage. Rasulullah (Sallallahu Alaihi Wasallam) told him that Huzafah was his father. Rasulullah (Sallallahu Alaihi Wasallam) again said, "Ask me and I will reply as long as I am at this place". Realising the situation, Sayyiduna Umar turned apprehensive that people might ask such questions the reply of which would become difficult for them to act upon. Therefore, he sat in front of Rasulullah (Sallallahu Alaihi Wasallam) on his knees and said loudly "We are pleased with Allah as our Lord, Islam as our religion, and Muhammad as our Prophet".

Was Rasulullah (Sallallahu Alaihi Wasallam) having Ilm-ul-Ghayb (knowledge of unseen).

Some people present this Hadith as a proof that Rasulullah (Sallallahu Alaihi Wasallam) was possessing Ilm-ul-Gaib but majority of the learned scholars prove with the same Hadith that it is not so. They argue that it was a special occasion confined to that particular moment and place as is evident by the statement of Rasulullah that "I shall reply as long as I am at this place of mine".

Jannat and Jahannum were also displayed in front of him at that place which also indicates that it was some special and unusual occasion.

Allah Taala says in the Holy Qur'an.

With Him are the keys of the Unseen. (6:59)

Mawlana Muhammad Shafi (RA) writes in Ma'ariful Qur'an:

Knowledge of the Unseen and Absolute Power: Two

Attributes of Allah, not shared by anyone

'Al-Ghayb' means things which have not come into existence, or in existence they have come but Allah Ta'ala has not let anyone know them (Mazhari). The first kind relates to conditions and events about Qiya-mah, or future happenings in the universe - for example, who will be born when and where? Who will do what? Who will live how long? Who will have how many breath counts? Who will take how many steps? Who will die where and buried where? Who will get what sustenance, and how much, and at what time? When will it rain, and where, and how much?

The example of the second kind is the foetus which has come to exist in the womb of a woman, but no one can be certain in the absolute sense, as universally applicable with inevitable reliability and accessibility, about the foetus being good natured or bad tempered, handsome or ugly, even a male or female (the radiological determination of which at the later trimesters of pregnancy is a different matter and does not affect the premises of the present discussion). Similar is the case of many other things which, despite having come into existence, remain unseen and unknown to the created beings.

So, the sentence: *عنده مفاتيح الغيب* means that with Allah are the keys (or treasures) of the Unseen. The sense of being 'with him' *عنده* is that they are owned by Him and are in His possession. The outcome is that He is the One who has control of the treasures of the Unseen and it is He who has the exclusive power to bring them into existence and make them manifest as and when He has determined. This is as has been said in an-

other verse of the Holy Qur'an:

which means:

“We have treasures of everything, but We send them down in a particular measure (15:21).

*In short, from this one sentence, it stands proved that the knowledge of Allah is perfect, and so is His power, and also that this all-encompassing knowledge and absolute power is the exclusive attribute of Allah Ta'ala Sha'nuhu, and that no one can acquire or have it. By putting the word *عنده* indahu: with Him) before, according to the rules of the Arabic grammar, a pointed reference has been made towards this restriction and particularity. Immediately after, this hint has been changed into full clarity when, to drive the point home, it was said: *لا يعلمها إلا هو* (No one knows them but He).*

So, this sentence proves two things: (1) The awareness of Allah about everything Unseen by virtue of His all-encompassing knowledge, and His being dominant over all of them by virtue of His perfect power; and (2) The inability of any created being or thing, other than Allah Ta'ala Sha'nuhu, to acquire or have such knowledge and power.

The meaning of the word 'Al-Ghayb' (Unseen), as in the terminology of the Qur'an, which has been stated above (with reference to Tafsir Mazhari) - that it means things which have not yet come into existence, or have come into existence but have not yet been fully unveiled to any created being - was to be kept in sight, the common doubts which bother people when they take a shallow view of the question of Ghayb, would be automatically removed.

Usually what happens is that people take the word, *Al-Ghayb* (Unseen) in a literal sense, that is, that which is absent from our knowledge and perception - whether the sources of acquiring its knowledge be present in the sight of others - thus, they would start calling that too as the *Ghayb*. As a result, all sorts of doubts abound. Take the example of astrology, divination of fortunes mathematically ('*Ilmul-Jafr* : The knowledge of *Jafr*; vulg. '*Jafar*'), geornancy ('*Ilmur-Raml*: The knowledge of *Raml*; vulg. '*Ramal*', meaning divination by means of figures and lines in the sand), or palmistry and things like that which are harnessed to acquire the knowledge of future events. Or, there may be someone who gets to know about future events through *Kashf* (illumination) and *Ilham* (inspiration). Or, there are our weather forecasters who by examining things like the drift, power and velocity of the monsoons predict rains and storms a lot of which turns out to be right too. But, common people hasten to take all these to be the Knowledge of the Unseen. Therefore, they start doubting about these verses of the Holy *Qur'an* thinking that the *Qur'an* tells us that the '*Ilm* of the *Ghayb*, the knowledge of the Unseen, is an attribute of Allah Ta'ala Sha'nuhu, while observation shows that others too get to acquire it.

The answer is clear. If Allah Ta'ala has made one of His servants informed on some future event, that then, in the terminology of the *Qur'an*, does not remain what the '*Ilm* of *Ghayb* or the knowledge of the Unseen is. Similarly, in accordance with the *Qur'anic* terminology, knowledge ('*Ilm*) which can be acquired through means and instruments (technology) is no Knowledge of the Unseen ('*Ilm al-Ghayb*). Examples of this could be the

weather reports of the meteorological departments and bureaus, or the diagnosis of the hidden condition of a patient by feeling the pulse (manually or instrumentally). The reason is that the weather forecaster or the physician got the chance to announce such information only when the substance of these events comes into existence and becomes obvious. The only difference is that it does not manifest itself openly until that time; it reveals itself, through technical instruments, to experts. People at large remain unaware. And when this substance becomes stronger, its manifestation becomes common. For this reason, weather forecasters cannot come up with what would be the breaking news of rains that will come one or two months from now - because the substantial evidence of rains has not presented itself before them. Similarly, no physician can diagnose the status of medicine or food taken a year or two ago, or a year or two after, by feeling the pulse (manually or instrumentally) today - because that does not habitually leave any effect on the pulse.

In short, these are things the existence of which is foretold by examining their traces and signs. Now, when the traces, signs and substances of these have come into existence, that does not remain part of the Knowledge of the Unseen ('Ilm al-Ghayb); rather, it has become a matter of observation. However, because of its being refined or weak, it has not become public knowledge. When it becomes stronger, it will become a matter of common observation too.

In addition to this, the awareness acquired from all these things, despite that so much has taken place, still remains in the class of estimation and calculation. The real 'Ilm' or Knowledge is the name of Certitude.

That does not come out of any of these. That is why events attesting to the error of such information are many and frequent.

As for astrology and other disciplines, whatever is based on mathematical computation is knowledge, but not Al-Ghayb (Unseen). It is like someone computes existing data and says that the sun will rise today at the hour of five and forty one minutes; or, there will be a solar or lunar eclipse on such and such date in such and such a month. It is obvious that determining time by calculating the speed of that which is perceptible through the senses is very much like announcing the news of planes and trains reaching airports and stations. Moreover, the claim to be able to know things through astrology etc. is nothing but deception. The emergence of one truth out of a hundred lies is no knowledge.

When X-Ray equipment was invented, it was hoped that the determination of sex of the foetus will be possible, but it did not serve the purpose satisfactorily (besides being radiologically harmful). Experts in our time (specially those associated with digital imaging who study the foetus in section view, or use water-induced method to let the foetus float in the womb which helps determine digitally if it is a boy) too are helpless as far as the first trimester of pregnancy is concerned. Nothing can be known at that stage (Even the test of genes to determine the gender of a child, cannot work before a certain stage of pregnancy which again is a matter of observation, and not the knowledge of the unseen. (Muhammad Taqi Usmani)). But, during the later trimesters, predictions are made which can be called technical approximations at best and cannot be classed as certain

knowledge and absolute awareness. Sometimes predictions can be correct, at others faulty or misread. This is not the Certitude of 'Ilm al-Ghayb, nor qualifies as such.

The gist of the assertion is: That which is Al-Ghayb in the terminology of the Qur'an is something no one knows but the most sacred Allah. As for what people habitually get to know through causation or instrumentation is not really the Ghayb - though, it may be so called because of not having been manifested openly.

Similarly, when part of the knowledge of what belongs to the Ghayb has been given to some prophet or messenger, through Wahy (revelation), or to a man of Allah (Waliy) through Kashf (illumination) and Ilham (inspiration), that then, does not remain Ghayb. This is called (أنباء الغيب) the reports or news of the Unseen) in the Holy Qur'an, and not Al-Ghayb. This appears in several verses of the Qur'an, for example: (تلك من أنباء الغيب نوحيها إليك) These are some reports from the Unseen (events) which We reveal to you - 11:49). Therefore, when it is said: (لا يعلمها إلا هو) No one knows them but He) in the present verse, there is no room for any doubt or exemption in it.

In this particular sentence, a special attribute of Allah has been pointed out - that He is the Knower of the Unseen ('Alim al-Ghayb). The sentences that follow contain a description of the knowledge of the Seen ('Ilmush-Shahadah), that is, the knowledge of things present and existing, in sharp contrast to the knowledge of the Unseen ('Ilmul-Ghayb). They too establish that the knowledge of Allah Ta'ala Sha'nuhu is all encompassing leaving not the minutest particle outside its reach. It was said: And He knows what is in the land and the sea. Not a leaf ever falls but He knows it, nor a grain in the

dark hollows of the earth, which too is within His knowledge; and so is, in His knowledge, everything fresh or wet or dry in the whole universe - and all of which lies recorded in writing on al-Lawh al-Mahfuz, the Preserved Tablet.

To sum up, it can be said that Allah Ta'ala has two unique attributes of knowledge which no angel or prophet or another created being shares with Him. These are: the Knowledge of the Unseen ('Ilm al-Ghayb) and the All-Encompassing Knowledge of existents (al-'Ilm al-Muhif). These attributes have been described with a system. The first sentence says *و عنده مفاتيح الغيب لا يعلمهما إلا هو* (And with Him are the keys of (the Unseen. No one knows them but He). This was about the first attribute. In the sentences that follow, the all-encompassing knowledge of Allah about His universe of existents was identified first by saying: *و يعلم ما في البر و البحر* (He knows what is in the land and the sea). It means the whole universe and all existents. This is like saying morning and evening in the sense of all the time or saying the East and the West in the sense of the whole world. Thus, by saying land and sea the sense given is that of the whole universe with its existents. So, the knowledge of Allah Ta'ala Sha'nuhu covers whatever there is.

Further on, this was explained by saying that the knowledge of Allah Ta'ala is not limited to what is big, He also knows what is the minutest and the most concealed: *(و ما تسقط من ورقة إلا يعلمها* (Not a leaf ever falls but He knows it). It means that the falling of every leaf in the whole wide world - before it falls, when it falls and after it falls - remains within His knowledge. He knows how many times each leaf on a tree will swing and sway and when

and where it will fall and through what circumstances it will go through. The mention of Ta'ala' at this place is perhaps indicative of the life cycle of the leaf. Its fall from the tree is the end of its growth and botanical life. Its last condition has been pointed out here as a mirror to the rest of its conditions.

After that it was said: (و لا حبة في ظلمات الأرض) Nor a grain in the dark hollows of the earth). Mentioned first was a leaf which falls in common sight. After that, it was a grain which is sowed in fields by a farmer, or gets buried somewhere in the dark and deep belly of the earth. Then, the same all-surrounding knowledge of Allah has been pointed out through things fresh and dry. In the end it was said that with Allah all these things were present in writing. According to some commentators, (كتاب مبين) a manifest book) means al-Lawh al-Mahfuz, the Preserved Tablet. Some others say that it denotes Divine Knowledge. It has been identified with 'a manifest book' because what is written stays preserved leaving nothing to chance or mistake or forgetting. This is similar to the all-encompassing knowledge of Allah Ta'ala Sha'nuhu, which is not based on conjecture - it is certain.

Many verses of the Holy Qur'an confirm that the kind of all-encompassing knowledge from which nothing, neither a particle nor its condition, remains excluded is but that of Allah Subhanuhu wa Ta'ala. It was said in Surah Luqman:

If it be (anything) even equal to the weight of a grain of mustard-seed, and though it be in a rock, or (anywhere)

*in the heavens or in the earth, Allah will bring it forth:
for Allah is subtle and aware -(31:16).*

It appears in the Ayatul-Kursi of Surah al-Baqarah:

*“He knows what is before them and what is behind
them. And they encompass nothing of His knowledge
except what He wills - (2:255)*

In Surah Yunus, it was said:

*And not hidden from your Lord is (anything even) the
weight of an atom in the earth or in the heaven - (10:61)*

And it appears in Surah At-Talaq:

*And that Allah encompasses all things in (His) Knowl-
edge (65:12)*

*This subject has been dealt within the Holy Qur'an
at many more places where it has been made very clear
that the 'Ilm of Al-Ghayb (as determined in the Qur'an
and explained earlier) or the all-encompassing knowl-
edge of everything in the universe is the exclusive attribute
of Allah Ta'ala Sha'nuhu. Taking the knowledge of an
angel or messenger to be as all-compassing amounts to
giving a messenger of Allah the status of Allah Himself
and declaring him to be equal to Him - which is Shirk ac-
cording to the Holy Qur'an. This aspect of Shirk has been
pointed out in Surah Al-Shu'ara':*

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*That is (the Mushriks will say in Qiyamah), By Allah, we
were in an error manifest when we held you (objects of
worship) as equals with the Lord of the Worlds -*

(26:97,98)

No doubt, Allah Ta'ala had blessed His Messengers (AS) specially the last among them (i.e., Rasulullah (Sallallahu Alaihi Wasallam)), with the knowledge of many things from the Unseen, more than the knowledge of all angels and prophets, but it is obvious that the knowledge of anyone cannot be equal to that of Allah, nor it can ever be. Otherwise, this will become the kind of excess Christians committed in their reverence for the prophet when they started equating the prophet with God. This is Shirk. May Allah keep all of us protected from it.

(Quoted from Ma'ariful Qur'an, Vol 3)

In the second Hadith Sayyiduna Abu Barza (RA) says that they used to offer Fajr Salaah with Rasulullah (Sallallahu Alaihi Wasallam) at such a time when one could recognise the person next to him. This statement favours the scholars who consider it better to offer Fajr Salaah during the emergence of morning light and not in complete darkness as is the opinion of some scholars. It is to be noted that Masjid-i-Nabawi had low roof and no lighting arrangement during the period of Rasulullah (Sallallahu Alaihi Wasallam), despite this, recognising the person next to someone indicates that the day had dawned upon them.

Regarding the Zuhr Salaah, he says that they used to offer it soon after the Zawaal or noon. According to him, they used to offer Asr Salaah at such a time that if a person would go and return from the farthest place in Madinah he would find the sun still hot with no signs of setting. It is said that at that time the city Madinah was of 4kms radius. The issue regarding the time of Asr Sa-

laah will be discussed in coming chapters.

The third Hadith also shows that the Sahaaba offered Zuhr Salaah soon after the Zawaal as they prostrated on their clothes to protect their foreheads from the hot ground because of too much heat.

Chapter 12 : Delaying Zuhr until Asr.

Purpose of Tarjamatul Baab

In the earlier chapters Imam Bukhari mentioned the beginning of Zuhr time. Now, in this chapter he mentions the end of Zuhr time i.e. when Asr time starts. According to Imam Bukhari there is no time gap between Zuhr and Asr time as against the opinion of Imam Maalik who says that there should be at least a time gap in which it is possible to offer four Rak'ats.

Hadith No. 513

Narrated Ibn Abbas

*"The Prophet prayed eight Rak'ats for the Zuhr and Asr, and seven for the Maghrib and 'Isha prayers in Medina." Aiyub said, "Perhaps those were rainy nights."
Anas said, "May be."*

Comments

جمع بين الصلاتين i.e., Combining Zuhr and Asr, and 444.

Maghrib and Isha

It is an established fact that Rasulullah (Sallallahu Alaihi Wasallam) combined Zuhr with Asr, and Maghrib with Isha. According to the learned scholars it is permissible to do so during journey or fearful conditions or when it is raining. But this Hadith eliminates two possibilities viz., journey and fear as Rasulullah (Sallallahu Alaihi Wasallam) combined Salaah when he was in Madinah. That is why, Aiyub asked 'perhaps those were rainy nights?', to which Sayyiduna Anas replied 'may be'. There is a Hadith in Muslim which says

"Without fear and no rain"

According to some Rasulullah (Sallallahu Alaihi Wasallam) did so due to illness. However, majority of the Ulema reject this opinion saying, 'since the Salaah was offered in congregation it is almost impossible that everybody who joined in the Salaah would have been ill'.

Imam Nawwawi says that according to some people it happened due to cloudiness. They offered Zuhr and soon afterwards they found that Asr time has set in and therefore offered Asr. This explanation has also been rejected because such a case might happen as far as Zuhr and Asr is concerned but not for Maghrib and Isha.

Formal but not real combination جمع صوري ولا حقيقي

According to Hanafite jurists it was a formal **ثوري** type of combination and not the real one **حقيقي**. Which means that Zuhr was offered in its last time and Asr in its beginning but both were offered in their own time

period. This type of combination is known as formal combination or جمع صوري. The Hanafites while claiming Imam Bukhari of holding the same opinion, put forward the statement of Abu Ash-Sha'sha—a student of Ibn Abbas—which he made when Umar ibn Dhinaar asked him about this Hadith. The statement is:

“I guess that he (Rasulullah (Sallallahu Alaihi Wasallam)) offered Zuhr in its last time and Asr just when its time began, and Maghrib in its last timing and Isha just when its time began. He said ‘I also think so’”.

How to combine the two

There are two ways to combine two different Salaahs:

1. To delay the first Salaah till its last time and offer the second one just when its time sets in. For example, if the time of Zuhr ends at 4pm then one has to offer it say at 3:55pm and soon afterwards when the time of Zuhr ends at 4pm and the time of Asr sets in he has to offer Asr instantly. This way both the Salaahs are combined and at the same time are offered in their respective time period. The learned scholars supporting this type of combination argue with the above mentioned hadith and also the following verse of the Holy Qur'an:

“Salaah is an obligation on the believers that is tied up with time”. (4:103)

There is a Hadith quoted in Nase'ee on the authority of Sayyiduna Anas which says:

“Anas narrates from Rasulullah (Sallallahu Alaihi Wasallam) that when he had to hurry for journey he would delay Zuhr till Asr time and combine the two, and also delay Maghrib till he combined it with Isha when the twilight would vanish away”.

Chapter 13 : The Time of Asr.

Purpose of Tarjamatul Baab

There are two schools of thought regarding the starting time of Asr Salaah. The majority of jurists support ‘Mithli Awwal’ i.e. the time when the shadow of an object equals its height. Imam Bukhari also seems to concur with this view but he has not been able to support his claim with any Hadith satisfying his strict criterion, so he has tried to prove his point by quoting the above mentioned Ahaadith in this chapter.

Hadith No. 514

Narrated Aisha

Allah's Apostle used to offer the Asr prayer when the sunshine had not disappeared from my chamber.

Hadith No. 515

Narrated Aisha

Allah's Apostle used to offer the Asr prayers at a time when the sunshine was still inside my chamber and no shadow had yet appeared in it.

Hadith No. 516

Narrated Aisha

The Prophet used to pray the Asr prayers at a time when the sunshine was still inside my chamber and no shadow had yet appeared in it.

Hadith No. 517

Narrated Saiyar bin Salmah

I along with my father went to Abu- Barza Al-Aslarrni and my father asked him, "How Allah's Apostle used to offer the five compulsory congregational prayers?" Abu-Barza said, "The Prophet used to pray the Zuhr prayer which you (people) call the first one at mid-day when the sun had just declined The Asr prayer at a time when after the prayer, a man could go to the house at the farthest place in Medina (and arrive) while the sun was still hot. (I forgot about the Maghrib prayer). The Prophet Loved to delay the 'Isha which you call Al-Atama and he disliked sleeping before it and speaking after it. After the Fajr prayer he used to leave when a man could recognize the one sitting beside him and he used to recite between 60 to 100 Ayat (in the Fajr prayer) .

Hadith No. 518

Narrated Anas bin Maalik

We used to pray the Asr prayer and after that if someone happened to go to the tribe of Bani Amr bin Auf, he would find them still praying the Asr (prayer).

Hadith No. 519

Narrated Abu Bakr bin Uthman bin Sahl bin Hunaif
that he heard Abu Umama saying: We prayed the Zuhr prayer with Umar bin Abdul Aziz and then went to Anas bin Maalik and found him offering the Asr prayer. I asked him, "O uncle! Which prayer have you offered?" He said 'The Asr and this is (the time of) the prayer of Allah's Apostle which we used to pray with him.'

Hadith No. 520

Narrated Anas bin Maalik
Allah's Apostle (Sallallahu Alaihi Wasallam) used to offer the Asr prayer at a time when the sun was still hot and high and if a person went to Al-'Awali (a place) of Medina, he would reach there when the sun was still high. Some of Al-'Awali of Medina were about four miles or so from the town.

Hadith No. 521

Narrated Anas bin Maalik

We used to pray the Asr and after that if one of us went to Quba he would arrive there while the sun was still high.

Comments

There has always been an extensive debate among the Islamic jurists regarding the timing of Asr Salaah. According to one group, as already mentioned, it starts from 'Mithli Awwal'. While as per Imam Abu Haneefah it starts from 'Mithli Thaani' i.e. when the shadow of an object is double its height.

Arguments supporting 'Mithli Awwal'

This group that supports this view argue with the traditions quoted above. In the first thtee Ahaadith quoted above Sayyida Aisah says that Rasulullah (Sallallahu Alaihi Wasallam) used to offer Asr Salaah at a time when the sunshine was still inside her chamber and no shadow had yet appeared in it. From these traditions, the jurists of this group conclude that Asr Salaah should be offered when its times sets in i.e. 'Mithli Awal'.

Imam Nawawi says:

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“(Sayyida Aisha’s) compartment was narrow and the walls of the courtyard were of low height so much so that it was less than the space of the courtyard. And when the shadow of the wall equalled its height, it was still away from the end of the courtyard”.

What Imam Nawwawi wants to convey is that the courtyard of Sayyida Aisha was little longer than the height of its walls, so when the shadow equalled the height of the wall, it still used to be in the courtyard and not rise on to the wall of the house. From this he concludes that Asr Salaah used to be offered at ‘Mithli Awal’.

Arguments supporting ‘Mithli Thaani’

1. Allah Ta’ala says in the Qur’an

“Praise of your Lord before sunrise and before sunset.” (20:130)

The Ulema are in consensus that in this verse ‘before sunset’, means Asr Salaah and hence it is being enjoined to offer it before sunset. According to the scholars of this school i.e. Hanafite, ‘before sunset’ indicates at the most one and half hours before sunset and not three or four hours.

2. Speaking on the Hadith of Sayyida Aisha, Imam Tahawi says:

“There is no proof in it that supports Tajeel’ (i.e., to

offer Asr early) because there is a possibility that the walls of the compartment were little in height to the extent not getting shadowed unless the sunset is nearer and this supports Ta'kheer (to offer late) and not Ta'jeel".

Common time between Zuhr and Asr.

According to Allaama Anwar Shah Kashmiri the time between 'Mithli Awal' and 'Mithli Thaani' is common for both Zuhr as well as Asr i.e., during this time both Zuhr as well as Asr can be offered as is evident from the Hadith-i-Jibra'eel wherein Jibra'eel (AS) had offered Asr Salaah at 'Mithli Awwal' on the first day and Zuhr on the second day at the same time 'at the time of yesterday's Asr'. This proves that this time is common for both.

Chapter 14 : Sin of one who misses Asr.

Purpose of Tarjamatul Baab

The Asr Salaah has a special status and some distinguishing features than other Salaahs. It is a time when people are grossly involved in their worldly engagements. So, the person who offers this Salaah in time despite his busy schedule is highly rewarded and the one who misses it is deprived from any such reward and instead earns sins.

Hadith No. 522

Narrated Ibn Umar

Allah's Apostle said, "Whoever misses the Asr prayer (intentionally) then it is as if he lost his family and property."

Comments

Allah Ta'ala says in the Holy Qur'an:

Take due care of all the prayers, and the middle prayer, and stand before Allah in total devotion. (2:238)

Majority of the commentators of the Holy Qur'an believe that this الصلاة الوسطى - 'middle Salaah' indicates the Asr Salaah.

Musnad Ahmad has quoted a Hadith in which Rasulullah (Sallallahu Alaihi Wasallam) says:

"Indeed this Salaah (Asr) was made obligatory on people before you and then they showed laziness and left offering it. So whosoever amongst offers it will get his reward doubled".

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"And Al-Muhalab and those who follow him in commentary said, "Here, missing the Salaah means missing the congregational Salaah, and not delaying it till the paleness of sun, or after the sunset".

It is like ruining of property and family

The reward of Asr Salaah is so substantial that missing it has been compared with the loss one incurs by losing his property and family. From this one can imagine how damaging it is to be careless about this Salaah. Since, at its time people have maximum worldly engagements and therefore have to exert considerably in order to stick to it; further, since it is the time when the angels of day and night get together, that is why such a warning has been mentioned in the Hadith.

Why the particularization of family and property?

It is because these are the two main causes which make one careless and negligent towards the worship of Allah.

Chapter 15 : (Sin of) One who fails to offer Asr.

Purpose of Tarjamatul Baab

In previous chapter it was said, "Sin of one who misses Asr", and here it is said, "Sin of one who fails to offer Asr". The learned scholars say that missing is unintentional whereas leaving is intentional. This clears the doubt put up by some who say that this chapter is repetition of previous chapter.

Hadith No. 523

Narrated Abu Al-Maleeh

We were with Buraida in a battle on a cloudy day and he said, "Offer the Asr prayer early as the Prophet said, "Whoever leaves the Asr prayer, all his (good) deeds will be annulled."

Comments

According to Abu Al-Mateeh once in a battle on a cloudy day they were with Sayyiduna Buraida Aslami who told them to offer Asr Salaah quickly as on such a day there is apprehension that one may miss the actual time of Asr Salaah because of clouds. He further told them that Rasulullah (Sallallahu Alaihi Wasallam) said, "one who leaves Asr Salaah, all his (good) deeds will be annulled." In earlier Hadith it was said that one who misses Asr Salaah, it is as if he lost his family and property. Since missing a Salaah is unintentional so the loss has been compared with the loss of family and property. In this particular Hadith it is said that one who intentionally leaves Asr Salaah, all his (good) deeds will be annulled. In the first case since the act is involuntary so the loss is of the related concern and in the second situation since the act is voluntary so the person himself has to bear the loss. 'Habt' - 'To annul the deeds' has two meanings, one—the total annulling which takes place when one moves out of the bond of Islam because of the belief that Asr Salaah is not necessary or is useless and; second—the annulling because of missing Asr Salaah

unintentionally, is 'a greater loss' but it does not take one away from the fold of Islam. The word 'Habt' has been used here to impress the severity of the loss.

Chapter 16 : The excellence of the Asr Salaah.

Purpose

Ibn Hajr says, "Asr Salaah is having excellence over all other Salaahs except Fajr".

According to Allaama Ayni both Fajr and Asr are having excellences but Imam Bukhari has only used the word 'Asr' because Fajr is understood to have same excellence as is evident by the Qur'anic verse quoted below in the Hadith.

Hadith No. 524

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Narrated Qais

Jarir said, "We were with the Prophet and he looked at the moon--full-moon--and said, 'Certainly you will see your Lord as you see this moon and you will have no

*trouble in seeing Him. So if you can avoid missing (through sleep or business, etc.) a prayer before the sunrise (Fajr) and a prayer before sunset (Asr), you must do so.' He then recited Allah's Statement:
And proclaim His purity, along with your Lord's praise, before sunrise and before sunset." (50.39) Isma'il said, "Offer those prayers and do not miss them."*

Hadith No. 525

Narrated Abu Huraira

Allah's Apostle said, "Angels come to you in succession by night and day and all of them get together at the time of the Fajr and Asr prayers. Those who have passed the night with you (or stayed with you) ascend (to the Heaven) and Allah asks them, though He knows everything about you, well, "In what state did you leave my slaves?" The angels reply: "When we left them they were praying and when we reached them, they were praying."

Comments

Abdullah bin Jarir says that once during a full moon night they were sitting with Rasulullah (Sallallahu Alaihi Wasallam). He looked at the moon and told them, "Certainly you will see your Lord as you see this

moon and you will have no trouble in seeing Him". The learned scholars have given different reasons why Rasullullah (Sallallahu Alaihi Wasallam) used this metaphor:

1. Everybody is able to see a full moon irrespective of a huge crowd or any difficulty while sitting comfortably at his place.
2. There is no need to push or pull others or to peep over the heads and shoulders of people to see a moon.
3. According to some it means that people will have no confusion or doubt regarding seeing Allah Ta'ala in the Hereafter.
4. One feels uncomfortable and has difficulty to look at the sun but it is not so in case of moon. The people will see Allah quite comfortably.

Sight of Allah in the hereafter

This Hadith clearly states that people will definitely see Allah Ta'ala in the Hereafter and it is proved beyond doubt by the Holy Qur'an, the Ahaadith of Rasullullah (Sallallahu Alaihi Wasallam) and the consensus of the companions of Rasullullah (Sallallahu Alaihi Wasallam). It is the unanimous opinion of 'Ahl-i-Sunnah wal Jamaat'. It has been quoted from at least twenty Saahaaba including Abu Bakr, Ali, Muadh and Ibn Mas'ud.

Only Khawaarijis and Muatazilites have disagreed on this issue, they argue with the verse of the Holy Qur'an:

No vision can comprehend Him, and He comprehends all visions, and He is Absolutely Subtle, All-Aware.
(6:103)

According to them it is evident from this verse that He cannot be seen. But, the learned scholars of Ahl-i-Sunnah wal Jamaah say that the meaning of this verse is that since Allah Ta'ala is infinite hence no eye can see Him in totality.

The second argument put forward by Khawaarijis in this connection is the following verse of the Holy Qur'an:

*My Lord, show (Yourself) to me that I may look at You.”
He said: “You shall never see Me. But look at the
mount. (7:143)*

They argue that the word ‘لن’ is used to negate something forever. The learned scholars refute this concept by putting forward the following verse:

*But they will never wish for it (i.e., death) because of
what their hands have sent ahead. (2:95)*

But it is known that they will wish so when thrown in Hellfire.

Their third argument is the following verse:

*It is not (possible) for a human being that Allah speaks
to him, except by way of revelation, or from behind a
curtain. (42:51)*

According to the learned scholars this verse is related to revelation and not sight of Allah in the hereafter.

Verses proving the sight of Allah in the hereafter

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Many faces, that day, will be glowing, looking towards their Lord, (75:22,23)

No! Indeed they will be screened off from their Lord on that Day. (83:15)

Fajr and Asr Salaah, and the sight of Allah in the hereafter

In the Hadith under discussion, after mentioning how the believers will see Allah in the hereafter, Rasu-lullah (Sallallahu Alaihi Wasallam) advised his Um-mah to remain careful regarding the Fajr and Asr Sa-laah, and recited the following verse of the Qur'an:

And proclaim His purity, along with your Lord's praise, before sunrise and before sunset." (50.39)

The learned scholars, in view of this Hadith, have derived the conclusion that to offer Fajr and Asr Salaah in congregation satisfying all etiquettes plays an essential role in making a believer eligible for the honour of seeing Allah in the hereafter. It is very arduous on one's Nafs to offer these two Salaahs, because for Fajr, one has to get up early in the morning when he has a strong desire to keep on sleeping. He has to perform Wudu which is quiet difficult for him especially during harsh winter season and has to leave for the mosque in dark. All these pains will be taken only by a true believer. This is the time when the angels performing their duties during night finish their duty and are replaced by those decreed for the day. This is the special time when the breeze of Allah's mercy

blows with full spiritual fervor which is appreciated only by those pure by heart and sincere in intentions. May Allah bestow us also with such blessings. A very famous Urdu poet of the Indian subcontinent, Allaama Iqbal says:

رومی پورازی ہو غزالی ہو
کچھ ہاتھ نہسی آتا ہے آہ سہرگاہی

May it be Rumi or Raazi or Gazaali

Nothing is achieved without praying in the early dawn.

Regarding the Asr Salaah, it is a time when people are very busy in their worldly affairs and the market is at its peak. To remember Allah during such a busy hour is highly rewarding. Rasulullah (Sallallahu Alaihi Wasallam), knowing the essence of the reward of Asr Salaah, warned the believers against losing it.

What this Hadith tells us is that whosoever wants to get the most important blessing in the hereafter, i.e. 'the sight of Allah Ta'ala', he should remain very careful regarding the Fajr and Asr Salaah throughout his life. He should offer them in time, preferably in congregation and satisfying all prerequisites.

Chapter 17 : The one who gets one rak'at of Asr before sunset.

Purpose of Tarjamatul Baab

According to the learned scholars, here, Imam Bukhari wants to tell us that the timing of Asr Salaah lasts till sunset.

Hadith No. 526

Narrated Abu Huraira

Allah's Apostle said, "If anyone of you can get one Rak'at of the Asr prayer before sunset, he should complete his prayer. If any of you can get one Rak'at of the Fajr prayer before sunrise, he should complete his prayer."

Comments

In the Hadith the word 'Sajda' has been mentioned whereas Imam Bukhari has used the word 'Rak'at' in the title (Tarjamatul Baab). According to the learned scholars these two words are synonymous, as the Rak'at is complete only when one completes his Sajda. Some scholars hold the opinion that here Imam Bukhari refutes the opinion of some Shaafite scholars who say that the timing of Asr Salaah is only till the time sun turns pale before finally setting. (*Eidhahul Bukhari*)

Hadith No. 527

Narrated Salim bin Abdullah

My father said, "I heard Allah's Apostle saying, 'The period of your stay as compared to the previous nations is like the period equal to the time between the Asr prayer and sunset. The people of the Torah were given the Torah and they acted (upon it) till mid-day then they were exhausted and were given one Qirat (of gold) each. And then the people of the Gospel were given the Gospel and they acted (upon it) till the Asr prayer then they were exhausted and were! given one Qirat each. And then we were given the Qur'an and we acted (upon it) till sunset and we were given two Qirats each. On that the people of both the scriptures said, 'O our Lord! You have given them two Qirats and given us one Qirat, though we have worked more than they.' Allah said, 'Have I usurped some of your right?' They said, 'No.' Allah said: "That is my blessing I bestow upon whomsoever I wish."

Hadith No. 528

Narrated Abu Musa

The Prophet said, "The example of Muslims, Jews and Christians is like the example of a man who employed laborers to work for him from morning till night. They worked till mid-day and they said, 'We are not in need of your reward.' So the man employed another batch and said to them, 'Complete the rest of the day and yours will be the wages I had fixed (for the first batch). They worked till the time of the Asr prayer and said, 'Whatever we have done is for you.' He employed another batch. They worked for the rest of the day till sunset, and they received the wages of the two former batches."

Comments

In these two Ahaadith Rasulullah (Sallallahu Alaihi Wasallam) has compared Jews, Christians and Muslims by using a metaphor. He (Sallallahu Alaihi Wasallam) said that the Jews are like those labourers who work from morning to mid-day and leave it uncompleted halfway due to tiredness and get one caret of gold. The Christians are like those labourers who work from mid-day to Asr time and leave it there unfinished due to tiredness and get one caret. The Muslims are like those labourers who work from Asr till Maghrib only but since they complete the work they get double the reward i.e., two carets of gold.

The message is that the Jews and Christians were given good amount of time to accomplish the job but they failed and hence got half the reward; whereas the Muslims, though getting less working hours, finished the job to its completion and were rewarded doubly.

According to the learned scholars the Jews got almost two thousand years i.e., the time period between Sayyiduna Musa (AS) and Sayyiduna Eisa (AS); the Christians got around six hundred years i.e. the time period between Sayyiduna Eisa (AS) and Rasulullah (Sallallahu Alaihi Wasallam) and this Ummah has so far been there for more than fourteen hundred years and will continue to remain until the Day of Judgment whose exact time is known to Allah alone. As per the learned scholars it is not these periods which have been referred to in the Hadith but it is in reference to the life span of individuals. The earlier people had longer life span than the average life span of the individuals of this ummah. Since the religion of Islam has been completed and sealed forever at the hands of Rasulullah (Sallallahu Alaihi Wasallam) through Qur'an, so this Ummah, while acting upon the perfect Deen, gets more reward irrespective of working for a relatively lesser period of time. Allah knows the best. Allah Ta'ala says in the Holy Qur'an:

Today, I have perfected your religion for you, and have completed My blessing upon you, and chosen Islam as Dīn (religion and a way of life) for you. (5:3)

In this connection, Allama Ayni has given a better explanation. He says that those Jews who faith-

fully followed Musa (AS) would get full reward and those who believed in Musa (AS) alone but rejected Eisa (AS) would get half the reward. In the same way those Christians who believed in Eisa (AS) only and rejected Muhammad (Sallallahu Alaihi Wasallam) would also be denied full reward.

It has been narrated in another Hadith that those Christians who believed in Eisa (AS) and also accepted the Rasulullah (Sallallahu Alaihi Wasallam) as prophet, would get double reward. The Muslims believe in all the prophets and follow the perfect Deen presented by Rasulullah (Sallallahu Alaihi Wasallam), so they would get double the reward even though their working period is less.

Relation of these two Ahaadith with the title (Tarjamatul Baab)

This chapter is about the timing of Asr Salaah and according to the learned scholars these Ahaadith convey that the working time of this Ummah is from Asr till sunset, and this is what Imam Bukhari wants to convey.

The Hanafite scholars prove their point from these Ahaadith by saying that the timing of Asr Salaah has to start from the time when the shadow of an object becomes double its height (i.e., two Mithl) then only the working time of this Ummah will be lesser than the Jews and Christians. If it is considered from the time when the shadow of an object equals its height (one Mithl) then the time period between Zuhr and Asr, and, Asr and Maghrib becomes almost equal.

Chapter 18 : The time of Maghrib

'Ata' said, "A sick person can offer Maghrib and Isha together."

Purpose of Tarjamatul Baab

Here Imam Bukhari is commenting about the timing of Maghrib Salaah which starts soon after sunset. By quoting the statement of Ata that a sick person can offer Maghrib and Isha Salaah together, Imam Bukhari wants to convey that the time of Maghrib Salaah lasts until Isha.

Hadith No. 529

Narrated Raafe bin Khadij

We used to offer the Maghrib prayer with the Prophet and after finishing the prayer one of us may go away and could still see as far as the spots where one's arrow might reach when shot by a bow.

Hadith No. 530

Narrated Jaabir bin Abdullah

The Prophet used to pray the Zuhr at mid-day, and the Asr at a time when the sun was still bright, the Maghrib after sunset (at its stated time) and the Isha at a variable time. Whenever he saw the people assembled (for Isha' prayer) he would pray earlier and if the people delayed, he would delay the prayer. And they or the Prophet used to offer the Fajr Prayers when it still dark.

Hadith No. 531

Narrated Salmah

We used to pray the Maghrib prayer with the Prophet when the sun disappeared from the horizon.

Hadith No. 532

Narrated Ibn Abbas

The Prophet prayed seven Rak'ats together and eight Rak'ats together.

Comments

Raafe bin Khadij says that they used to offer Maghrib Salaah with Rasulallah (Sallallahu Alaihi Wasallam) at such a time when there would be enough light even after the Salaah. Giving example he says that if anybody threw his arrow he was able to easily locate where it had landed. It means that Rasulallah (Sallallahu Alaihi Wasallam) used to offer Maghrib Salaah soon after sunset; had it been delayed a little, darkness would have prevailed. According to the second and third Hadith quoted above, it is evident that Maghrib Salaah was not usually delayed. As per the fourth Hadith, discussed earlier as well, Maghrib Salaah can be delayed in case of sickness, rain etc.

A Hadith reported on the authority of Sayyiduna Abbas says that Rasulallah (Sallallahu Alaihi Wasallam) said that this Ummah will remain in its natural state as long as it won't delay Maghrib Salaah until the time stars appear in the sky (i.e., when it is dark).

Hajjaj bin Yousuf, who was appointed governor of Madinah by Khalifa Abdul Maalik bin Marwaan in 74 Hijri, delayed Salaah timings considerably. Muhammad bin Umru enquired of Sayyiduna Jaabir bin Abdullah about the timings at which they used to offer Salaah with Rasulallah (Sallallahu Alaihi Wasallam). In this Hadith also, Jaabir says that they used to offer Maghrib Salaah soon after sunset.

Chapter 19 : One who dislikes to call *Maghrib Isha*.

Imam Bukhari wants to say that the names given

by the Shariah carry very much importance and significance. Muhib says that the names were taught by Allah as He said in the Qur'an:

"And He taught Adam the name, all of them" (2:31)

Hadith No. 533

Narrated Abdullah Al-Muzani

The Prophet said, "Do not be influenced by bedouins regarding the name of your Maghrib prayer which is called Isha by them."

Comments

Islamic Shariah is a comprehensive and complete code of life. Nothing, which could have been of some benefit, has been left and any loophole which could have been source of damage at any point of time has been taken care of. The rules of the Shariah are closely related with their technical terminology, and therefore, the Shariah has taken due measures in order to keep this terminology intact. The 'Badavi'- rural people' used to call Maghrib by the name Isha, which Rasulullah (Sallallahu Alaihi Wasallam) forbade. Maghrib literally means 'time soon after sunset' and Isha means 'first part of the night darkness'.

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Chapter 20 : The mentioning of *Isha* and '*Atama*, and those who hold both names as permitted.

Abu Huraira narrates from the Prophet (Sallallahu Alaihi Wasallam), "The most difficult prayers for the hypocrites are *Isha* and *Fajr*." And he said "If they only knew what '*Atama* and *Fajr* contain."

Abu Abdullah said, "It is best to call it *Isha*, going by the words of Allah, '*and after the Isha prayer.*' (24:58)" It is mentioned that Abu Musa said, "We used to take turns in attending the prayer of *Isha* with the Prophet (Sallallahu Alaihi Wasallam), and then he made it later (*a'tama biha*)."

Ibn Abbas and 'A'isha said, "The Prophet (Sallallahu Alaihi Wasallam), delayed (*a'tama*) the *Isha* prayer." Someone said that 'A'isha said, "The Messenger of Allah (Sallallahu Alaihi Wasallam), delayed (*a'tama*) *al-'Atama*."

Jaabir said, "The Prophet (Sallallahu Alaihi Wasallam),

used to pray *Isha*."

Abu Barza said, "The Prophet (Sallallahu Alaihi Wasallam), used to delay *Isha*."

Anas said, "The Prophet (Sallallahu Alaihi Wasallam), used to delay the last *Isha*."

Ibn Umar, Abu Ayyub and Ibn Abbas said, "The Prophet (Sallallahu Alaihi Wasallam), prayed *Maghrib* and *Isha*."

Purpose of Tarjamatul Baab

According to Imam Bukhari, as is evident from previous chapter, it is not right to change the nomenclature of Salaah i.e., Maghrib should not be called Isha, and here in this chapter he says that at some occasions the Sahaaba have called a Salaah by two names, which proves that there is no problem in using two names for the same Salaah. But if the nomenclature of two different Salaahs are interchanged that will create confusion in the rules. Imam Bukhari has substantiated his point by quoting different statements of the Sahaaba.

Hadith No. 534

Narrated Abdullah

"One night Allah's Apostle led us in the Isha prayer and that is the one called Al-'Atama by the people. After the

completion of the prayer, he faced us and said, "Do you know the importance of this night? Nobody present on the surface of the earth tonight will be living after one hundred years from this night."

Comments

The Arab people used to call Isha Salaah as al-Atama as well. During the early days of Islam the companions of Rasulullah (Sallallahu Alaihi Wasallam) called Isha Salaah by this name also. Both the names Isha and al-Atama have been mentioned in Ahaadith but gradually the word al-Atama was shunned and only the name Isha prevailed. This Hadith has been already discussed in 'The Book of Knowledge, chapter - *ألسمر في العلم*'. (Vol. II, *Ra'afatul Baari*)

Chapter 21 : The time of *Isha* when people gather or are late.

Purpose of Tarjamatul Baab

Here Imam Bukhari is commenting on the timing of Isha Salaah. There is absolutely no problem to offer Isha if people gather when its time sets in, however, if they are late then it is preferable to wait as more the number of people for congregation, more is it rewarding. According to Ibn Hajr, Imam Bukhari refutes those who say that if Isha is offered at its starting time, it is called Isha, and if delayed then it is called al-Atama.

Hadith No. 535

Narrated Muhammad bin 'Amr

We asked Jaabir bin Abdullah about the prayers of the Prophet . He said, "He used to pray Zuhr prayer at mid-day, the Asr when the sun was still hot, and the Maghrib after sunset (at its stated time). The 'Isha was offered early if the people gathered, and used to be delayed if their number was less; and the morning prayer was offered when it was still dark. "

Comments

This Hadith has been discussed earlier as well. There was no fixed timing of Isha Salaah. If people gathered early it was offered at that time, and if they gathered late it was delayed.

Chapter 22 : The excellence of Isha.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to convey the excellences of Isha Salaah. According to Allama Ayni, Isha is the only Salaah for which delay is allowed. It is the distinctive feature of this Ummah that they have been given this timing for offering Salaah.

Hadith No. 536

Narrated Aisha

Allah's Apostle once delayed the Isha prayer and that was during the days when Islam still had not spread. The Prophet did not come out till Umar informed him that the women and children had slept. Then he came out and said to the people of the mosque: "None amongst the dwellers of the earth has been waiting for it ('Isha prayer) except you."

Hadith No. 537

Narrated Abu Musa

My companions, who came with me in a boat and I landed at a place called Baqi But-han. The Prophet was

in Medina at that time. One of us used to go to the Prophet by turns every night at the time of Isha prayer. Once I along with my companions went to the Prophet and he was busy in some of his affairs, so the Isha prayer was delayed to the middle of the night. He then came out and led the people (in prayer). After finishing the prayer, he addressed the people present there saying, "Be patient! Don't go away. Have the glad tiding. It is from the blessing of Allah upon you that none amongst mankind has prayed at this time save you." Or said, "None except you has prayed at this time." Abu Musa added, 'So we returned happily after what we heard from Allah's Apostle ."

Comments

According to Sayyida Aisha, during the early days of Islam, when it had not spread far and wide, one night Rasulullah (Sallallahu Alaihi Wasallam) did not come out for Isha Salaah till it was very late. Sayyiduna Umar, seeing people had slept particularly women and children, informed Rasulullah (Sallallahu Alaihi Wasallam) about it. Then Rasulullah (Sallallahu Alaihi Wasallam) came out and led Isha Salaah and gave a glad tiding to the people. He said to them, "none amongst the dwellers of the earth has been waiting for it except you". According to the learned scholars, this statement means that the Isha Salaah is one of the special gifts given to this Ummah. As per some other learned scholars it could also mean that the people in Masjid Nabawi were the only people awake to offer Salaah at such a late hour as all others had already offered it at its starting time. (Allah knows best)

In the second Hadith, Sayyiduna Abu Musa Ash'ari says that once they were returning from a sea voyage and when they reached a place near Madinah called Baq'ee Buthan, they camped there. Abu Musa Ash'ari, a Yemani, embraced Islam when he came to Makkah during the early days of Islam. According to Ibn Hajr, he boarded a boat in Yeman for Makkah, but the wind blew in opposite direction and he reached Habsha (Abyssinia) where he stayed with the Muslims who had migrated there under the leadership of Sayyiduna Jaafar Tayyaar. It was with them that he returned to Madinah. (*Tahzibul-Tahzib*) However, Haafiz Ibn al-Qayyim has said in *Zaad-ul-M'aad* that Abu Musa returned to Yeman after embracing Islam and it was there that he came to know about the migration of Muslims to Abyssinia. He left Yeman to join them in Abyssinia and then came to Madinah in 7th Hijra after the Khyber victory.

As per, Abu Musa, they could not go to Madinah from But-han valley to see Rasulullah (Sallallahu Alaihi Wasallam) on daily basis. They decided to go there in turns and one day Abu Musa's and his companion's turn came out. That day, due to some engagement, Rasulullah (Sallallahu Alaihi Wasallam) came out very late, almost at mid-night, to offer Isha Salaah. After finishing the Salaah, he told them, "Be patient! Don't go away. Have the glad tiding. It is from the blessing of Allah upon you that none amongst mankind has prayed at this time save you".

Sayyiduna Abu Musa says that they were very happy on listening this glad tiding.

Chapter 23 : The sleep, disapproved before *Isha*.

Purpose of Tarjamatul Baab

The learned scholars have unanimously appreciated the excellence of Imam Bukhari's usage of words for the chapter titles. Here, he does not say that sleep is altogether disapproved before Isha, but it is that sleep only which results in missing Isha Salaah.

Hadith No. 538

Narrated Abu Barza

Allah's Apostle disliked to sleep before the Isha prayer and to talk after it.

Comments

As narrated by Abu Barza, Rasulullah (Sallallahu Alaihi Wasallam) disliked sleeping before Isha and talking after it. Haafiz Ibn Hajr and Allaama Ayni have quoted from Imam Tirmidhi:

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“Majority of the learned scholars disapproved sleeping before Isha, but some allow relaxation. Ibn al-Mubarak said that according to the majority of Ahaadith it is dis-

*approved and relaxation has been allowed during
Ramadhan only” (Tirmidhi)*

Imam Tahaawi here tried to correlate the two by saying, ‘there is provision for sleeping before the time of Isha sets in but once it has set in it is disapproved.

Chapter 24 : Sleeping before *Isha* for one who is overcome by sleep.

Purpose of Tarjamatul Baab

This chapter is in further explanation of the previous chapter. Here it is mentioned that if sleep overcomes one and it becomes difficult for him to remain awake, he is excused to sleep before Isha.

Hadith No. 539

Narrated Ibn Shihab from 'Urwa

Aisha said, "Once Allah's Apostle delayed the Isha prayer till Umar reminded him by saying, "The prayer!" The women and children have slept. Then the Prophet came out and said, 'None amongst the dwellers of the earth has been waiting for it (the prayer) except you."

Urwa said, "Nowhere except in Medina the prayer used to be offered (in those days)." He further said, "The Prophet used to offer the Isha prayer in the period between the disappearance of the twilight and the end of the first third of the night."

Hadith No. 540

Narrated Ibn Juraij from Nafi

Abdullah bin Umar said, "Once Allah's Apostle was

busy (at the time of the Isha), so the prayer was delayed so much so that we slept and woke up and slept and woke up again. The Prophet came out and said, 'None amongst the dwellers of the earth but you have been waiting for the prayer.' Ibn Umar did not find any harm in praying it earlier or in delaying it unless he was afraid that sleep might overwhelm him and he might miss the prayer, and sometimes he used to sleep before the Isha prayer. Ibn Juraij said, "I said to 'Ata', 'I heard Ibn Abbas saying: Once Allah's Apostle delayed the Isha prayer to such an extent that the people slept and got up and slept again and got up again. Then Umar bin Al-Khattab I, stood up and reminded the Prophet I of the prayer.' 'Ata' said, 'Ibn Abbas said: The Prophet came out as if I was looking at him at this time, and water was trickling from his head and he was putting his hand on his head and then said, 'Hadn't I thought it hard for my followers, I would have ordered them to pray (Isha prayer) at this time.' I asked 'Ata' for further information, how the Prophet had kept his hand on his head as he was told by Ibn Abbas. 'Ata' separated his fingers slightly and put their tips on the side of the head, brought the fingers downwards approximating them till the thumb touched the lobe of the ear at the side of the temple and the beard on the face. He neither slowed nor hurried in this action but he acted like that. The Prophet said: "Hadn't I thought it hard for my followers I would have ordered them to pray at this time."

Comments

The first Hadith quoted by Sayyida Aisha has already been discussed.

The second hadith clearly proves Imam Bukhari's point that a person overpowered by sleep is permitted to sleep.

Chapter 25 : The time of *Isha* extends up until the middle of the night

Abu Barza said, "The Prophet (Sallallahu Alaihi Wasallam) preferred to delay it."

Purpose of Tarjamatul Baab

Imam Bukhari says that the timing of Isha Salaah is until midnight. There has been difference of opinion regarding this issue among the learned scholars.

Hadith No. 541

Narrated Anas

The Prophet delayed the Isha prayer till midnight and then he offered the prayer and said, "The people prayed and slept but you have been in prayer as long as you have been waiting for it (the prayer)." Anas added: As if I am looking now at the glitter of the ring of the Prophet on that night.

Comments

As per Abu Barza, Rasulullah (Sallallahu Alaihi Wasallam) liked to delay Isha Salaah till late in the night. According to the learned scholars, the preferable time for Isha is the first one-third of the night followed by the end of this time until midnight. It has been disapproved by some learned scholars to delay Isha beyond midnight, though its stipulated time remains until 'Subhus-Saadiq'. Regarding Imam Bukhari's statement that the time of Isha extends up until the middle of the night, the learned scholars say that he probably refers to its preferable time.

Chapter 26 : The excellence of the Fajr Salaah and the Hadith.

Purpose of Tarjamatul Baab

What has been perplexing to the learned scholars is the word 'Hadith' used at the end of the title of this chapter. This word is present only in Abu Zar's compilation. It has been mentioned by some scholars that by this word 'Hadith' Imam Bukhari is referring to the Hadith of this chapter (quoted below) stating the excellence of Fajr Salaah.

Hadith No. 542

Narrated Jarir bin Abdullah

We were with the Prophet on a full moon night. He looked at the moon and said, "You will certainly see your Lord as you see this moon, and there will be no trouble in seeing Him. So if you can avoid missing (through sleep, business, etc.) a prayer before the rising of the sun (Fajr) and before its setting (Asr) you must do so. He (the Prophet) then recited the following verse: And celebrate the praises Of Your Lord before The rising of the sun And before (its) setting." (50.39)

Hadith No. 543

Narrated Abu Bakr bin Abi Musa:

My father said, "Allah's Apostle said, 'Whoever prays the two cool prayers (Asr and Fajr) will go to Paradise.'
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Comments

The first Hadith of Jarir bin Abdullah has already discussed.

The second Hadith narrated by Abu Musa men-

tions the excellence of 'Bardayn'. Allaama Ayni says:

"It means Fajr and Asr Salaah, and Qurtubi said that many scholars say, 'Al-Bardayn' means Fajr and Asr Salaah".

Ibn Hajr says:

"These are named 'Bardayn' because they are offered at the cooler ends of the day when weather becomes moderate" (Fathul Baari)

Chapter 27 : The time of Fajr.

Purpose of Tarjamatul Baab

This chapter discusses the time of Fajr Salaah which starts after 'Sahr' - the early dawn.

Hadith No. 544

Narrated Anas

Zaid bin Thabit said, "We took the "Suhur" (the meal taken before dawn while fasting is observed) with the Prophet and then stood up for the (morning) prayer." I asked him how long the interval between the two (Suhur

and prayer) was. He replied, 'The interval between the two was just sufficient to recite fifty to Sixth 'Ayat.'

Hadith No. 545

Narrated Qatada

Anas bin Maalik said, "The Prophet and Zaid bin Thabit took the 'Suhur' together and after finishing the meal, the Prophet stood up and prayed (Fajr prayer)." I asked Anas, "How long was the interval between finishing their 'Suhur' and starting the prayer?" He replied, "The interval between the two was just sufficient to recite fifty 'Ayat.'" (Verses of the Qur'an)."

Hadith No. 546

Narrated Sahl bin Sa'd

I used to take the "Suhur" meal with my family and hasten so as to catch the Fajr (morning prayer) with Allah's Apostle (Sallallahu Alaihi Wasallam).

Hadith No. 547

Narrated Aisha

The believing women covered with their veiling sheets used to attend the Fajr prayer with Allah's Apostle, and after finishing the prayer they would return to their home and nobody could recognize them because of darkness.

Comments

The first and second Hadith is almost similar with a little difference in the chain of narrators. Ibn Hajar has quoted from Ibn Hiban that once Rasulullah (Sallallahu Alaihi Wasallam) asked Anas to arrange some food for him as he intended to fast. On being presented some dates and water, Rasulullah (Sallallahu Alaihi Wasallam) told him to look for someone so that he could share his food with him. Anas brought Zaid bin Thabit and he joined 'Suhur' - (*the meal taken before dawn while a fast is observed*). Rasulullah (Sallallahu Alaihi Wasallam) then offered a two Rak'at Salaah and then stood up for Fajr Salaah. According to both these narrations it was asked as to what was the interval between finishing of 'Suhur' and start of the prayer, the answer was, 'just sufficient to recite fifty Aayaat'. It indicates that the Fajr Salaah was offered soon after 'Suhur' time was over. According to Sahl bin Sa'd, he had to hurry for it after finishing 'Suhur', and as per Sayyida Aisha they would return to their homes and nobody could recognize them

because of darkness.

Fajr in 'Galas' or 'Isfaar'

The juristic scholars differ in their opinion about the ideal timing of Fajr Salaah. According to Shaafite and Hambilite scholars it should be offered soon after the early dawn when it is still dark (i.e., 'Galas'). They put forward the above mentioned Ahaadith in their favour. As per the Hanafite scholars it should be offered when darkness subsides and the daylight starts emerging (i.e., Isfaar). They argue with the Hadith quoted in Tirmidhi and Nasa'ee which says:

“Offer Fajr during Isfaar as it is greater in reward”.

Regarding the Ahaadith quoted above in this chapter, the Hanafite scholars say that these Ahaadith are connected with Ramadan in which they also agree to offer Fajr Salaah during 'Galas'. But the fourth Hadith quoted on the authority of Sayyida Aisha goes against them as apparently it is not about Ramadan.

Imam Muhammad and Imam Tahaawi have tried to correlate the two options by saying that Fajr should be started in darkness and ended when light appears.

Imam Tahaawi has quoted from Ibrahim Waka'ee a 'Mursal' Hadith saying:

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“The companions of prophet Muhammad (Sallallahu Alaihi Wasallam) did not had such agreement on any issue as they had in offering Fajr after the appearance of daylight.”

Chapter 28 : The one who catches one *rak'at* of Fajr.

Purpose of Tarjamatul Baab

In previous chapter the starting time of Fajr Salaah was mentioned and now the end time is mentioned which is until sunrise.

Hadith No. 548

Narrated Abu Huraira

Allah's Apostle said, "Whoever catches one Rak'a (of Fajr prayer) before sunrise, he caught the (morning) prayer and whoever catches one Rak'a of Asr prayer before sunset, he caught Asr."

Comments

The learned scholars have found it difficult to explain this Hadith. According to the literal meaning of this hadith if a person catches only one Rak'at of Fajr before sunrise he caught the whole Salaah, but none of the scholars agrees that here only the literal meaning is meant.

Ibn Hajr writes:

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“It is said that one who acted on the fact that he finished his second Rak’at within the time he completed his Salaah, and this is the opinion of the majority” (Fathul Baari)

There is a Hadith quoted in Dhur-i-Manthur saying:

“One who finds time to offer one Rak’at of Fajr before sunrise and one Rak’at after sunrise, he offered (complete) Salaah”

According to the Hanafite scholars some Ahaadith, which they claim have attained the status of Tawaatur i.e., ‘to follow in succession’, it is forbidden to offer Salaah at sunrise, noon and sunset. They hold the opinion that if someone starts Fajr Salaah and the sun rises soon after he has finished one Rak’at, he should complete his Salaah by offering the second Rak’at even after the sun has started to rise, but this Salaah will be Nafil and he should repeat it after the sunrise when the Makruh (disapproved) time passes away. As per them, by doing so, he will get the Fadheelat or the excellences of offering Salaah in time.

Imam Tahaawi’s view

According to Imam Tahaawi, this Hadith does not apply to the general situation but it is about a particular individual e.g., a child who attains adolescence (Buloog), a menstruating woman whose menses stops or an unconscious person who regains consciousness. He

says that if these things take place at such a time when it is possible to offer only one Rak'at before sunrise, then Fajr Salaah becomes obligatory upon them.

Allaama Amwar Shah Kashmiri's view is that this Hadith is about a person who catches only one Rak'at with his Imam (i.e., in congregation). So a person able to offer only one Rak'at with his Imam should complete his Salaah by offering the other Rak'at even after the sunrise.

Chapter 29 : One who catches only one Rak'at of Salaah.

Purpose of Tarjamatul Baab

In previous chapter it was said that one who gets chance to offer one Rak'at of Fajr or Asr Salaah in their stipulated time, he should complete his Salaah. Here in this chapter Imam Bukhari says that it is not restricted to Fajr and Asr Salaah only but applies to other Salaahs as well.

Hadith No. 549

Narrated Abu Huraira

Allah's Apostle said, "Whoever could get one Rak'at of a Salaah (in its proper time), he has got the Salaah."

Comments

This Hadith has already been mentioned but specifically about Fajr and Asr Salaah. Here it has been generalized about the five time Salaah. There are two possibilities, one—that it speaks about the timing of Salaah i.e., one who gets one Rak'at in the stipulated time of a particular Salaah then he should complete his Salaah even if the time passes away. Second—that it speaks about the congregational Salaah as stated by Allaama Kashmiri, i.e. if a person gets only one Rak'at with Imam he should complete the rest and earn the reward of congregational Salaah.

Chapter 30 : Salaah after Fajr till the sun rises.

Purpose of Tarjamatul Baab

After discussing the chapters about the Salaah timings, Imam Bukhari (RA) now mentions the chapters regarding the time at which it is prohibited to offer Salaah.

Hadith No. 550

Narrated Umar

"The Prophet forbade to offer Salaah after the Fajr prayer till the sun rises and after the Asr prayer till the

sun sets."

Comments

Ibn Abbas says that the most reliable companion among the group of reliable companions of Rasulullah (Sallallahu Alaihi Wasallam), Sayyiduna Umar told him that Rasulullah (Sallallahu Alaihi Wasallam) said that there is no Salaah after Fajr till the sun rises and after Asr till the sun sets.

Baihaqi has quoted a Hadith from Ishaq bin Ra-houiye saying:

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"Rasulullah (Sallallahu Alaihi Wasallam) used to offer a two Rak'at Salaah after every obligatory Salaah except Fajr and Asr".

Muslim has quoted a hadith from Uqbah bin Aamir

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"Rasulullah (Sallallahu Alaihi Wasallam) used to forbid us to offer Salaah or bury our dead on three occasions viz., when the sun starts to rise till it has risen up completely, at noon till the sun leans towards the west, and when the sun turns yellow till it sets completely.

Musnad Ahmed has quoted a Hadith on the authority of Sumrah Ibn Jundub saying:

The Prophet (Sallallahu Alaihi Wasallam) said "Do not offer Salaah when the sun starts to rise as it rises between the two horns of Shaitan; and not when it starts to set down as it sets in between the two horns of Shaitan."

Hadith No. 551

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Narrated Hisham's father

Ibn Umar said, "Allah's Apostle said, 'Do not offer Salaah at the time of sunrise and at the time of sunset.' Ibn Umar said, "Allah's Apostle said, 'If the edge of the sun appears (above the horizon) delay the prayer till it becomes high, and if the edge of the sun disappears, delay the prayer till it sets (disappears completely).'"

Comments

The learned scholars are at loss to explain why Imam Bukhari has got this Hadith here. The majority of Sahaaba and jurists hold the opinion that after Fajr Salaah it is not permissible to offer any Salaah till the sun rises. But, according to this Hadith, one should not make intention to offer Salaah at such a time. Here, the question arises whether only the intentional Salaah is prohib-

ited at such a time? Though some scholars hold this opinion but the majority of scholars hold the opinion as stated earlier.

Hadith No. 552

Narrated Abu Huraira

Allah's Apostle forbade two kinds of sales, two kinds of dresses, and two prayers. He forbade offering prayers after the Fajr prayer till the rising of the sun and after the Asr prayer till its setting. He also forbade "Ishtimaal-Assama" and "al-Ihtiba" in one garment in such a way that one's private parts are exposed towards the sky. He also forbade the sales called "Munabadha" and "Mulamasa."

Comments

According to this Hadith, Rasulullah (Sallallahu Alaihi Wasallam) prohibited the following six things:

1. Salaah after Fajr till the sun rises high.
2. Salaah after Asr till the sun sets completely.
3. To dress up like Ishtimaal-Assama. (already discussed)
4. To dress up like al-Ihtiba. (-do-)
5. Munabadha. (will be discussed in 'The Book of

Sales', Insha-allah)

6. Mulamasa. (-do-)

Chapter 31: Do not intend to offer Salaah just before sunset.

Purpose of Tarjamatul Baab

Here again Imam Bukhari conveys the impermissibility of offering Nafil Salaah after Asr intentionally. Sometimes, it so happens that a person offers his Qadha (previously missed Salaah obligatory to offer) Salaah but due to some deficiency it turns into Nafil; there is no problem in that as the person had not intended to offer Nafil but the intention was that of Qadha Salaah. (Allah knows the best)

Hadith No. 553

Narrated Ibn Umar

Allah's Apostle said, "None of you should try to pray at sunrise or sunset."

Hadith No. 554

Narrated Abu Sa'id Al-Khudri

I heard Allah's Apostle saying, "There is no prayer after the morning prayer till the sun rises, and there is no prayer after the Asr prayer till the sun sets."

Hadith No. 555

Narrated Muawiya

You offer a prayer which I did not see being offered by Allah's Apostle when we were in his company and he certainly had forbidden it (i.e. two Rak'ats after the Asr prayer).

Hadith No. 556

Narrated Abu Huraira

*Allah's Apostle forbade the offering of two prayers:
1. after the morning prayer till the sun rises.*

2. after the Asr prayer till the sun sets.

Comments

These Ahaadith also show the impermissibility of offering Salaah after Fajr until the sun rises, and after Asr before the sun sets completely.

In the third Hadith, Sayyiduna Ma'aawiya reports that he never saw Rasulullah (Sallallahu Alaihi Wasallam) offering two Rak'ats after Asr and he (Sallallahu Alaihi Wasallam) had forbidden to offer them. There are some Ahaadith wherein Sayyida Aisha says that Rasulullah (Sallallahu Alaihi Wasallam) used to offer two Rak'ats after Asr in her room. According to the learned scholars these were exclusive for Rasulullah (Sallallahu Alaihi Wasallam). Sayyiduna Umar used to punish whom he would see offering Salaah after Asr.

Chapter 32 : One who did not dislike to offer Salaah at any time except after Asr and Fajr.

Umar, Ibn Umar, Abu Sa'id and Abu Huraira related it.

Purpose of Tarjamatul Baab

There is consensus amongst the jurists of different schools that it is prohibited to offer Salaah at four times viz., 1. After Fajr till the sun rises 2. At sunrise 3. After Asr till the sun sets. 4. At sunset. However, there is difference of opinion regarding the prohibition of Salaah at noon (i.e., Zawaal). Imam Malik does not consider it Makruh to offer Salaah at noon whereas Imam

Sha'faee permits it on Fridays only. Imam Bukhari presents the Hadith favouring Imam Maaliks view and further supports it by saying that Sayyiduna Umar, Ibn Umar, Abu Saeed and Abu Huraira held the same opinion.

Hadith No. 557

Narrated Ibn Umar

I pray as I saw my companions praying. I do not forbid praying at any time during the day or night except at sunset and sunrise.

Comments

According to Allaama Ayni, Ibn Umar is referring to the consensus of Sahaaba. If he is referring to it before the departure of Rasulullah (Sallallahu Alaihi Wasallam) from this world, then this statement is equivalent to Hadith, what is called as 'Hadith Taqreeri', and if he means after the departure of Rasulullah (Sallallahu Alaihi Wasallam), then it is 'Ijma' or 'consensus of Sahaaba'.

As per Allaama Kirmaani, this Hadith favours Imam Malik view.

Allama Ayni writes:

“Imam Sha’faee and Abu Yousuf have excluded Friday, particularly because the Hellfire is not flared on that day; and it is narrated in the Hadith of Abu Dawood that the Hellfire is flared up except on Friday”

Allaama Ayni further writes:

“And those who forbade Salaah at noon were Umar and Ibn Mas’ud”

Chapter 33 : The missed Salaah and the like offered after Asr.

It is related from Umm Salmah that the Prophet (Sallallahu Alaihi Wasallam), prayed two rak'ats after Asr and said, "Some people from the 'Abdul Qays kept me too busy to pray the two Rak'ats after Zuhr."

Purpose

The earlier chapters mentioned that there is no Salaah after Asr, but here Imam Bukhari clarifies that the prohibition is regarding the Nafil Salaah and not for an obligatory or Fardh Salaah. It is to mention here that one can offer missed obligatory Salaah (Qadha) even after Asr. The word نحوها—suchlike, used by Imam Bukhari has been extensive debated by the learned scholars. According to Ibn Hajr, it means نوافل ذات الأسباب ‘Nawaafil Dhat-ul-Asbaab’ like Tahyatul Masjid. If it is so, it favours Sha’faite school which permits to offer a

two Rak'at 'Tahyatul Masjid' Salaah on entering a Masjid even after Asr. Allaama Ayni explains the term to mean funeral prayer or Sajd-i-Tilawat (prostration offered on some particular Qur'aanic verse), favouring Hanafiite school which permit them even after Asr,

Narration of Umm Salmah in Tarjamatul Baab

Imam Bukhari has quoted this Hadith briefly in the Tarjamatul Baab called as Taaleeqaat. It has been mentioned in detail in Bukhari, Muslim and other books on Ahaadith. Ibn Abbas, Masroor bin Makrama and Abdul-al-Rehman bin al-Azhar sent Kuraib to ask Sayyida Aisha about the two Rak'at Salaah after Asr. She advised him to ask Umm Salmah about it as the incident had occurred at her place. When Kuraib conveyed the message to the above mentioned companions they asked him to go to Umm Salmah. Umm Salmah told him that she had heard Rasulullah (Sallallahu Alaihi Wasallam) forbidding the act of offering Salaah after Asr.

Once it so happened that Rasulullah (Sallallahu Alaihi Wasallam) came after Asr and offered a two Rak'at Salaah and then went in. Umm Salmah sent her slave girl or some other young girl to ask him about it as she had heard him forbidding to offer Salaah after Asr. Rasulullah (Sallallahu Alaihi Wasallam) told the young girl to convey her that a delegation from the tribe Abdul Qays had come to him and he got busy in teaching them and could not offer two Rak'at Salaah after Zuhr, and it were this two Rak'at Salaah which he offered after Asr.

Hadith No. 558

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Narrated Aisha

By Allah, Who took away the Prophet. The Prophet never missed them (two Rak'ats) after the Asr prayer till he met Allah and he did not meet Allah till it became heavy for him to pray while standing so he used to offer most of the prayers while sitting. (She meant the two Rak'ats after Asr) He used to pray them in the house and never prayed them in the mosque lest it might be hard for his followers and he loved what was easy for them .

Hadith No. 559

Narrated Hisham's father

Aisha (addressing me) said, "O son of my sister! The Prophet never missed two prostrations (i.e. Rak'ats) after the Asr prayer in my house."

Hadith No. 560

Narrated Aisha

Allah's Apostle never missed two Rak'ats before the Fajr prayer and after the Asr prayer openly and secretly.

Hadith No. 561

Narrated Aisha

Whenever the Prophet come to me after the Asr prayer, he always prayed two Rak'ats.

Comments

In these Ahaadith Sayyida Aisha says that Rasulullah (Sallallahu Alaihi Wasallam) routinely offered two Rak'ats after Asr.

According to a Hadith in Abu Dawood:

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“Rasulullah (Sallallahu Alaihi Wasallam) used to offer Salaah (two Rak'ats) after Asr but forbade others from doing so. He also used to observe 'Sawm-i-Visaal' but forbade others from doing so. (Abu Dawood)”

There are lot of affairs exclusive to Rasulullah (Sallallahu Alaihi Wasallam), e.g., it was obligatory on Rasulullah (Sallallahu Alaihi Wasallam) to offer Taha-

jud Salaah but it is Nafil for the Ummah. Similarly, according to the learned scholars, the two Rak'ats after Asr were exclusive to Rasulullah (Sallallahu Alaihi Wasallam).

Sawm-i-Visaal

It means to observe fast continuously for days together without breaking it.

Chapter 34 : To offer Salaah early on a cloudy day.

Purpose of Tarmamatul Baab

It is better to offer Salaah early on a cloudy day as there is apprehension of not knowing the exact time which might result in expiry of the stipulated time. It is of course at such places or instances where one is unable to know time e.g., not having a watch etc.

Hadith No. 562

Narrated Ibn Abu Maleeh

I was with Buraida on a cloudy day and he said, "Offer the Asr prayer earlier as the Prophet said, 'Whoever leaves the Asr prayer will have all his (good) deeds annulled.'"

Comments

Abu Maleeh says that on one cloudy day Sayyiduna Buraida asked them to offer Asr earlier. According to the learned scholars, it was about Asr Salaah as is evident by the statement of Rasulullah (Sallallahu Alaihi Wasallam) that “whoever leaves the Asr prayer will have all his (good) deeds annulled”.

Chapter 35 : (Giving) The Azaan after the time has expired.

Purpose of Tarjamatul Baab

Here Imam Bukhari wants to prove that Azaan should be given for missed (Oadha) Salaah just as it is given for the Salaah offered at the right time..

Hadith No. 563

Narrated Abdullah bin Abi Qatada

My father said, "One night we were traveling with the
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Prophet and some people said, 'We wish that Allah's Apostle would take a rest along with us during the last hours of the night.' He said, 'I am afraid that you will sleep and miss the (Fajr) prayer.' Bilal said, 'I will make you get up.' So all slept and Bilal rested his back against his Rahila and he too was overwhelmed (by sleep) and slept. The Prophet got up when the edge of the sun had risen and said, 'O Bilal! What about your statement?' He replied, 'I have never slept such a sleep.' The Prophet said, 'Allah captured your souls when He wished, and released them when He wished. O Bilal! Get up and pronounce the Azaan for the prayer.' The Prophet performed ablution and when the sun came up and became bright, he stood up and prayed."

Comments

This incident is famous by the name—"Lailatut-Ta'rees". Sayyiduna Abu Qatada says that during a night journey the Sahaaba felt tired and some of them requested Rasulullah (Sallallahu Alaihi Wasallam) for some rest. Rasulullah (Sallallahu Alaihi Wasallam) told them that he had the apprehension that they might sleep and miss Fajr Saalah. Sayyiduna Bilal took the responsibility to wake them up for Salaah. He got up and offered some Rak'ats of Salaah but after sometime felt tired and therefore leaned against his Rahila (mount). It so happened that by the wish of Allah Sayyiduna Bilal also fell in deep sleep. It was Rasulullah (Sallallahu Alaihi Wasallam) who first of all got up when the edge of sun had risen. On being enquired about the responsibility to wake them up, Sayyiduna Bilal said that he never had such a sleep in his life. Rasulullah (Sallallahu Alaihi

Wasallam) told them that Allah had captured their souls and released them back when He wished. When a person dies the connection of the soul with the body as well as the inner self is completely terminated whereas in sleep the connection gets terminated only with the body and it remains intact with the inner self. That is why Rasululllah (Sallallahu Alaihi Wasallam) told them, "Allah captured their souls when He wished and released them when He wished". Afterwards Rasulullah (Sallallahu Alaihi Wasallam) told Bilal to pronounce Azaan for the (missed) Salaah when the sun had risen up and the daylight had become quite clear.

Opinion of juristic schools

As per Hanafite school the missed Salaah should be offered with Azaan and Iqaamat. If more than one missed Salaah are to be offered then Azaan should be pronounced for the first Salaah and the rest can be offered only with Iqamat (Hidaayah). Further, according to the Hanafite school, this Azaan (for missed Salaah) is not to be pronounced in mosque, and it is also not necessary for the one offering Salaah individually. Imam Ahmad and Imam Maalik are also of the same opinion. (*Eidhahul Bukhari*)

Lessons from this Hadith

1. There is consensus in the Ummah that the prophets are divinely protected from committing sins or showing negligence. But sometimes, in order to provide a practical example to the Ummah, the situations like imposition of deep sleep on the prophet resulting in missing the proper time of Salaah leads to the extrac-

- tion of numerous guidelines like mentioned above.
2. Youngsters can request for some relief to the elders and they should sympathetically respond.
 3. Youngsters should offer their services as was done by Sayyiduna Bilal.
 4. Elders should forgive negligence of youngsters if they come up with valid reason behind it.

Chapter 36 : One who offers Salaah in congregation after the time has expired.

Purpose of Tarjamatul Baab

Imam Bukhari, in agreement with the majority of jurists, opines that the missed or Qadha Salaah can be offered in congregation after its time has expired.

Hadith No. 564

Narrated Jaabir bin Abdullah

On the day of Al-Khandaq (the battle of trench.) Umar bin Al-Khattab came cursing the disbelievers of Quraish after the sun had set and said, "O Allah's Apostle I could not offer the Asr prayer till the sun had set." The

Prophet said, "By Allah! I, too, have not prayed." So we turned towards Buthaan, and the Prophet performed ablution and we too performed ablution and offered the Asr prayer after the sun had set, and then he offered the Maghrib prayer

Comments

The incident reported in this Hadith took place during the battle of Khandaq also called Ahzaab in the year 5th Hijri. Around ten thousand polytheists from different tribes laid siege of Madnia for about a month. The Muslims, numbering around three thousands, had dug a deep trench (khandaq) around Madina. It was on the suggestion of Sayyiduna Salman Farsi that such a strategy was applied to restrict the advance of the polytheists who retreated back in frustration after a month failing to cross the trench. During the same period one day a gloomy Sayyiduna Umar came to Rasulullah (Sallallahu Alaihi Wasallam) cursing the polytheists for not letting him to offer Asr Salaah in time because of their constant attacks. Rasulullah (Sallallahu Alaihi Wasallam) told him that he also had not been able to offer the Salaah. They offered Asr as well as Maghrib Salaah in congregation after the sunset in the Buthaan valley. According to the learned scholars it seems that the command regarding Salat-ul-khouf had not been revealed till then.

Total number of missed Salaah

According to this Hadith only one Salaah was missed, also as per a Hadith quoted by Muslim on the authority of Sayyiduna Ali they were kept busy by the polytheists due to which they could not offer Asr Salaah.

Mota Imam Maalik mentions that Zuhr and Asr

were missed whereas according to Tirmidhi and Nasa'ee the total number of missed Salaah is four. (*Eidhahul Bukhari*)

Chapter 37 : The one who forgets a Salaah should offer it when he remembers it and should not repeat but that Salaah.

Ibrahim said, "If someone omitted a single Salaah twenty years ago, he should only repeat that single prayer."

Purpose of Tarjamatul Baab

This chapter has two parts, one—a person who forgets his Salaah should offer it whenever he remembers it, second—that he should offer only that missed Salaah and not repeat any other Salaah.

Hadith No. 565

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Narrated Anas

The Prophet said, "If anyone forgets a prayer he should pray that prayer when he remembers it. There is no ex-

*piation except to pray the same." Then he recited:
"Establish prayer for My (i.e. Allah's) remem-
brance." (20.14).*

Comments

The real purpose of Salaah

To remember Allah is the real purpose of Salaah. It is the second great pillar of Islam. It is a marvellous means of attaining the nearness of Allah, and if offered with negligence it remains defective and may instead invite His wrath. One should always remember the verse quoted in the Hadith before offering Salaah.

Juristic views about the missed Salaah

According to the Shafaite school one who misses Salaah due to sleep or forgetfulness should offer it whenever he remembers it even if it is Makruh time (the time at which it is prohibited to offer Salaah). Hanafite school also concurs with this view with the restriction of not offering it at Makruh time. Imam Maalik's view is that if one remembers his missed Salaah after offering the timely Salaah (Adhaa Salaah), he should first offer it after the timely Salaah and then repeat the timely Salaah again. According to the learned scholars Imam Bukhari seems to be refuting Imam Maalik's view by adding the following statement in his Tarjamatul Baab.

"And should not repeat but that Salaah".

According to Allaama Ayni and Ibn Hajr, by this statement Imam Bukhari probably wants to prove the weakness of the narration quoted by Imam Muslim on

the authority of Abu Qatada, which says:

“One should offer Salaah whenever one remembers it, and when next day comes he should offer it at its stipulated time (Muslim)”

Khattaabi says that he has not come across anyone who believes in the literal meaning of the above narration, may be it is preferable. Differing from this view, Ibn Hajr says that nobody believes it to be preferable.

One who deliberately misses Salaah

According to the Hadith under discussion one who misses Salaah due to sleep or forgetfulness should offer it whenever he remembers it. There is consensus amongst the jurists on this issue. Here the question arises—what about the Salaah which is deliberately missed? Is it also to be offered later as Qadha Salaah or not? The majority of the jurists agree that its Qadha (to offer Salaah after the time has expired) is also obligatory upon him. These jurists also argue with this Hadith on the analogy of the verse of the Qur'an which says:

“And do not even say ‘uff’ to them (parents)”

When it is sinful and prohibited to say even ‘uff’ to the parents, it will be all the more sinful to beat them. Similarly, when Qadha is obligatory on one who misses Salaah due to sleep or forgetfulness, it will be all the more obligatory on one who misses it purposely. It is only Ibn Hazm and Dawood Zaahiri, according to whom it is not obligatory to offer Qadha of the Salaah that is missed deliberately..

Chapter 38 : The sequence of missed Salaah first one first (i.e., in order).

Purpose of Tarjamatul Baab.

In pervious chapter it was mentioned when to offer a missed Salaah. Now, in this chapter it is discussed how to offer more than one missed Salaah i.e., whether these are to be offered in sequence or as one likes. Imam Bukhari favours the opinion that more than one missed Salaah should be offered in sequence. The Hanafite, Maalikite and Hamablite schools also concur with the view. According to the Shafaites, it is preferable but not obligatory.

Hadith No. 566

Narrated Jaabir

Umar came cursing the disbelievers (of Quraish) on the day of Al-Khandaq (the battle of Trench) and said, "I could not offer the Asr prayer till the sun had set. Then we went to Buthan and he offered the (Asr) prayer after sunset and then he offered the Maghrib prayer

Comments

This Hadith has already been discussed. Accord-

ing to this Hadith Asr Salaah was offered first followed by Maghrib Salaah thereby showing that sequence is important.

Chapter 39 : What is undesirable out of talks after Isha.

Purpose of Tarjamatul Baab

It is of high spiritual value to invoke Allah Ta'ala in the last part of night and before dawn. The Shariah exhorts its believers to sleep early after offering Isha so that it would become easy for them to wake up for Tahajjud or Fajr. That is why it is disliked by Shariah to indulge in useless gossips after Isha.

Apart from this general principle, Imam Bukhari points towards the permissibility of some exceptions in this chapter i.e., talking with family members about their affairs, learning or teaching religious matter etc.

Hadith No. 567

Narrated Abu-l-Minhaal

My father and I went to Abi Barza Al-Aslami and my father said to him, "Tell us how Allah's Apostle used to offer the compulsory congregational prayers." He said, "He used to pray the Zuhr prayer, which you call the first prayer, as the sun declined at noon, the Asr at a time when one of us could go to his family at the farthest place in Medina while the sun was still hot. (The narrator forgot what Abu Barza had said about the Maghrib prayer), and the Prophet preferred to pray the Isha late and disliked to sleep before it or talk after it. And he used to return after finishing the morning prayer at such a time when it was possible for one to recognize the person sitting by his side and he (the Prophet) used to recite 60 to 100 verses of the Qur'an in it."

Comments

This Hadith has already been discussed in the chapter "The time of Zuhr is when the sun begins to decline".

According to the narrator of this Hadith, Rasulullah (Sallallahu Alaihi Wasallam) taught them the undesirability of talking after Isha. Imam Bukhari is here explaining the word 'As-Saamir' which has been mentioned in the following verse of the Qur'an.

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My verses used to be recited to you, but you used to turn back on your heels, in arrogance, making it a subject of tales at night, talking nonsense (about it)." (23:66,67)

It was a common practice of the Makkan infidels to assemble around Ka'ba on a full moon night and gossip till late in the night narrating the old tribal stories and hurling sarcastic remarks about the Qur'an. The Qur'an has used the word 'as-Samir' for this. According to Imam Bukhari the word "as-Samir" is plural of 'Samar'.

Chapter 40 : Talking about fiqh and other good and moral issues after Isha.

Purpose of Tarjamatul Baab

According to Imam Bukhari two things are exceptionally allowed after Isha Salaah, one—learning and teaching religious matters i.e., fiqh, second—preaching etc.

Hadith No. 568

Narrated Qurra bin Khalid

Once they waited for Al-Hasan and he did not show up till it was about the usual time for him to start his

speech; then he came and apologized saying, "Our neighbours invited us." Then he added, "Narrated Anas, 'Once we waited for the Prophet till it was midnight or about midnight. He came and led the prayer, and after finishing it, he addressed us and said, 'All the people prayed and then slept and you had been in prayer as long as you were waiting for it.'" Al-Hasan said, "The people are regarded as performing good deeds as long as they are waiting for doing good deeds." Al-Hasan's statement is a portion of Anas's Hadith from the Prophet .

Hadith No. 569

Narrated Abdullah bin Umar

The Prophet prayed one of the Isha prayer in his last days and after finishing it with Taslim, he stood up and said, "Do you realize (the importance of) this night? Nobody present on the surface of the earth tonight would be living after the completion of one hundred years from this night." The people made a mistake in grasping the meaning of this statement of Allah's Apostle and they

indulged in those things which are said about these narrators (i.e. some said that the Day of Resurrection will be established after 100 years etc.), but the Prophet said, "Nobody present on the surface of earth tonight would be living after the completion of 100 years from this night"; he meant "When that century (people of that century) would pass away."

Comments

Qurra bin Khalid narrates that once, as usual, they were waiting for Hasan Bisri but he did not show up for a long time till the usual time for him to start his speech was about to finish and people thought that probably he would not show up. This indicates that it was routine of Hasan Bisri to deliver a speech after Isha.

Afterwards when Hassan Bisri showed up, though very late, he told them that he had heard a Hadith from Anas bin Maalik that once they (Sahaaba) waited for Rasulullah (Sallallahu Alaihi Wasallam) to offer Isha Salaah and he came so late that it was almost midnight. He came and led the Salaah and after finishing it, told them that they were waiting for Salaah so late in the night when most of the people had slept. He further told them that whosoever waits for Salaah is as good as he is in Salaah itself. Similarly, Hasan Bisri told his audience, one who waits for some good cause would also get reward for his waiting period. Qurra says that this last statement of Hasan Bisri is also a part of the Hadith narrated by Anas bin Maalik.

The second Hadith has already been discussed in "The Book of Knowledge, chapter - 'السمير في العلم'. (Vol. II, Ra'afatul Baari). In this Hadith it is said that one

night Rasulullah (Sallallahu Alaihi Wasallam) came very late for Isha Salaah and told the Sahaaba to bear in mind that night. He made a prediction that nobody present on the surface of the earth that night would be alive after one hundred years. This prediction, like all other predictions of Rasulullah (Sallallahu Alaihi Wasallam), came true and not a single Sahaabi survived for hundred years after that night. The Sahaabi Abu al-Tufail Aamir bin Wasila was the last to die in 110 Hijri.

Under this Hadith the scholars have debated whether Khidhir (AS) is alive or not. This issue has been already discussed in the above mentioned chapter of "The Book of Knowledge".

Chapter 41 : Night talk with the family or guests.

Purpose of Tarjamatul Baab

In this chapter Imam Bukhari wants to say that it is permissible to talk after Isha with one's family members or friends because of social compulsions i.e., serving them etc.

Hadith No. 570

Narrated Abu Uthman

Abdur Rahman bin Abi Bakr said, "The Suffa Companions were poor people and the Prophet said, 'Whoever has food for two persons should take a third one from them (Suffa companions). And whosoever has food for four persons he should take one or two from them. Abu Bakr took three men and the Prophet took ten of them.'" Abdur Rahman added, my father my mother and I were there (in the house). (The sub-narrator is in doubt whether Abdur Rahman also said, 'My wife and our servant who was common for both my house and Abu Bakr's house). Abu Bakr took his supper with the Prophet and remained there till the Isha prayer was of-

ferred. Abu Bakr went back and stayed with the Prophet till the Prophet took his meal and then Abu Bakr returned to his house after a long portion of the night had passed. Abu Bakr's wife said, 'What detained you from your guests (or guest)?' He said, 'Have you not served them yet?' She said, 'They refused to eat until you come. The food was served for them but they refused.' Abdur Rahman added, "I went away and hid myself (being afraid of Abu Bakr) and in the meantime he (Abu Bakr) called me, 'O Ghunthar (a harsh word)!' and also called me bad names and abused me and then said (to his family), 'Eat. No welcome for you.' Then (the supper was served). Abu Bakr took an oath that he would not eat that food. The narrator added: By Allah, whenever any one of us (myself and the guests of Suffa companions) took anything from the food, it increased from underneath. We all ate to our fill and the food was more than it was before its serving.

Abu Bakr looked at it (the food) and found it as it was before serving or even more than that. He addressed his wife (saying) 'O the sister of Bani Firas! What is this?' She said, 'O the pleasure of my eyes! The food is now three times more than it was before.' Abu Bakr ate from it, and said, 'That (oath) was from Satan' meaning his oath (not to eat). Then he again took a morsel (mouthful) from it and then took the rest of it to the Prophet. So that meal was with the Prophet. There was a treaty between us and some people, and when the period of that treaty had elapsed the Prophet divided us into twelve (groups) (the Prophet's companions) each being headed by a man. Allah knows how many men were under the command of each (leader). So all of them

(12 groups of men) ate of that meal."

Comments

There were around 60-70 Sahaaba who stayed in Masjid-i-Nabawi as students all the time learning the Qur'an and Hadith from Rasulullah (Sallallahu Alaihi Wasallam). They did no other job and hence were very poor. There was a specific platform called 'Suffa' earmarked for them where they stayed. They were called the 'Ashaab-us-Suffa' i.e., 'the people of Suffa'. Well-off people used to hang bunches of dates and grapes on the walls of Masjid-i-Nabawi for them. Once Rasulullah (Sallallahu Alaihi Wasallam) asked his Sahaaba to take one or two men from amongst the people of Suffa to their homes and share their food with them. Sayyiduna Abu Bakr took three of them and Rasulullah (Sallallahu Alaihi Wasallam) took ten. Sayyiduna Abu Bakr took his guests to his home after Maghrib. He remained with Rasulullah (Sallallahu Alaihi Wasallam) till he offered Isha with him. After Isha he stayed with Rasulullah (Sallallahu Alaihi Wasallam) till he retired to his bed and he (i.e., Sayyiduna Abu Bakr) returned to his home after a long portion of the night has passed. Probably, Sayyiduna Abu Bakr took his dinner with Rasulullah (Sallallahu Alaihi Wasallam) and he had left the instructions of serving dinner to the guests after Maghrib. After returning home, to his surprise, he found that the guests had not yet taken the dinner. He angrily asked his wife the reason for the same? His wife informed him that the guests had refused to take the dinner without him (i.e., Abu Bakr). Telling his guests to have the dinner, Sayyiduna Abu Bakr also joined them. To the surprise of all,

including Sayyiduna Abu Bakr, the fact that despite everybody ate to his full yet more than what was served remained in the utensils. Sayyiduna Abu Bakr asked his wife about it and she said that the left over food was three times more than before. This was definitely the Karaamat (miracle) of Sayyiduna Abu Bakr. There was visible Barakah (abundant good) in the food that despite the fact that all the people present there ate but it still increased from underneath. In the morning Sayyiduna Abu Bakr took that food to Rasulullah (Sallallahu Alaihi Wasallam) and many of them also took it. This shows that there was further Barakah in it when it reached Rasulullah (Sallallahu Alaihi Wasallam).

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About the author

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1. Introduction to al-Hadith.
2. Introduction to al-Qur’an.
3. The Instrument for Understanding Qur’an.
4. Aijazul Qur’an.
5. Tafseer Surah Fatihah.
6. Furu-ul-Iman (translation only).
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These books are available at major book centers across the globe including USA, UK, S.Africa, India etc., and also on the website of Darul Uloom Ilaahiyah viz., **www.islaminkashmir.org**.

About the book

Ra'fatul Baari is the Sharah of Sahih al-Bukhari in English. It is first of its kind in English language and has been widely appreciated around the world. So far, only the translations with brief footnotes of Sahah al-Bukhari were available.

In this book, the author has described the relevant details about Ahaadith in a comprehensive but concise manner without going into lengthy discussions. The author has taken the references from the authentic sources like Fathul Baari, Umdatul Qaari etc. The juristic views are also mentioned briefly. So far, two volumes of the book have been published comprising—Introduction of al-Hadith, The Books of Revelation, Faith, Knowledge, Ablution, Obligatory Ablution, Menstruation and Tayammum. The work on other volumes is on and will follow soon Insha-Allah.

