

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class Notes – Lesson 53

[حَوْضُ النَّبِيِّ ﷺ وَمَكَانُهُ وَصِفَاتُهُ]

وَفِي عَرَصَاتِ الْقِيَامَةِ: الْحَوْضُ الْمَوْرُودُ لِلنَّبِيِّ ﷺ مَائُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى مِنَ الْعَسَلِ، آنِيَّتُهُ عَدَدُ نُجُومِ السَّمَاءِ، طُولُهُ شَهْرٌ، وَعَرْضُهُ شَهْرٌ، مَنْ يَشْرَبُ مِنْهُ شَرِبَهُ، لَا يَظْمَأُ بَعْدَهَا أَبَدًا.

[THE POND OF THE PROPHET ﷺ, ITS LOCATION, AND ITS CHARACTERISTICS]

On the great plain of the Rising is the Prophet's Pond where (the believers) will drink. Its water is whiter than milk and sweeter than honey, and its vessels are as numerous as the stars in the sky. Its length is one month (journey) and its width is one month (journey). Whoever drinks from it even once will never be thirsty again.

وَفِي عَرَصَاتِ الْقِيَامَةِ: الْحَوْضُ الْمَوْرُودُ لِلنَّبِيِّ ﷺ

On the great plain of the Rising is the Prophet's Pond where (the believers) will drink.

- The Sheikh continues to mention the events of the Day of Judgment. In this part of his treatise, he mentions the *Hawdh* (Pond, Basin) of the Prophet ﷺ, namely its location and its characteristics.
- (عَرَصَات) – ‘Great plain.’ The noun ‘*arasaat*’ is plural of ‘*arasa*’ which linguistically refers to a wide space between buildings. What is intended by it in this context, is the gathering and standing place (*mahshar and mawqif*) of the Day of Resurrection.
- (الْحَوْضُ) – ‘The Pond.’ Linguistically, the word *hawdh* refers to a place where water gathers. What is intended by it here is the *Hawdh* of the Prophet ﷺ. The discussion regarding the *Hawdh* is from several perspectives.
- **Firstly:** The *Hawdh* of the Prophet ﷺ exists now, because it is affirmed that the Prophet ﷺ addressed his companions one day saying:

«وَإِنِّي وَاللَّهِ لَأَنْظُرُ إِلَى حَوْضِي الْآنَ»

By Allah, I am now looking at my Hawdh. [Bukhari, Muslim]

Also, the Prophet ﷺ said:

«مَا بَيْنَ بَيْتِي وَمَنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمَنْبَرِي عَلَى حَوْضِي»

Between my house and my pulpit is a garden from the gardens of Paradise, and my pulpit is over my Hawdh. [Bukhari, Muslim]

Which could mean that the *Minbar* is physically on the *Hawdh* now however, we do not see it because it is from the matters of the unseen, or it could mean that the *Minbar* will be placed upon the *Hawdh* on the Day of Resurrection.

- **Secondly:** Two waterspouts (*meezabaan*) from *al-Kawthar* will pour into the *Hawdh*. *al-Kawthar* is a magnificent river which Allah will give to the Prophet ﷺ in Paradise. The Prophet ﷺ described it saying:

«إِنَّهُ هَرَّ وَعَدْنِيهِ رَبِّي عَزَّ وَجَلَّ فِي الْجَنَّةِ، وَعَلَيْهِ خَيْرٌ كَثِيرٌ، عَلَيْهِ حَوْضٌ تَرُدُّ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ أَنْبِئْتُهُ عَدَدُ الْكَوَاكِبِ»

It is a river which my Lord, the Exalted, has promised me in Paradise: there is abundance of good and upon it there is a pond which my people will approach on the Day of Resurrection. There are vessels as numerous as the stars. [Abu Dawud - Hassan]

The two waterspouts which stem from *al-Kawthar* will cascade into the *Hawdh*. The Prophet ﷺ said:

«يَسْخَبُ فِيهِ مِيزَابَانِ مِنَ الْجَنَّةِ»

There would flow in it two spouts from Paradise. [Bukhari, Muslim]

- **Thirdly:** The time the people will attend the *Hawdh* is before the crossing of the *Siraat*, because the situation dictates that the people will need to drink at the gathering place before crossing the *Siraat*. This is also narrated in an authentic *hadith*.
- **Fourthly:** The believers in Allah and His Messenger will arrive at the *Hawdh* and will be allowed to drink from it. As for those who behaved arrogantly and refused to follow the *Shari'ah*, they will be driven away and not allowed to drink from it. The Prophet ﷺ said:

«أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، لَيَرْفَعَنَّ إِلَيَّ رَجُلًا مِنْكُمْ حَتَّى إِذَا أَهْوَيْتُ لِأَنَاوَهُمْ اخْتَلَجُوا دُونِي فَأَقُولُ أَيُّ رَبِّ أَصْحَابِي. يَقُولُ لَا تَدْرِي مَا أَحَدَثُوا بَعْدَكَ»

I will precede you to the Hawdh. Men from among you will be brought to me until, when I am about to give them water, they will be pulled away before reaching me. So I will say: 'O my Lord, my companions!' It will be said: 'You do not know what they innovated after you.'

[Bukhari, Muslim]

مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى مِنَ الْعَسَلِ

Its water is whiter than milk and sweeter than honey.

- **Fifthly:** Regarding the nature of its water.
- (مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ) – ***'It's water is whiter than milk.'*** This is a description of the colour of its water.
- (وَأَحْلَى مِنَ الْعَسَلِ) – ***'And sweeter than honey.'*** This is a description of its taste. The Prophet ﷺ also described its fragrance as being sweeter than musk.

«حَوْضِي مَسِيرَةُ شَهْرٍ، مَاؤُهُ أَبْيَضُ مِنَ اللَّبَنِ، وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَكِيْرَانُهُ كَنُجُومِ السَّمَاءِ، مَنْ شَرِبَ مِنْهَا فَلَا يَظْمَأُ أَبَدًا»

My basin is (as large as) a month's journey. Its water is whiter than milk, its scent is more fragrant than musk, and its cups are like the stars in the sky. Whoever drinks from it will never thirst again. [Bukhari, Muslim]

أَنْبِئْتُهُ عَدَدُ نُجُومِ السَّمَاءِ

Its vessels are as numerous as the stars in the sky.

- **Sixthly:** Regarding its vessels.
- (آيَاتُهُ عَدَدُ نُجُومِ السَّمَاءِ) – ‘*Its vessels are as numerous as the stars in the sky.*’ This is how it is reported in some wordings of the *hadith*. In another wording, the Prophet ﷺ said:

«كَيْزَانُهُ كَنُجُومِ السَّمَاءِ»

Its cups are like the stars in the sky. [Bukhari, Muslim]

This is more general, because it indicates that the vessels are like the stars in terms of their number and their description (not just their number) – they are many like the stars, and bright like them as well.

مَنْ يَشْرَبُ مِنْهُ شَرْبَةً، لَا يَظْمَأُ بَعْدَهَا أَبَدًا

Whoever drinks from it even once will never be thirsty again.

- **Seventhly:** Regarding the effects of drinking from it. Whoever drinks from it once, will never be thirsty again, even on the *Siraat* and what is after it. This is from Allah’s Wisdom, that whoever drinks from the *Shari’ah* in this life, will never be doomed and be at loss and will be deserving of drinking from the *Hawdh* of the Prophet ﷺ.

طُولُهُ شَهْرٌ، وَعَرْضُهُ شَهْرٌ

Its length is one months (journey) and its width is one months (journey).

- **Eighthly:** Regarding the size of the *Hawdh*. Its length is one month’s journey, and its width is one month’s journey, as in the previous *hadith*:

«حَوْضِي مَسِيرَةُ شَهْرٍ»

My basin is (as large as) a month's journey. [Bukhari, Muslim]

In his explanation, Sheikh Ibn Uthaymeen postulates that the *Hawdh* cannot have this measurement on all sides unless it is circular. This distance is based on what was known of the travel distances at the time of the Prophet ﷺ. There are several authentic narrations which mention its size as being the distance between two places, such as *Ayla* to ‘*Adn*, *Madinah* to *San’ah*, *San’ah* to *Ayla* or *Aman* to *Ayla*. The Prophet ﷺ said:

«عَرْضُهُ مِثْلُ طُولِهِ مَا بَيْنَ عَمَّانَ إِلَى أَيْلَةَ»

Its width is the same as its length, (like the distance) between Amman and Ayla. [Bukhari, Muslim]

al-Qurtubi: ‘*It appears, and Allah knows best, that the intended meaning is not to precisely determine the size of the Hawdh, but rather, the Prophet ﷺ wanted to give an impression of the vastness and large area of it.*’ [al-Tadhkira]

- **Ninthly:** Will every Messenger have a *Hawdh*? The Prophet ﷺ said:

«إِنَّ لِكُلِّ نَبِيٍّ حَوْضًا، وَإِنَّهُمْ يَتَبَاهَوْنَ أَيُّهُمْ أَكْثَرُ وَارِدَةً، وَإِنِّي أَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ وَارِدَةً»

Every prophet has a basin, and they will boast about which of them has the most people coming to it, and I hope to have the most people coming to mine. [Tirmidhi - Sahih]

Allah will give every Prophet a *Hawdh*, so that the believers from their people will drink from it, however, the greatest *Hawdh* will be the *Hawdh* of the Prophet ﷺ.

Review questions

1. What is the *Hawdh*, from where does it derive its water, and what are the characteristics of its water?
2. '*You do not know what they innovated after you.*' – In what context will this be said to the Prophet ﷺ?
3. '*Its vessels are as numerous as the stars in the sky.*' '*Its cups are like the stars in the sky.*' – What is the difference between these two narrations which describe the vessels of the *Hawdh*?
4. What are the effects of drinking from the *Hawdh*?
5. How do we reconcile between the different narrations which mention the size of the *Hawdh* as being the distance between two places?