

CHAPTER THREE: WARNINGS FOR NOT CONFERRING BLESSINGS AND SALUTATIONS

(1)

عَنْ كَعْبِ بْنِ عُجْرَةَ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَحْضَرُوا الْمِنْبَرَ
فَحَضَرْنَا فَلَمَّا ارْتَقَى دَرَجَةً قَالَ آمِينَ ثُمَّ ارْتَقَى الثَّانِيَةَ فَقَالَ آمِينَ
ثُمَّ ارْتَقَى الثَّلَاثَةَ فَقَالَ آمِينَ فَلَمَّا نَزَلَ قُلْنَا يَا رَسُولَ اللَّهِ قَدْ سَمِعْنَا
مِنْكَ الْيَوْمَ شَيْئًا مَا كُنَّا نَسْمَعُهُ فَقَالَ إِنَّ جِبْرِيْلَ عَرَضَ لِي فَقَالَ
بَعْدَ مَنْ أَدْرَكَ رَمَضَانَ فَلَمْ يُعَقِّرْ لَهُ قُلْتُ آمِينَ فَلَمَّا رَقِيتُ الثَّانِيَةَ
قَالَ بَعْدَ مَنْ دُكِرَتْ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيْكَ فَقُلْتُ آمِينَ فَلَمَّا رَقِيتُ
الثَّلَاثَةَ قَالَ بَعْدَ مَنْ أَدْرَكَ أَبُوَيْهِ الْكَبِيرُ عِنْدَهُ أَوْ أَحَدَهُمَا فَلَمْ يُدْخِلْهُ
الْجَنَّةَ قُلْتُ آمِينَ

رواه الحاكم وقال صحيح الإسناد والبخاري في بر الوالدين وابن حبان في صحيحه وغيرهم
وذكرهم السخاوي

Sayyidunā Kaḥ b ibn Ujra رضي الله عنه says, "The Messenger of Allāh ﷺ once said, 'Come close to the pulpit.'

We gathered around the Prophet ﷺ. When the Prophet ﷺ ascended the first step of the pulpit, he said, 'Āmīn.'

He then ascended the second step and said, 'Āmīn.' He finally ascended the third step and said, 'Āmīn' once again. Once he had finished the sermon and descended the pulpit, we said, 'O Messenger of Allāh ﷺ, today we heard you say something which we have never heard you say before.'

The Prophet ﷺ said, 'Jibrīl عليه السلام came to me and said, 'May that person be destroyed who witnesses the month of Ramaḍān and does not have his sins forgiven.'

I said, 'Āmīn.'

When I ascended the second step, he said, 'May that person be destroyed in whose presence you are mentioned and who does not confer blessings upon you.'

I said, 'Āmīn.'

When I ascended the third step, Jibrīl ؑ said, 'May that person be destroyed who finds both of his parents or either one of them in old age and they do not gain him entry into Paradise.'

I said, 'Āmīn.'"

This narration has been discussed previously in the *Virtues of Ramaḍān*. Therein, it was written that Sayyidunā Jibrīl ؑ cursed three people and the Noble Prophet ﷺ said *āmīn* upon all three curses. Firstly, the curse of an angel as great as Sayyidunā Jibrīl ؑ was sufficient in itself and the intensity of the curse through the Noble Prophet's ﷺ *āmīn* is quite evident. May Allāh, by His grace, grant us the ability to refrain from all three accursed acts and protect us from these sins, for what uncertainty can there possibly be in destruction [through these actions]? Some narrations of *Al-Durr al-Manthūr* say that Sayyidunā Jibrīl ؑ instructed the Noble Prophet ﷺ to say *āmīn* to which he ﷺ then said *āmīn*, showing even more emphasis.

Allāma Sakhāwī (may Allāh have mercy on him) has narrated numerous ḥadīths of the same subject. Sayyidunā Mālik bin Ḥuwayrith ؓ narrates that the Noble Messenger ﷺ once ascended the pulpit. When he placed his foot on the first step of the pulpit, he said *āmīn*. On the second step, he repeated *āmīn* and on the third step, he said *āmīn* once again. He then said, "Jibrīl ؑ came to me and said, 'O Muḥammad ﷺ! May Allāh destroy the person who witnesses the month of *Ramaḍān* and does not attain forgiveness.'

I said, 'Āmīn.'

Jibrīl ؑ then said, 'May Allāh destroy the person who finds both of his parents or one of them in old age and despite this, enters the Hellfire (by displeasing them).'

I said, 'Āmīn.'

He then said, 'May Allāh destroy the person in whose presence your blessed name is mentioned and who does not confer blessings upon you.'

I said, 'Āmīn.'"

This has also been narrated on the authority of Sayyidunā Anas ؓ. He narrates that the Noble Prophet ﷺ ascended the first step of the pulpit and said *āmīn*. He then ascended the second step and said *āmīn* and on the third step, he said *āmīn* once again.

The Companions ؓ asked, "O Messenger of Allāh ﷺ, why did you say *āmīn*?"

The Noble Prophet ﷺ replied, “Jibrīl ؑ came to me and said, ‘May that person be disgraced (literally ‘may his nose rub in soil’) who finds both of his parents or one of them in old age but they do not enter him into Paradise.’

I said, ‘*Āmīn.*’

Jibrīl ؑ said, ‘May that person be disgraced who witnesses the month of *Ramaḍān* and is unable to attain forgiveness for his sins.’

I said, ‘*Āmīn.*’

He then said, ‘May that person be disgraced in whose presence your blessed name is mentioned and who does not confer blessings upon you.’

I said, ‘*Āmīn.*’”

The same incident has also been narrated on the authority of Sayyidunā Jabir ؓ. After the Noble Prophet ﷺ said *āmīn* thrice on the pulpit and the Companions ؓ enquired regarding this action, the Noble Prophet ﷺ said, “Jibrīl ؑ came to me and said, ‘May that person be struck with misfortune who witnesses the month of *Ramaḍān* and does not attain forgiveness by the end of the month.’

I said, ‘*Āmīn.*’

He then said, ‘May that person be struck with misfortune who finds both of his parents or one of them in old age and they are unable to enter him into Paradise.’

I said, ‘*Āmīn.*’

He went on to say, ‘May that person be struck with misfortune in whose presence your blessed name is mentioned but fails to confer blessings upon you.’

I said, ‘*Āmīn.*’”

Sayyidunā Ammār ibn Yāsir ؓ also narrates the same ḥadīth except that after every curse, Sayyidunā Jibrīl ؑ instructed the Noble Prophet ﷺ to say *āmīn*. Sayyidunā Ibn Masʿūd ؓ also narrates the same ḥadīth.

Sayyidunā Ibn Abbās ؓ also narrates the same incident with more severe wording. The Noble Prophet ﷺ said, “Jibrīl ؑ came to me and said, ‘He in whose presence you are mentioned but does not confer blessings upon you shall enter the Hellfire. May Allāh destroy and annihilate such a person.’

I said, ‘*Āmīn.*’”

The same is reported regarding displeasing one’s parents and not attaining forgiveness in *Ramaḍān*. Abū Dharr, Buraydah and Abū Hurayra ؓ also narrate ḥadīths of the same subject. The narration of Sayyidunā Abū Hurayra ؓ also states that the Noble Prophet ﷺ said, “Jibrīl ؑ told me to say *āmīn* to which I said *āmīn.*”

This has also been narrated on the authority of Sayyidunā Jābir bin Samura ؓ. Sayyidunā Abdullāh bin Ḥārith ؓ also narrates the same ḥadīth in which this curse is repeated. Sayyidunā Jibrīl ؑ said therein, “May Allāh destroy that person in whose presence your name is mentioned and who does not confer blessings upon you. May Allāh destroy such a person.”

Sayyidunā Jābir ؓ narrates in another ḥadīth that the Noble Prophet ﷺ said, “Whoever hears my name being mentioned and does not confer blessings upon me is most wretched.” There are many more grave warnings mentioned in the ḥadīths.

Allāma Sakhāwī (may Allāh have mercy on him) has summarised the ḥadīths warning those who fail to confer blessings upon the Noble Prophet ﷺ when hearing his name. He says, “Such a person has been cursed with destruction and been forewarned of misfortune, having strayed from the path to Paradise and of entry into the Hellfire. This person is also an oppressor and the most miserly of people. Many warnings have been mentioned for gatherings in which blessings are not conferred upon the Noble Prophet ﷺ. The person who does not confer blessings upon the Noble Prophet ﷺ is not unsound of faith and will be unable to see the luminous face of the Noble Messenger ﷺ.” Thereafter, he narrates all the ḥadīths containing these warnings.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ

(2)

عَنْ عَلِيٍّ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ الْبَخِيلُ مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ

رواه النسائي والبخاري في تاريخه والترمذي وغيرهم بسط طرقه السخاوي

Sayyidunā Alī رضي الله عنه narrates that the Messenger of Allāh صلى الله عليه وسلم said, "The miser is he in whose presence I am mentioned and who fails to confer blessings upon me."

How beautiful a couplet Allāma Sakhāwī (may Allāh have mercy on him) narrates:

مَنْ لَمْ يُصَلِّ عَلَيْهِ إِنْ ذُكِرَ اسْمُهُ فَهُوَ الْبَخِيلُ وَزَدَهُ وَصْفَ جَبَانَ

He who fails to confer blessings upon him when his blessed name is mentioned is surely a miser and indeed, most cowardly.

The subject of the aforementioned ḥadīth has been narrated on the authority of many Companions رضي الله عنهم in many ḥadīths. □ Allāma Sakhāwī (may Allāh have mercy on him) narrates on the authority of Sayyidunā Ḥasan رضي الله عنه that the Noble Messenger صلى الله عليه وسلم said, "It is sufficient for the miserliness of a person that he does not confer blessings upon me when I am mentioned in his presence."

Sayyidunā Ḥusayn رضي الله عنه also narrates that the Noble Messenger صلى الله عليه وسلم said, "The miser is he who does not confer blessings upon me when my name is mentioned."

The same ḥadīth has been narrated on the authority of Sayyidunā Abū Hurayra ؓ wherein it is said, “The absolute miser is he in whose presence I am mentioned and then fails to confer blessings upon me.” Sayyidunā Anas ؓ also narrates that the Noble Prophet ﷺ said, “The miser is he who does not confer blessings upon me when my name is mentioned.”

In another ḥadīth, the Noble Prophet ﷺ is reported to have said, “Shall I not inform you of the greatest miser? Shall I not inform you of the most helpless person? It is the person in whose presence my name is mentioned but who does not confer blessings upon me.”

Sayyidatunā Ā’isha ؓ narrates an incident, at the end of which the Noble Prophet ﷺ is reported to have said, “Destruction is for he who will not see me on the Day of Judgement.”

She enquired, “Who will not see you on the Day of Judgement?”

The Noble Prophet ﷺ replied, “The miser.”

She further asked, “Who is the miser?”

The Noble Prophet ﷺ said, “He who hears my name and does not confer blessings upon me.”

Sayyidunā Jābir ؓ also narrates that the Noble Prophet ﷺ said, “It is sufficient for a person’s stinginess that I am mentioned in his presence and he does not confer blessings upon me.” Ḥasan Baṣrī (may Allāh have mercy on him) also narrates that the Noble Prophet ﷺ said, “It is sufficient for a person’s miserliness that I am mentioned in his presence and he does not confer blessings upon me.”

Sayyidunā Abū Dhar Ghifārī ؓ narrates, “I was once present in the gathering of the Noble Prophet ﷺ. The Noble Prophet ﷺ asked the Companions ؓ, “Shall I not inform you of the stingiest amongst people?”

The Companions ؓ replied, “Yes, indeed.”

The Noble Prophet ﷺ said, “The person in whose presence my name is mentioned and does not confer blessings upon me is the stingiest of all people.”

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ
(3)

عَنْ قَتَادَةَ مُرْسَلًا قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مِنَ الْجَفَاءِ أَنْ أُذْكَرَ عِنْدَ
رَجُلٍ فَلَا يُصَلِّي عَلَيَّ
أَخْرَجَهُ النَّمِيرِيُّ وَرَوَاتِهِ ثَقَاتٌ قَالَه السَّخَاوِيُّ

Qatāda (may Allāh have mercy on him) narrates that the Messenger of Allāh ﷺ said, "It is an act of oppression that I am mentioned in a person's presence and this person then fails to confer blessings upon me."

What doubt can there be in the oppression of he who does not confer blessings upon the Noble Prophet ﷺ in spite of his countless favours? It is written in *Tadhkira al- Rashīd*, the biography of *Quṭb al-Aqṭāb* Mawlānā Gangohī (may Allāh have mercy on him), that he would usually instruct his disciples to confer blessings upon the Noble Prophet ﷺ at least three hundred times daily and no less than one hundred times if this was not possible. He would say, “The favour of the Noble Messenger of Allāh ﷺ is immense. It is then indeed an act of disloyalty that a person is miserly in conferring blessings upon him.”

The respected Shaykh preferred the blessings conferred in prayer the most, followed by those words of blessings and salutations narrated in the ḥadīths. He did not generally approve of those written by others such as *Durūd Tāj*, *Durūd Lakkhī* etc. He even declared some of them to be impermissible, since the wording could possibly imply an incorrect meaning.

Allāma Sakhāwī (may Allāh have mercy on him) says that the meaning of *jafā*' [in the ḥadīth narrated by Qatāda] is to disregard keeping good relations, callousness of temperament and it is used to denote distance from the Noble Messenger ﷺ.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ

(4)

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ تَعَالَى فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ مِنَ اللَّهِ تِرَةٌ يَوْمَ الْقِيَامَةِ فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ

رواه أحمد وأبو داود وغيرهما بسطه السخاوي

Sayyidunā Abū Hurayrah ﷺ narrates that the Noble Prophet ﷺ said, "No people assemble in any gathering wherein they do not remember Allāh and confer blessings upon their Prophet except that this gathering will be a burden for them on the Day of Judgement. If Allāh wills, He will punish them and if He wills, He will forgive them."

In a similar ḥadīth, Sayyidunā Abū Hurayra ﷺ narrates that whenever people congregate and end their gathering without the remembrance of Allāh and without conferring blessings upon the Noble Prophet ﷺ, they shall be regretful until the Day of Judgement.

In another ḥadīth, whenever people congregate and blessings are not conferred upon the Noble Prophet ﷺ in this gathering, it shall be a burden for them.

Sayyidunā Abū Umāma ﷺ also narrates that the Noble Prophet ﷺ said, "Whenever people congregate and arise from their gathering without remembering Allāh and conferring blessings upon the Messenger ﷺ, they shall find this gathering to be a burden on the Day of Judgement."

Sayyidunā Abū Saīd Khudrī ؓ also narrates that the Noble Prophet ﷺ said, “Whenever a people sit in a gathering and end their gathering without conferring blessings upon the Prophet ﷺ, they shall be remorseful on seeing the reward of these blessings even though they may enter Paradise (as a result of their other good deeds).” Even though they may enter Paradise through their other good actions, they shall have regret over why they had not conferred blessings in this gathering.

Sayyidunā Jābir ؓ narrates that the Noble Prophet ﷺ said, “When a people stand up from a gathering without remembering Allāh and conferring blessings upon the Prophet ﷺ, it is as though they have stood up after having sat around a decaying animal (they shall perceive impurity similar to the stench of a rotting animal, which pollutes the mind).”

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

(5)

عَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ بَيْنَمَا رَسُولُ اللَّهِ ﷺ قَاعِدٌ إِذْ دَخَلَ رَجُلٌ فَصَلَّى فَقَالَ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي فَقَالَ رَسُولُ اللَّهِ ﷺ عَجِلْتَ أَيُّهَا الْمُصَلِّي فَإِذَا صَلَّيْتَ فَقَعَدْتَ فَأَحْمَدِ اللَّهَ يَمَا هُوَ أَهْلُهُ وَصَلِّ عَلَيَّ ثُمَّ ادْعُهُ قَالَ ثُمَّ صَلَّى رَجُلٌ آخَرَ بَعْدَ ذَلِكَ فَحَمِدَ اللَّهَ وَصَلَّى عَلَيَّ النَّبِيِّ ﷺ فَقَالَ لَهُ النَّبِيُّ ﷺ أَيُّهَا الْمُصَلِّي ادْعُ تُجَبُّ

رواه الترمذي وروى أبو داود والنسائي نحوه كذا في المشكوة

Sayyidunā Faḍāla ibn Ubayd ؓ says, "The Messenger of Allāh ﷺ was seated in a gathering when a man entered the mosque and performed ṣalāh. He then said, 'O Allāh, forgive me and have mercy on me.'

The Messenger of Allāh ﷺ said, 'You have been hasty, O person performing Ṣalāh. When you have performed your Ṣalāh, begin by praising Allāh as is the right of Allāh to be praised, then confer blessings upon me and finally supplicate unto Allāh. Another man entered the mosque after this and performed Ṣalāh. After completing his Ṣalāh, he praised Allāh and then conferred blessings upon the Noble Prophet ﷺ. The Prophet ﷺ said to him, 'O person performing Ṣalāh! Supplicate, for your supplication will be answered.'"

This subject has been narrated in many ḥadīths. □ Allāma Sakhāwī (may Allāh have mercy on him) says that blessings should be conferred in the beginning, middle and in the end of one's supplications. The scholars have unanimously declared it laudable (*mustaḥab*) that the supplication begins with the praise and glorification of Allāh as befits Him, followed by conferring blessings and salutations upon the Noble Messenger ﷺ, and that the supplication ends in the same fashion.

Iqlīshī (may Allāh have mercy on him) writes, "When you beseech Allāh, begin by praising Him and then confer blessings upon the Noble Prophet ﷺ. Confer blessings upon him in the beginning, middle and end. When you confer blessings upon him, mention his excellent virtues. As a result, your every supplication shall be accepted and the veil between you and Allāh will be lifted."

Sayyidunā Jābir ؓ narrates that the Noble Messenger ﷺ said, "Do not treat me like a traveller's bowl."

The Companions ؓ asked, "What do you mean by a traveller's bowl, O Messenger of Allāh ﷺ?"

The Noble Prophet ﷺ replied, "The traveller fills his bowl with water. If he needs to drink or perform ablution, he uses the water; otherwise, he throws the water away. Remember me in the beginning of your supplications, in the middle and **at the end.**"

Allāma Sakhāwī (may Allāh have mercy on him) says that the similitude to a traveller's bowl is because a traveller hangs his bowl at the back of his mount. The Noble

Messenger ﷺ is saying that he should not be remembered only at the very end of the supplication. The author of *Itḥāf*, the commentary of *Iḥyā*, has also written that the traveller hangs his bowl at the back of the mount i.e. the Noble Prophet ﷺ should not be mentioned only at the very end of the supplication.

Sayyidunā Ibn Masūd ؓ says, “When a person intends to ask Allāh for something, he should firstly begin by praising and glorifying Allāh in a manner which befits His greatness. Thereafter, he should confer blessings upon the Prophet ﷺ and then supplicate unto Allāh. It is close that he will be successful and will attain his goal.”

Sayyidunā Abdullāh bin Yusr ؓ narrates that the Messenger of Allāh ﷺ said, “All supplications remain suspended unless they are preceded with the praise of Allāh and blessings upon the Prophet ﷺ. If the supplication is done after this, it will be accepted.”

Sayyidunā Anas ؓ narrates that the Noble Prophet ﷺ said, “Every supplication remains suspended until blessings are conferred upon the Prophet ﷺ.”

Sayyidunā Alī ؓ narrates that the Noble Prophet said ﷺ, “Your conferring of blessings upon me is a protection for your supplications and a means of your Lord’s.”

Sayyidunā Umar ؓ says, “I have been informed that supplications remain suspended between the heavens and the earth and do not rise up to the heavens until blessings are conferred upon the Prophet ﷺ.” In another ḥadīth, the same subject has been narrated in the following words: “Supplications are stopped from reaching the heavens and it is not possible that any supplication reaches the heavens unless blessings are conferred upon the Prophet ﷺ. When blessings are conferred upon the Prophet ﷺ, the supplication then reaches the heavens.”

Sayyidunā Abdullāh ibn Abbās ؓ says, “When you supplicate unto Allāh, confer blessings upon the Prophet ﷺ, for your blessings are definitely accepted. It is inconceivable that Allāh will accept one portion and reject the other.”

Sayyidunā Alī ؓ narrates that the Noble Prophet ﷺ said, “There is no supplication except that there is a veil between Allāh and this supplication, as long as blessings are not conferred upon the Prophet ﷺ. Once blessings are conferred upon him, this veil splits and the supplication enters the place of acceptance; otherwise, it is rejected.”

Ibn □ Aṭā (may Allāh have mercy on him) says, “Supplication has some pillars, wings, means and times. If the supplication has pillars, it becomes strong. When it has wings, it ascends to the heavens. When it corresponds to its times, it is accepted and when it is strengthened by its means, it is successful. The pillars of supplication are presence of mind, softness of the heart, humility, serenity and a strong connection of the heart with Allāh. Its wings are sincerity. Its time is the latter portion of the night. Its means are conferring blessings upon the Prophet ﷺ.” Many other ḥadīths also contain the same; supplications remain suspended unless blessings are conferred upon the Noble Prophet ﷺ.

Sayyidunā □ Abdullāh ibn Abī Awfā ؓ narrates that the Noble Messenger ﷺ once came out of his house and said, “Whoever has a need from Allāh or from any person should perform ablution in the best manner possible, perform two *rakāʿats* of prayer and then praise and glorify Allāh, confer blessings upon the Prophet ﷺ and read the following supplication:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ أَسْأَلُكُمْ حِبَاتِ رَحْمَتِكَ وَعِزَائِمِ مَغْفِرَتِكَ وَالْغَنِيمَةَ
مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَ

لَا هَمًّا إِلَّا فَرَجَتْهُ وَلَا حَاجَةَ هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ

There is none worthy of worship besides Allāh, the Clement, Most Kind. Glory be to Allāh, the Great Lord of the Throne. All praises are due to Allāh, Lord of all the worlds. I ask of You that which assures Your mercy, those actions which secure Your forgiveness, a share of every act of virtue and protection from every sin. Do not leave any sin of mine except that You forgive it, no worry except that You remove it and no need in which Your pleasure lies except that You fulfill it, O Most Merciful of those who show mercy.”

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ