

نَضَرَ اللهُ أَمْرًا سَمِعَ مِنَّا شَيْئًا فَبَلَّغَهُ كَمَا سَمِعَهُ
(حدیث ترمذی)

May Allah Keep the fellow ever happy who heard something from me
and conveyed it to other exactly as he had heard. (Tirmizi)

TANVEERUL HADITH

تنویر الحدیث

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Publisher's Note

Idara Da'watul Qur'an's first preference has been, simple translation and easily comprehensible commentary of Qur'an. Idara is engaged in this service for last several years, so that people may take interest in studying Holy Qur'an and Muslims may begin to live in its shade. At the same time Idara has also decided to present true Hadith's with translation and explanation so that the relation with Muslims both Qur'an and Sunnah may become strong and hence they may derive full benefit of the precious pearls which are scattered in the form of hadith.

Before this, a collection of the hadith's has been published under the title of "JAWAAHIR-UL HADITH." By the grace of Allah many Editions of this Book have been published in Urdu, Mrathi, Gujrati and English Languages.

Another collection of Hadith's is presented under the title of "TANVEERUL HADITH." Three Editions have been published in Urdu language. We have great pleasure to present English Version of the Book Under the title of "TANVEERUL HADITH" It has been compiled and edited by our learned friend, Moulana Shams Pirzada (Rh.A.), who writes everything only after proper research. He has taken utmost care in the selection of Hadith's after ensuring their authenticity. It has been observed that numerous weak Hadith's and baseless narrations have almost overshadowed true hadith's, though only true hadith's can be regarded as evidence in the matter of religion. Only a follower of such true hadith's can be called a true follower of the Holy Prophet.

We hope generous people will try their best for widening the circulations of these collections as much as possible. May Allah guide all of us in the true service of His religion and in becoming true followers of His Prophet.

Muhammad Siddique Qureshi

Secretary

Idara Dawatul Qur'an

Foreword

Prior to this a collection of Hadiths with a title of "JAWAHIRUL HADITH" has been published which was compiled keeping non-Muslims in view. By the Grace of Allah several editions of it have been published including its translations in English and other languages.

Now another collection of Hadith is being published under the title "TANVEERUL HADITH," which has been compiled with Muslim readers in view. While selecting Hadiths special attention has been paid to ideological and practical training of Muslims, their deep understanding of Deen (religion), development of character, their training and cleansing of heart etc. It has also been kept in view that their conception of religion should also be corrected so that they must understand and grasp the spirit of Deen. While explaining Hadiths attempt has been made to clarify meaning of the holy prophet's words in such a way that Muslims may obtain appropriate guidance there from in the present day situation.

This collection contains only Saheeh and Ahasan (true and authentic) narrations. There is no lacuna therein from the viewpoint of Asnaad (evidence) also. Their text too do not contain anything which is not in line with the holy Qur'an and other true Hadiths. We have avoided weak Hadiths because such unreliable Hadiths do not form proof or basis of religion. Yet is a painful condition that a big number of Waaizeen (Orators) and Ulema (scholars) of religion are busy quoting weak and baseless narrations. They do not care even to see that those narrations are in conflict with the holy Qur'an. As a result the assertions and commandments of the holy Qur'an get hidden under the cover of such narrations and people begin to follow only the narrations.

Along with the study of the holy Qur'an, it is also essential to study Hadiths. The holy Prophet's sayings help in understanding Qur'an. They also reveal the details of Quranic commandments. They explain the wisdom behind God's words. They cultivate intelligence. The biggest usefulness is that the Hadiths, in the light of the Qur'an and under the guidance of the holy prophet, show us the ways of obeying the orders of Allah. They present practical examples of it. Therefore a Muslim can never ignore or deny the need of hadith.

The reason why there are differences of belief in Muslims, why they lack understanding of religion and why they have misunderstandings, is that they have not kept a direct contact with the holy Qur'an and have been careless in the matter of acquiring the knowledge of Qur'an and Sunnah. They remain content with reading the books written by the authors of their circles but do not care to study Qur'an and Hadith with an open mind. This has made them narrow-minded.

May Allah make this bouquet of Hadith helpful in reforming Muslims. May it create liking for the study of Qur'an and true Hadiths so that Muslims may become true followers of the holy prophet and they may wholeheartedly recite this Quranic prayer :

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ.
(آل عمران: ٥٣)

"Our Lord ! we have believed in what you have sent down and we followed the Messenger ; so write us down among those who bear witness". (Aal-e-Imraan :53)

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Shams Pirzada

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Holding Fast to Allah

(Relation with God)

THE FLAVOUR OF FAITH

Hadith

عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَدَّفَ فِي النَّارِ - (البخارى كتاب الايمان)

Translation

Anas narrates the Holy Prophet (P.B.U.H.) said that one who has these three virtues has tested the sweet flavour of Eamaan (Faith). Firstly Allah and His prophet is most beloved to him compare to all others near and dear ones. Secondly, whenever he loves anyone he does so only for the sake of Allah and thirdly, he abhors returning to unbelief (*kufir*) just as he abhors being dumped in hell.

(Bukhari - Kitaab ul Eamaan)

Explanation

What is meant by flavour of faith is to feel the pleasing effect of faith in heart and to get an overall feeling of happiness. This is a sign of selfless faith. The first thing mentioned in this hadith is to love Allah and His Prophet (P.B.U.H.) more than anybody else. It means love for Allah should undermine all other love and similarly love for Allah's Messenger must be eclipse all other feelings of attachment. The love for Allah and His Messenger is not limited to their obedience.

There must be deep affection and devotion. Foremost affection is for Allah followed by His Prophet as the latter is but its demand and its natural consequence.

Another thing mentioned in this hadith is that one should love anybody only for the sake of Allah, which means one's love should not be selfish. It must be only to earn Allah's pleasure. Such a fellow will love only those who also love Allah. We will never befriend unbelievers and sinners.

The third virtue mentioned above is that a return to kufr should be as hateful as a return to fire. Obviously the result of unbelief is hellfire. Therefore a Muslim's returning to kufr is tantamount to pushing oneself in hellfire. Therefore, such a return has been described as a return to Hell. Such a strong dislike for disbelief is a sign of one's sincerity of Faith.

REPEATED REPENTANCE

Hadith

عَنْ ابْنِ عُمَرَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ يَا أَيُّهَا النَّاسُ تَوَبُوا إِلَى اللَّهِ فَإِنِّي أَتُوبُ فِي الْيَوْمِ إِلَيْهِ مِائَةَ مَرَّةٍ - (مسلم كتاب الذكر)

Translation

Ibne Umer narrates that the Messenger of Allah (p.b.u.h.) said: " Oh people pray for pardon from Allah. I beg His pardon for a hundred times daily"

(Muslim - Kitaab -ul Zikr)

Explanation

This is an encouragement so that man may repent repeatedly for his flaws. We do not know how many mistakes are being made daily by us. Therefore one must beg Allah's Pardon over and over again. Repentance (Tauba) is a state of mind wherein man returns towards Allah with a feeling that I have sinned and hence this sincere repentance. The more a man repents, the more he realises his helplessness before Allah and of his being His slave. His confession will also be sincere. Tauba is not mere recantation of words 'Tauba'. The heart too should bend towards Allah along with the words of repentance so that Allah may forgive man's sins.

LONGING TO MEET THE LORD

Hadith

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ قَالَ اللَّهُ إِذَا أَحَبَّ عَبْدِي لِقَائِي أَحَبَّتُ لِقَاءَهُ وَإِذَا كَرِهَ لِقَائِي كَرِهْتُ لِقَاءَهُ.

(البخارى كتاب التوحيد)

Translation

Abu Hurairah narrates that the holy Prophet (p.b.u.h.) said: "Allah says when my servant likes to meet me, I also like to meet him and when he dislikes meeting me, I also dislike meeting him."

(Bukhari – Kitaabut Tawheed)

Explanation

One who loves Allah and lives a righteous life develops an inner longing to meet his lord. He always thinks of Allah and anxiously awaits the moment, when his lord favours him with the blessing of meeting Him. Whereas a Momin (believer) never becomes impatient to the extent of asking for death, he also does not dislike death. It shows that he gives preference to the hereafter over this life. On the contrary, a man whose life is sinful does not like to meet Allah because he understands that he will not be able to explain his disobedience to his Lord and does not know what will be his end. That is why libertine persons like to remain alive as long as possible. The Holy Qur'an mentions that the Jews wanted to live for a thousand years.

يُودُّ أَحَدَهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرَّ حَرْجِهِ
مِنَ الْعَذَابِ أَنْ يُعَمَّرَ - (سورة بقره: ٩٦)

"Each one of them longs to have a life of thousand years. But a long life will not save them from punishment."

(Surah Al Baqarah - 96)

HAVING GOOD OPINION ABOUT ALLAH

Hadith

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ ﷺ يَقُولُ اللَّهُ تَعَالَى أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا ذَكَرَنِي فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَإِنْ ذَكَرَنِي فِي مَلَا ذَكَرْتُهُ فِي مَلَا خَيْرٍ مِنْهُمْ وَإِنْ تَقَرَّبَ إِلَيَّ بِشِبْرِ تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً.

(البخارى كتاب التوحيد)

Translation

Abu Hurairah says: The Holy Prophet (p.b.u.h.) said: "Allah has said that I am near the notion of my slave about me and I am with him when he remembers me. If he remembers me from his heart I also remember him from my heart. If he mentions me in a meeting, I mentioned him in a better meeting. If he advances towards me by a hand's length, I advance towards him by an arm's length. If he comes towards me walking, I go to him running."

(Bukhari – Kitaabut Tawheed)

Explanation

To have a good opinion about Allah is a demand of true faith. When a man falls ill or suffers some trouble and he does not get even after a long prayers then it is a sort of test from Allah for measuring the extent of his patience and ascertaining his opinion about Allah. In such circumstances if he gets disappointed from the mercy of Allah and thinks that Allah will never accept his prayers then it is a great misconception or mistrust regarding Allah. After being disappointed from His Mercy there remains no shelter or support from Him. A true Momin does not adopt such attitude. He always hopes to get mercy from Allah even if the

acceptance of his prayers takes times. The servant of Allah must always hope for good from Allah and straighten his relation with Him and go on doing works, which may entitle him to the reward mentioned in this hadith.

In this Hadith-e-Qudsi (wherein the Prophet quotes Allah): Allah Almighty has clarified that He deals with His slave according to the latter's conception of the Former. If he imagines that Allah will do good to him then His Mercy does shower upon that slave.

This reward of remembering Allah is also very great whereby man earns Allah's nearness. He begins to live under the shade of His mercy. He gets His help, especially in critical circumstances. The remembrance of Allah should be both silent as well as loud in gatherings. If man mentions Allah in human meetings, Allah mentions the event in the gatherings of angels. This indeed is a matter of pride for man.

The meaning of man's advance towards his Lords is to achieve Allah's nearness by worshiping Him and obeying Him. And what is meant by saying that Allah advances towards man; means that Allah bestows His mercy and blessing upon that slave. The more a man goes towards Allah, Allah reciprocates by much more. It means Allah appreciates and encourages His obedient servant and gives him more good. The mention of a hand and an arm is not in a literal meaning. It is merely an example to explain that Allah is quicker in rewarding His faithful and obedient servant and very generous too.

WHEN ALLAH LOVES HIS SLAVES Hadith

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِذَا أَحَبَّ عَبْدًا نَادَى جِبْرِيلَ إِنَّ اللَّهَ قَدْ أَحَبَّ فَلَانَا فَاحْبِبْهُ فَيَحِبُّهُ جِبْرِيلُ ثُمَّ يُنَادِي جِبْرِيلُ فِي السَّمَاءِ إِنَّ اللَّهَ قَدْ أَحَبَّ فَلَانَا فَاحْبِبُوهُ فَيَحِبُّهُ أَهْلُ السَّمَاءِ وَيُوضَعُ لَهُ الْقَبُولُ فِي أَهْلِ الْأَرْضِ. (بخاری کتاب التوحید)

Translation

Abu Hurairah says that the Holy Prophet (p.b.u.h.) said: "When Allah loves any of His slaves He calls Gabriel and tells him that Allah loves such and such person so you should love that fellow. So Gabriel

too begins to love that man. Then Gabriel makes an announcement in the heaven that such and such fellow is the beloved of Allah so you too should love him. Then the residents of heaven also begin to love that man, and he becomes popular among the residents of earth also."

(Bukhari – Kitaabut Tawheed)

Explanation

How soothing is this hadith. Just observe the soul-stirring mercy of Allah whereby He loves a man who has made himself worthy of divine love. Consequently that man becomes popular in both the heaven and the earth. Gabriel who is the chief of angels is being commanded to love such slave. Therefore that man becomes dear to Gabriel also. When Gabriel announces the popularity of that human being he becomes very dear in the eyes of the angels too. Thus he is being introduced in the higher world. His fame is being discussed in the assemblies of angels and they begin to love him. In this way his value and prestige increases in the residents of heaven. Moreover people on earth also love him. By the people on earth is meant the Mominin (believers) and righteous and virtuous men who are attracted toward that man. It is a well known fact that good men always like good men and Allah's love for that fellow is reflected on the hearts of those good men also.

It should be remembered that the mention made in this hadith is that of the selflessness and honest Momin who loves Allah and whose life is being spent in following of Allah's commandments and in earning His pleasure. Only such a person can be dear to Allah as has been described in the Holy Qur'an. How high is the station where Allah wants to post people having such virtues. Fortunate indeed are those who leap toward Him.

ALLAH'S PLEASURE DUE TO MAN'S REPENTANCE Hadith

عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ اللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ إِذَا اسْتَيْقَظَ عَلَى بَعِيرِهِ قَدْ أَضَلَّهُ بِأَرْضِ فَلَاةٍ. (مسلم کتاب التوبہ)

Translation

Anas Bin Maalik narrates that the Holy Prophet (p.b.u.h.) said: "When a man repents and begs pardon, Allah is happier than that fellow who becomes happy on seeing his missing camel

immediately on awakening from sleep.”(Muslim – Kitaabut Tauba)

Explanation

When His slave repents and begs His pardon Allah is pleased because it shows that man has felt his guilt and turned toward Allah with a feeling of shame. So He accepts his repentance and forgives him. The extent of Allah’s pleasure is far more than the happiness felt by a man whose camel was lost in the forest and who had slept without any hope of getting it back but finds it immediately on the opening his eyes. What is meant it to be conveyed is that if the repentance is true and sincere, Allah invariably accepts it. This idea of pardoning makes man full of hope about Allah’s mercy.

TOTAL CONTROL OF ALLAH ON HUMAN HEARTS

Hadith

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ : أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ
إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ كَقَلْبٍ وَاحِدٍ
يُصْرِفُهُ حَيْثُ يَشَاءُ ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ اللَّهُمَّ مُصْرِفِ الْقُلُوبِ
صْرِفْ قُلُوبَنَا عَلَى طَاعَتِكَ. (مسلم كتاب القدر)

Translation

Abdullah Bin Amr Bin Aas narrates that the Holy Prophet (p.b.u.h.) said: He heard the Holy Prophet (p.b.u.h.) saying: The hearts of all human beings are between two of the fingers of Rehman, that is, it is a heart which turns in whatever way he wants. Then the Holy Prophet (p.b.u.h.) said, “ Oh turner (moulder) of the hearts! Turn our hearts towards Thy obedience.” (Muslim – Kitaab ul Qadr)

Explanation

What this hadith intends to make us understand is the fact that the man’s inner attitude (soul) is under total control of Allah. Man can obey Allah only when Allah bends man’s heart towards His obedience. Almighty Allah has said in Surah Takweer:

وَمَا تَشَاءُ وُنَّ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ .

“ And you will not, unless Allah wills, the Lord of (all) the worlds.”
Of course, it should be kept in mind that Allah invariably gives the

wisdom of obeying Him to a man who desires to do so. It never happens that Allah makes a person, who wants to remain obedient, naughty and rebellious.

There is a mention of Allah’s fingers in this hadith. Here it is enough to have faith in it summarily. Interpreting it would invite trouble. Allah is entirely spotless. He has no defect at all of any kind. We know about His attributes only to the extent He has taught us. Any further digging in the matter makes a man go astray.

KEEPING ALLAH IN SIGHT

Hadith

عَنْ ابْنِ عَبَّاسٍ قَالَ : كُنْتُ خَلْفَ النَّبِيِّ ﷺ يَوْمًا ، فَقَالَ يَا غُلَامُ ، إِنِّي أُعَلِّمُكَ
كَلِمَاتٍ : احْفَظِ اللَّهَ يَحْفَظْكَ ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ ،
وَإِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ
يَنْفَعُوكَ إِلَّا بِشَيْءٍ ءِ قَدْ كَتَبَهُ اللَّهُ لَكَ ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ
يَضُرُّوكَ إِلَّا بِشَيْءٍ ءِ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ . هَذَا حَدِيثٌ
حَسَنٌ صَحِيحٌ . (الترمذي ابواب صفة القيامة)

Translation

Ibne Abbas says, “ One day, I was riding behind the Holy Prophet (p.b.u.h.). He told me Oh boy! I want to teach you a few things. Keep Allah in your sight, He will keep you in His sight. Keep Allah in your sight, then you will find Him in front of you. Whenever you ask anything, ask it from only Allah. Whenever you seek any help, seek it only from Allah. Know that even if all people join together to give you any benefit, they will not benefit you at all except the benefit ordained by Allah for you. And, if they all join together to harm you, they will harm you except the harm, which Allah has written in your destiny. Pens have been picked up and the sheets have been dried up.” – This hadith is ‘Hasn Saheen’.

(Tirmizi – Abwaab Sifatul-qiyamah)

Explanation

The things which the Holy Prophet (p.b.u.h.) taught to Ibne Abbas in such a loving manner, are regarding those virtues which are closely related to the inner conditions of man's heart.

Keeping Allah in sight is like finding Him in front of us. And when man will find Allah in front of him he will definitely not disobey Him. He will strive hard to obey His commands. Moreover the feeling of his being slave of Allah will also become intense within him.

“When you want to beg, you beg of Allah alone and when you seek help, seek it from Allah alone. This has relation with the belief as well as with morals. Regarding the first man must believe that Allah alone can give benefit and Allah alone can help in the real sense.”

Man must neither ask anything from anyone other than Allah nor seek help from anyone except Him. As regards morals, man should raise himself so high that he may not seek anything from anyone who can do something under the rule of course and effect in materials things. He may not ask for monetary or material benefit from anyone.

Man should bear in mind the truth that all the men together can neither cause him any benefit, nor any harm, except what has been destined in his fate. This results in creating trust in Allah's will.

Pens have been picked up and sheets have dried up means 'whatever Allah wanted to write in one's destiny has been written'. Now there can be no change in it. Therefore man must have trust in his God-determined destiny. This makes man rely totally on Allah, which results in peace of mind and heart.

It should be understood that destiny is God-made plan which also includes the efforts which man would make using the powers bestowed upon him by Allah. Therefore man must not leave any stone unturned to achieve his goal but at the same time he should also understand that whatever happens is according to Allah's will.

TOTAL RELIANCE ON ALLAH

Hadith

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ يَوْمًا فَقَالَ غُرِصَتْ عَلَيَّ الْأُمَّمُ فَجَعَلَ يَمُرُّ النَّبِيُّ مَعَهُ الرَّجُلُ وَالنَّبِيُّ مَعَهُ الرَّجُلَانِ وَالنَّبِيُّ مَعَهُ الرَّهْطُ وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ وَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الْأَفُقَ فَرَجَوْتُ أَنْ يَكُونَ أُمَّتِي فَقِيلَ هَذَا مُوسَى وَ قَوْمُهُ، ثُمَّ قِيلَ لِي أَنْظِرْ فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الْأَفُقَ فَقِيلَ لِي أَنْظِرْ هَكَذَا وَهَكَذَا فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الْأَفُقَ فَقِيلَ هَؤُلَاءِ أُمَّتُكَ وَ مَعَ هَؤُلَاءِ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ فَتَفَرَّقَ النَّاسُ وَلَمْ يُبَيِّنْ لَهُمْ ، فَتَدَاكَرَ أَصْحَابُ النَّبِيِّ ﷺ فَقَالُوا أَمَا نَحْنُ فَوَلَدْنَا فِي الشِّرْكِ وَلَكِنَّا آمَنَّا بِاللَّهِ وَ رَسُولِهِ وَلَكِنَّ هَؤُلَاءِ هُمْ أَبْنَاؤُنَا: فَبَلَغَ النَّبِيُّ ﷺ فَقَالَ: هُمُ الَّذِينَ لَا يَنْطَبِرُونَ وَلَا يَسْتَرْفُونَ وَلَا يَكْتُمُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ فَقَامَ عُكَاشَةُ بْنُ مَحْصَنٍ فَقَالَ أَمِنْهُمْ أَنَا يَا رَسُولَ اللَّهِ؟ قَالَ نَعَمْ، فَقَامَ آخَرٌ فَقَالَ أَمِنْهُمْ أَنَا؟ فَقَالَ سَبَقَكَ بِهَا عُكَاشَةُ. (بخاری کتاب الطب)

Translation

Ibne Abbas has narrated that one-day the Holy Prophet (P.B.U.H.) came to us and said: communities (group of people) were paraded before me. One prophet had a companion with him. Another prophet had two with him. A prophet had a group of men with him and some had no one at all with them. And I saw that there is a very big group, which has filled up the horizon. I thought perhaps this was my Ummah (the followers). But I was told they are Moosa and his community. Then I was told to see. So I saw that there was another mass, which has filled up the horizon. Then I was told to see in this way and in that way. So I saw a very big gathering which filled the horizon. I was told that this is your ummah, and with it are these seventy thousand persons who will go to heaven without passing through any inquiry. Then they (hearers) dispersed and he did not clarify as to who they were. So the companions of Holy Prophet (P.B.U.H.) said: “So far as we are concern we are born in the period of shirk (monotheism). Of course we believed in Allah and his Prophet (P.B.U.H.). But they can be our offsprings. When this conversations reached the Holy Prophet (P.B.U.H.), he said: these are those people who neither take bad omens nor do they resort to mantra. Nor do they

resort to tattooing. But they trust only Allah and only on him. Hearing this Ukasha Bin Muhsin stood up and said : “ Oh Prophet of Allah! Am I one of them? The Holy Prophet (P.B.U.H.) said: ‘ Yes, than another fellow got up and ask whether he also was one of them. The Holy Prophet (P.B.U.H.) replied Ukasha has topped you.”

(Bukhari- Kitaabut Tibb)

Explanation

The virtue which will enable seventy thousand people to enter paradise without accounting is the perfectness of their trust in Allah. Every Muslim trusts Allah but it has different stages having relation with heart. It is manifested through his deeds. Those who have been given the good tidings of paradise had remained on the high level of trust. Some examples of such people have been given in this hadeeth. One of them is that they never rely on omen. To rely on omen is not permissible because it is false and illogical thing, for instance to considering it is a bad omen if a bird flies past or a cat crosses path and postponing some work because of it. Similarly it is mere a baseless imagination to consider a residential house or a wife or day as in auspicious as to think so it contrary to trust in Allah. The Qur’an has ordained:

ولا تقف ما ليس لك به علم . (بنی اسرائیل : ۳۶)

‘(O man, follow not that whereof thou hast no knowledge.’ (Surah Bani Israel : 36)

It means we should not refrain from a thing, which has no logic behind it or any knowledge to support it. Similarly Qur’an has prevented us from all kind of superstitions and senseless things.

Ordinarily every Momin (believer) refrains from taking bad omens, but the seventy thousand people who have been given the good tiding of entrance in Jannat without any accounting possess this virtue to a very high extent. They never entertain any thought of bad omens.

Another virtue of them mentioned here is that they do not resort to mantra or spell called Ruqiyah. If such a Ruqiyah is through the verses of Qur’an then its admissibility is proved. There is a hadith stating that when the Holy Prophet (P.B.U.H.) used to go to bad he used to recite mauvviazation (Surah Falaq and Surah Naas) and to blow on his hands and then move his hands all over his body (Bukhari - Kitaabut Tibb). But there is a difference between performing this Ruqiyah by oneself and to get it done by someone else. When this was done by a great personality (old aalim or scholars etc.) the one who gets it done by others does not

not remain on a high level of tawakkal (trust in Allah) because he dose not submit his suffering to Allah directly.

It should be remembered that the truth about the admissibility (as per sunnah) of Ruqiyah is that it is only a prayer to Allah for the removal of or relief from illness or a trouble. Of course what is done more than that is to recite Quranic verses or the Holy Prophet(s)’s prayer words like. Azhibil basa rabban-nasa----- al-akh. And then to blow on the body so that the trouble may be cured by the effects of these words.

أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا
شِفَاءُكَ شِفَاءَ لَا يُغَادِرُ سَقَمًا . (بخاری کتاب الطب)

“Azhibil Ba’sa Rab’bannasi Washfe Antas’shafi La Shifa’a illa Shifa’uka Shifa’al La Ughadiru Saqama.”

There is nothing more than this in Ruqiyah nor Islam has allowed anything like Taweez or Ganda (knotted string to be worn in neck).

The third virtue mentioned is that they do not resort to branding their bodies. In those days people used to treat their wounds etc. By branding that part of body with fire. Through Islam has allowed this kind of treatment but it has been declared undesirable because it burns the skin of a part of human body and therefore resembles fire punishment in the hereafter and also it is very painful. A virtues of those who have been given the good tiding of entering Jannat without accounting has been described is that despite pain and trouble they do not resort to a treatment which is disliked by Islam. Rather they rely only on Allah believing that if He wills the trouble will vanish.

These virtues show that their possessor has a very high degree of trust in Allah due to which they have been given the good tiding of going to Paradise without any accounting.

Immediately on hearing these words from the Holy Prophet (P.B.U.H.), Ukasha inquired from the Holy Prophet whether he was also among them. The Holy Prophet (P.B.U.H.) replied in the affirmative. But when another fellow submitted the same query Holy Prophet (P.B.U.H.) replied: Ukasha stood first. This means that Ukasha possesses the described virtues or he was eager to cultivate those virtues in himself and that is why he went first to request for the Holy Prophet’s (P.B.U.H.) prayer in his favour. Therefore he was given a good tiding. Therefore seeing this every one, could submit his name and hence it was not fair to reply to anyone.

WHATEVER TO BE SPENT SHOULD BE SPEND FOR ALLAH'S PLEASURE.

Hadith

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلُ فِي فَمِ امْرَأَتِكَ .

(البخارى كتاب الايمان)

Translation

Hazrat Saad Bin Abi Waqqaas said that The Holy Prophet (P.B.U.H) said, “ You will be rewarded for whatever you will spend for the pleasure of Allah so much so that will be rewarded even for putting a morsel of food in your wife’s mouth”.

(Bukhari – Kitaabul Imaan)

Explanation

It means that only that which is spent in the commonly understood way of sadaqah alone is not reward- earning. Rather, whatever is spent just to please Allah is reward-earning. An example of it has been given in this hadith that even if you put a morsel into the mouth of your wife with the intention (of pleasing Allah) it will bring the Divine reward. A husband usually spends on the maintenance etc. of his wife. But if the intention behind this expense is not the pleasure of Allah he will not get any reward. But if he has kept Allah’s pleasure in mind he will get the reward.

What a vast understanding of Infaaq (expenses) is covered by this hadith. But this also does not mean that a man must spend his wealth only for feeding his wife. Rather he should observe all rights fixed by Allah regarding Infaaq, which cover wife’s rights too.

WEEPING FOR FEAR OF ALLAH

Hadith

عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ حَتَّى يَعُودَ اللَّيْنُ فِي الضَّرْعِ، وَلَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ . وَفِي الْبَابِ عَنْ أَبِي رِيحَانَةَ وَابْنِ عَبَّاسٍ هَذَا حَدِيثٌ

صَحِيحٌ . (الترمذى ابواب الزهد)

Translation

Abu Hurairah reports that the Holy Prophet (Sallalahu Alaihi Wa Sallam)said: He will not enter Hell-fire who wept for fear of Allah until milk does not enter the udders and that the dust in the path of Allah and the smoke of hell cannot mixed together. Abu Raihaanaa and Ibne Abbas also have narrated the Holy Prophet’s words in this regards. This is a true hadith.

(Tirmizi Abwabuz zuhud)

Explanation

A man’s becoming fearful is a sign of indicating that he is trembling at the thought of Allah’s Greatness and is mindful of his accountability before Him. Such a fellow will, invariably, an obedient servant of Allah because, to fear Allah and to disobey Him are two contradictory matters. Therefore, the one who weeps due to fear of Allah has been given the good tiding of being safe from Hell-fire. Just as it is impossible for milk to go back to the udders so it is impossible for a noble person to go to hell.

That dust in the path of Allah is a sign of tolerating hardships of Jihad (the war for Allah’s sake) The one who leaves his home for jihad does so for fighting with the enemies of Allah and to sacrifice his life for a noble cause. This gesture is so great that Hell-fire cannot touch such a fellow.

LOVE AND OBEDIENCE OF THE HOLY PROPHET

LOVE OF THE HOLY PROPHET

Hadith

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَ النَّاسِ أَجْمَعِينَ . (بخاری کتاب الایمان)

Translation

Anas says the Prophet (Sallal Lahu Alaihi Wa Sallam) said "None from you can be a Momin (Faithful Believer) until I become dearer to him than his father, his children and all others."

(Bukhari kitaabul Iman)

Explanation

It is mentioned in the Holy Quran:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ (احزاب: ٦)

(The Prophet is closer to the Believers than their own selves)

(Ahzaab :6)

Therefore to hold the Prophet (Sallal Lahu Alaihi Wa Sallam) dearer than all is the demand of true Faith, without it, faith is not reliable. This love is related to mind and intelligence and it means that the Prophet (Sallal Lahu Alaihi Wa Sallam.) should be given place in the depths of our hearts. Our relation, with him must not remain limited to formalities or conventions but it should be warm, deep and earnest to such an extent that he should get preference to all of our near and dear ones. Only such a fellow can prepare himself for Sacrificing his life for the Prophet (s.) and give preference to the obedience of the prophet over everything else.

OBEDIENCE OF THE PROPHET

Hadith

عَنِ الزُّهْرِيِّ أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي . (بخاری کتاب الاحکام)

Translation

Zuhri says: Abu Salma Bin Abdur-Rahman informed me that he heard Abu Hurairah saying that the prophet (s.) said: whosoever obeyed me, obeyed Allah and whosoever disobeyed me, disobeyed Allah and whosoever obeyed my Ameer (Commander) obeyed me and whosoever disobeyed my Ameer (commander) disobeyed me. (Bukhari:Kitabul Ahkaam)

Explanation

Almighty Allah has ordained us to obey His orders as well as His prophet's orders:

أَطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ (نساء: ٥٩)

(Obey Allah, and obey the messenger).(Nisaa : 59)

Since whatever order the Prophet (s.) issues is based on the Divine revelation and as he never says anything of his own will, his obedience is like the obedience to Allah. This explains the importance of the Sunnah (Prophet's teaching) and the waywardness of those becomes quite clear (doubtless) who consider only Qur'an as sufficient for guidance and feel no necessity of Sunnah, where as it is only through Sunnah that we know the details of Quranic ordinances and the ways of acting accordingly, for example, the number of Rakaats of the compulsory Salat (prayer-Namaz) how to perform it, the rates of Zakat etc. Therefore to reject Sunnah is to reject the commandments of the prophet and denial of prophet is denial Allah.

Whenever the Holy Prophet (s.) was sending any delegation or group on any mission he was appointing an Ameer (leader) for that group, so that orderliness may remain effective among them and whatever action might be taken in the light of their leader's commands and unity and agreement might prevail.

REWARD OF DUROOD (Benediction)

Hadith

عَنْ أَبِي هُرَيْرَةَ قَالَ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَنْ صَلَّى عَلَيَّ وَاحِدَةً، صَلَّى اللَّهُ عَلَيْهِ عَشْرًا . (مسلم كتاب الصلاة)

Translation

Abu Hurairah narrated that the Prophet has said: "If a man sends benediction to me once Allah sends benediction to him ten times."

(Muslim kitaabul salaat)

Explanation

To send Durood (salaat) or benediction on the Prophet means to pray for Allah's Mercy on him and what is meant by Allah's sending Durood on His slave is pouring His mercy on Him. The Durood, in its perfect form, is the same which is being recited during the Namaaz after Tashahhud:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

"O Allah ! Pour Your mercy On Muhammad and his 'Aal' as you poured it on Ibrahim and on Ibrahim's 'Aal' verily You are worthy of praise and Great. O Allah! Bless Muhammad and his 'Aal' as You have blessed Ibrahim and on Ibrahim's 'Aal' verily You are worthy of praise and great."

And after a brief salat-o-salaam (benediction) is that whenever the name of Holy Prophet is mentioned one should say "Sallal Lahu Alaihi and also add salaam to it by saying Wa Sallam'.

This hadith which is recorded by Muslim and is saheeh (authentic) mentions that reward of sending Durood once is tenfold

and conformity with the Quranic verse.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا. (انعام: ١٢٠)

“He that doeth good shall have ten times as much to his credit.”

(Surah An-Aam: 160)

But in unreliable books of hadiths, fabricated hadiths has also been included glorifying Durood. For example:

مَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ ثَمَانِينَ مَرَّةً غَفَرَ اللَّهُ لَهُ ذُنُوبَ

ثَمَانِينَ عَامًا. (سلسلة الاحاديث الضعيفة والموضوعة للإمام الباني ج ١ ص ١٥١)

“If some one sends Durood on me for eighty times on Friday, Allah will pardon his sins of eighty years.”

The fabricator of this Hadith has crossed all the limits of exaggeration and it is this kind of baseless hadiths that have made Muslims inactive. Yet alas, a section of the ulamas is busy spreading such concocted narrations and is under the impression that they are serving and propagating Deen (religion).

The more a man sends benediction on the Prophet, the more will be his love and devotion to him. But it should be well understood that we must give Durood (saalat on the Prophet) the same position that Deen has given to it and also keep Tasbeeh, Tahmeed, Takbeer, Tahleel, (reciting LA ILAAHA IL LALAAH) لَا إِلَهَ إِلَّا اللَّهُ on the higher position given to it. Otherwise the values of Deen will be effected and balance will also not be maintained. In Holy Qur’an, the commandment to send salat (Durood) has been given at one place, that is, in Surah Ahzaab and the commandment of Qur’an even if one place too is very important, but the order of remembering Allah (Zikr), and glorifying Him. (Tasbeeh and Tahmeed), has been issued on innumerable places and much and repeated emphasis has been laid on continuously remembering Allah. Therefore our tongue should always remain busy reciting words of glorifying Allah. Those who do not know the difference between sunnah and Bidat (innovation) arrange circles to recite Durood for millions of times in one sitting. But such arrangement is not based on any evidence of Shariat. No such thing was ever done during the lives of companions of the Holy Prophet.

THOSE WHO DISOBEY THE PROPHET WILL NOT ENTER JANNAT.

Hadith

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ
إِلَّا مَنْ أَبَى قَالُوا يَا رَسُولَ اللَّهِ وَمَنْ يَأْبَى ؟ قَالَ مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ
وَمَنْ عَصَانِي فَقَدْ أَبَى . (بخارى كتاب الاعتصام)

Translation

Abu Hurairah has narrated that the Messenger of Allah said: “All the members of my community (ummah) will go to paradise except those who denied. The companion asked: O Messenger of Allah! who are the deniers?, Came the reply: He who obeyed me will enter Jannat and who disobeyed me denied me.” (Bukhari kitabul itesaam)

Explanation

This is a warning from the Holy Prophet to those belonging to his ummah who, instead of obeying his orders disobey him and yet are under a fancy that since we belong to his ummah we will certainly get Jannat, though Qur’an has repeatedly made it clear that only those people are entitled to Jannat who, after becoming faithful (Muslim) do good deeds (amal-e swaleh) which is not possible without obeying Allah and his prophet’s commandments. Qur’an clarifies that:

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ

أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (قره : ٨١)

“NAY, those who earned evil and are girt round by their sins; they are the companions of the fire; therein shall they abide (forever).”

Today, a very big majority of Muslims are away from good deeds yet they take pride in their being in the Ummah of Muhammad and think that this relation is enough for their salvation. The above hadiths invite such people to ponder.

THE SIN OF NARRATING A FALSE HADITH

Hadith

قَالَ أَنَسٌ لِيَمْنَعُنِي أَنْ أُحَدِّثَكُمْ حَدِيثًا كَثِيرًا أَنَّ النَّبِيَّ ﷺ قَالَ
مَنْ تَعَمَّدَ عَلَيَّ كَذِبًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ. (بخاری کتاب العلم)

Translation

Hazrat Anas says, "What prevents me from narrating many hadiths is the warning of the Holy Prophet (Sallal Lahu Alaihi Wa Sallam)that: The one who ascribed untruth to me should await his abode in Hell. (Bukhari - Kitaabul Ilm)

Explanation

Hazrat Anas was careful in narrating Hadiths so that no false or incorrect thing might be ascribed to the Holy Prophet. Authentic Narrators kept this thing in their mind but many narrators have shown utter carelessness in ascribing words to the Holy prophet. Consequently a number of conflicting hadiths have been ascribed to him. Many Hadiths have missed their correct meaning, as the purport was conveyed in their narrations. Many narrators have been the victims of forgetfulness. In many narrations, the narrators have added their explanation which later on, became a part of the original words of the hadiths. Such a fault is called 'mudaraj' in the Hadith terminology. In many hadiths there has been 'tadlees' which means the narrator has omitted the name of such a narrator who was not likely to be believed or trusted by the hadith scholars. Several false hadith have been ascribed to reliable narrators intentionally with ulterior motives. The latter day, Muhaddithin, Ulemas and Fuqahaas (Jurisprudence) have shown a kind of weakness whereby instead of putting the hadith to test vis a vis the Holy Qur'an and Sunnah they displayed more and more generosity in accepting the narrations and tried to prove even the weakest narrations as the words of the Holy Prophet. As a result, the Muslim masses are believing that each and every Hadith which is found in any book as the words of the Holy Prophet even if it is nothing but nonsense and baseless. If anybody rejects such narration on the basis of arguments they think that he does not believe the words of the Holy Prophet. This is very big misunderstanding which is prevalent among those person who feel that research is necessary

The Holy Prophet's words that "the one who ascribes untruth to him, knowingly should await his abode in the hell " is a stern warning to those narrators who concocted hadiths. But those who propagate or

disseminate untrue Hadiths too are behaving very irresponsibly. Such carelessness in the matter of hadith has deteriorated the appearance of religion. Such people ought to take lesson from the above narration of Anas. (may Allah please with him).

GOOD TIDING TO CONVEYER OF HADITH

Hadith

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : نَضَرَ اللَّهُ
إِمْرًا سَمِعَ مِنْ شَيْءٍ فَبَلَّغَهُ كَمَا سَمِعَهُ قُرْبٌ مُبَلِّغٍ أَوْ عَى مِنْ سَامِعٍ..... هذا
حديث حسن صحيح - (الترمذي ابواب العلم)

Translation

Abdullah Bin Masood says he heard the Messenger of Allah saying, "May Allah keep the fellow fresh and fine who heard a thing from me and then conveyed as it was to others. There may be several such people to whom the word was conveyed and who cared more to preserve it than one who heard it. This is a Hasan Saheen (authentic) hadith.

(Tirmizi: Abwaabul Ilm)

Explanation

In this statement of the holy prophet good tidings have been given to a person who, after hearing a hadith from the Holy Prophet, conveys it to others accurately. Along with it the Holy Prophet has also mentioned that, there can be, among those to whom the hadith is conveyed, fellows who can remember the contents better than the one who had heard it from the holy prophet. That is, they may remember the exact words and convey them to many others. What the holy prophet thereby wanted to say was that whosoever is present in the company of the holy prophet and hears something from him, should convey that statement to those who are not present there. Therefore, the holy companions had done accordingly. For example, Ibne Abbas

who was comparatively younger in age has conveyed (related) many hadiths, which he had heard from other companions. Thereafter those very companions conveyed them to other (people - Taabieen and Tabe Taabieen). This function of transmitting hadiths went on continuously until volumes of hadiths were compiled together with their asnaad (authorities).

Now we have a very big collection of hadith in the form of hadeeth volumes wherein weak concoted ones have also been mixed up with the true hadiths. But, in the Deen arguments is only true hadith, that is, those hadiths which are true according to sanad (testimony) and also are not against the Qur'an and Sunnah.

The propagation of authentic Hadith is very necessary. So the greetings are for those who perform this service.



النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ (١٦٦:٦)

“The Prophet has a greater claim on the people of Faith than they have on each other.”

(*surah Ahzaab :6*)



HOLDING THE SUNNAH FAST

Hadith

عَنِ الْعَرْبَاضِ بْنِ سَارِيَةَ قَالَ : وَعَظَنَا رَسُولُ اللَّهِ ﷺ يَوْمًا بَعْدَ صَلَاةِ
الْغَدَاةِ مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ فَقَالَ رَجُلٌ إِنَّ
هَذِهِ مَوْعِظَةٌ مَوْدِعٌ فِيمَاذَا تَعَهَّدُ إِلَيْنَا يَا رَسُولَ اللَّهِ؟ قَالَ : أَوْصِيكُمْ بِتَقْوَى
اللَّهِ ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدٌ حَبَشِيٌّ فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرِ اخْتِلَافًا
كَثِيرًا ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ ، فَإِنَّهَا ضَلَالَةٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ
فَعَلَيْهِ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ . عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ
..... هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . (الترمذى ابواب العلم)

Translation

Irbaaz Bin Sariya says, one day after concluding the morning prayer, the holy prophet (Sallal Lahu Alaihi Wa Sallam) gave us a very comprehensive advice which made our eyes wet and moved our hearts. A man said this is the admonition of a man who is to pass away, so messenger of Allah what do you instruct us emphatically, He replied, “I advise you to develop Allah’s fear “Taqwa” and to hear and to obey even if your ruler is a Negro slave. It is so because those among you who will live will witness much difference of opinion. So you should refrain from those things which will be added to religion because it is deviation and misguidance. Those among you who see such circumstances should hold fast to my sunnah and the way of the rightly guided caliphs. This hadith is Hasan Saheeh.’

(Tirmizi: Abwabul Ilm)

Explanation

This is a hint towards the troubles, which were about to arise soon. Accordingly during the time of Abu Bakr, There rose a conspiracy of the deniers of zakaat, in the days of Uthman there arose a mischief of sabaai, in the period of Ali the kwarij stood up and then followed the nuisance of Qadriyah and jabriya. The biggest trouble was raised by shias who drew a very large section of the Ummah in their fold. Today also it exists as a big religious group. What the Holy Prophet has warned most is regarding addition of new things (innovations and bidaat) in the religion which would occur soon and the things which he emphatically asks his followers to hold fast is Sunnah or the way of the holy prophet. At the same time he also asked to abide by the traditions of the rightly guided caliphs. The two attributes of such rightly guided caliphs meant in this tradition are that they would be Raashid that is they would understand the truth and follow it. They would not be overcome by sentiments and would not deviate from the true path of moderation. Another virtue of them would be that they would be rightly guided in the matter of belief. They would not create any new thing in their faith but would follow only the lines drawn and fully explained by the holy Qur'an. The virtues were fully obvious and observable in the lives of the first four Caliphs. Therefore they have been accepted as the leaders in the guidance of Ummah. Their guidance was noticeable in the matter of those new problems which were newly posed in their times.

For example the nuisance of those who discontinued payment of Zakaat, the sabaai conspiracy, the trouble raised by the khwaarij, the sedition of the jabriyaas and Qadriyaas etc. Another thing is that Islam had given some basic principles regarding politics and government administration which had to be applied in the society by the rightly guided Caliphs so that a perfect model of Islamic way of life may appear before the world. It is in this respect that the direction to follow the path of the rightly-guided Caliphs has been given. Otherwise the tradition of the caliphs is never different from the tradition or Sunnah of the holy prophet. Qur'an has issued absolute commandment to obey Allah and His prophet and hence all other obediences must be in accordance with the obedience to Allah and the prophet. The Qur'an has also ordained that

in case of disagreement or dispute the matter must be referred for solution to the book (Qur'an) and the Sunnah. The rightly guided Caliphs too are no exception to this basic guideline. Hence every body has the right to ask for the grounds of Qur'an and Sunnah on which the decision of the Caliphs too must be based. There were among the respected companions of the holy prophet, some who had differed from the opinions of the rightly - guided Caliphs. Therefore the directive to adopt the way of the rightly- guided Caliphs would be viewed in its proper perspective.

It is mentioned in the Qur'an about the Bani Israel:

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا
بِآيَاتِنَا يُوقِنُونَ. (السجده- ٢٣)

“We appointed from among them leaders who gave guidance as commanded by us; and they believed firmly in our revelations.

(Sajdah: 24)

Those imams (leaders) of the Bani Israel were guiding their followers according to the religion of Allah. The guidance of the rightly guided caliphs is in the same sense.

It also must be understood that the rightly guided caliphs were elected by the shooraa, so this fact rejects the claim of the Shias that the caliphate was right of Ali and his progeny. The acceptance by Ali of the caliphate of the earlier rightly guided caliphs digs out the roots of shiaism and the fact is that no 'Nuss' (clear cut divine or prophetic order) is there to support the Shia claim. Of course the Shias have misinterpreted some hadiths.



WHAT IS ISLAM

WHAT IS FAITH (IMAAAN) AND WHAT IS ISLAM

Hadith

عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ النَّبِيُّ ﷺ بَارِزًا يَوْمًا لِلنَّاسِ فَاتَاهُ رَجُلٌ فَقَالَ مَا الْإِيمَانُ قَالَ الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَبِلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ قَالَ مَا الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ وَتَقِيمَ الصَّلَاةَ وَتُؤَدِيَ الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومَ رَمَضَانَ قَالَ مَا الْإِحْسَانُ قَالَ أَنْ تَعْبُدَ اللَّهَ كَمَا أَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ مَتَى السَّاعَةُ قَالَ مَا الْمَسْئُولُ بِأَعْلَمَ مِنَ السَّائِلِ وَسَأخِرُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتِ الْأُمَّةُ رَبِّهَا وَإِذَا تَطَاوَلَ رُعَاةُ الْإِبِلِ الْبُهِمِ فِي الْبُنْيَانِ . فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ ثُمَّ تَلَا النَّبِيُّ ﷺ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ الْآيَةُ ثُمَّ أَدْبَرَ فَقَالَ رُدُّوهُ فَلَمْ يَرَوْا شَيْئًا فَقَالَ هَذَا جِبْرِيلُ جَاءَ يُعَلِّمُ النَّاسَ دِينَهُمْ . (بخاری کتاب الایمان)

Translation

Abu Hurairah says, once the Holy Prophet came to the people. At that time Gabriel also came there in the human form, and asked the prophet: what is Imaan? He said : Imaan is that you believe in Allah, angels, meeting with Allah, his prophets and in resurrection after death. Then he asked: what is Islam? The prophet replied Islam is that you worship Allah and do not ascribe any partner to him, establish namaaz (daily prayers or sallat), pay compulsory Zakaat and observe fasts in the month of Ramadhan. He said: what is ihsaan (beauty of worship), he replied worship Allah in such a manner as if you are seeing him because even if you do not see him, He certainly sees you, Gabriel asked when the Qayamat will occur? He said: in this matters the one who is being asked knows no more than the one who asks. Of course, I enlightened you on some of its signs: when the lady servant (slave girl) will give birth to her master and when the village shepherds will take pride in high rise buildings built by them. The knowledge of Qayamat is in these five things, which are known to none

except Allah. Thereafter the holy prophet recited the last verse of Surah Luqmaan. (القرآن: ٣٣) "إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ (قرآن: ٣٣) "Allah! He has the knowledge of the Hour (of Doomsday)." When Gabriel disappeared, the holy prophet asked the respected companions to call him back. But they could not see him. He said : He was Gabriel who had come to teach the people what is religion.

(*Bukhari : Kitaabul Imaan*)

Explanation

This hadith is very important because it contains the dialogue between Gabriel and the holy prophet (Sallalahu Alaihi Wa Sallam). We mention here some points briefly so that its meaning may be understood well.

Gabriel had arrived in the form of a man whom the holy prophet had recognized. But the audience knew about it only when he had already gone. The holy prophet also made them aware of it then. His arrival was intended to make sure that the truth about Imaan and Islam may become clear through the holy prophet to the audience and thereafter through them to others who would follow them and so that Gabriel may testify it.

The truth of Imaan as described by the holy prophet is that faith should be put in Allah, the angels, meeting with Allah, and his messengers and in the resurrection after death. This makes it clear that the question was not about the definition of Imaan but it was about the things demanded by Imaan. This makes the truth about Imaan automatically clear. In it those things have been briefly mentioned without believing in which Imaan cannot even be thought of at all. They are the most important subjects of Faith. Faith in Allah's books has not been mentioned separately but it is included in the belief or faith in the prophets.

The truth about Islam has also been shown by describing some basic things, that is, the worship of Allah without believing in any partner for Him, prayers (Namaaz), Zakaat, and the fasting in the month of Ramadan. Haj is not mentioned in this narration but it is there in the narration of Muslim. It should be remembered that whenever Imaan and Islam are mentioned together, what is meant by Imaan is the beliefs (Aqaa'id) and what is meant by Islam is worship and obedience.

The meanings of Ihsaan here, is not any (favour) being done to some one. Rather here it means to do or perform a work or deed in a nice and beautiful way and to carry out a duty nicely. A work can be

done merely by filling in the gaps, That is, formally also. But it becomes beautiful when performed wholeheartedly in the best possible manner. Such beauty can be added to worship only. When it is performed with such a total attention to Allah as if one is seeing Allah himself. Such a condition of the heart creates courtesy and meekness in prayer. In order to develop such condition it is necessary to keep in mind the attribute of Allah's omnipresence, that is He is observing him always and everywhere.

The holy prophet's reply to the question as to when the day of Qayamat (Resurrection) will come is that his knowledge is not more than that of Gabriel. In this connection the holy prophet quoted verse of the Surah Luqmaan which mentions that the knowledge of five matters is reserved with Allah alone. One of them is Qayamat, of course he has narrated the signs, which would appear when the occurrence of Qayamat was near. One is that, a slave girl would give birth to her master. Most probably the verbal meaning is not meant but it is said proverbially to convey the meaning that in those days children would be so useless that a child would dominate and rule over her mother and would behave with her as if she were her slave girl. In the present time such things are observable. We see that sons and daughters behave very badly with their parents. Some also abuse them and even beat them up.

Another sign mentioned by the holy prophet is that the (Illiterate) village shepherds of camels would build big mansions and be proud of them. This was a hint toward the forthcoming petro dollars to be witnessed in Arabia which we observe today. The Bedouins of Arabia were uncivilized and camel was the only support of their living. Looking to their poverty it could not be imagined that a time would come when they would play in wealth and the dwellers in ordinary residences would live in grand mansions. But the time has changed their lives. So much oil began to flow from the Arab land that their life transformed overnight. The flow of wealth made them civilised. Now they are no more Bedouins but have become educated and cultured and have begun to live in big buildings with the sense of pride. That is, when they made progress, they become extravagants. They have been condemned from this viewpoint in this hadith. This foretelling of the holy prophet proved true word to word in this age, which is shining proof of his prophethood. Otherwise, who could have said that after the passage of twelve or thirteen centuries such a revolution would come in Arab lands. This hadiths calls this revolution a sign of Qayamah. This shows that it has come near.

SINCERITY

Hadith

عَنْ تَمِيمِ الدَّارِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ : الدِّينُ النَّصِيحَةُ قُلْنَا : لِمَنْ ؟
قَالَ لِلَّهِ وَ لِكِتَابِهِ وَ لِرَسُولِهِ وَ لِأَئِمَّةِ الْمُسْلِمِينَ وَ عَامَّتِهِمْ . (مسلم كتاب الايمان)

Translation

Tameem Daari narrates that the holy prophet said: Religion is all in all sincerity. We asked, for whom? He replied, "For Allah", for His book, for His prophets, for the rulers of the Muslims and for the Muslim masses".

(Muslim Kitaabul Imaan)

Explanation

Islam does not mean mere formalities, nor Islam is a religion of only rituals. Rather it concerns the internal condition of human heart. Religion and sincerity are inter-related. A religiosity, which does not contain sincerity, is meaningless.

In this hadiths religion (Deen) has mentioned as (An-Naseehah) which, in Arabic means sincerity, wellwishing and loyalty. Then, explaining how such sincerity is expected has been explained in this way: sincerity for Allah, which means a man must, put faith in Allah honestly and sincerely. There should not be even an iota of nifaaq (hypocrisy). His heart must accept the unity of Allah (Tawheed) fully with its correct understanding. Moreover he should love Allah most and be perfectly loyal to Him.

Sincerity to Allah's Book means man must believe that the Holy Qur'an is sent by Allah. He must have much liking for reciting it. He should try to understand its meaning and accept its guidance for his practical life. The sincerity for his messengers means he should have full faith in the prophethood of Muhammad (P.B.U.H). He must love him more than anyone else, obey him with total readiness of his heart and never do anything contrary to his Sunnah tradition. It has been mentioned in Surah Taubah that:

إِذَا نَصَحُوا لِلَّهِ وَ رَسُولِهِ (سوره توبه: ٩١)

"If they are sincere to Allah and His messenger." (Verse : 91)

What is meant by sincerity for the rulers of Muslims is that they should wish them well, they must be assisted in the implementations of religious orders and in the matter of making the religious victories. If they do wrong they should be given advice and all possible efforts should be made to reform them. No rebellion should be made against them unless they become a source of great corruption and until there is a possibility of replacing them with better rulers. It is not permissible, according to Shariah to prepare for a revolution in a Muslim state, which might not end except in bloodshed.

Sincerity for common Muslim masses is that one should be a well wisher for them all. The work for their improvement must be done with full sympathy. Their interests and their good must not be sacrificed in order to make one's leadership prominent. Efforts must be made to remove their difficulties and that one must remain with them (Muslim masses) while opposing their common enemy.

RELIGION IS EASY, DO NOT MAKE IT DIFFICULT

Hadith

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ إِنَّ الدِّينَ يُسْرٌ لَنْ
يُشَادَّ الدِّينَ أَحَدًا إِلَّا غَلَبَهُ فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا وَأَسْتَعِينُوا
بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِّنَ الدُّلْجَةِ . (البخارى كتاب الايمان)

Translation

Abu Hurairah says, the Holy Prophet said: Religion is easy and whosoever will make it difficult will be defeated. Therefore adopt the middle course and be happy and obtain help from the morning and the evening prayers and spend a part of the late night in worship.

(Bukhari - Kitaabul Imaan)

Explanation

Islam as presented in the holy Qur'an and Sunnah is easy. Its commandments are continents and it has not burdened its followers with a burden which was loaded on the earlier people. For example, the Jews were ordered to follow the strict demands of Sabbath (Saturday). But, for Muslim, the Friday prayers has been made easy. Similarly Islam has given concessions too so that no one may fall in an extraordinary difficult situation. Now if some one makes this religion hard, he himself will suffer defeat and not this religion. He himself will be able bear the difficulties introduced by him. Therefore this hadith instructs that one must adopt the correct way, that is, the way which is correct for acting upon the religion and do not add thereto any hardship from your own side. For example, making it compulsory that man must be a follower of only one or a particular Fiqh (school of thought in the matter of religious jurisprudence) and that he should never accept the attitude of any other scholar or another school of thought (Fiqh) if that opinion differs from the one to which one belongs. Obviously by putting this condition the Muqallideen (followers of a particular religious leaders or scholars have made Islam hard to act upon and have closed the path of convenience and ease.

Another directive given in this hadith is to observe moderation in the matter of religion that is remain on equilibrium. You will not suffer any hardship if you adopt the easy path of religion. Therefore be happy by appreciating the facilities offered to you by Allah.

At the end of this hadith it has been mentioned that we should obtain help from the morning and evening prayers and we must spend some part of late night in worshipping Allah. Allah has not ordained a worship which may create hardship for you and which may make life difficult.



يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ

(سوره بقره : ١٨٥)

Allah Desires Ease for you, and not hardship.

PROVIDING EASE FOR THE PEOPLE

Hadith

عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ قَالَ سَمِعْتُ أَبِي قَالَ بَعَثَ النَّبِيُّ ﷺ
أَبِي وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ فَقَالَ: يَسِّرَا وَلَا تُعَسِّرَا وَبَشِّرَا وَلَا
تُنْفِرَا وَتَطَاوَعَا. (بخاری کتاب الاحکام)

Translation

Saeed Bin Bardah says he heard his father saying that the holy prophet said while sending my father (Abu Moosa) and Maaz Bin Jabal to Yaman: "Provide ease, do not create hardship. Give good tidings, do no cause detestation and make reconciliation between two."

(Bukhari - Kitaabul Ahkaam)

Explanation

This is very significant instruction, which concerns both the authorities and the workers for propagation and reformation. They must always keep in mind the facilities and ease available in religion and should not create hardship and the harshness. Hairsplitting in the matter of religious orders makes its observation hard and innovations also make religion hard to follow. Islam has presented the belief of Tawheed (Unity or oneness of Allah) with natural arguments and proofs so that it can be understood easily. But later on the philosophical discussions and dialogues created a number of strange problems.

Another guidance given by the holy prophet is that people should be given good tidings and they must not be disgusted. It means give good tidings of the permanent success available as a result of faith and good behaviour to those who accept Islam and become Muslims so that they may get more encouragement and deeper interest. Do not say things to them whereby they begin to hate religion.

The third instruction given by the holy prophet is that both Abu Moosa and Maaz Bin Jabal are being sent to Yaman, who must develop unity of opinion between them. And should refrain from differences because religion cannot be served nicely without unity and agreement. Here what is meant by differences, is the difference, which results in destruction of unity of the community and makes peoples separatists. Hence maximum possible efforts must be made to create and maintain unity.

MAKING GOOD PRACTICES PREVALENT

Hadith

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ جَاءَ نَاسٌ مِنَ الْأَعْرَابِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَأَى سُوءَ حَالِهِمْ قَدْ أَصَابَتْهُمْ حَاجَةٌ. فَحَثَّ النَّاسَ عَلَى الصَّدَقَةِ. فَأَبْطَوْا عَنْهُ. حَتَّى رَوَى ذَلِكَ فِي وَجْهِهِ. قَالَ: ثُمَّ إِنَّ رَجُلًا مِنَ الْأَنْصَارِ جَاءَ بِصُرَّةٍ مِنْ وَرَقٍ ثُمَّ جَاءَ آخَرُهُمْ تَتَابَعُوا حَتَّى عُرِفَ الشُّرُورُ فِي وَجْهِهِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَعَمِلَ بِهَا بَعْدَهُ، كُتِبَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا. وَلَا يَنْقُصُ مِنْ أَجْرِ رِهْمُ شَيْءٍ. وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً، فَعَمِلَ بِهَا بَعْدَهُ، كُتِبَ عَلَيْهِ مِثْلُ وَرْزٍ مَنْ عَمِلَ بِهَا، وَلَا يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْءٍ. (مسلم كتاب العلم)

Translation

Jareer Bin Abdullah narrates that some Bedouins came to the holy prophet wearing blankets. Imagining them to be poverty stricken the holy prophet gave exhortation to the people to help them with monetary assistance (sadaqah) but they did not respond soon. so unhappiness appeared on the face of the holy Prophet, then a man belonging to the Ansars brought a bag full of money. Thereafter another and then others also followed until the holy prophet's face appeared full of happiness. Then the holy prophet said : if a man does some good work which becomes precedent he will get the same reward which the people following him, in doing good work, would get. Anyone who introduces a bad tradition which is then followed by others he will get the same punishment which the wrong doer is to get without any decrease in the punishment earned by them.

(Muslim : Kitaabul Ilm)

Explanation

Making good things prevalent in Islam does not mean that innovations should be introduced or giving them the name "Good innovations" (Bidaat-e Hasna) as is normally seen. This hadiths has nothing to do with the so called good innovations. As mentioned in the hadith every innovation is rejected and rebuffed. Rather the meaning of this hadith is that, in connection with a religious order's implementation, whosoever adopts a better way which then gets adopted by others also, The initiator will earn the reward mentioned in this hadith. An example has also been given here. The holy prophet exhorted his audience to help poor people. Responding to it a man brought some money and many others followed his gestures. It is obvious that here, there was nothing like innovation. What actually happened was that some came forward to obey the holy prophet and then others also followed him providing a nice example of spending in the way of Allah, This can be applied to other circumstances also provided it concerns the way of implementing a religious order and is not related with adding any new thing to the religion. For example, there can be various ways of propagating the teachings of the Holy Qur'an. Classes can be conducted and lecture programmes too. Seminars can also be held. Programmes for learning it by heart (Hifz) can also be conducted. For this purpose cassettes can also be made and disbursed. Radio and television can also be utilised for making people aware of the value and importance of the holy Qur'an. Similarly the pen can also be pressed into service for the religious propagation and so also press and audio and video etc. Facilities can be employed for the preparation of books and periodicals etc. None of such methods of propagation has anything to do with Bidaat or innovations. Rather they are various methods of carrying out the intention of the Shariah. The order is such that it requires the adoption of a method.

As regards introducing a bad way in Islam, it can certainly be concerned with the innovation also and with irreligious methods or tradition too. In this connection the example of a Bidaat at is 'Qur'an Khawaani' which is being done for providing divine reward (Thawaab) to the dead. Another example of creating antireligious way in Islam is that of introducing secular systems instead of establishing an Islamic state where Muslims have power. Another example is that of making changes in the Family laws of Islam.

SELFISHNESS IS AGAINST FAITH

Hadith

عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى
يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ .

(البخارى كتاب الايمان)

Translation

Anas has reported that the holy prophet said : "No one from you can be a Momin (faithful), until he desires for his brother what he wants for himself"

(Al-Bukhari Kitabul Imaan)

Explanation

Faith demands that one should not look only to one's own interest. Rather he must keep in view the interests of others too. Selfishness is a very bad illness (of heart) which cannot be continue with a faithful heart. It is contrary to faith. The negation of faith mentioned in this hadith is to show that the faith of a man is not up to the desired level for him, who does not desire for his brother the same thing he desires for himself.



THAT WHICH IS NOT RELIGION

INNOVATION IN RELIGION

Hadith

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ . (البخارى كتاب الصلح)

Translation

Aishaa says the holy prophet said: "If anybody introduces a thing in our religion which is not therein that (newly introduced thing), is rejected."
(Al- Bukhari Kitabul - Salah)

Explanation

A Very important thing has been mentioned in this brief hadith. It is a principle that whatever is added (newly) in the religion is rejected. It is called 'Bidaat' in the terminology of Shariah.

Introducing a thing which is not in religion means a thing which is neither ordained nor based on any religious ground or argument. But it has been introduced in religion by people or by the Ulemas of their own will or liking, be it a good act or otherwise. For example there are four Rakaats (compulsory) in the Zuhr prayer. Now if someone adds a fifth Rakaat to it, despite being a part of prayer. This fifth Rakaat is Bidaat due to its being an unauthorised addition in religion. And hence the one who performs those five (instead of the originally ordained four) Rakaats has not prayed at all. The tradition of leading a monastic life introduced by the Christians was not supported by Shariah. Rather it was merely a product of their own wish. Qur'an called it a 'Bidaat' (Innovation).

Shariat's support or argument means an argument or an evidence which is acceptable to the Shariat. The arguments of Ijtihad (diligence applied to derive the motive of religion), Qiyaas (inference or deduction) and Istimbat (indirect comprehension) are based on a religious principle or order and these things are deemed necessary for solving current issues. But where there is no involvement of any problem how can Ijtihad etc. be resorted to?

This hadith makes it clear that any innovation added to religion is rejected. That is noting like good innovation in religion. This term has been invented afterwards which has given currency to many innovations in the Muslim society like the sharbat drinks of Muharrum and Khichda, Meelaadunnabi, Gyaarahwi Shareef, urs, Sandal, construction of tombs of Awliyaas, Qur'an Khwwani, standing respectfully turn-

ing toward the green tomb (Gumbade Khidraa) and making Duaas in that position etc. If the Muslims rise above sectarian prejudices and ponder over this hadith they can observe the clean face of religion and they may refrain from many innovations.

MORE QUESTIONING CREATES DIFFICULTIES

Hadith

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ : دَعُونِي مَا تَرَكْتُكُمْ إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِسُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ . (البخارى كتاب الاعتصام)

Translation

Abu Hurairah Says that the holy prophet said: leave me as I leave you. Those before you were destroyed due to questionings and disputes with their prophets. So, when I prohibit you from something refrain from it and when I ask you to do a thing do it to the best of your ability.
(Bukhari: Kitaab ul Etisaam)

Explanation

It is a very big favour of Allah Almighty that He has made religion easy. So we must follow it straight without any zigzagging (unnecessary hairsplitting). The holy prophet had trained his companions in such a way that they were acting upon the religious orders according to their understanding. Their mind was not of an over-inquisitive nature, nor were they creating hardships for themselves by being too harsh in the matter of religion without entering formalities they were obeying the order given to them as they understood it. But when later on the number of Ajamis (non Arabs) increased, the religion was made difficult by raising questions and digging in the issues unnecessarily. Faqihs (religious jurists) have played a big role in this matter. They resorted to much hair splitting in religious orders and by raising hypothetical problems like what would happen if somebody gives divorce to the hand of

his wife or to the head of his wife ? Or if somebody tells his wife that: I give you as many talaqs as there are stars in the sky, how many divorces would be effective? Such was the thinking of our jurists barring a few. They have introduced formality and harshness in the thinking of the Ummah and hence religion has become difficult to follow. But that was not the way of the companions of the holy prophet. Therefore the only way for reformation is to adopt the way of thinking adopted by the companions.

The holy Qur'an has described the event of slaughtering of a cow by the Bani Israel. They were commanded to slaughter a cow. Had they understood this order in a simple and straight forward manner, it would have sufficed for them to slaughter any cow. Instead, they raised various questions regarding its age, colour and other specialties etc. As a result, an easy thing became difficult for them and they carried out the order with much difficulty. This event has been described in Surah Baqarah and it guides the faithful to the point that when they face any divine order they should never raise arguments regarding that issue.

The holy prophet has described the same truth in this hadith that the earlier people had raised various questions in the matter of religious commandments and had made disputes regarding the teachings of the holy prophets. As a result they could not walk on the road of religion and were destroyed. So Muslims should take a lesson from this.

We also learn from this hadith that so far as the prohibited things are concerned our effort should be to refrain from them fully. Regarding those orders wherein we have been asked to perform some thing one must obey the order to the best of one's ability without entering into arguments

For example, he must perform namaaz standing. But if he is weak he may perform it sitting if that too is not possible he may perform it sleeping /lying. But he must never miss it. Likewise there can be many matters wherein a Muslim can, if he has made his way of thinking proper, decide as to how should he perform the duty in the light of the book and the Sunnah and with the help of the God-given intelligence. Man cannot have a Mufti everywhere and at every hour nor it is necessary to have, one.

Refraining From Awkward Questions Regarding God

Hadith

عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ
قَالَ رَسُولُ اللَّهِ ﷺ: لَنْ يَبْرَحَ النَّاسُ يَتَسَاءَلُونَ حَتَّى
يَقُولُوا هَذَا اللَّهُ خَالِقُ كُلِّ شَيْءٍ فَمَنْ خَلَقَ اللَّهُ .
(البخارى كتاب الاعتصام)

Translation

Abdullah Bin Abdur Rehman says: I heard Anas bin Maalik saying that the holy prophet said: People will continue to raise questions constantly until they will say that it is Allah Who created every thing, then who created Allah?

(Bukhari Kitaabul Etesaam)

Explanation

The question as to who created God is absolutely senseless because when Allah is the creator of the entire universe where is the question of the Creator's being created; The creator can be only one, who is not created by anybody and Who is existent from the very beginning and who is going to last forever.

To create (give life) is the attribute of God so he cannot be thought (imagined) of like a creation or a created thing. Moreover this question is also extremely illogical because if it is imagined that a creator can also have a creator then this circle would never end and there would remain no difference between the creator and the creation. This question is, in fact, an enticement from the devil so that man may go wayward. So no attention should be paid to such questions and Allah's protection should be sought to be safe from the repulsed Satan.

When Islam will become a strange thing

Hadith

عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ بَدَأَ الْإِسْلَامُ غَرِيبًا
وَسَيَعُودُ كَمَا بَدَأَ غَرِيبًا . فَطُوبَى لِلْغُرَبَاءِ .

(مسلم كتاب الايمان)

Translation

Abu Hurairah has narrated that the holy prophet said: Islam had arrived like a strange thing and it will return in the same condition. So congratulations to the strangers. (Muslim: Kitaab ul Iman)

Explication

In the beginning, when the holy prophet presented his call to Islam, Islam was a strange thing in that atmosphere. People did not have any idea of Tawheed (Unity or Oneness of God), Akhirat (Hereafter) and Prophethood. They were living as they liked. Slowly slowly they began to become Muslims (by accepting the Islamic faith) until this religion of Islam covered the entire Arab land and thereafter spread to every corner of the world.

Thereafter, as per the prophesy of the holy prophet, Islam is to see also a time when it will again become strange for Mankind. Signs of this foretelling have begun to appear. Despite many Muslims living in the world the truth about Islam is going out of vision day by day. Moral and practical corruption has spread so much that people are becoming unaware of the idea of unity of God. The thought of Hereafter too is becoming hazy. The Sunnah of the holy prophet has been replaced by innovations and weak and concocted hadiths have changed the appearance of religion altogether. In such circumstances those who, by the grace of god, follow Islam in the true meaning provided by the holy Qur'an and the Sunnah and who present it to others in its pure form are being looked at, not only by common Muslim masses, but also by Ulemas, as if they were strangers and they doubt their religiousness. Thus Islam is becoming more and more foreigner. But those who will remain steadfast on the true Islamic lines and continue to present it in its original and pure form without any addition will be very fortunate. They have been congratulated by the holy prophet in this hadith.

NOT DOING WHAT IS ORDAINED AND DOING WHAT IS PROHIBITED

Hadith

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : مَا مِنْ نَبِيٍّ بَعَثَهُ
اللَّهُ فِي أُمَّةٍ قَبْلِي ، إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُونَ وَأَصْحَابٌ يَأْخُذُونَ
بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ . ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ . يَقُولُونَ
مَا لَا يَفْعَلُونَ . وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ .
وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ .
وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةُ خَرْدَلٍ .

(مسلم كتاب الايمان)

Translation

Abdullah bin Masood narrates that the holy prophet said: for every prophet who was sent by Allah before me there were some Hawaaree (sincere friends) and companions who were following that prophet's tradition and were obeying his orders. Thereafter there used to appear such degenerate who said what they did not do and did what they were ordered not to do. So who fights with them with his hands is Momin (faithful) and who fight with his tongue is also Momin and who fights with his heart too is a Momin. Thereafter there is no faith even as much as a mustard seed.

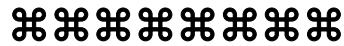
(Muslim :Kittab ul Imaan)

EXPLANATION

Such unworthy people have been born in this Ummah also who boast about those things which they do not do and are doing those things which they have not been ordered to do. They exhibit oratory skills in the name of Islam and pose themselves as its torch-bearers but practically they are zero. Of course they remain in the forefront in the deeds not commanded to them.

They will fulfil the rituals of Niyaz, Faatihah Khwaani, enthusiastically, will arrange meetings of Qur'an-khwaani, will celebrate the birthdays of elders, will turn tombs into centres for gathering and will perform Urs and sandal etc. They will observe these and such other innovations (Bidaat) and superstitions strictly. But they will neglect the deeds which they have been ordered to do. For example, they will not care for namaz, zakaat, reading the holy Qur'an, understanding the holy book, acting according to its teachings, commanding the good and prohibiting the evil etc.

When confronted with such wayward people a Muslim should not tolerate them but must make practical efforts to stall the evil. But if circumstance do not permit it he should raise voice against the evil. If the atmosphere is so hard that raising voice is also not possible then, at least, he should abhor the wrong things and hate the evil and unislamic matters spread by them. This is the demand of faith. Otherwise Imaan disappears.



Beware of the Seditious

Hadith

عَنْ أُمِّ سَلَمَةَ قَالَتْ اسْتَيْقِظَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ فَقَالَ
 سُبْحَانَ اللَّهِ مَاذَا أَنْزَلَ اللَّيْلَةَ مِنَ الْفِتَنِ وَمَاذَا فُتِحَ مِنَ
 الْخِزَائِنِ أَيَقِظُوا صَوَاحِبَ الْحُجَرِ فَرُبَّ كَاسِيَةٍ فِي
 الدُّنْيَا عَارِيَةٌ فِي الآخِرَةِ. (بخاری کتاب العلم)

Translation

Umme Salmah says one night the holy prophet woke up and said: Subhaanallaah! Strange are the seditions which are sent down during the night and how many are the treasures which have been opened wide! Awaken the chamber mates because many will be the women who wore clothes in this world but who would be naked in the Hereafter. (Bukhari: Kitabul Ilm)

Explanation

Dreams of the prophets are revelations and therefore prove true. The above hadith of the holy prophet translates (reveals) his dream. Therein he has hinted towards seditious troubles about to appear in the near future. Accordingly the martyrdom of Uthman proved to be a forerunner of troubles for the Ummah. At the same time the holy prophet also pointed out the good also which this Ummah was to get soon. Therefore, during the days of the companions (Sahabas) this Ummah achieved big victories and it became the owner of huge treasures. This was a good aspect but it also contained tests as to how the Ummah fulfils the responsibilities arriving with the wealth.

By 'chamber mates' the holy prophet meant is his holy wives. He asked Umme Salmah to awaken the others so that they might perform the night prayers of Tahajjud and make themselves worthy of success in the Hereafter, remain alert from the materialist women who wear nice clothes but being unmindful of the hereafter would find themselves empty-handed and bare bodied. Lucky are the ladies who care for their salvation.

WHEN UTTERLY DOGMATIC PEOPLE WILL POSE AS RELIGIOUS LEADERS

Hadith

عَنْ عُرْوَةَ قَالَ قَالَ حَجَّ عَلَيْنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو فَسَمِعْتُهُ يَقُولُ سَمِعْتُ النَّبِيَّ
ﷺ يَقُولُ : إِنَّ اللَّهَ لَا يَنْزِعُ الْعِلْمَ بَعْدَ أَنْ أَعْطَاهُ هُمُوهُ أَنْتِزَاعًا، وَلَكِنْ
يَنْتِزِعُهُ مِنْهُمْ مَعَ قَبْضِ الْعُلَمَاءِ بِعِلْمِهِمْ فَيَبْقَى نَاسٌ جُهَالٌ يُسْتَفْتُونَ فَيُفْتُونَ
بِرَأْيِهِمْ فَيُضِلُّونَ وَيَضِلُّونَ. (بخارى كتاب الاعتصام)

Translation

Urvah says that when Abdullah bin Amr passed by us after the Hajj, I heard him saying that: I heard the holy Prophet saying that Allah, after granting knowledge will not take it back in the same form but will take away the scholars (religious Ulema) and thus remove the knowledge along with them. Thereafter utterly dogmatic people will remain. When people will inquire from them they will give FATWA as per their own opinion. They will misguide the people as well as themselves.
(Bukhari Kitabul Etesaam)

Explanation

By the Grace of God, the Muslim ummah has never remained without Ulema (religious scholars). Therefore, it seems, here the holy prophet has hinted toward a time near the Day of Qiyamah, when worldly (secular) knowledge or sciences will flourish much but religious knowledge will not be appreciated. In such circumstances, when religious problems will arise, people will approach ignorant leaders. They may also be unenlightened Ulema like those who regard shirk (Polytheism) and Bida'at (innovations) as religiosity, and the Bawaas teaching Taaweez-Gandaa and Tonah-totkah (superstitious rituals) when people will ask them about religious issues, they themselves being ignorant, will mislead people.

The meaning (Scope) of issuing fatwa according to self-opinion is not limited to the ritual religious fatwa but it also covers the tendency of replying according to one's own opinion to questions (Regarding religion) in a broader perspective without seeking guidance from the Book and Sunnah. This shows how much serious matter it is to reply to religious questions without the knowledge of Qur'an and Sunnah and to judge according to one's own opinion !

FOLLOWING THE FOOTSTEPS OF THE MISGUIDED PEOPLE

Hadith

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَتَتَّبِعَنَّ سُنَنَ الَّذِينَ
مِنْ قَبْلِكُمْ شِبْرًا بِشِبْرٍ ، وَذِرَاعًا بِذِرَاعٍ . حَتَّى لَوْ دَخَلُوا فِي جُحْرِ ضَبٍّ
لَاتَّبَعْتُمُوهُمْ قُلْنَا : يَا رَسُولَ اللَّهِ الْيَهُودَ وَالنَّصَارَى ؟ قَالَ فَمَنْ ؟
(مسلم كتاب العلم)

Translation

Aboo Saeed Khudri narrates that the holy prophet said: You will follow the footsteps of the earlier people inch to inch and foot to foot so much so that if they had entered a lizard you too will enter therein. We asked: O prophet of God: Do you mean the Jews and the Christians? He said: Who else?
(Muslim Kitabul Ilm)

Explanation

This prediction of the Holy Prophet came true word to word. What is the condition of today's Muslims ? A very large section of them follows the fashions of Jews and Christians. The Jews had, despite holding the Divine Scripture, indulged in the disobedience of God. A majority of Muslims are also drowned in disobedience and dissoluteness. They had turned a blind eye to the Book of God and had indulged in magic and spells and charms. Many Muslims also now believe in such superstitions and follow the Bawaas. The Jews had turned their religion into rituals and had forgotten the truth and essence of it. Muslims too are no different from them. The Jews had made religion difficult to follow by their hairsplitting in religious problems. The Muslims have also made their easy religion very hard by similar hairsplitting. The Jews were eating the prohibited food fearlessly. Muslim society too has such people who shamelessly devour prohibited items Many Muslims are imitating the Christians also. They had by creating (innovating) the belief of atonement, suspended the belief of getting the punishment of misdeeds in the hereafter. Similarly Muslims also have, through the propagation of false

belief of intercession, suspended the belief of retribution. The Christians made exaggeration in the personality of prophet Isa (Jesus). The Muslims did the same about the Holy prophet's personality. Accordingly they began to believe that he is omnipresent and omniscient (Haazir-Nazeer).

The Christians had innovated the path of monastic life. The Muslims also devised the ways of zuhd (mortification) and abstemious life (Taqashshuf) which were not in line with Divine Guidance. The Christians fell into innovations. So also the Muslims barring a few. It is strange that, despite the availability of the light of the Book and Sunnah, many Muslims are wandering.

CALLING A MUSLIM KAAFIR

Hadith

عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولَ : قَالَ رَسُولُ اللَّهِ ﷺ :
 أَيُّمَا أَمْرٍ قَالَ لِأَخِيهِ : يَا كَافِرٌ . فَقَدْ بَاءَ بِهَا أَحَدُهُمَا . إِنْ كَانَ كَمَا قَالَ .
 وَإِلَّا رَجَعَتْ عَلَيْهِ . (مسلم كتاب الايمان)

Translation

Abdullah bin Deenaar has narrated that he heard Abdullah Bin Umar saying that the holy prophet said: If anybody calls addresses his brother as a "Kaafir" (disbeliever). It would fall back on anyone of the two. If the one called so is really so, it is okay. Otherwise the word will hit back the caller. (Muslim: Kitaabul Imaan)

Explanation

This hadith warns that it is not insignificant to address any Muslim as 'Kaafir'. Rather the matter is so serious that if the word of the caller is not correct it will boomerang on the caller. Therefore one must be very cautious in the matter of giving the Fatwa of kufr about any Muslim.

In spite of this directive the situation is so pitiable that many ulema call one another kaafir thereby creating disunity among Muslims. This is the result of their sectarian prejudice and harshness and intolerance.

KNOWLEDGE OF DEEN AND IJTIHAD

THE UNDERSTANDING OF DEEN IS A VERY BIG GIFT OF ALLAH

Hadith

عَنِ ابْنِ شِهَابٍ أَخْبَرَنِي حُمَيْدٌ قَالَ سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي
سُفْيَانَ يَخْطُبُ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا
يُفَقِّهُهُ فِي الدِّينِ . (البخارى كتاب الاعتصام)

Translation

Ibne Shihaab Says Humaid informed me and said I heard Muaaviyah Ibne Abee Sufyaan while he was lecturing. He was saying that he heard the holy prophet saying that Allah, grants understanding (tafaqquh) of Deen to one whom He intends to bestow the good.

(Bukhari, Kitaab ul Etesaam)

Explanation

Tafaqquh in Deen, that is, proper understanding of the religion is a very precious gift from Allah because it corrects the thinking of a Muslim and also his attitude. It makes him aware of the wisdom of religion and the purpose behind its commandments. He becomes fully aware of the spirit of religion and thereafter does everything in the spirit of religion. Moreover, he also guides people correctly and reveals to them the truth of religion. God grants such understanding of religion only to him whom He intends to bestow good and Allah Almighty bestows such good only on the one who himself desires to understand the Deen and who does not follow his own wishes and his own opinion and who follows the Deen selflessly.

Understanding of religion is such a wealth, which many Ulema do not have as they do not study the religion with an open and clear mind. Because of class and sect prejudices, he is not prepared to view the truth in its true perspective. It is difficult for such people with prejudiced mind to acquire the correct understanding of religion.

ENCOURAGEMENT OF IJTEHAAD

Hadith

عَنْ عَمْرِو بْنِ الْعَاصِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ إِذَا
حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ وَإِذَا حَكَمَ فَاجْتَهَدَ
ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ . (البخارى كتاب الاعتصام)

Translation

Amr bin Aas narrates, he heard the holy prophet saying that when a ruler gives decision after making an Ijtihad (effort to follow the religion properly), and if his conclusion is correct, he will get two rewards. If he makes Ijtehaad and makes mistake in coming to conclusion, he will get one reward.

(Bukhari, Kitaab ul Etesaam)

Explanation

The meaning of making Ijtihad is to make utmost effort to find out the order of shariat in a particular problem, in the light of religious arguments and to ascertain which thing is nearer to the demands or contents of the Qur'an and Sunnah. It requires to find out the grounds of a particular religious order and then to apply it to the issue at hand in a similar background. For instance, to apply the unlawfulness of gambling to lotteries. Likewise it requires to find the details of a religious order and see upto what extent they correspond with the problem being faced now. For example, to deduce from the Quranic commandment regarding Shooraa (consultation) and allowing the modern day practices of voting, elections of the head of a state, making laws and bylaws and rules and regulations for parliamentary decisions etc.

Ijtihad is not a superficial opinion. Rather it is a thoughtful and painstaking effort of delving deep into a problem and to find out the say of the shariat regarding it. Therefore, this work can be performed only by those who possess a direct and deep knowledge of the Qur'an and sunnah.

In the parlance of Shariat, Hakim (ruler) means the one who makes

a decision, be that a court ruling or an administrative order of the state or the decisions of Ulema, Fuqaha (religious jurists) or the Fatwas issued by them in collective issues.

If the decision of a Mujtahid is correct in the view of God, that fellow is worthy of getting a double reward: One for trying his best to find the intention of shariat and another reward for issuing a correct decision. But, even if the conclusion arrived by the Mujtahid is faulty in the view of Allah, that fellow will get one reward because he had made utmost effort to arrive at a correct conclusion. This thing shows the width of the scope provided by Islam in connection with the problems likely to crop up with the passage of time.

There is no narrow-mindedness. Looking to this much encouragement given by Islam to Ijtihad, Muslims should also cultivate tolerance in disputable problems. To turn such problems into the question of Haq and Baatil (Islam and kufr) and then to enter into group quarrelling amounts to turning ease into difficulty against the spacious spirit of Islam.

This hadith also shows that Islam has kept the door of ijtehaad open therefore nobody is authorised to closed it.

DIFFERENCES OF OPINION IN RELIGIOUS JURISPRUDENCE (IJTIHAAD) SHOULD BE TOLERATED

Hadith

عَنْ ابْنِ عُمَرَ قَالَ قَالَ النَّبِيُّ ﷺ لَنَا لَمَّا رَجَعْنَا مِنَ الْأَحْزَابِ لَا يُصَلِّيَنَّ أَحَدٌ،
الْعَصْرَ إِلَّا فِي بَيْتِي قَرِيظَةَ فَأَدْرَكَ بَعْضُهُمُ الْعَصْرَ فِي الطَّرِيقِ وَقَالَ بَعْضُهُمْ
بَلْ نُصَلِّي لَمْ يَرِدْنَا ذَلِكَ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَلَمْ يَعْرِفْ أَحَدًا مِنْهُمْ .

(بخاری کتاب صلوة الخوف)

Translation

Ibne Umar say the holy prophet told us while returning from the battle of Ahzaab that none of you should pray the namaaz of Asr but in Bani Quraizeh. Then when some found in the path that time for Asr had approached some said they would pray only after reaching there and some said we would offer prayers here and now as the holy prophet did not intend that we should miss the prayer.

Thereafter when the holy prophet was informed of this he did not rebuke anybody. (Bukhari, Kitaabus Salaat al Khauf)

Explanation

The holy prophet has asked the companions to offer the Asr prayers in Bani Quraizah with an intention that they should move fast for reaching there and start military activities against Bani Quraizah because they had made a fraud against the Muslims during the battle of Khandak (ditch) very recently. By chance the time for Asr prayers arrived in the way and it was likely that people might miss the Asr prayer by the time they would reach Bani Quraizah. Some of the companions were of the opinion that the prayers should be offered in the way whereas some thought that it should be done as desired by the holy prophet, in Bani Quraizah. So everybody did according to their opinion. Thereafter the holy prophet was informed of what had happened he did not object to either group. It means he tolerated both the sides which shows us that there should be a wider scope and broadmindedness while dealing with such matters of Ijtihad or diligence in extracting the aim and main intention of Shariah.

The narrators of hadith are liable to differ in their opinion in fixing the real intention of the saying of the holy prophet. It is, therefore, not proper to condemn one another in this matter. There are a number of hadiths where in the community has differed in finding the aim. Such disagreement should be tolerated. Disagreement should not be termed denial of a hadith.

DISTINCTION BETWEEN GOOD AND EVIL

Hadith

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ ، أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْبِرِّ
وَالْإِثْمِ ، فَقَالَ النَّبِيُّ ﷺ : الْبِرُّ حُسْنُ الْخُلُقِ ، وَالْإِثْمُ مَا حَاكَ فِي
نَفْسِكَ وَكَرِهْتَ أَنْ يُطَّلَعَ النَّاسُ عَلَيْهِ . (ترمذی ابواب الزهد)

Translation

Nawaas Bin Sam'aan says a man asked the holy prophet about good and evil (sin). He replied: Good is good character and evil is that makes your soul uneasy and a thing, which you like to hide from people. (Tirmizi, Abwabuz Zuhud)

Explanation

This hadith shows the difference between good and evil. It is a sign of good that it beautifies character and hence it produces a good effect on man's psychology. Contrary to it, the characteristic of evil or a bad deed is that it pinches man's heart and man does not like that it should come to the notice of others.

Man often faces a situation wherein he asks himself whether he should do a certain thing or not. At that time his heart hesitates in doing that thing and he also feels that if people come to know about it they might not like it. This is a sign to show that Particular thing is not good and hence it should be avoided.

DECISION OF THE JUDICIARY IS BASED ON THE OUTWARD

Hadith

عَنِ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ
 أَخْبَرَتْهُ أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهَا عَنْ رَسُولِ اللَّهِ ﷺ
 أَنَّهُ سَمِعَ خُصُومَةً بِيَابِ حُجْرَتِهِ فَخَرَجَ إِلَيْهِمْ فَقَالَ : إِنَّمَا أَنَا بَشَرٌ وَإِنَّهُ
 يَأْتِيَنِي الْخَصْمُ فَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَبْلَغَ مِنْ بَعْضٍ فَاحْسِبْ أَنَّهُ
 صَادِقٌ فَأَقْضِي لَهُ بِذَلِكَ فَمَنْ قَضَيْتُ لَهُ بِحَقِّ مُسْلِمٍ فَإِنَّمَا هِيَ قِطْعَةٌ
 مِنَ النَّارِ فَلْيَأْخُذْهَا أَوْ لِيَتْرُكْهَا. (البخارى كتاب الأحكام)

Translation

Ibne Shihaab says Urvah Bin Zubair informed him that Zainab Bint Abu Salmah intimated him that the holy prophet's wife Umme Salmah told her that the holy prophet once heard a noise of quarrelling at the door of his room. He came out and said: I am a human being and people approach me with their disputes. It is possible that some of them might be more clever in talking than others and I might decide in some one's favour imagining such fellow to be true. So if it

so happens that if I give such a person the right of another Muslim it would be fire for the one who takes it. Now it is upto him either to take it or leave it. (Bukhari: Kitaab al Ahkaam).

Explanation

The judgements of Islamic courts too are based on what is apparent, that is, the decision is given looking to the arguments and witnesses produced before them. No Qazi or judge knows the hidden matter. Therefore, if a court gives some one a right which in fact is not his right then such award is merely a gain as per law, but not in truth, because, in view of Almighty what counts is the truth and not a legal award. The holy prophet explained this thing citing his own example and warned that if he awards a piece of land to a person on the strength of the apparent evidence and arguments and witnesses etc. that piece of land would be like a flame of fire for whom it did not belong truly.

Nowadays people, in order to avoid taxation etc or with a view to gain some other interest, transfer some of their property to others according to prevailing laws but, in fact, that fellow is not made its owner. Rather it is a trust of the real owner. Hence, in Case of the death of the real owner it should belong to his or her heirs. But, taking undue benefit of the prevalent laws, some persons seize the property, which is a very big sin.

DREAMS AND SHARIAH

A GLIMPSE OF AALAM- E BARZAKH Hadith

قَالَ سَمُرَةٌ بِنُ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ كَانَ رَسُولُ اللَّهِ ﷺ مِمَّا يُكْثِرُ أَنْ يَقُولَ لِأَصْحَابِهِ هَلْ رَأَى أَحَدٌ مِنْكُمْ مِنْ رُؤْيَا؟ قَالَ فَيَقْصُّ عَلَيْهِ مَنْ شَاءَ اللَّهُ أَنْ يَقْصَّ وَإِنَّهُ قَالَ ذَاتَ عَدَاةٍ : إِنَّهُ أَتَانِي اللَّيْلَةَ اتِّبَانٍ وَإِنَّهُمَا ابْنَعْتَانِي وَإِنَّهُمَا قَالَا لِي أَنْطَلِقْ وَإِنِّي أَنْطَلَقْتُ مَعَهُمَا، وَإِنَّا اتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ وَإِذَا آخِرُ قَائِمٍ عَلَيْهِ بِصَخْرَةٍ وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ فَيَنْلَعُ رَأْسَهُ فَيَتَدَّ هَذِهِ الْحَجَرُ هَهُنَا فَيَتَبَعُ الْحَجَرُ قِيًّا أَخْذُهُ فَلَا يَرْجِعُ إِلَيْهِ حَتَّى يَصِحَّ رَأْسُهُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُولَى قَالَ قُلْتُ لَهُمَا سُبْحَانَ اللَّهِ مَا هَذَا؟ قَالَ قَالَا لِي أَنْطَلِقْ، قَالَ فَانْطَلَقَا فَاتَيْنَا عَلَى رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ وَإِذَا آخِرُ قَائِمٍ عَلَيْهِ بِكُلُوبٍ مِّنْ حَدِيدٍ وَإِذَا هُوَ يَأْتِي أَحَدَ شَقِيٍّ وَجْهَهُ فَيُشْرِشِرُ شِدْقَهُ إِلَى قَفَاهُ وَمَنْخَرَهُ إِلَى قَفَاهُ وَعَيْنَهُ إِلَى قَفَاهُ قَالَ وَرُبَّمَا قَالَ أَبُو رَجَاءٍ فَيَشْقُ قَالَ ثُمَّ يَتَحَوَّلُ إِلَى الْجَانِبِ الْآخِرِ فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ بِالْجَانِبِ الْأَوَّلِ فَمَا يَفْرُغُ مِنْ ذَلِكَ الْجَانِبِ حَتَّى يَصِحَّ ذَلِكَ الْجَانِبُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ فَيَفْعَلُ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُولَى، قَالَ قُلْتُ سُبْحَانَ اللَّهِ مَا هَذَا؟ قَالَ قَالَا لِي أَنْطَلِقْ فَانْطَلَقْنَا فَاتَيْنَا عَلَى مِثْلِ التَّنُورِ قَالَ فَاحْسِبْ أَنَّهُ كَانَ يَقُولُ فَإِذَا فِيهِ لَعَطٌ وَأَصْوَاتٌ، قَالَ فَاطَّلَعْنَا فِيهِ فَإِذَا فِيهِ رِجَالٌ وَنِسَاءٌ عُرَاةٌ وَإِذَا هُمْ يَأْتِيهِمْ لَهَبٌ مِّنْ أَسْفَلٍ مِنْهُمْ فَإِذَا آتَاهُمْ ذَلِكَ اللَّهَبُ ضَوْضُوا قَالَ قُلْتُ لَهُمَا مَا هُوَ لِأَنَّ قُلَّ قَالَا لِي أَنْطَلِقْ فَانْطَلَقْنَا عَلَى نَهْرٍ حَسِبْتُ أَنَّهُ كَانَ يَقُولُ أَحْمَرٌ مِثْلَ الدَّمِ وَإِذَا فِي النَّهْرِ رَجُلٌ سَابِحٌ يُسَبِّحُ وَإِذَا عَلَى شَطِّ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةً كَثِيرَةً وَإِذَا ذَلِكَ

فَأَنَّهُ أَكَلَ الرِّبَا وَأَمَّا الرَّجُلُ الْكُرْبِيُّ الْمَرَأَةُ الَّتِي عِنْدَ النَّارِ يَحُشُّهَا وَيَسْعَى حَوْلَهَا فَإِنَّهُ مَالِكٌ خَازِنٌ جَهَنَّمَ . وَأَمَّا الرَّجُلُ الطَّوِيلُ الَّذِي فِي الرُّوضَةِ فَإِنَّهُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ . وَأَمَّا الْوَلَدَانِ اللَّذَيْنِ حَوْلَهُ فَكُلُّهُمُودٌ مَاتَ عَلَى الْفِطْرَةِ . قَالَ فَقَالَ بَعْضُ الْمُسْلِمِينَ يَا رَسُولَ اللَّهِ وَ أَوْلَادُ الْمُشْرِكِينَ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ أَوْلَادُ الْمُشْرِكِينَ . وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطْرَ مِنْهُمْ حَسَنًا وَ شَطْرَ مِنْهُمْ قَبِيحًا فَإِنَّهُمْ قَوْمٌ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا تَجَاوَزَ اللَّهُ عَنْهُمْ .

(البخارى كتاب التعمير)

Translation

Samurah Bin Jundub says that the holy prophet often used to ask his companions whether any of them had a dream? Then the one whom God willed, described it. One morning he said that last night those two comers (angels) arrived and awakened me and asked me to follow them and I followed them. We came to a person who was sleeping and another man was standing beside him with a stone in his hand. When he hit the sleeping man's head with that stone it broke it and that stone bouncing back. By the time that man picked it, the injured head was healed. Then the hitter repeated his action. I told my companions: Subhaanallah! What is all this between these two? They asked me to continue following them. Then we came to a man who was lying on his neck and another fellow was standing beside him with an iron instrument (weapon) in his hand. He was forcing that iron rod in that lying man's right jaw and tearing it upto his neck. Then he was similarly tearing off the other left half of his face. By the time he tore one side, the other was healing. This continued repeatedly. I asked saying SubhaanAllah! What is the matter with these two men? My companions asked me to come along further. Then we arrived at something like an oven where there was much noise. When we knelt to peep into it we saw that there were many naked men and women in that oven beneath which there was a raging fire. When that fire was engulfing those people they were shouting and crying. I asked my companions as to who those people were. They said come still further. Then we

السَّابِحُ يَسْبَحُ ثُمَّ يَأْتِي ذَلِكَ الَّذِي قَدْ جَمَعَ عِنْدَهُ الْحِجَارَةَ فَيَفْعُرُهَا فَأَهْ فَيُلْقِمَهُ حَجْرًا فَيَنْطَلِقُ يَسْبَحُ ثُمَّ يَرْجِعُ إِلَيْهِ كُلَّمَا رَجَعَ إِلَيْهِ فَعُرُهَا فَأَهْ فَالْقَمَةَ حَجْرًا قَالَ قُلْتُ لَهُمَا مَا هَذَا؟ قَالَ قَالَ لِي أَنْطَلِقُ أَنْطَلِقُ قَالَ فَأَنْطَلَقْنَا فَاتَيْنَا عَلَى رَجُلٍ كَرِيهِ الْمَرَأَةَ كَا كَرِهَ مَا أَنْتَ رَأَيْتَ رَجُلًا مَرَأَةً وَإِذَا عِنْدَهُ نَارٌ يَحُشُّهَا وَيَسْعَى حَوْلَهَا قَالَ قُلْتُ لَهُمَا مَا هَذَا قَالَ قَالَ لِي أَنْطَلِقُ أَنْطَلِقُ فَأَنْطَلَقْنَا فَاتَيْنَا عَلَى رُوضَةٍ مُعْتَمَةٍ فِيهَا مِنْ كُلِّ نَوْرِ الرَّبِيعِ وَإِذَا بَيْنَ ظَهْرِي الرُّوضَةَ رَجُلٌ طَوِيلٌ لَا أَكَادُ أَرَى رَأْسَهُ طَوِيلًا فِي السَّمَاءِ وَإِذَا حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ وَلَدَانٍ رَأَيْتُهُمْ قَطُّ قَالَ قُلْتُ لَهُمَا مَا هَذَا مَا هُوَ لَآءِ قَالَ قَالَ لِي أَنْطَلِقُ أَنْطَلِقُ قَالَ فَأَنْطَلَقْنَا فَانْتَهَيْنَا إِلَى رُوضَةٍ عَظِيمَةٍ لَمْ أَرِ رُوضَةً قَطُّ أَعْظَمَ مِنْهَا وَلَا أَحْسَنَ قَالَ قَالَ لِي إِرْقُ فِيهَا قَالَ فَارْتَقَيْتُ فِيهَا فَانْتَهَيْنَا إِلَى مَدِينَةٍ مَبْنِيَةٍ بَلْبِنٍ ذَهَبٍ وَكَبِنٍ فَصَصَةٍ فَاتَيْنَا بَابَ الْمَدِينَةِ فَاسْتَفْتَحْنَا فَمُتَّحَ لَنَا فَدَخَلْنَاهَا فَتَلَقَّا نَا فِيهَا رَجَالَ شَطْرٍ مِنْ خَلْقِهِمْ كَأَحْسَنِ مَا أَنْتَ رَأَيْتَ وَ شَطْرٍ كَأَقْبَحِ مَا أَنْتَ رَأَيْتَ قَالَ قَالَا لَهُمْ إِذْهَبُوا فَفَعَعُوا فِي ذَلِكَ النَّهْرِ، قَالَ وَإِذَا نَهْرٌ مُعْتَرِضٌ يَجْرِي كَأَنَّ مَاتَهُ الْمَحْضُ فِي الْبِيضِ فَذَهَبُوا فَوَقَعُوا فِيهِ، ثُمَّ رَجَعُوا إِلَيْنَا قَدْ ذَهَبَ ذَلِكَ الشُّؤءُ عَنْهُمْ فَصَارُوا فِي أَحْسَنِ صُورَةٍ، قَالَ قَالَ لِي هَذِهِ جَنَّةٌ عَدْنٍ وَهَذَاكَ مَنْزِلُكَ قَالَ فَسَمَا بَصْرِي صُغْدًا فَإِذَا قَصْرٌ مِثْلُ الرَّبَابَةِ الْبَيْضَاءِ قَالَ قَالَ لِي هَذَاكَ مَنْزِلُكَ قَالَ قُلْتُ لَهُمَا بَارَكَ اللَّهُ فِيكُمْ ذَرَانِي فَادْخُلْهُ، قَالَ قَالَ لِي أَنَا الْآنَ فَلَا وَأَنْتَ دَاخِلُهُ قَالَ قُلْتُ لَهُمَا فَإِنِّي قَدْ رَأَيْتُ مِنْذُ اللَّيْلَةِ عَجَبًا فَمَا هَذَا الَّذِي رَأَيْتُ؟ قَالَ قَالَ لِي: أَمَّا أَنَا سَنُخْبِرُكَ: أَمَّا الرَّجُلُ الْأَوَّلُ الَّذِي آتَيْتَ عَلَيْهِ يُتْلَعُ رَأْسُهُ بِالْحَجَرِ فَإِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرِ فَضُهُ وَيَنَامُ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ وَأَمَّا الرَّجُلُ الَّذِي آتَيْتَ عَلَيْهِ يُشْرُ شَرُّ شِدْقَهُ إِلَى قَفَاهُ وَمِنْخَرُهُ إِلَى قَفَاهُ وَعَيْنُهُ إِلَى قَفَاهُ فَإِنَّهُ الرَّجُلُ يَغْدُو مِنْ بَيْتِهِ فَيَكْذِبُ الْكُذْبَةَ تَبْلُغُ الْأَفَاقَ وَأَمَّا الرَّجُلُ وَالنِّسَاءُ الْعُرَاةُ الَّذِينَ فِي مِثْلِ بِنَاءِ التَّنُورِ فَإِنَّهُمْ الزُّنَاةُ وَالزُّوَانِي وَأَمَّا الرَّجُلُ الَّذِي آتَيْتَ عَلَيْهِ يَسْبَحُ فِي النَّهْرِ وَيُلْقِمُ الْحَجْرَ

arrived at the bank of a canal, which was as red as blood. One person was swimming in that blood and another man was standing on the shore, who had gathered many stones. When that swimming man was coming near him he was opening his mouth and putting a stone in it. The swimmer then went back in the water and used to come again to get the same treatment from the one standing on the bank. I asked my companions as to who those were. But I was again advised to follow them on. Then we arrived at a man who was very ugly. There was fire near him, which he was fanning and moving round and round over it. When I asked my companions as to who he was, I was told to follow. We went further to reach a green garden. Rabee (spring) flowers were blooming in it. A man was standing in that garden, who was very tall and whose head was so high, I could not see it. I asked my companions as to who was he. They asked me to come along further. Going further we arrived at a very big garden. It was so vast that I had never seen like it before. My companions asked me to step up in it so we stepped up into it to find a city built with gold and silver. We arrived at the door of that city and requested for its opening, so it was opened for us and we entered it. Therein we saw people having half of their body very beautiful and another half very ugly. They told them to go and dive in the canal. That canal was very spacious and its white water was flowing. They went and dived into it. When they came back to us their ugliness had disappeared and they had become very beautiful. My companions told us that this was Jannat-e-Adn paradise and this is your resting place. I raised my head and saw that there was a palace resembling white clouds. They told me that it was my palace. I said may Allah bless you, leave me so that I may enter it. They said, not now, though you will enter it surely. I told them that I had seen very strange things throughout the past night so what was it all? They said now we inform you about it. The first man seen by you whose head was being crushed with stone had acquired the holy Qur'an and then abandoned it and he used to sleep without offering the compulsory namaz (prayers). The another fellow you saw and whose jaws were being torn upto neck used to leave his house in the morning and to tell such a lie which spread in the world. The men and the women whom you saw in the oven and who were naked. were adulterers and adulteresses. The man whom you had seen swimming in the bloody water and who was being fed with stones was taking

interest (usury). The ugly man whom you saw near the fire and who was stoking it and going round it was the angel incharge of the hell, Maalik. The tall man standing in the garden was Prophet Ibrahim (peace be upon him). The children all around him were those children who had died on nature. Some Muslims asked him about the children of polytheists. He said children of polytheists too. Regarding those people whose half body was beautiful and another half ugly they were the people who had mixed up bad deeds with their good deeds. Allah pardoned them.

(Bukhari : Kitaabut-Taabeer)

Explanation

This hadith, though lengthy, is quite significant and important in its substance, because it shows a glimpse of Aalam-e-Barzakh (period between death and resurrection). The holy prophet witness the happenings of Barzakh in a dream with two angels. A prophet's dream is always true. Qur'an also speaks of the prophet's dream

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ (سوره فتح- ٢٤)

"Allah had shown a true vision to His messenger which was a reality." (Surah Fath : 27)

Therefore, all the events mentioned in this Hadith about the world of Barzakh are quite true. The first event mentioned is about a man who was neglecting Qur'an and was sleeping at the time of namaz: The punishment for it which he is getting is the breaking of his head.

Leaving the Qur'an does not mean merely giving up its reading but it includes neither trying to understand it nor to act upon it. The time of day break is that of remembering Allah and of praying. Yet who loves sleep more keeps sleeping at that hour till late. Similarly he goes to bed without offering the Isha prayer at night. This sleep had filled up his head and so, as a punishment, his head is being broken.

Another incident refers to a liar whose falsehood spreads out in the world. This fellow's character is such that he spreads corruption and trouble everywhere through his lying. His punishment too is of the same kind, that is, his jaw is being torn apart. The third event that of adulterer and adulteresses whose punishment which is propor-

tionate with their misdeed is that they remain naked in an oven beneath which flames of fire are being stoked. They had obtained unlawful pleasure in the world. What severe punishment they are to get in the hereafter.

The fourth event is of a person who takes interest or usury. He swims in a blood-red canal and is being fed with rocks. The red canal is the canal of red blood. A usurer really sucks the blood of others and his belly never fills due to his unending desire of money. So his belly is being filled with stones.

How fierce the punishments are these, which are being meted out to the wrongdoers in the eternal hereafter ! It is only TAQWAA or fear of Allah, which can save one from such punishment.

There is nothing more in the hadith which requires to be explained except that, on the inquiry made by companions about the children around him (Ibrahim), the holy prophet Muhammad (Sallal Lahu Alaihi Wa Sallam) clarifies that those children include the offsprings of polytheists too because their death had occurred on the pure nature. they have not yet reached the age of responsibility. Everybody is born on a pure human nature, which is Tawheed or monotheism (the natural belief in oneness of Allah).

THE EXCELLENCE OF A BELIEVER'S TRUE VISION (DREAMS)

Hadith

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ ﷺ : مَنْ رَأَى فِي الْمَنَامِ
فَقَدَرَأَى فَإِنَّ الشَّيْطَانَ لَا يَتَحَيَّلُ بِي وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ
وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ. (البخارى كتاب التعمير)

Translation

Anas says the holy prophet said the one who saw me in his dream really saw me because the devil (Satan) cannot personify me and a Momin (believer's) true vision (dream) is one of the 46th parts of the prophethood.

(Bukhari, Kitaabut Taabeer)

Explanation

The meaning of the holy prophet's words 'the one who saw me in dream really saw me' has been described in the previous hadith. Qazi Ayaz says:

يَحْتَمَلُ أَنْ يَكُونَ الْمُرَادُ بِقَوْلِهِ فَقَدَرَأَى أَوْ فَقَدَرَأَى الْحَقَّ أَنْ مِنْ رَأَى
عَلَى صُورَتِهِ فِي حَيَاتِهِ كَانَتْ رُؤْيَاهُ حَقًّا وَمِنْ رَأَى عَلَى غَيْرِ صُورَتِهِ
كَانَتْ رُؤْيَاهُ تَأْوِيلٌ. (فتح الباری ج ۱۲ ص ۲۲۳)

“ The holy prophet's statement that he really saw me or he saw me truly has a dependent meaning. It can mean if the seer saw him in the form in which he was looking during his lifetime then his vision is true, and if someone saw him in any other form then his dream requires elucidation. Now who can say with surety that the one who saw him had seen him in the form of his life time? When nobody except the holy companions can say such a thing with certainty then their seeing him in their dreams is only doubtful.

Another thing mentioned in this hadith is that a believer's vision is 46th part of prophethood. This is an allegorical mode of description which means that if a believer happens to see a true dream, which has some relation with the events to follow then, in a way, it resembles that particular aspect of prophethood whereby a prophet mentions things to happen in future on the basis of Divine revelation. So it surely shows the excellence of a believer's true vision but it never means that the one who sees such true dream has acquired any peculiar property or a characteristic of a prophet. There is no scope to extract such meaning from this hadith. Nor a believer's true dream possesses any religious argument. Therefore, the commentator of Saheeh Bukhari.

Haafiz Ibne Hajar has clarified that:

فَقَدَرَأَى صَرَاحَ الْأَئِمَّةِ بِأَنَّ الْأَحْكَامَ الشَّرْعِيَّةَ لَا تَثْبُتُ بِذَلِكَ .

(فتح الباری ج ۲ ص ۳۲۵)

“The Imams have clarified that religious rules cannot be proved by such (dream) things.”

(Fathul Baari, Vol:2, P. 325)

VISION: TRUE AS WELL AS FALSE

Hadith

عَنْ أَبِي قَتَادَةَ قَالَ قَالَ النَّبِيُّ ﷺ: الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ وَالْحُلْمُ مِنَ الشَّيْطَانِ فَمَنْ رَأَى شَيْئًا يَكْرَهُهُ فَلْيَنْفِثْ عَنْ شِمَالِهِ ثَلَاثًا وَلْيَتَعَوَّذْ مِنَ الشَّيْطَانِ فَإِنَّهَا لَا تَضُرُّهُ وَإِنَّ الشَّيْطَانَ لَا يَنْزِلُ إِلَّا بِأَبِي. (بخاری کتاب التعمیر)

Translation

Aboo Qataadah says the holy prophet said: a true dream is from Allah. And a Hulm (untrue or false vision) is from the devil. So whosoever sees an unpleasant thing may blow thrice on his left side and seek Allah's protection. Then he will not be harmed and the Satan cannot take my form. (Cannot personify me).

(Bukhari Kitaabut Taabeer)

Explanation

This hadith describes two kinds of dreams, good and true visions and bad (unpleasant) and false (untrue) ones. True and pleasant visions are from Allah and for the believers, as is mentioned in the hadith, give good tidings to him. Usually good dreams are in a delicate form, which requires an interpretation. Sometimes man sees a future event and that thing happens thereafter. For example, he saw the coffin of a gentleman and he got the news of that man's death after a few days. Or he cited fire raging somewhere and then came the news of riot etc. Thus, it can be said that the fire was an indication of a forthcoming trouble. The coming true of such dreams is a sign of Allah's power and it convinces one that it is Allah Who had planned everything in advance (destiny). Otherwise how can man observe anything before it comes into existence? And since true visions contain Allah's signs which is an invitation to ponder, sometimes Allah

Almighty shows true visions to even unbelievers as He had shown a dream of famine to the Azeez of Egypt.

This much is the truth about true and false dreams and no religious injunction lies therein nor someone's true or untrue vision is any evidence or argument for anybody else.

Other kinds of dreams which are false and unpleasant are called 'Hulm and Ahlam'. which are from Satan who tries to disturb and disappoint and encircle the dreamer in gloom through such bad dreams. He releases causes of dispute and misguides them. If somebody sees a bad dream, the way of protecting oneself from its evil effects, as shown in this hadith, is that he should blow or puff out breath thrice on one's left side. This is as if a psychological act for removing the Satanic influence. At the same time he should ask for Allah's protection from the evil of the devil, and recite;

اعوذ بالله من الشيطان الرجيم

These are two main kinds of dreams as described in the hadith. A third kind is also there which is called 'Hadas-e-Nafs' wherein it is a man's soul that talks and it is due to some illness etc. For example if there is anything wrong with the stomach, the person sees fearful dreams. Or man sees thing in which he was continuously or largely engaged. Such visions do not require interpretation.

This hadith shows that when Satan misguides man through a dream, nobody's dream, even if he may be a pious man, can be a ground for argument, either for himself or for others. Religious arguments can be based on the orders of the Shariat, not on visions. The only exception is the dream of a prophet wherein no Satan can interfere and they are always true.

The holy prophet has also mentioned that the devil cannot personify him. It means Satan is unable to take the holy prophet's real appearance. Now only those who had seen the holy prophet in their lifetime could recognise him. Therefore, how can others, who never saw him claim that they saw the holy prophet in their dreams? Cannot the devil take someone else's form and try to misguide the dreamer by making him believe that he saw the holy prophet? Hence the dreams of the people who never saw the holy prophet during his life time can only be doubtful.

**ZEALOUS INTEREST
IN QUR'AN
AND ITS
UNDERSTANDING**

**THE ONE WHO DELIGHTS
WITH THE FRAGRANCE
OF THE QURAN**

Hadith

عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ كَالْأُتْرُجَةِ
طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ وَالَّذِي لَا يَقْرَأُ الْقُرْآنَ كَالثَّمَرَةِ طَعْمُهَا
طَيِّبٌ وَلَا رِيحَ لَهَا وَمَثَلُ الْفَاجِرِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرِّيحَانَةِ
رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْفَاجِرِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ
الْحَنْظَلَةِ طَعْمُهَا مُرٌّ وَلَا رِيحَ لَهَا. (البخارى كتاب فضائل القرآن)

Translation

It has been narrated by Aboo Moosaa that the holy prophet said: The believer who recites Qur'an and acts upon it is like citron fruit both the taste and fragrance of which are pleasant. And the example of a believer who does not recite Qur'an, yet acts upon it is like the date fruit, which tastes good but has no fragrance. And the example of a hypocrite who recites Qur'an is like a fragrant plant which gives out good smell but tastes bitter. And the illustration of hypocrite who does not read Qur'an is like colocynth both the taste and smell of which are bitter and unpleasant.

(Bukhari: Kitaab Fazaailul Qur'an)

Explanation

The best of the above mentioned examples are that of the believer who both reads the Qur'an and acts according to its injunctions. The meaning of reading or reciting the Qur'an is to read it with understanding because the excellence mentioned in this hadith is for that

kind of a fellow. And when he also acts as per the Qur'an the illustration of citron fruits perfectly fits him as both the taste and the fragrance of that fruit are pleasant. Thus the believer himself turn into goodness and enjoys the fragrance of Qur'an fully. But a believer who does act as per the Qur'an but does not recite or read it is compared with the date fruit which despite having a good taste does not give good smell. Not reading the Qur'an does not mean that he never recites it, because, one cannot perform namaaz (prayer) without reciting Qur'an therein and how can he act according to it! Rather, what is intended to convey is that he does not make it a point to read Qur'an with full interest, and zeal and ardent desire and hence he misses the fragrance of the holy book.

The third example is that of a hypocrite who reads Qur'an. His outward (appearance) is pleasant like a good smelling plant having a bitter inside. The fourth example is that of a fellow who is also hypocrite who does not read Qur'an. Both his outward appearance and his internal condition are detestable and hence he is compared appropriately with colocynth as both its taste and smell are bad.

الَّذِينَ اتَّبَعْنَا كِتَابَ يَتْلُوهُ دَقًّا تِلَاوَتِهِ .

(سوره بقره: ١٢١)

“Among the people to Whom WE have sent the Book there are those who read it as it should be read”. (Surah Baqarah: 121)

The Mastery of Quran

Hadith

عَنْ عَائِشَةَ قَالَتْ : قَالَ رَسُولُ اللَّهِ ﷺ الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعَعُ فِيهِ، وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ أَجْرَانِ . (مسلم كتاب فضائل القرآن)

Transalation

Aishaa has narrated that the holy prophet said : The one who has acquired mastery over Qur'an is with the angels who are writers of Qur'an and honourable and faithful. And the one who recites Qur'an haltingly and who finds its recitation difficult will get double reward.

(Muslim : Kitaab Fazaailul Qur'an)

Explanation

By a master of the Qur'an is meant a person who acquires mastery over reading and following and understanding it and who also acts on it. Such a person has been given the good tiding that he will get the company of those angels who scribe the Qur'an in the heavens, who are very honourable and full of faith. It has been mentioned about such angel scribes of Qur'an in Surah Abas verses:13-16 that:

فِي صُحُفٍ مُّكْرَمَةٍ مَّرْفُوعَةٍ مُّطَهَّرَةٍ بِأَيْدِي سَفَرَةٍ كِرَامٍ بَرَّةٍ .

“It is in the leaves that are greatly honoured, exalted and purified, (written) by the hands of scribes, (who are) Honourable and faithful.”

It is also very much full of excellence to learn the Qur'an by heart (memorise it). But a Haafiz of Qur'an who never tries to understand it nor acts according to it does not acquire this excellence mentioned here. Rather such persons will have to answer as to why they ignored the understanding of the holy book and why did they not adorn their active lives following it ?

Another thing mentioned in this hadith is that a person who is unable to read/recite Qur'an fluently due to some trouble in his tongue and yet goes on reading it though haltingly and with difficulty gains Allah's pleasure as it is valuable in His view. Therefore such a fellow is entitled to double reward.

Those Who Read Qur'an Without Understanding

Hadith

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : لَمْ يَفْقَهُ مِنْ قِرَاءَةِ الْقُرْآنِ فِي أَقَلِّ مِنْ ثَلَاثٍ . (ترمذى ابواب القراءات)

Translation

Abdullah bin Amr narrates that the holy Prophet has said: who reads the entire Qur'an in three days could follow nothing.

(Tirmizi: Abwaabul Qir'at)

Explanation

Obviously a fellow who will finish reading of Qur'an within only' three days will go through it only cursorily and will not pay attention to its meaning and content. An Arabic-speaking person too, if he does like this, has been described as undesirable in this hadith. This automatically makes it clear that reading of Qur'an does not denote mere utterance of words with tongue. It also includes an effort to understand them.

Who Is Envidable?

Hadith

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَحَاسَدُوا إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَتْلُوهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ فَهُوَ يَقُولُ لَوْ أُوتِيْتُ مِثْلَ مَا أُوتِيَ هَذَا لَفَعَلْتُ كَمَا يَفْعَلُ وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُهُ فِي حَقِّهِ فَيَقُولُ لَوْ أُوتِيْتُ مِثْلَ مَا أُوتِيَ عَمِلْتُ فِيهِ مِثْلَ مَا يَعْمَلُ . (بخارى كتاب التوحيد)

Translation

Aboo Hurairah narrates that the holy prophet said: Envy is permissible only in case of two persons: one a man who has been given

the Qur'an and he recites it during the day as well as in the night time. Looking at him another fellow exclaims that had I this (facility) I too would do so. And another person is he whom Allah has given wealth and he spends it for the fulfilment of its rights. Seeing him another person says: had I this thing I also would have done so.

(Bukhari: Kitabut Tawheed)

Explanation

Generally people envy the wealthy ones and think how nice if they would get this much money. They also look with an enviable eye toward a man holding a high rank and long for it. The thing desired in such envy is worldly pomp and power. If there is any benefit in these things it is out limited to the temporary life of this world. Therefore it is useless to envy such things. Looking from the viewpoint of other worldliness, the persons who can be envied have been mentioned by two examples in this hadith. One of the two is a man who has got the wealth of the holy Qur'an in his possession and who remains busy reciting it throughout the day and night. Reciting does not mean reading it without understanding it. Since the addressees were Arabs whose Language was Arabic they did understand the meaning while reading Qur'an and therefore this clarification (of reading with understanding) has not been made in this hadith. And it is quite obvious as to how such a man can be enviable who despite reading the Qur'an day and night never made any attempt to follow it with meaning and therefore he did not get the benefit which Qur'an could have given to him. By disregarding the meaning of the word of Allah he did not give due respect to the holy Qur'an. The holy book, has, while praising its recitors, has also mentioned their speciality that they (قر: ۱۲۱) "يَتْلُونَهُ حَقَّ تِلَاوَتِهِ" read it as it should be read" (Baqarah:121). Obviously the right of being recited includes understanding its meaning and content and the word "Tilawat" (recitation) also includes the wider sense of following it. How Can a person who reads Qur'an cursorily and formally can called enviable?

In fact what has been praised in this hadith by naming such daily recitor of Qur'an as worth envying is his ardent desire of and his remaining busy with the holy Qur'an. The other fellow who too has been called enviable is because of the fact that he has got much wealth and he spends it day in and day out for giving others their rights thus spending money where it should be spent rightfully. The words of another narration are "فَهُوَ يُنْفِقُهُ فِي الْحَقِّ" Meaning he spends it generously and freely in the path of truth". (Bukhari Fazailul Qur'an).

In fact being wealthy is not an attribute, but spending the wealth in the path of Allah on the rightful causes is a great thing. People do earn

money but become miser while spending it in good causes and for the poor. They think that whatever wealth they have got is for spending on themselves and on their relatives only. Hence they always think of only increasing their bank balance though there are shares in their wealth of others also, for example the near relatives, the poor and needy have their share, and the share for the causes like the propagation of religion, and its victory, and for spreading the word of Allah and for jihaad. So the one who spends his wealth in such matters is surely an enviable person because he is depositing his money with Allah who is to return it manyfold on the Day of Judgement. This means the great reward to be earned with such generous spending.

RIYAA (MAKING OF SHOW) SPOILS GOOD DEEDS

Hadith

عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ : تَفَرَّقَ النَّاسُ عَنْ أَبِي هُرَيْرَةَ فَقَالَ لَهُ نَاتِلْ أَهْلَ الشَّامِ أَيُّهَا الشَّيْخُ ! حَدَّثَنَا حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ إِنَّ أَوَّلَ النَّاسِ يُقْضَى يَوْمَ الْقِيَامَةِ عَلَيْهِ، رَجُلٌ اسْتَشْهَدَ . فَأَتَى بِهِ فَعَرَفَهُ نِعْمَةً فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا؟ قَالَ : قَاتَلْتُ فِيكَ حَتَّى اسْتَشْهَدْتُ قَالَ : كَذَبْتَ وَلَكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ جَرِيٌّ . فَقَدِّقِيلَ ثُمَّ أَمَرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ . وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ . فَأَتَى بِهِ فَعَرَفَهُ نِعْمَةً فَعَرَفَهَا قَالَ : فَمَا عَمِلْتَ فِيهَا؟ قَالَ تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ قَالَ : كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ . وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِئٌ . فَقَدِّقِيلَ . ثُمَّ أَمَرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ . وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَاعْتَدَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ فَأَتَى بِهِ فَعَرَفَهُ نِعْمَةً فَعَرَفَهَا . قَالَ : فَمَا عَمِلْتَ فِيهَا؟ قَالَ : مَا تَرَكْتُ مِنْ سَبِيلِ تَحِبُّ أَنْ يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ قَالَ : كَذَبْتَ . وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ هُوَ جَوَادٌ فَقَدِّقِيلَ ثُمَّ أَمَرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ . ثُمَّ أُلْقِيَ فِي النَّارِ . (مسلم كتاب الامارات)

Translation

Sulaiman bin Yasaar says when people left Abu Hurairah, Natal who belonged to the Syrians said: O Gentleman, Tell me a hadith, which you might have heard from the holy prophet. Abu Hurairah said: Yes, I have heard the holy prophet saying that the case to be

decided first of all on the Day of Qiyamat will be that of a martyr. He will be brought forward and Allah will remind him of His kindness. So he will remember it. Then Allah will ask him as to what did he do after getting that kindness. He will say : I fought in your path until I was martyred. Allah will reply: You told a lie. You fought so that you may be called brave. You have been called brave. Then it will be ordered that he should be dragged into hell with his face down.

Then one more man will be brought forth who had acquired knowledge and had also taught it and had read the holy Qur'an. Allah will remind him of His Mercy. So he will remember it. Then Allah will ask him what did he do in response to it? He will reply that he acquired knowledge, taught it and read Qur'an for His sake. Allah will say you told a lie. You had acquired knowledge so that you might be called scholar and had read Qur'an to be called a recitor. Then it will be ordered that he should be dragged with his face down to Hell so he will be thrown therein.

One more man will be brought who was given plenty of wealth by Allah and was given all sorts of comforts. Allah will remind him of His mercy which he will recall. Then he will be asked as to what did he do with all that wealth. He will say: I spent it in all those causes, which were dear to you. Allah will say you are lying. You spent it to be called a generous man and you have got that name. Then he will be ordered to be dragged to Hell with his face down and so it will be done. (Muslim Kitaabul Amaaraat)

Explanation

This hadith makes the heir of the faithful believer stir up a good deed, however great it may be is bound to go in vain if it is mixed with a desire to make a show of it . Allah accepts only that good deed which is performed purely for HIS pleasure.

A martyr's position is very high. But it is so only if he had fought to gain God's pleasure. If he had fought for getting fame and to be called a martyr, he will, on the contrary, get punished. The position of a man who recites Qur'an and learns and teaches the holy book is also very high. But it is so only if it is to please Allah. If this good deed is performed for being called a recitor and a scholar (Aalim) then he will get punished instead of being rewarded.

How many recitors of Qur'an today are exhibiting their skill of recitation. But there is no effectiveness in their recitation so no one is

influenced by it. Nor do they intend to make people attentive to the word of God. They only want to earn praise for their art of recitation. Would that they understand and care for the result.

It is indeed a very big virtue if a man whom God has given wealth spends it generously in His path. But it is so only if the intention behind it is for gaining His pleasure. If the money is spent for making a show of his generosity such spending will not draw any reward but only get punishment. Today there are many people who spend money in good deeds by the millions. But their mode is exhibitive and they give big donations for becoming famous. Such people should take a lesson from this hadith and know how much bad is the result of such show business of hypocrisy.



BEAUTY OF WORSHIP AND NICETY OF GOOD DEEDS

PRAYER FOR BEAUTIFYING WORSHIP

Hadith

عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدِهِ وَقَالَ : يَا مُعَاذُ وَاللَّهِ إِنِّي لَأُحِبُّكَ،
فَقَالَ أَوْصِيكَ يَا مُعَاذُ لَا تَدَعَنَّ فِي ذِكْرِ كُلِّ صَلَاةٍ تَقُولُ : اللَّهُمَّ أَعِنِّي عَلَى
ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ . (ابوداؤد، ابواب الوتر)

Translation

Muaaz Bin Jabal narrates that the holy prophet held his hand and said :O Muaaz! By Allah, I love you. Then said I tell you emphatically that, O Muaaz! never fail to recite this after every prayer (namaaz - salaah)

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ .

O Allah ! Help me so that I may remember you, I may thank you and I may worship you nicely.'

(Abu Dawood, Abwabul Vitar)

Explanation

The holy prophet had advised Muaaz in a very loving manner wherein he had asked him to pray .Allah after every namaaz for enabling him to remember, thank and worship Him in a nice way. These things are not possible without Allah's help. In the Surah Fatiha, the verse: *إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ* (We worship you and seek help from you) there is the guidance that only Allah should be requested to help us in His worship. This hadith is fully in accordance with this verse. Whosoever will make such a request to Allah after every namaaz, consciously will surely be attentive to remembrance, thankfulness and worship and Allah will certainly help him. This hadith also shows that man must worship ,Allah wholeheartedly. He should not do the ritual Just for shaking off a burden. Rather, he should beautify his worship and prayer as that is true obedience and dutifulness.

BEAUTIFYING ONE'S ISLAM

Hadith

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِذَا أَحْسَنَ أَحَدُكُمْ إِسْلَامَهُ فَكُلُّ حَسَنَةٍ يَعْمَلُهَا تُكْتَبُ لَهُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِ مِائَةِ ضِعْفٍ وَكُلُّ سَيِّئَةٍ يَعْمَلُهَا تُكْتَبُ لَهُ بِمِثْلِهَا . (البخاري كتاب الايمان)

Translation

Abu Hurairah says, the holy Prophet said : whenever anyone of you beautifies his Islam he earns ten-fold to 700-fold reward for every good deed done by him . And when he commits any wrong the punishment recorded due it is only equal to that sin.

(Bukhari, Kitaabul Iman)

Explanation

What is meant by beautifying Islam is that one must not only fill in the gaps ritually just to lessen his burden. Rather he must obey Allah's orders in a nice and beautiful manner, that is, he should also perform his duty in the best possible manner. When a Momim (believer) develops close relation with Allah he obeys HIS commandments wholeheartedly. In that condition he gets at least a ten-fold reward for each of his good deeds, and this reward multiplies in proportion with the degree of nicity in his obedience so much so that it even rises upto 700-fold. How great is this kindness and generosity of Allah. But if such a fellow commits any' evil, the sin (punishment) recorded is merely equal to the gravity of the bad deed. It is so because "Adal" (justness) is an attribute of Allah. He never does injustice to any one.

OFFERING NAMAAZ IN CONGREGATION AND REMAINING AHEAD THEREIN

Hadith

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ
وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهْمُوا عَلَيْهِ لَأَسْتَهْمُوا وَلَوْ
يَعْلَمُونَ مَا فِي التَّهَجِيرِ لَأَسْتَبَقُوا إِلَيْهِ وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ
وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبَوًّا. (البخارى كتاب الشهادات)

Translation

Abu Hurairah says that the holy prophet said: "Had the people known how much reward one gets in Azaan (call for prayer) and in the first row (congregation), and if they had to make a draw therefor they would do so and had they known how much reward is there in making haste to join the namaaz of Zuhr they would race toward it and had they known how much reward is earned by joining the prayers of Isha and fajr they would rush to Join it even if they had to inch on their knees." (Bukhari, Kitaabus Shahaadat)

Explanation

This hadith encourages and inspires a believer to care for his prayer (namaaz) so much so that he may earn the reward of remaining in the front line of the congregational prayer. He would always be ready to make the call of Azaan as it carries much reward. He will also try to stand in the first row of the Jamaat (congregation) as people have no correct idea of its reward. Similarly there is a great reward in offering the prayers of Zuhr and Isha and Fajr respectively as one has to bear the heat of sun and suppress sleep. Hence there is much good in offering these prayers in congregation. Did they know this reward they would never be slack in joining the said Jamaats.

Today it is observed in the mosques that people like to line up in the last row instead of the first. A few people join the congregation. It is still less in the Fajr prayer. No wonder if they obtain a yearning for remaining in the front row of the congregation after studying this hadith.

PRAYING AS IF NOT PRAYED AT ALL

Hadith

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ يُصَلِّيُ فَسَلَّمَ عَلَى
النَّبِيِّ ﷺ فَرَدَّ فَقَالَ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَرَجَعَ فَصَلَّى كَمَا صَلَّى ثُمَّ جَاءَ
فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَقَالَ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ ثَلَاثًا فَقَالَ وَالَّذِي بَعَثَكَ
بِالْحَقِّ مَا أَحْسَنَ غَيْرَهُ فَعَلِمَنِي فَقَالَ إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ ثُمَّ اقْرَأْ مَا تيسَّرَ
مَعَكَ مِنَ الْقُرْآنِ ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا ثُمَّ اسْجُدْ
حَتَّى تَطْمَئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا وَافْعَلْ فِي صَلَاتِكَ كَلِّهَا.
(البخارى كتاب صفة الصلوة)

Translation

Abu Hurairah has narrated that a man came when the holy prophet entered the mosque. He prayed. Then he saluted (said ASSALAAMU ALAIK) to the holy prophet. The prophet returned greeting (said WALAIK) and asked him to repeat the prayer, as you did not pray. The fellow went and re prayed as before and returned to the holy prophet and said Salaam to him. The holy prophet again told him 'go and pray again as you have not prayed'. He repeated this thrice. The man finally told to the holy prophet: "By the one who made you the prophet, with truth, I cannot pray better than this. So kindly teach me". The holy prophet said: "When you get up to pray, first say takbeer (ALLAA HU AKBAR), then recite whatever you can easily from the holy Qur'an, then perform Rukoo (bend forward holding your knees) until it is done satisfactorily. Then raise your head until you stand upright with equilibrium. Then do the Sajdah (prostrate on the ground) until you sit down satisfactorily. Finish your prayer like this."

(Bukhari: Kitaab as Sifat us Salaat)

Explanation

The holy prophet declared the namaaz (prayer) of a fellow who had not performed various Parts (essentials) of the prayer satisfactorily as 'prayer not performed' and asked him to repeat it. The correct manner of performing a prayer shown by the holy prophet is that its Rukoo, Sajdah etc should be performed with satisfaction.

Despite this guidance we see today that many Worshippers perform their prayer so hastily that it seems they are just throwing off a burden off their shoulders. No sooner they bend for Rukoo, they raise their heads and before standing upright they hasten to perform prostration. Before putting their head properly on the ground they rise up to sit. Such people perform their worldly duties wholeheartedly and satisfactorily, but while fulfilling the duty of worship they just fill up the gaps in haste. They perform namaaz mindlessly without earnestness even though Almighty Allah has emphatically ordered us to be mindful of the namaaz and to perform it with humble dedication. How nice it would be if the Muslims reform and correct their prayers!

BLESSINGS OF NAMAAZ

Hadith

عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا
بِأَبَابِ أَحَدِكُمْ يَغْتَسَلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا مَا تَقُولُ ذَلِكَ يُبْقَى مِنْ
دَرَنِهِ قَالُوا لَا يُبْقَى مِنْ دَرَنِهِ شَيْئًا قَالَ فَذَلِكَ مِثْلُ الصَّلَوَاتِ
الْخَمْسِ يَمْحُوا اللَّهُ بِهَا الْخَطَايَا. (البخاري كتاب مواقيت الصلوة)

Translation

Abu Hurairah says he heard the holy prophet saying: "If any one of you has a canal by his doorstep and if he bathes therein five times a day. Do you think there would remain any dirt on him? The companions replied that "no, no dirt would ever remain". Then the holy prophet said: "Such is the example of the five daily prayers through which Allah cleanses mistakes.

(Bukhari: Kitaab Mawaaqetus Salat)

Explanation

This example clarifies how the five daily prayers remove sins of a Muslim and how it makes him pure and clean. How delightfully and earnestly a Muslim must perform such a prayer having these blessings ! Yet most of the Muslims are such that they consider prayer as a burden and do not perform it. Such people become big sinners ignoring their duty and they also remain unfortunate as they miss the auspiciousness of the prayer.

INDUCEMENT FOR THE PERFORMANCE OF FAJR AND ASR PRAYERS IN TIME

Hadith

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ
بِاللَّيْلِ وَ مَلَائِكَةٌ بِالنَّهَارِ وَ يَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَ صَلَاةِ الْعَصْرِ ثُمَّ
يَعْرُجُ الَّذِينَ يَأْتُوا فِيكُمْ فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ بِهِمْ كَيْفَ تَرَكْتُمْ
عِبَادِي فَيَقُولُونَ تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَ آتَيْنَاهُمْ وَهُمْ يُصَلُّونَ .

(البخاري كتاب مواقيت الصلوة)

Translation

Abu Hurairah has narrates that the holy prophet said: "The angels of day and night come to you one after another. They join together in the Asr and fajr prayers. Then the angels who had remained with you go up and then their Lord asks them, though He knows better than them, as to how and in what condition you left my slaves ? They say: "We left them when they were praying and so they were praying when we approached them.

(AL-Bukhari: Kitaab Mawaaqetus Salat)

Explanation

Lord Almighty Allah has appointed angels for recording the deeds of each and everybody as mentioned clearly at several places in the holy Qur'an. This hadith clarifies what kind of arrangement has been

made by Allah for this recording. The daytime and the night time angels arrive alternately. When the night time angels leave us and approach Allah they describe the condition of a person on whom that angel appointed and they reply Allah's query thus: when we approach them they pray Asr Namaaz and when we left them they were busy praying the Fajr Namaaz. Likewise the day time angels too submit their report to the Lord Almighty.

How good the report regarding a man would be who pray regularly, especially the Fajr Namaaz in time ! On the contrary how bad would be the account of a man who remains asleep at the time of Fajr or who is totally unmindful of his prayers! The time of the Asr prayer too is a time when people remain very busy in their engagements. So bad would be his report if he had not performed the Asr prayer in time or who ignores prayer itself. Whereas this hadith gives good tidings to those who are regular performers of prayers in time it also contains ample admonition for those who are unmindful of their prayers.

THE BEST DEED

Hadith

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ
أَيُّ الْأَعْمَالِ أَفْضَلُ قَالَ الصَّلَاةُ لَوْ قَبِلَهَا وَبِرُّ الْوَالِدَيْنِ ثُمَّ الْجِهَادُ
فِي سَبِيلِ اللَّهِ . (بخاری کتاب التوحید)

Translation

Ibne Masood relates that a fellow asked the holy prophet : "Which deed is the best of all Works?, He replied: To Perform namaaz at it's appointed hour, to behave nicely with parents and to wage jihaad in the way of Allah". (AL-Bukhari Kitaabut Towheed)

Explanation

A Momin (true believer)'s Character gets an uplift by praying Allah wholeheartedly beautifying his behaviour and by opting for a struggle which becomes necessary to remove dangers to religion and which entails risk of losing (sacrifice). This hadith enumerates the best of such good deeds topping their list.

Namaaz is a worship of topmost priority. Performing it in time provides as proof of the fact that its performer loves Allah from his heart.

Hence he never misses a namaaz despite his engagement with all kinds of worldly affairs. He always gives top priority to namaaz. On the contrary, a person who has no deep love for Allah remains busy with his earthly deeds so much that he forgets to perform namaaz at its appointed hour. As a result, he performs it very late in an inappropriate time or he misses it altogether. Such carelessness regarding prayers puts a man at a loss in the matter religion, which is a very big weakness.

Character is a thing of basic importance in man's life. It beautifies one's life. The parents who nourished their offsprings rank high in the matter of behaving beautifully with them. Good treatment to parents has been listed among the best deeds of man. Just imagine that a bad man is he who behaves badly with his parents. He commits a very big sin. In the present time there are children who abuse their Parents and even beat them up. How ugly is this characterlessness and what a big sin!

War in the way of Allah has been termed as one of the best deeds as it involves sacrifice of life for the cause or pleasure of Allah. The one who is ready to make such a big sacrifice proves that he loves Allah very much. Religion gives basic importance to those deeds, which involve some kind of sacrifices. When a Momin (believer) readies himself/herself to sacrifice his wishes, property and, possessions, home and family, and even his / her life proves that his or her faith is very strong and his or her character is very high.

AUSPICIOUSNESS OF CONGREGATIONAL PRAYER

Hadith

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ صَلَاةُ الْجَمَاعَةِ
تَفْضُلُ صَلَاةِ الْفَدِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً . (بخاری کتاب صلوة الجماعة)

Translation

Abdullah bin Umar says that the holy prophet said: "A prayer in congregation (with Jamaat or group) is 27 times better than a prayer performed alone". (Bukhari Kitaab Salaat al Jamaat)

Explanation

When the blessing of a congregational prayer is 27 times greater than a prayer offered singularly, why not obtain this auspiciousness. But how

many are, today, the worshippers who either neglect namaaz or are lazy in attendance. They like to perform prayer in their homes though it can be done so only due to some difficulty. If a man comes to know that selling a trade item at a nearby place brings benefit of one rupee and that he is likely to get a profit of 27 rupees if he takes that article to a far off market, he gladly goes to that bazaar? But it is really strange that man takes trouble to get worldly gain but shows slackness in obtaining a reward in the Hereafter!

FACES BRIGHTENED BY ABLUTION

Hadith

عَنْ نَعِيمِ الْمُجْمِرِ قَالَ رَقَيْتُ مَعَ أَبِي هُرَيْرَةَ عَلَى ظَهْرِ الْمَسْجِدِ
فَتَوَضَّأَ فَقَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ إِنَّ أُمَّتِي يُدْعُونَ
يَوْمَ الْقِيَامَةِ، غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ
يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ . (البخاري كتاب الوضوء)

Translation

Nuaim il Mujmir says he stepped in a mosque with Aboo Hurairah. He performed ablution and said that he had heard the holy prophet saying that : The faces of my Ummah (believers) will be shining due to the effect of ablution when they will be called up on the Day of Judgement and their hands too will be bright. So whosoever wants to enlarge the bright portion of his face should do so. (Bukhari Kitaabul Wuzoo)

Explanation

We do not know or are partly aware of the expedience of those commandments which are of a purely prayer type. But their enactment or obeying them is not dependent on our awareness. Rather it is enough to know that these are the orders of Allah and His Prophet. The good (reward or auspiciousness) hidden therein will be known on the Final Day of Judgement. For example, the face and hands are to be washed in ablution (wuzoo). Due to its effect they will shine in the Hereafter. This shows that Allah Almighty has kept much good (reward) in prayer-related orders which, though unseen to us now, will be observed by us in the Hereafter. But those who have no Faith in Allah, are not satisfied as the expeditiousness of prayer-related commandments are not visible now and insist that they would obey the orders only after their benefits are known to them (beforehand), This can never be the attitude of a true

believer (Momin).

In the latter part of this hadith it is mentioned that whosoever wants to enhance the brightness of his face may do so. This means that he may wash a little more than the limit prescribed for washing in ablution so that the order might be obeyed nicely. But it also does not mean that he should wash his neck and ears also ! Similarly the washing of hands should not extend upto shoulders, but it might be a little beyond the elbows. Making exaggeration would amount to working against Sunnah (the way of the prophet). Hence Sunnah involves only wiping and not washing of ears.

THE BEST CHARITY

Hadith

عَنْ حَكِيمِ بْنِ حَزَامٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَابْدَأْ بِمَنْ تَعُولُ وَ
خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنَى وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ
اللَّهُ وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ. (البخاري كتاب الزكاة)

Translation

Hakeem Bin Hizaam says the holy prophet said: "The upper hand is better than the lower one and charity should begin from the people who are your dependents. The best of alms is that, which is given while maintaining the condition of Ginaa (sufficiency). The one who wants Iffat (chastity) will be given chastity by Allah and the one who wants sufficiency will be given sufficiently by Allah.

(Bukhari: Kitaabuz Zakaat)

Explanation

Five important things have been mentioned in this tradition: First: the upper hand is superior to the lower one, that is, the hand offering alms is better than the hand accepting alms. In other words, giving alms is a very valuable deed. Second: inducement for alms giving does not mean that one's children should be starved for giving alms to others. Rather the responsibility of maintaining one's family members, which too amounts to Sadaqah (alms giving) should be fulfilled first. Others should be helped thereafter. Third, the alms should not be given in such

a way that the giver himself becomes needy and dependent on others. He should donate while maintaining his needlessness or sufficiency what is meant by this is that one must not empty oneself to such an extent that one becomes penniless, has no income and is obliged to ask for help from others.

Fourth: The one who asks for chastity and purity from Allah will get it, that is, Allah will make his character clean and will make him God-fearing. Fifthly: the one who desires needlessness will be given self-sufficiency by Allah. It means the one who wants that he be not dependent on others will be made independent by Allah and He will create such conditions wherein his self-respect will be safeguarded.

Purity or chastity and self-sufficiency are two things, which raise moral standard of men. If he tries his best to develop these good qualities in himself and also prays Allah for it, Allah will surely grant the same to him.

Great Charity

Hadith

عَنْ أَبِي هُرَيْرَةَ قَالَ أَتَى رَسُولَ اللَّهِ ﷺ رَجُلٌ فَقَالَ : يَا رَسُولَ اللَّهِ أَيُّ الصَّدَقَةِ أَعْظَمُ ؟ فَقَالَ أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَجِيحٌ تَخْشَى الْفَقْرَ وَتَأْمَلُ الْغِنَى . وَلَا تُمَهِّلُ حَتَّى إِذَا بَلَغَتِ الْخُلُقُومَ قُلْتَ لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا الْوَقْدَ كَانَ لِفُلَانٍ . (مسلم كتاب الزكاة)

Translation

Abu Hurairah has narrated that a man approached the holy prophet and inquired as to which charity was great? The holy prophet replied that it is that, which you make while you are healthy and are admiring your riches, fearing poverty and hope to become wealthy. Do not delay charity till you reach death bed and only then start saying give this to him and that to him etc, while all that has already belonged to the others. (Bukhari: Kitaab uz Zakaat)

Explanation

Charity (Sadaqah) is monetary sacrifice made for Allah's sake, be it given to the needy or spent for the propagation of religion or for struggling in the Path of Allah. This charity becomes all the more great when

it is hard for man from the psychological viewpoint as described in this hadith. It says if you give alms or charity at a time when you are in good health and have a greed for earning more. And fear poverty in making charity and see the likelihood of becoming rich by hoarding money, such state of mind makes that charity all the more a great sacrifice.

About the charity made by man at the last moment of his worldly life it is meaningless as his property has already become the property of others that is, of his heirs. This means the desire of making charity only after seeing the angel of death before him is of no use. At that moment he is unable to make a will as death has almost and already overtaken him.

Fasting with Faith

Hadith

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَنْ صَامَ رَمَضَانَ إِيْمَانًا وَ احْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ . (بخارى كتاب الايمان)

Translation

Abu Hurairah says : the holy prophet said: All the past sins will be pardoned of a person who observed the fasts of Ramadhan with faith and a sense of accountability. (Al-Bukhari Kitaabul Imaan)

Explanation

It is a compulsory worship to fast in the month of Ramadhan. It is an important kind of worship. This worship can become beautiful only if the fasts are observed with a feeling of Faithfulness and accountability. The Mental condition of faithfulness can be developed by remembering the attributes of Allah from within the heart. For example, that He is Omnipresent and Omniscient. He is fully aware of His slaves' internal condition and of their intentions. He also knows the beauty or ugliness (niceties or defects) of their worship. He hears all at all times and knows everything. He sees all at all time. No deed or movement of anybody is unknown to Him.

The condition of accountability is that the slave should be hopeful of getting reward of his worship from ONLY ONE GOD: ALLAH. Such hope from Allah creates love for Allah, strengthens bond with Him and one's certainty about the Hereafter.

This hadith automatically makes clear that fasting must not be merely ritual. Fasts of Ramadhan should not be observed only because all do so

during this time. It should not be for making a show. Fasting should be done just for pleasing Allah and with a wish to get reward only from Him. Reward must be requested only from Almighty Allah.

ABSTINENCE IN HAJJ

Hadith

عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَنْفُسُقْ رَجَعَ كَيَوْمٍ وُلِدَتْهُ أُمُّهُ. (البخارى كتاب الحج)

Translation

Abu Hurairah says that the holy prophet said: the one who performed Hajj for Allah's sake without committing any shamelessness or sin therein will return therefrom just like a newborn, babe.

(Al-Bukhari Kitaabul Hajj)

Explanation

There is a trial of a Haji during his Hajj, particularly in the matter of maintaining decency, good behaviour with his companions, refraining from harming anyone in the rush, abstaining from quarrel and all other kinds of sins. These things are not easy. Yet no high class deed can be done without bearing difficulties with patience. Hence it has been emphasised by the Qur'an that a Haji should carry the provision of Godfearingness or abstinence while proceeding for Hajj pilgrimage. If a man does not cultivate this quality of abstention during Hajj, where else can he? For example, there are women fellow pilgrims also and decency demands that eyes must be kept low or down. But a man who stares at women with passion gives up decency. Similarly the one who pushes others to go ahead in the rush also commits a sin. But the one who saves himself from all such ugly deeds gains such a blessing by which Allah pardons all of his past sins until no blot remains on his work sheet as if he is a newly born baby having no blemish at all.

The number of Hajjis has very much increased now. But many pilgrims undertake this journey as a mere ritual. They are more interested in travelling than in performance of Hajj. Therefore no sign of any improvement is seen in their behaviour even after Hajj. They must understand that the excellence of Hajj mentioned in the Hadith is not related with a ritually performed Hajj. Rather the auspiciousness belongs to a Hajj, which is performed with the specialities described in the Qur'an and the Hadith.

THE SUPERIOR DEED

Hadith

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَعْمَالِ أَفْضَلُ قَالَ إِيْمَانٌ بِاللَّهِ وَرَسُولِهِ قِيلَ ثُمَّ مَاذَا قَالَ جِهَادٌ فِي سَبِيلِ اللَّهِ قِيلَ ثُمَّ مَاذَا قَالَ حَجٌّ مَبْرُورٌ. (البخارى كتاب الحج)

Translation

Abu Hurairah says someone asked the holy prophet as to which deed was superior? The holy prophet replied: To believe in Allah and to have faith in His prophet. The inquirer asked: what next? He said: fighting in the path of Allah. Being asked what thereafter, He said: Hajj-e- Mabroor (an absolved or a guiltless Hajj).

(Al-Bukhari Kitaabul Hajj)

Explanation

The superiority of faith over all deeds is well known to all. Any deed, however high it may be is not acceptable to Allah without it (faith). And hence will not draw any reward. The virtuous deeds after faith have been described here by the holy prophet in view of prevailing situations. If it is a time when fight in the path of Allah (Jihad) is the need of the hour then Jihad is the superior deed because thereby a faithful Momin risks his life readily and fights with the enemies of Allah fearlessly. Thereafter the other good deed is Hajj-e Mabroor. Thus, though Hajj is included in the five pillars of Islam, if time calls for Jihad, it becomes the uppermost duty. Hajj-e Mabroor means a Hajj wherein all the rituals, rites and formalities are observed correctly, which confirms the unity or Oneness of Allah (Tawheed) and wherein there is no iota of Shirk (polytheism) or Bidah (innovation). There should be no show business in it. It must be sincere. Only such a Hajj is acceptable to Allah and only it is called Hajj-e-Mabroor in the hadith.

'NO ESAALE SAWAB

(CONVEYING OF REWARD)

SADAQA-E-JARIYAH

(CONTINUING CHARITY)

Hadith

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ
عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ. إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ
صَالِحٍ يَدْعُو لَهُ. (مسلم كتاب الوصية)

Translation

Abu Hurairah has narrated that the holy prophet has said: "When man dies, the chain of his deeds breaks off except three things: One a Sadaqa-e-Jariyah, two, beneficial knowledge and three: virtuous offspring who pray for the deceased.

(Muslim Kitabul Wasiyyah)

Explanation

This hadith mentions explicitly that the chain of a man's deeds ends with his death except in three circumstances:

Firstly, a continuing charity, that is, his good deed which he did in the form of a trust which might continue to benefit people even after his death such as a mosque, school, well, rest house, hospital etc.

Second: Inheritance of knowledge, which might benefit people even after his death. Such as teaching of religion, propagation and reformation literature, constructive books, writings giving insight in the holy Quran and Sunnah and those cassettes which could be a source of religious propagation and which could create a will for upholding the word of Allah.

Third: The virtuous offsprings who would continue to pray for

their parents. It is so because they had trained their children in such a way that they became virtuous. Their virtue was advanced by their parents. So they are entitled to double reward till they continue to work virtuously. Their children's prayer for salvation of their parents shows their nicety of behaviour toward their parents, which is very dear to Allah.

In everyone of the three situations mentioned above a man's own efforts has surely something to do with the resulting good which continues to benefit others after one's death. Hence he is entitled to its reward. It has nothing to do with Esaal-e-Sawaab wherein the reward of a good deed is being conveyed or dedicated to a dead fellow's soul. In fact this hadith roots out Esaal-e-Sawaab because it shows that there are only three situations which continue the reward for a dead fellow. These are the situations wherein the benefit of a dead man's deeds continues to be obtained by others. So where is the question of a reward to a person who has not done anything himself in the matter? For example, the recitation of Qur'an (Qur'an Khwani) done for a dead person. How can its reward (Sawaab) reach the deceased who did not recite? This tradition of Qur'an Khawani is not at all in conformity of the general law of deeds and their reward in the Shariah and hence it was not in vogue in the time of the Ashaab (holy prophet's companions). People formed it thereafter.

Some people put forth the matter of Duaa (prayer) in support of this ritual of Qur'an Khwani, even though, a Duaa is a request from a slave to Allah which is not Esaal-e-Sawaab. Moreover, Duaa is made even for the living as well as the dead. So can Esaal-e-Sawaab also be done for both? Duaa can also be made in favour of the unbelievers for their guidance. Is it then an Esaal-e-Sawaab?



REMEMBRANCE OF ALLAH

Remembrance of Allah

Hadith

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ ﷺ كَلِمَتَانِ حَبِيبَتَانِ
إِلَى الرَّحْمَنِ خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ سُبْحَانَ اللَّهِ
وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ . (البخارى كتاب التوحيد)

Translation

Abu Hurairah narrates he heard the holy prophet saying: “Two words are very dear to Allah. They are light on the tongue and heavy in the balance. They are: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ Subhaanal-lahi wa bi hamdehi. (Holiness is for Allah and it is with His praise) and سُبْحَانَ اللَّهِ الْعَظِيمِ Subhanal Lahil Azeem (Holiness is for Allah possessing greatness).

(Al-Bukhari Kitabut-Tauheed)

Explanation

Imam Bukhari has concluded his volume of traditions. ‘Saheeh Bukhari’ with this hadith so that the excellence of the remembrance of Allah may become all the more explicit, and so that the readers may learn these brief but weighty words by heart. These two short words, which narrate Allah’s holiness, praise and greatness describe His oneness.

The meaning of ‘Holiness is for Allah’ is that He is Pure and Clean of every kind of defect, shortcoming, weakness, mistake, forgetfulness and of all those shortcomings, which are not worth Him. He can never be compared with creation. The meaning of reciting His holiness with His praise is that He is not only pure and clean of all these defects but He also possesses all good and perfection and He deserves praise after praise (multiple praising). For example, He is the ‘ILAAHAL-A’LAMEEN’ and ‘RAB-BUL A’LAMEEN’ (God of the worlds and the Nourisher of the worlds), ‘RAHMAAN’ (Beneficent) and ‘RAHEEM’ (Merciful), ‘SAMEE’ (The Hearer), ‘BASEER’ (Discerning). ‘ALEEMO KHABEER’ (Omniscient), Omnipotent, Owner, Ruler and Governor over everything. Thus in the first words there is an affirmation of description of Allah’s perfection, and praiseworthiness along with His Hymns. Similarly the another words also contain the description of Allah’s greatness with His hymns in a positive manner.

The words are light for the tongue, that is, they can be recited very easily. Even for a Non-Arabic knowing persons it is easy to remember

and recite them and they are weighty in the Balance of Allah which means that the one who will remember Allah with these words will get a great reward because they are very pleasing to Him. And why should the believers not love the things loved by their Lord? Why should they not earn the wealth of the other world by remembering Him with these words while working, walking and moving everywhere? It should be kept in mind that those Muslims whose religious thinking is not balanced do not give proper importance to Hymns and Remembrance of Allah and hence they give little attention to them even though their great importance in the religion is obvious from Qur'an and the Sunnah.

Its auspiciousness can be imagined amply from the fact that the angels always remain busy in Tasbeeh (hymns) and Tahmeed (praise) around His Arsh (the divine throne).

REMEMBRANCE OF ALLAH WAKES UP WISDOM

Hadith

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ مَثَلُ الْحَيِّ وَالْمَيِّتِ . (البخارى كتاب الدعوات)

Translation

Abu Moosa says the holy prophet has said that the example of a man who remembers his Allah and the one who does not remember him is like a living person and dead one respectively.

(Bukhari Kitaabut Da'awat)

Explanation

A living man has feelings but a dead fellow is senseless. Remembrance of Allah stirs up man's intelligence whereas forgetting Him keeps one in a state of carelessness. Remembrance of Allah is the food of the soul and a means of its development. In fact man's life is the life of his soul or spirit. The eyes, ears etc are the organs of his body but the real power or faculty of seeing and hearing etc remains in his heart, (soul).

In other words the real man is the man within. Therefore we see even with closed eyes and hear with closed ears in a way. This internal man remains even after his bodily death. His soul remains alive. The source of awakening and strengthening this soul or spirit is the remembrance of Allah. A man who ignores Him has a heart encircled by gloom.

WORDS OF TASBEEH PLEASE ALLAH

Hadith

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنْ أَقُولَ :
سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ،
أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ . (مسلم كتاب الذكر)

Translation

Abu Hurairah relates that the holy prophet said: "My recitation of the words 'Subhaanal-lahi, Walhamdu Lil-laahi, Wa La Ilaaha, Illallohu, Wallahu Akbar' (Glory is for Allah, and praise is for Allah and there is no deity except Allah and Allah is the greatest) is more dearer to me than all the things under the sun." (Muslim: Kitaabuaz-Zikr)

Explanation

This hadith gives us an idea of the value of words of Tasbeeh, Tahmeed and Takbeer (expressing the Glory and Praiseworthiness and Greatness of Allah). And it also shows that in comparison with these most valuable words all things of the world are insignificant as the utterance of these truthful words is a very great worship. This is the best form of remembering Allah. These words strengthen man's relation with his Lord and it increases His love. The more a man recites these words mindfully the more good he will earn. The wealth of this world is not going to remain tomorrow with us but these words can bestow immortality to man.

Those who have been gifted with an insight in religion appreciate the value of these words very well. Its importance is underestimated only by those whose religious knowledge is superficial and who are not aware of its real spirit.

Here it should also be understood that if religion has shown us the blissfulness of any one act, it does not mean that acting on only one it will give him benefit even if man's life is full of disobedience in other matter. There is no scope for drawing such conclusion in view of the principles described by holy Qur'an regarding rewards of various deeds. Intelligent people do know that though a thing is mentioned absolutely it contains some unspoken ifs and buts.

CIRCLES OF REMEMBRANCE Hadith

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ : خَرَجَ مُعَاوِيَةُ عَلَى حَلْقَةٍ فِي الْمَسْجِدِ فَقَالَ :
مَا أَجْلَسَكُمْ ؟ قَالُوا : جَلَسْنَا نَذْكُرُ اللَّهَ قَالَ : اللَّهُ ! مَا أَجْلَسَكُمْ إِلَّا ذَاكَ ؟
قَالُوا : وَاللَّهِ مَا أَجْلَسْنَا إِلَّا ذَاكَ . قَالَ : أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تَهْمَةً لَكُمْ .
وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللَّهِ ﷺ أَقَلَّ عَنْهُ حَدِيثًا مِنِّي . وَإِنَّ
رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَى حَلْقَةٍ مِنْ أَصْحَابِهِ . فَقَالَ مَا أَجْلَسَكُمْ ؟ قَالُوا :
جَلَسْنَا نَذْكُرُ اللَّهَ وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِلْإِسْلَامِ ، وَمَنْ بِهِ عَلَيْنَا قَالَ اللَّهُ مَا
أَجْلَسَكُمْ إِلَّا ذَاكَ ؟ قَالُوا : وَاللَّهِ مَا أَجْلَسْنَا إِلَّا ذَاكَ . قَالَ أَمَا إِنِّي لَمْ
أَسْتَحْلِفْكُمْ تَهْمَةً لَكُمْ . وَلَكِنَّهُ اتَّانِي جِبْرِيلُ فَأَخْبَرَنِي ، أَنَّ اللَّهَ عَزَّ وَجَلَّ
يُبَاهِي بِكُمْ الْمَلَائِكَةَ . (مسلم كتاب الذكر)

Translation

Aboo Saeed Khudri says Muaviyah saw some people sitting in a circle in the mosque. He asked why were they sitting like that there? They replied: "To remember Allah." Muaviyah asked: "Do you swear by God that you are sitting for this purpose?" They replied: "By God, we have gathered for the same purpose." Muaviyah said "I did not tell you to swear by God due to any misunderstanding about your intention, (but I did so on the basis of a hadith.)" Among the people who hold position like me in the eyes of the holy prophet no one has narrated fewer hadiths than me. (Once upon a time) the holy prophet came to a similar circle of his companions and asked them: "why are you sitting here?" They said; "we have gathered

here so that we may remember Allah and praise Him for His favour upon us which He bestowed upon us through the guidance of Islam.

The holy prophet asked: "Do you swear by Allah that you are sitting here for the said purpose?" They said: "By Allah! we have gathered here for the same purpose. The holy prophet said: "I did not ask you to take an oath due to any misunderstanding about you but I said so because Jabriel had come to me and he had told me that Almighty Allah expresses HIS pride because of you before the angels.

(Muslim: Kitaabuz Zikr)

Explanation

This gathering of the holy companions mentioned in this hadith which drew appreciation from the holy prophet was a kind of assembly for discussion as described by the companions participating in it. They said: "We have gathered here so that we may talk about Allah and be thankful to HIM for the guidance of Islam bestowed by Him upon us." This makes it clear that it was not a sort of a traditional gathering. Hence this hadith cannot be quoted in support of the ritual Majaalis (gatherings) wherein people make circle to recite certain words of Tasbeeh and Tahleel for a fixed number of time say 100000 or 125000 times, counting the number on something like date seeds. Then they bestow the reward (thawaab) of this recitation to a saint or vali or peer or to any dead fellow. This sort of assembly has not been approved by the Sunnah of the holy prophet. Nor the holy companions ever held such gatherings, circles or Halqaas.

As a principle, to give collective form to any worship which is of individual nature and which has not been given a collective shape by the Shariat is a kind of self-made addition to religion. Of course collective shape can be given to perform the duty of 'Amr bin Maroof' and 'Nahya anil Munker' (enjoining the right and prohibiting the wrong) for example study circles for understanding the holy Qur'an, discussed and debate programmes, public address, propagation conferences and educational gathering etc.

WAR IN THE WAY OF ALLAH (JIHAD)

EXCELLENCE OF JIHAD

Hadith

عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ ذَلَّنِي عَلَى
عَمَلٍ يَعْدِلُ الْجِهَادَ قَالَ لَا أَحَدُهُ قَالَ هَلْ تَسْتَطِيعُ إِذَا خَرَجَ الْمُجَاهِدُ
أَنْ تَدْخُلَ مَسْجِدَكَ فَتَقُومَ وَلَا تَقُتِرَ وَتَصُومَ وَلَا تُفْطِرَ قَالَ وَمَنْ
يَسْتَطِيعُ ذَلِكَ . (البخارى كتاب الجهاد)

Translation

Abu Hurairah narrates a man came to the holy prophet and requested: "Please show me a deed which may be equivalent to Jihad." He said "I do not see any such deed. Can you do a thing such as, when a warrior walks out to fight in the Path of Allah, you may proceed to your mosque and go on offering namaaz continuously without a break and go on fasting continuously without a break in the fast?" He said: "who can ever do so?!"

(Al-Bukhari Kitabul Jihad)

Explanation

Namaaz (Salaat) and fasting (Saum) are among the five pillars of Islam, whereas jihaad is out of it. The reason of this is that the five worships are permanent whereas jihaad depends upon circumstances. Sometimes it is 'Farz-e-Ain' (obligatory for all) and sometimes 'Farz-e-Kifaaya' (compulsory for some). Then jihad is related with collectiveness and it requires leadership too. But the five pillars are such that they can be performed by anyone by himself. Its performance does not depend on collectiveness though Namaaz and Hajj do have the grandeur of assemblies. But when it becomes necessary for the Muslims to wage a war in the way of Allah, this deed of the warrior who proceeds for it becomes greater than all other worships from the viewpoint of reward 'Ajr' because that man risks his life

and also sacrifices his wealth in order to raise the word of Allah. Therefore this hadith describes a very great excellence of jihad in the path of God.

It should be kept in mind that in Islam, only that war is Jihad, which is waged for Allah's religion for fighting with his enemies, be that war of a defensive nature or an advancing one. It should be for making the religion victorious. Jihad requires that the believers should be organised and that they should fight under the leadership of an Ameer with preparations for ending the power of the enemies of Islam and for bringing authority in the hands of the believers. These are the things which differentiate Jihad from corruption on earth (fasaad fil ardh).

In present times, some Muslims have termed terrorism 'Jihad', though it is obviously corruption on earth because it does not bring about the aim of Jihad 'Fee Sabeelillaah'. Of course, it results in shedding the blood of the innocents and their destruction. Similarly the internal feud or civil wars among Muslims aiming at, personal power do not fall in the definition of war in the way of Allah.

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ .

(سوره حج: ٧٨)

"And fight (strive) for the cause of Allah as striving in His cause deserves."

(Surah Hajj: 78)

WORLD VERSES PARADISE

Hadith

عَنْ سَهْلٍ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ مَوْضِعُ سَوَاطِيفِ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَلَعْدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.

(بخاری کتاب الرقاق)

Translation

Sahl says: I saw the holy prophet saying: "A piece of land equal to the rubbish of paradise 'Jannah' is better than the whole world and everything in it, and to spend a morning or an evening in the path of Allah is better than the whole world and everything in it."

(Al-Bukhari: Kitaabur Reqaq)

Explanation

A few yards in the Heaven are better than all the territory of this world because Paradise is a permanent abode and this world is a temporary one. The blessings of Paradise are rewards from Allah whereas the possessions in this worldly life are but trials. The wealth of the Heaven is very high compared to which the earthly holdings are insignificant. The atmosphere in 'Jannah' will be entirely clean, peaceful and refreshing where there will be neither sorrow nor fear. But the environment of this world does not have these specialities. Then why man should not rush toward the Hereafter instead of becoming mad after this world?

Another thing mentioned in this hadith is that passing one morning or one evening while struggling in the way of Allah is better than acquiring the whole world and everything therein. It is so because when a believer steps out for fighting for the cause of God he is prepared to sacrifice his life. This state of his mind is very dear to Allah. Hence He will give his slave Heaven even if the Mujaahid spent only a little time for His cause and it is far better than the whole world and everything therein. This shows how much excellence is given by Islam to Jihad.

THE MAIN WEAKNESS

Hadith

عَنْ ثُوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : يُوشِكُ الْأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الْأَكَلَةُ إِلَى قَصْعَتِهَا، فَقَالَ قَائِلٌ: وَمِنْ قِلَّةِ نَحْنُ يَوْمَئِذٍ؟ قَالَ بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ، وَلَكِنَّكُمْ غُثَاؤُ كَغُثَاءِ السَّيْلِ، وَلَيَنْزِعَنَّ اللَّهُ مِنْ صُدُورِ عَدُوِّكُمْ الْمَهَابَةَ مِنْكُمْ، وَلَيَقْدِفَنَّ اللَّهُ فِي قُلُوبِكُمُ الْوَهْنَ، فَقَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ وَمَا الْوَهْنُ؟ قَالَ: حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ. (ابوداؤد كتاب الملاحم)

Translation

Saubaan says: "The holy prophet has said that in near future other communities will invite one another against you just as diners invite one another on the dining table." A man asked: "Would it be due our being less in number?" The holy prophet replied: "No, your number will be big but your condition will be like foam on the flood water. Allah will remove your awe from the hearts of your enemies and will put 'Vahn' in your hearts. Somebody inquired what was 'Vahn'? He said: "Love of this World and dislike for death."

(Aboo Daawood Kitaabul Malahim)

Explanation

One of the narrators of this hadith, Abu Abdus Salaam, is Mujhool, that is, not more is known about him. But Allamah Albaani has noted that this hadith is recorded in Musnad-e Ahmad and it has been narrated by Abu Asmaa Rajabi who is trustworthy and hence this hadith is 'Saqqah' authentic (Al-Ahaadeeth as Saheehah, Vol: 2, P: 684, Lil Albaani). So far as the text of this hadith is concerned there is nothing disputable in it. 'Qasah' means a big eating bowl.

This hadith informs Muslims of future events. Various communities will sweep on Muslims at a time when the number of Muslims will be big but they will have lost their significance and their enemies will not be impressed or awed by them. At that time the Muslims will be suffering from a very big illness, the weakness resulting out of that

illness will be due to the ever-increasing lust for worldly life. They will want to live longer and longer and hence will not be ready to sacrifice themselves for the sake of religion. In other words the spirit of Jihad fee Sabilillah (eagerness to fight for Truth) will have disappeared from their hearts. Consequently they will have no courage to confront enemies.

The condition of present day Muslims is similar to it. They do not have any understanding of their aim of life and they are badly involved in world worship. Where they are in power they remain indulged in merrymaking and have lost the spirit of jihad. As a result, they have become insignificant like leaves of grass and have become overpowered by their enemies. Unbelievers are pouncing upon them and they are being badly crushed. Their position has become like the Bani Israil whom God had given excellence over others and they were bestowed with power too. But as a result of their unthankfulness and their misdeeds, oppressive, rulers like Bakht Nasr had overpowered them.

"Ah ! Would that Muslims examine their position in the light of this hadith!"

A GROUP OF THIS UMMAH WHICH WILL SUPPORT TRUTH TILL QAYAMAT

Hadith

قَالَ مُعَاوِيَةُ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ لَا يَزَالُ مِنْ أُمَّتِي أُمَّةٌ قَائِمَةٌ بِأَمْرِ اللَّهِ مَا يَضُرُّهُمْ مَنْ كَذَّبَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ.

(بخاری کتاب التوحید)

Translation

Muaaviyah said: I heard the holy prophet say: A group of my Ummah will always remain steadfast in obeying the orders of Allah. Neither the deniers will be able to harm them nor the opponents until the decision of Allah will come up and it will be in the same condition.

(AL-Bukhari Kitaabut Tawheed)

Explanation

As mentioned in the holy Qur'an, this Ummah (community of Muslims) is called 'Khair-e-Ummat' (best people) and 'Ummat-e Wasat' (balanced people). so that they may be witness to the true religion before the world. The noble companions of the holy prophet acted accordingly and became worthy of this title. But later on when all kinds of people continued to enter this community people could not control their weakness. Consequently corruption started and evil continued to grow with the increase in their number until we see today's Muslims. They have become terribly corrupted. Despite all this there was no time, in the course of history, when some of the Muslims though they were very less, did not raise their voice in favour of Truth. Despite being in a minority they continued to be the true followers of the right religion, and gave witness to its truth.

Allah almighty, being very merciful, has raised such good people in every age so that the aim of the existence of the Muslim Ummah may not vanish. Thus the divine Truth continued to remain clear before the world.

This hadith hints to this fact that, in future when corruption will be widespread in the Ummah, a group (meaning a number, not a particular group found at a place), will surely be such that it will remain steadfast on Truth and be a witness to it. They will remain undeterred even in most unfavorable circumstances. No power will be able to make them flinch from their position. Deniers of Truth will never impress them. They will remain unmoved in the face of any amount of opposition. They will stick to Truth like immovable mountains.

The words of the hadith show that such a group will be very fortunate. They have been given good tidings in the Hereafter. Ah! What, if people compete for this reward !



THE DUTY OF ENJOINING WHAT IS GOOD AND OF FORBIDDING WHAT IS EVIL

PUNISHMENT OF DISOBEYING THE DUTY OF ENJOINING GOOD AND OBSTRUCTING EVIL

Hadith

عَنْ حُذَيْفَةَ بْنِ الْيَمَانَ عَنِ النَّبِيِّ ﷺ قَالَ : وَ الَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ
بِالْمَعْرُوفِ وَ لَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ
فَتَدْعُونَهُ فَلَا يَسْتَجِيبُ لَكُمْ هَذَا حَدِيثٌ حَسَنٌ . (الترمذى البواب الفتن)

Translation

It has been narrated by Huzaifah bin Yamaan that the holy prophet has said that: "By the One in Whose Hands is my life! You will order good and prohibit evil. Otherwise, Allah will rain His wrath upon you and then no prayer of yours will be accepted by HIM. -----This hadith is Hasan (authentic and reliable).

(Tirmizi Abwabul Fitan)

Explanation

Ordering what is good and forbidding what is wrong is the prime duty of the Muslim Ummah. Collective negligence of this duty results in collective all round corruption. When corruption becomes rampant God's wrath also descends in one or another form. In such situation, no prayer for the removal of that 'Azaab' (trouble) will be answered by Allah unless people reform themselves. It is a sad truth that corruption has become widespread among Muslims and those who enjoin good and prohibit evil are hardly found and seldom seen. As a consequence of this pitiable condition, no prayer for a change in the sad situation proves effective. The desired change for better can appear, if they stand up to fulfil the duty of enjoining good and removing evil.

NOT OBSTRUCTING EVIL RESULTS IN MASS DESTRUCTION

Hadith

عَنِ النَّعْمَانَ بْنِ بَشِيرٍ قَالَ قَالَ النَّبِيُّ ﷺ مِثْلُ الْمُدْهِنِ فِي حُدُودِ اللَّهِ
وَ الْوَاقِعُ فِيهَا مِثْلُ قَوْمٍ اسْتَهْمُوا سَفِينَةً فَصَارَ بَعْضُهُمْ فِي أَسْفَلِهَا فَصَارَ بَعْضُهُمْ
فِي أَعْلَاهَا فَكَانَ الَّذِي فِي أَسْفَلِهَا يَمُرُّونَ بِالْمَاءِ عَلَى الَّذِينَ فِي أَعْلَاهَا فَتَادُّوْهُ بِهِ
فَأَخَذَ فِاسًا فَجَعَلَ يَنْقُرُ أَسْفَلَ السَّفِينَةِ فَآتَوْهُ فَقَالُوا مَا لَكَ قَالَ تَأَذُّبْتُمْ بِي وَ لَا
بُدِّلِي مِنَ الْمَاءِ فَإِنْ أَخَذُوا عَلَى يَدَيْهِ أَنْجَوْهُ وَ نَجَّوْا أَنْفُسَهُمْ وَ إِنْ تَرَكَوْهُ
فَأَهْلَكُوْهُ وَ أَهْلَكُوا أَنْفُسَهُمْ . (البخارى كتاب الشهادات)

Translation

Noman bin Basheer narrates that the Holy Prophet said that the example of those who remain within Divine limits and those who overstep is like those who embarked a ship after drawing lots. Some of them got the upper deck and some occupied the lower one. The Passengers belonging to the lower deck used to approach those 'on the upper portion whenever they wanted water. They thought this was troublesome. So they said why not make a hole in our deck to avoid troubling the upper deckers. Now in such a situation if the upper deckers prevent them they save not only them (the hole diggers) but also themselves (upper deckers). But if they give them a free hand, they destroy them as well as themselves.

(Al-Bukhari: Kitaabush Shahadaat)

Explanation

This hadith provides the best example explaining how not preventing evil results in mass destruction and how a timely prevention of evil saves people from collective annihilation. The way those on the upper deck disliked and objected to the fetching of water by the lower deckers resulted in the latter's adopting a wrong course. The former should have appreciated the difficulty of the latter and should have allowed the fetching of water gladly.

Those who live within the limits prescribed by God and who also prevent others from breaching Divine Laws save the entire society from destruction. But when there is no one to obstruct the breach of Divine limits the result is mass destruction. This explains how important is the duty of enjoining right and preventing wrong and that we will be taken to task in the Hereafter for neglecting this duty.



لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ
قَوْلِهِمُ الْإِثْمَ وَآكُلِهِمُ السُّحْتَ. لَبِئْسَ
مَا كَانُوا يَصْنَعُونَ. (سورة المائدة: ٦٣)

“ Why do not the rabbis and the theologians forbid them from uttering sinful words and eating things forbidden? Evil indeed is what they are doing.’

(Surah Maaidah: 63)

REFRAINING FROM ROADSIDE SITTING Hadith

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ أَيَّاكُمْ وَالْجُلُوسَ عَلَى الطَّرَفَاتِ
فَقَالُوا مَا لَنَا بُدٌّ أَنْمَا هِيَ مَجَالِسُنَا نَتَحَدَّثُ فِيهَا. (قَالَ) فَإِذَا أَبَيْتُمْ إِلَّا الْمَجَالِسَ
فَاعْطُوا الطَّرِيقَ حَقَّهَا قَالُوا وَمَا حَقُّ الطَّرِيقِ قَالَ غَضُّ الْبَصَرِ وَكَفُّ الْأَذَى
وَرَدُّ السَّلَامِ وَأَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ. (البخارى كتاب المظالم)

Translation

Abu Saeed Khudri has narrated that the holy prophet said: “Refrain from sitting on roadsides.” People said: “It is unavoidable for us. We hold discussions sitting there.” The holy prophet said: “If it is necessary for you to sit there, then honour the right of the road. They inquired what was the right of road. The holy prophet said: “Lowering of eyesight, removing of harmful things, answering Salaam, enjoining good and forbidding evil.”

(Al- Bukhari Kitaabul Mazaalim)

Explanation

It is unwise to sit and talk on roadsides as it lower man's prestige and he begins to tolerate the evils being committed on roads. Therefore, the holy prophet has forbidden it. But if it is essential to sit there, the holy prophet has ordered to honour its right. It (the right) is that man does not look at the ladies passing by the road. He should lower his gaze. If there is any harmful thing on the road, he should remove such things like banana skin, thorn, nail etc. If the passers by salute him he should not ignore them but give proper response to Salaam. He should enjoin good and also try to forbid if he observes any evil.

This hadith provides guidelines based on principle. If a Muslim has to go to a place where evil is being committed it is incumbent upon him to raise his voice against that evil or to prevent people from it.

REMOVING HARMFUL THINGS FROM ROADS

Hadith

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ
وَجَدَ غُصْنَ شَوْكٍ فَأَخَذَهُ فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ . (البخاري كتاب المظالم)

Translation

Abu Hurairah narrates that the holy prophet has said: "Once a passerby found a thorny branch on the road. He picked it up. Allah appreciated him and Pardoned his sins."

(Al - Bukhari Kitaabul Mazaalim)

Explanation

This hadith does not mean that the man had not done any other good deed except the said one. What is meant to convey is that removal of a thorn from the path of people *is* such a wise act which people might not appreciate and might imagine it to be insignificant. But in the sight of Allah it is a very great good. As a reward of it, HE pardoned the sins and gave salvation to the man who removed an injurious thing from the road.

This shows us that no good deed should be considered insignificant. Possibly it might cause one's salvation. The harmful object mentioned in this hadith includes all things which might hurt or injure the passers-by like thorn, pin, blade, stone, banana skin which can cause someone slip and get a fractured limb. What a nice teaching has been given to a Muslim by the holy prophet. But what is going on in the society today! People fling injurious objects on roads and no one cares at all. They are earning sins instead of rewards.

Ah: would that they be careful.

CALLING AND PROPAGATION

REWARD OF RELIGIONS PROPAGATION

Hadith

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا. وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا. (مسلم كتاب العلم)

Translation

Abu Hurairah has narrated that the holy prophet said: "The one who called people toward guidance will get as much reward as those who follow the guidance. Their rewards will not be reduced. And the one who invited others toward misguidance (wrong behaviour) will get only equal punishment as the wrongdoers and their sins will not be decreased." (Muslim Kitabul Ilm)

Explanation

This hadith provides encouragement to the people attending to the work of religious propagation. The one who invites others toward guidance will get the same reward, which will be given to those who accepted that guidance and acted accordingly. If the propagator keeps in mind this great reward he will become totally engrossed in the propagation work. In today's atmosphere, which is full of misguidance, it is necessary to do the propagation work on very large scale. But very few people pay attention to it.

This hadith also warns a man who spreads misguidance that he only adds as many sins in his account as those of the misguided.

It should be remembered that guidance is that which is given by the holy Qur'an and the Sunnah. Reward is promised only for the call inviting people toward the Guidance. This alone is the Islamic propagation. Inviting others towards innovation and senseless and baseless things is no Islamic propagation. It is an invitation toward misguidance.

GRADUAL PROPAGATION

Hadith

عَنْ ابْنِ عَبَّاسٍ أَنَّ مُعَاذًا قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ قَالَ إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ. فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَاعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ. فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَاعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْتَى خَدْمًا مِنْ أَعْيُنَائِهِمْ فُتَرَدُّ فِي فُقَرَائِهِمْ. فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ. (مسلم كتاب الايمان)

Translation

Ibne Abbas narrates that Muaaz has said that when the holy prophet deputed me to Yemen he told me: "You will go to the people who are among 'Ahl-e- Kitaab' (People of the Book). So invite them to the point that they give witness that there is no God except Allah and that I am the Messenger of Allah. Then when they accept this, explain to them that Allah has made it obligatory for them to offer prayers five times a day. Then when they accept it tell them that Allah has made it compulsory for them to pay Zakaat which will be collected from their rich and given to their poor. Then when they accept it refrain from catching hold of their costlier belongings and save yourself from the curse of the oppressed as there is no barrier between it and Allah.

(Muslim Kitaabul Eamaan)

Explanation

The holy prophet had sent Muaaz as the governor of Yemen. The guidelines given to him at that time are very important in connection with propagating Islam among non-Muslims. The first point is that the non-Muslims should be invited to believe that Allah is the **ONLY ONE GOD** and that Muhammad (p.b.u.h) is His prophet. This is a direct invitation of Islam and this is the correct way of propagation. In the present time those who are engaged in propagation work suffice only with giving an introduction of Islam and hesitate in calling people directly to accept Islam. This leaves propagation imperfect and the desired result is not achieved.

The second point is that when some people accept Islam, they should be asked to obey Shariat orders gradually or step by step looking to the need and that first preference should be given to Namaaz and thereafter to Zakaat.

Thirdly, it should be explained that the performance of namaaz five times a day is compulsory.

Fourthly the first utilisation of Zakaat amount is for helping the poor. Fifth, Zakaat is obligatory for those who are wealthy, In the parlance of Shariat 'Gani' that is the needless. In other words, they should be 'Saahib-e-Nisaab'. meaning possessors of a prescribed amount of wealth.

Sixth, the collection of Zakaat from the wealthy and its distribution among the needy is the responsibility of an Islamic State.

Seven, those who collect Zakaat should not procure only the best items but they should show moderation in their collection. Eight, the ruling class should not oppress anybody because the curse of or complaint of the oppressed reaches directly to almighty Allah.



ORGANISATION AND DISCIPLINE

LISTENING AND OBEYING NECESSARY FOR MAINTAINING COLLECTIVE DISCIPLINE

Hadith

عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ السَّمْعُ وَالطَّاعَةُ
عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ فَإِذَا أُمِرَ
بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ. (البخارى كتاب الاحكام)

Translation

Abdullah Bin Umar has narrated that the holy prophet said: "Listening and obeying is compulsory for a Muslim, be the ruler of their liking or not, so long as they are not ordered to disobey Allah. If the order is to commit a sin, then there is neither listening nor obeying."

(Bukhari: Kitaabul Ahkaam)

Explanation

In this Hadith what is meant by listening and obeying is to listen to their leader's word and to obey his order. The holy Quran has ordered the obeying of 'OOLUL AMR' (ruler) but it is with the condition of MINKUM (from among you). It means that ruler who is from the Muslim community and who is managing the collective affairs of the Muslims while himself remaining obedient to the orders of Allah and HIS Messenger. This has been clearly mentioned in Aayat 59 of Surah Nisaa. For maintaining collective organisation it is essential to obey the command of the ruler, be it of one's liking or otherwise. If everyone insists on his own opinion discipline will never be established. Therefore, the order of the Ameer must be carried out even ignoring one's own opinion. Of course, if the leader gives an order which requires the disobedience of Allah and HIS Messenger, then such order should not be obeyed even if 'the collective discipline is affected. It is so because the collective discipline is meant only for obeying Allah and HIS prophet. Then how can it be opposed?

TOLERATING UNPALATABLE DEEDS OF AMEER

Hadith

عَنِ ابْنِ عَبَّاسٍ يَرَوِيهِ قَالَ قَالَ النَّبِيُّ ﷺ مَنْ رَأَى مِنْ أَمِيرِهِ
شَيْئًا فَكَرِهَهُ فَلْيَصْبِرْ فَإِنَّهُ لَيْسَ أَحَدٌ يُفَارِقُ الْجَمَاعَةَ شِبْرًا
فَيَمُوتُ إِلَّا مَاتَ مَيِّتَةً جَاهِلِيَّةً. (البخارى كتاب الاحكام)

Translation

Ibne Abbas narrates that the holy prophet said: "Whosoever sees a displeasing thing in his ruler should be patient because anybody who dies when he was a little (hand length) away from the Jamaat died the death of an ignorant. (Bukhari Kitaabul Ahkaam)

Explanation

Here Jamaat means that collective organisation of the Muslims, which hold power. Getting out (or revolting against) of such group causes a big trouble as, not recognising an established government or raising arms against it creates a situation of dissension and quarrel. Hence it has been instructed that, it is better to show tolerance even if a ruler who has been accepted by the masses has some defect. It is better than forming a little group to fight against him.

The death of ignorance does not mean the death of a denier (kafir). It means dying in an unIslamic manner. The word jaahiliyyat (ignorance) is being used in contrast with the Islamic way. Here also it has been used in the same sense. Hence Hafiz Ibn-e Hajar, the commentator of Bukhari, has clarified that: "This does not mean he will die an unbeliever's death. Rather it means he will die while committing a sin."

(Fathul Baaree, Vol:13, p.5)

The meaning of getting away even a length of a hand from the jamaat as explained by the author of *Fathul Baree* is that: "The faqeehs (Jurisprudence) have agreed that people should join in jihad with a ruler who holds power. They say that obeying such ruler is better than raising against him which involves Bloodshed.

This has made it clear that what is said in this hadith about the ruler has been said in order to refrain from conflict among Muslims and

to avoid bloodshed. But, in this age, there are ways of calling the ruler toward reforms in a peaceful manner and of even replacing him. Therefore, in today's circumstances, peaceful means can be adopted for reforming the government and its machinery. It would not go against the guidance of this hadith.

It should also be remembered that the 'Jamaat' mentioned in this hadith does not include those small organisations of Muslims which are engaged in the work of religious propagation or establishment of Islamic orders. The existence of such groups or parties can be considered advisable but it is not correct to apply those instructions which are mentioned in this hadith to such parties. So, if anybody leaves such a party on the ground of difference of opinion, It cannot be called an act of ignorance.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ . (سورة نساء: ٥٩)

“O you who believe ! Obey Allah, and obey the messenger, and those who are in authority from among you.”



DO NOT RUN AFTER THE CHAIRS

Hadith

عَنْ عَبْدِ الرَّحْمَنِ بْنِ سُمْرَةَ قَالَ قَالَ النَّبِيُّ ﷺ يَا عَبْدَ الرَّحْمَنِ لَا تَسْأَلِ
الْإِمَارَةَ فَإِنَّكَ إِنْ أُعْطِيتَهَا عَنْ مَسْأَلَةٍ وَكَلْتِ الْيَهْيَا وَإِنْ أُعْطِيتَهَا عَنْ غَيْرِ
مَسْأَلَةٍ أَعْنَتْ عَلَيْهَا وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا
فَكَفِّرْ يَمِينَكَ وَأَتِ الَّذِي هُوَ خَيْرٌ . (بخاری كتاب الاحكام)

Translation

Abdur Rahman bin Sumurah narrates that the Holy Prophet said: O Abdur Rahmaan! Do not desire (ask for) leadership (rulership) because if you get it on your asking you will be turned over to it and if you get it without asking then you will be helped. If you take an oath of something and thereafter find that another thing is better, then pay expiation for the oath and adopt the better thing.”

(Bukhari: Kitaabul Ahkaam)

Explanation

Leadership, meaning authority and governorship is a very big responsibility. Administrative offices bring great responsibilities with them. Therefore it is not a thing to be longed for or asked for. A pious and Godfearing man will always like to remain away from it as, it is mentioned in this hadith, if a man gets an office by asking or desiring he will be turned over to it. It means, in such condition he will be deprived of Divine help. But if a man gets a position without asking then he will be helped by Allah in the fulfilment of his responsibilities.

The fact is that longing for government and offices is the cause of a tug of war. How can such contenders be selfless, as they only want to make a show of their greatness. The reason why today's politics has become dirty is that people have become power hungry and they rush towards the chair of authority. When they get the chairs they forget their responsibilities. This situation is worth taking a lesson. It proves the truthfulness of this hadith.

It should be borne in mind that a true Muslim is not power hungry and he wants to remain away from it. But the situation is such that proper persons are not available and if the religious exigency demands that he should offer his services for the purpose of common good, then, in such conditions, such a post or position can be demanded. Prophet Yusuf (p.b.u.h) had asked the Azeez of Egypt to entrust the responsibility of 'Khazaain al Ard' (finance ministry) to him in view of such lofty aim.

Another thing mentioned in this hadith is regarding taking oaths. It instructs that, after vowing not to do a certain thing, man finds that doing otherwise is better, then it is permissible to break the oath and to pay expiation as atonement. This ease has been provided by religion so that one may not remain perplexed in such circumstances.



تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا

فِي الْأَرْضِ وَلَا فَسَادًا. وَالْعَاقِبَةُ لِلْمُتَّقِينَ . (سورة قصص: ٨٣)

“This abode of the Hereafter, We will assign to those who neither seek exaltation in this world nor corruption. The blissful end is for those who fear God.” (Surah Qasas: 83)

MUSLIM SOCIETY IS A SINGLE BODY

Hadith

عَنْ عَامِرٍ قَالَ سَمِعْتُهُ يَقُولُ يَقُولُ سَمِعْتُ النُّعْمَانَ ابْنَ بَشِيرٍ يَقُولُ
قَالَ رَسُولُ اللَّهِ ﷺ : تَرَى الْمُؤْمِنِينَ فِي تَرَاحِمِهِمْ وَ
تَوَادِّهِمْ وَتَعَاطِفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى عُضْوًا تَدَاعَى لَهُ
سَائِرُ جَسَدِهِ بِالسَّهْرِ وَالْحُمَى . (البخارى كتاب الادب)

Translation

Aamir says : I heard Nomaan bin Basheer saying that the holy prophet had said that 'You will see that the Muslims are like one physique in the matter of mutual love and affection and kindness. If anyone organ of the body becomes sick, the entire body experiences fever and sleeplessness.

(Bukhari Kitabul Adab)

Explanation

The believers despite living in any country or region, are a single and one community because of being the followers of the same religion. Their specialities, as described in this hadith, are that they are kind toward one another. They love one another. They feel pity of one another. They have been compared with a single body. Whenever any part of the body becomes ill the entire body feels its pain. Similarly if any section or any group of the believers meets with any difficulty all other believers experience uneasiness.

This explains the features that Islam wants to see in its followers. But, alas, in this age of ours, Muslims are getting constantly devoid of these noble features due to group conflict and sectarian prejudice and political tug of war and internal disputes. Would that they see their face in the mirror of this hadith!

MUTUAL BEHAVIOUR OF MUSLIMS

Hadith

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ أَلْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ
وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ
كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ. (البخارى كتاب المظالم)

Translation

Abdullah bin Umar narrates that the Holy Prophet said: "A Muslim is the brother of his fellow Muslim. He should neither oppress him nor hand him over to an oppressor. Allah fulfils the needs of a man who remains engaged in fulfilling the needs of his brother. Allah will remove the difficulty of a Muslim on the Day of Judgement who removes the difficulty of a Muslim. Allah will conceal on the Day of Qayamat the defect of the one who concealed the defect of another Muslim."
(Bukhari: Kitaabul Mazaalim)

Explanation

This hadith explains what should be the way of a Muslim in behaving with fellow Muslims. The basic truth is that the mutual relation between Muslims is that of religious brotherhood. It demands that a Muslim should never oppress another Muslim nor should he allow others to oppress his Muslim brother. It is a very great virtue to fulfil the needs of another Muslim. Its reward is that the helper needs are fulfilled by Allah. Similarly to remove the difficulty of a Muslim is such a great good deed that Allah will remove the difficulty of such a helper of Muslims on the Day of Qayamat.

It is a very bad misdeed to reveal the defects of a Muslim. Likewise it is a very big virtue to conceal the defects of a fellow Muslim. Allah will hide the defects of such protectors of a fellow Muslim's honour. Who does not want his defects to remain covered? Why then he spies for finding defects of others? Why does he mention such defects to others? On the Day of Judgement, the reward of every act will be proportionate to that deed. So the defects of a man will be kept covered on the Day of Judgement of a man who did not disclose the defects of his brother in this world.

This is the best instruction in the matter of a Muslim's attitude toward his fellow Muslim brothers. It is only due to ignoring and disregarding this teaching that today's Muslims community faces multifarious internal disputes.

GOOD INTENTION AND LONGING FOR DIVINE PLEASURE

PURITY OF INTENTION A MUST FOR THE ACCEPTANCE OF GOOD DEEDS

Hadith

عَنْ أَبِي مُوسَى قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ رَجُلٌ يُقَاتِلُ حَمِيَّةً
وَيُقَاتِلُ شُجَاعَةً وَيُقَاتِلُ رِيَاءً فَأَيُّ ذَلِكَ فِي سَبِيلِ اللَّهِ قَالَ مَنْ قَاتَلَ
لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ. (بخارى كتاب التوحيد)

Translation

Aboo Moosa says a man approached the holy prophet and inquired: a person fights in excitement or a favourable feeling, another fights for bravery and yet another for making a show. Whose fight is in the path of Allah? The holy prophet replied: "Only that man's fight is in the way of God who fights for uplifting the word of Allah."

(Al-Bukhari Kitabut Tauheed)

Explanation

The purity of intention is necessary for every good deed, that is, it must be done only for pleasing God, that the aim should be the same, which has been fixed by Allah. For example Jihaad waged for raising word, meaning Oneness (Tawheed) of Allah. If 'the intention is merely in favour of one's community, it will draw no reward. In the present age, there are many Muslims who are looking only at the community and they fight merely favour of the community. they should take a lesson from this hadith.

If there is a personal intention behind Jihad, for instance risking life so that one may be called a brave man or fighting merely to show one's courage, than a great deed like jihad will also not carry any weight in the balance of Allah. In HIS scales only that good deed will appear weighty which was done purely for the pleasure of Allah. Show business renders even the greatest deed worthless.

This hadith clarifies that in Islam the aim of Jihaad is ' only to raise the word of Allah and the Mujaahideen must keep this truth in their mind. Internal civil wars between the Muslims do not fall in the definition of Jihad. In the way of Allah.

DEEDS ARE CONNECTED WITH INTENTIONS Hadith

قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمَنْبَرِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى هَا جَرَ إِلَيْهِ. (البخارى بدء الوعى)

Translation

Umar bin Khataab said on the pulpit : I have heard the holy prophet saying that the deeds are connected with intentions and every body will get only that which he had intended. So the one who migrated for a worldly gain or for marrying a woman that migration is indeed the particular intention of his .
(Al-Bukhari Bada - ul Wahee)

Explanation

Allah Almighty does not look at only the apparent aspect of a deed. Rather he takes notice of the intention and purpose behind that particular work, also. If a good deed was done for pleasing Allah HE accepts it and gives the best reward. But if a good deed was done with any worldly intention that deed will not draw any reward.

In order to explain this matter of principle an example of migration has been given in this hadith. The excellence of migration can be achieved only if it was merely for God's pleasure. If a Muslim had left Makkah for Madina with an intention of marrying a particular woman he will not get the reward meant for migration. Same is the case with all other migrations.

Imam Bukhari has begun "Saheeh Bukhari" with this hadith so that readers may keep in mind the importance of intention and aim in religious commandments. It should be remembered that this hadith is reliable from the aspect of Asnaad (proofs) also as it has been narrated by famous and authentic narrators.

SPENDING ON RELATIVES IS REWARDING

Hadith

عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ فَقُلْتُ عَنِ النَّبِيِّ فَقَالَ عَنِ النَّبِيِّ ﷺ قَالَ : إِذَا أَنْفَقَ الْمُسْلِمُ نَفَقَةً عَلَى أَهْلِهِ وَهُوَ يَحْتَسِبُهَا كَانَتْ لَهُ صَدَقَةً . (البخارى كتاب النفقات)

Translation

Abu Masood Ansari narrates the holy prophet said: "when a Muslim spends his money on his relatives and hopes for a Divine Reward over it that expenditure becomes a Sadaqah (charity) in his case.

(Bukhari: Kitaabun Nafaqaat)

Explanation

Every body spends his money on his family members and relatives but only that Muslim qualifies for Divine Reward who really desires a reward from Allah. Only he hopes a reward from Allah who believes in the life after death (Aakhirat) and keeps only that success in his view. The life of such person passes in obedience of God. Therefore he becomes entitled to Divine reward for fulfilling his duty so much so that he gets that reward even for spending his money for his own relatives.

PRAYING FOR SALVATION BY REFERRING TO ONE'S GOOD DEEDS Hadith

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ : بَيْنَمَا ثَلَاثَةٌ نَفَرٍ يَتِمَاشُونَ
أَخَذَهُمُ الْمَطَرُ فَمَالُوا إِلَى غَارٍ فِي الْجَبَلِ فَأَنْحَطَّتْ عَلَيْهِمْ صَخْرَةٌ مِّنَ الْجَبَلِ فَأَطْبَقَتْ
عَلَيْهِمْ فَقَالَ بَعْضُهُمْ لِبَعْضٍ انظُرُوا أَعْمَالًا عَمِلْتُمُوهَا لِلَّهِ صَالِحَةً فَأَذْعُوا اللَّهَ بِهَا لَعَلَّهَا يَفْرُجُهَا ،
فَقَالَ أَحَدُهُمُ اللَّهُمَّ إِنَّهُ كَانَ لِي وَالِدَانِ شَيْخَانِ كَبِيرَانِ وَلِي صَبِيَّةٌ صَغِيرَةٌ كُنْتُ أَرْعَى عَلَيْهِنَّ
فَإِذَا رُحْتُ عَلَيْهِمْ فَحَلَبْتُ بَدَأْتُ بِوَالِدَيَّ أَسْقِيهِمَا قَبْلَ وَلَدِي وَإِنَّهُ نَاءَ بِي الشَّجَرُ فَمَا أَتَيْتُ
حَتَّى أَمْسَيْتُ فَوَجَدْتُهُمَا قَدْ نَامَا فَحَلَبْتُ كَمَا كُنْتُ أَحَلَبُ فَجِئْتُ بِالْحَلَابِ فَقُمْتُ عِنْدَ
رُؤْسِهِمَا أَكْرَهُ أَنْ أَوْقِظَهُمَا مِنْ نَوْمِهِمَا وَأَكْرَهُ أَنْ أَبْدَأَ بِالصَّبِيَّةِ قَبْلَهُمَا وَالصَّبِيَّةُ يَبْصُغُونَ عِنْدَ
قَدَمِي فَلَمْ يَزَلْ ذَلِكَ ذَائِبِي وَذَائِبُهُمْ حَتَّى طَلَعَ الْفَجْرُ فَإِنْ كُنْتُ تَعْلَمُ إِنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءً
وَجْهَكَ فَافْرُجْ لَنَا فُرْجَةً نَرَى مِنْهَا السَّمَاءَ فَفَرَجَ اللَّهُ لَهُمْ فُرْجَةً حَتَّى يَرَوْنَ مِنْهَا السَّمَاءَ
وَقَالَ الثَّانِي : اللَّهُمَّ إِنَّهُ كَانَ لِي ابْنَةٌ عَمٌّ أَحِبُّهَا كَأَشَدِّ مَا يُحِبُّ الرَّجَالُ النِّسَاءَ فَطَلَبْتُ إِلَيْهَا
نَفْسَهَا فَأَبَتْ حَتَّى آتَيْتَهَا بِمِائَةِ دِينَارٍ فَسَعَيْتُ حَتَّى جَمَعْتُ مِائَةَ دِينَارٍ فَلَقِيْتُهَا بِهَا فَلَمَّا فَعَدْتُ
بَيْنَ رِجْلَيْهَا قَالَتْ يَا عَبْدَ اللَّهِ اتَّقِ اللَّهَ وَلَا تَفْتَحِ الْخَاتَمَ فَقُمْتُ عَنْهَا اللَّهُمَّ فَإِنْ كُنْتُ تَعْلَمُ إِنِّي
قَدْ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَافْرُجْ لَنَا مِنْهَا فُرْجَةً لَّهُمْ فُرْجَةً . وَقَالَ الْآخَرُ ، اللَّهُمَّ إِنِّي
كُنْتُ اسْتَأْجَرْتُ أَجِيرًا بِفَرَقِ أُرْزٍ فَلَمَّا قَضَى عَمَلَهُ قَالَ آعِظْنِي حَقِّي فَعَرَضْتُ عَلَيْهِ حَقَّهُ
فَسَرَّكَهُ وَرَغِبَ عَنْهُ فَلَمْ أَزَلْ أُرْزِعُهُ حَتَّى جَمَعْتُ مِنْهُ بَقْرًا وَرَاعِيهَا فَجَاءَ نِي فَقَالَ اتَّقِ اللَّهَ وَلَا
تَطْلُمْنِي وَآعِظْنِي حَقِّي فَقُلْتُ أَذْهَبُ إِلَى ذَلِكَ الْبَقَرِ وَرَاعِيهَا فَقَالَ اتَّقِ اللَّهَ وَلَا تَهْزَأْ بِي
فَقُلْتُ إِنِّي لَا أَهْزَأُ بِكَ فَخَذْتُ ذَلِكَ الْبَقَرِ وَرَاعِيهَا فَأَخَذَهُ فَأَنْطَلِقُ بِهَا فَإِنْ كُنْتُ تَعْلَمُ إِنِّي
فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَافْرُجْ مَا بَقِيَ فَفَرَجَ اللَّهُ عَنْهُمْ . (البخاري كتاب الادب)

Translation

Ibne Umar narrates that the holy prophet said: Three men were once travelling together when they were overtaken by heavy rains. They took shelter in a mountain cave. Suddenly a rock tumbled down and closed the mouth of the cave and made them confined therein. (When they could not find any way of getting out). They asked one another to remember if they had done any good deed in the past for the sake of Allah and, referring to that request Allah with a hope to get out of that imprisonment.

So one of them said: "My Lord! My parents had become very aged and I also had my own little children. I was looking after them. Every evening after returning home I used to milk my animals and then offer the same first to my parents and thereafter to my children. One day I came late as I had gone far away in the forest. I found my parents asleep. I carried the milk as usual to them but kept standing near them as I did not find it wise to awaken them from their rest. Likewise I did not think it good to give milk to the children first even though they were restless for it at my feet. This continued till daybreak. So O god! You know better. If this deed of mine was merely for your pleasure, please remove this rock from our way so that we may see the sky." Allah made the rock to slide a little and they were able to see the sky.

The another man said: "O God! I had a cousin sister who was so dear to me as women are dear to all men. Once I asked her to have sex with me but she denied it. Until I paid her a hundred Dinars. I struggled hard to earn that much amount and finally acquired it. I went to her with that amount and when I sat between her legs she exclaimed: "O slave of God! Fear your Lord and do not break the seal without authority. I at once got up. So O Lord! If this deed of mine was, in your sight, only for your pleasure, please shift this rock aside for us." So it moved more.

Then the third man said: "O Allah! I had engaged a labourer on payment of a faraq (measure) of rice. Finishing his job he asked for his charge. I put it before him. But he ignored it and went away. I continued fieldwork thereafter until I purchased cows from its income and also employed a shepherd. There after he came back to me and telling me to fear Allah, asked for his labour charges. I told him to take away those cows as well as that shepherd. He said; "Fear Allah and do not

mock me." I said: "I did not deride, do take away these cows and this shepherd." So he carried them away. So (O God!) You know better. If I did this good for gaining your pleasure, please remove the remaining part of this rock (and free us from this imprisonment)." Allah displaced that rock from their path completely.(

Bukhari Kitaabul Adab)

Explanation

These three events described by the holy prophet teach us that if a man gets entangled in an extraordinary difficulty and, apparently, does not find a way out, he may, in such exigency, recall some such good deed done by him only for Allah's pleasure in very slippery circumstances. And request the almighty Allah for release HE appreciates it and helps that man get freedom in an extraordinary way.

The first story describes the best behaviour of man with his parents. He kept standing through the night in front of his sleeping parents but did not think it advisable to break their rest. He could have given the milk to his hungry children and free himself, until his parents woke up. There was nothing wrong in doing so. Yet he did not think it advisable. Allah looks at the nobility of intention behind any deed and appreciates it. So this good behaviour with Parents was adjudged as the best and this Divine appreciation of a good deed opened the door of freedom to some extent.

The another fellow was overwhelmed by his sexual instinct. But when his cousin sister asked him to fear God when he was on the verge of committing adultery he was shaken off severely. He rose up and went away without gratifying his desire. It was indeed not easy to keep oneself in control in such extraordinary circumstances. But fear of Allah overwhelmed him and he controlled himself. Since this disengagement was purely for gaining God's pleasure He appreciated it and, accepting his prayer, opened a door of liberation for him.

The third person invested the labour charges of his employee which had remained unpaid and it accrued a lot of benefits. When the labourer came back to demand his dues after a long time, the employer could have cleared himself by paying him only the exact amount which had remained unpaid. But he proved his honesty by delivering also the entire profit earned by him from that amount. As this selfless gesture was merely for Allah's pleasure, He also appreciated it and, accepting his prayers opened the door fully for their freedom.

THE BEST VIRTUES

HONESTY IS A BASIC VIRTUE

Hadith

عَنْ زَيْدِ بْنِ وَهَبٍ سَمِعْتُ حُذَيْفَةَ يَقُولُ حَدَّثَنَا رَسُولُ اللَّهِ ﷺ أَنَّ الْأَمَانَةَ نَزَلَتْ مِنَ السَّمَاءِ فِي جَذْرِ قُلُوبِ الرِّجَالِ وَنَزَلَ الْقُرْآنُ فَقَرَأُوا الْقُرْآنَ وَعَلِمُوا مِنَ السُّنَّةِ . (بخاری کتاب الاعتصام)

Translation

Zaid Bin Wahab narrates that he heard Huzaifah saying that the holy prophet enlightened us that honesty was poured from the heaven into the roots of human hearts then they read it in the holy Quran after its revelation, and then learned it through Sunnah.

(Bukhari: Kitaab al Etesaam)

Explanation

Honesty is an entrusted thing. It is a great responsibility to protect it, preserve it and to utilise it only as per the wishes of the original owner. This feeling about honesty has been put in human nature and hence everyone knows what is a trust and what is his or her responsibility regarding it. Therefore everybody agrees that there must be honesty in every deal even if he behaves otherwise.

In this hadith honesty has been described as something sent from the heaven which shows that honesty is a high spiritual virtue which is deeply rooted in human nature so that everybody may appreciate his accountability regarding it and so that his soul may reprimand him in case of a dishonest behaviour or a breach of trust.

Quran contains more knowledge about honesty. It, says:

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رَاعُونَ . (مؤمنون: ٨)

“Those who take care of their trusts and pledges”.

(Surah Al Muminoon: 8).

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ بُودَّةً إِلَيْكَ . (آل عمران: ٧٥)

“There are among the people of the book some who, if entrusted with

a heap of goods, will pay it back ... “. (Surah Aale Imraan: 75).

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا . (نساء: ٥٨)

“Verily Allah commands you to render trusts to those who own its right...”.(Surah Nisa: 58).

And Sunnah provides more information about it. for example a hadith says:

إِذَا ضَيَّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ . (بخاری کتاب الرقاق)

“Await Qayamat (dooms day) when trusts are breached.”

(Al-Bukhari: Kitaabur Riqaaq).

This hadith says that to entrust power to the unworthy is a breach of trust. This gives a wide idea of a trust (honesty) that to entrust governmental positions or to give high offices to such people who are unworthy or whose morals are loose is a misuse of one’s opinion or vote which is against honesty and which causes vast corruption. The basic fact is that all the powers or faculties given by God to men are trusts and hence they should be utilised only as per the wish of Allah and obeying the Shariat rules.

If we keep this importance of honesty in mind and look at the present society we will find few people who have this feeling of responsibility regarding a trust or responsibility. Dishonest, distrust and misappropriation have become rampant and this corruption continues to spread further. How can there be a reform if people do not follow the instinctive guidance?

A BELIEVER IS ENTIRELY BENEVOLENT

Hadith

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنْ مِنَ الشَّجَرِ شَجْرَةٌ لَا يَسْقُطُ وَرَقُهَا وَانْهِيَ مَثَلُ الْمُسْلِمِ فَحَدِّثُونِي مَا هِيَ فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي قَالَ عَبْدُ اللَّهِ وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ فَاسْتَحْيَيْتُ ثُمَّ قَالُوا حَدِّثْنَا مَا هِيَ يَا رَسُولَ اللَّهِ قَالَ هِيَ النَّخْلَةُ . (بخاری کتاب العلم)

Translation

Ibne Umar Says the holy prophet said: “There is a tree the leaves of which do not drop and it is the like of a Muslim. So tell me which tree it is. People began to think about the trees in jungles. My mind

went toward the date tree but I was reluctant to speak up due to a sense of respect modesty for other elders. The companions requested the holy prophet to name the tree himself. He said: It is the date tree. (Al-Bukhari: Kitaabul Ilm)

Explanation

A believer has been compared with a date tree. Each and every Part of this tree is useful. Date itself is a very sweet and tasteful fruit. Its seed is a food for animals. Its leaves are used for covering house tops. Its fibres make up cushions. The wood of its branches and trunk are also useful. Thus no part of it is useless. Similarly a Momin or a believer is also total good. He carries benevolence wherever he moves. His talk is beneficial; whatever he gives or does is also good. This is a trait of an exemplary believer, not of a Momin name only. How blissful is the existence of a Momin who is good all in all.

LOOK TO THE ONE WHO IS INFERIOR TO YOU IN EARTHLY MATTER

Hadith

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ هُوَ فَضَّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ مِمَّنْ فَضَّلَ عَلَيْهِ . (البخارى كتاب الرقاق)

Translation

Abu Hurairah says the holy Prophet said: "When anyone of you sees another man who is given more than you in wealth and creation than he should look at yet another one who is inferior to the aforesaid superior person". (Al-Bukhari: Kitaabur Riqaaq)

Explanation

When a man looks at another man who possesses more worldly wealth and who is also better than him in the matter of creation he feels a kind of inferiority complex, and is not inclined to thank God. But if he looks at those who are inferior to him in such matters he will not feel inferior but he will like to thank the Creator. For example, if the resident of an ordinary room looks at a man who lives in a grand flat he will feel that his

possession is of a lower type and this will make him restless. But if he looks at other hutment dwellers or thinks of those who have no shelter at all then he will feel satisfied at what he has got. It will also make him contented and he will become thankful to the Lord Almighty for whatever He has given to him similarly, if a black complexioned man looks at a white one he may fall prey to inferiority complex. But if he looks at a dark skinned Negro he will feel that his creation is of a better kind. This will make him thankful to Allah. It is from this angle that in this hadith guidance is given to look at those who are inferior to us.

ALLAH FORGIVES THOSE WHO FORGIVE OTHERS

Hadith

عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ كَانَ تَاجِرٌ يُدَايِنُ النَّاسَ فَإِذَا رَأَى مُعْسِرًا قَالَ لِفَتْيَانِهِ تَجَاوَزُوا عَنْهُ لَعَلَّ اللَّهَ أَنْ يَتَجَاوَزَ عَنَّا فَتَجَاوَزَ اللَّهُ عَنْهُ . (البخارى كتاب البيوع)

Translation

Ubaidullah Bin Abdullah says he heard Abu Hurairah saying that the Holy Prophet said: "There was a trader who used to give loans to others whenever he saw that his debtor was empty handed he told his employees to let him go, perhaps Allah will let us go. So Allah forgave him. (Al-Bukhari Kitaabul Buyoo)

Explanation

Whoever wants that Allah should forgive or pardon him he should give relief to other. The best example of such behaviour has been given in this hadith. It is about a businessman who used to be kindhearted towards the poor people and was never harsh in recovering his dues. If anybody failed to pay up his debts, looking to his difficulty he forgave him with a hope that Allah Almighty would forgive him. So God did forgive him as a reward of his kindness to his fellow man.

Quite contrary to this is the behaviour of those traders who never think of the other Party's difficulties and show extreme harshness in recovering their dues.

STATUS RAISING UTTERANCES

Hadith

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : قَالَ إِنَّ الْعَبْدَ لَيَتَكَلَّمُ
بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ لَا يُلْقَى لَهَا بِالًا يَرْفَعُ اللَّهُ بِهَا
دَرَجَاتٍ وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لَا يُلْقَى
لَهَا بِالًا يَهْوِي بِهَا فِي جَهَنَّمَ. (بخارى كتاب الرقاق)

Translation

Abu Hurairah narrates holy prophet said: "Man utters a word, which pleases Allah. Even though he underestimates its value Allah raises his status. Similarly man says something which displeases Allah. Though he does not realise its seriousness Allah sends him to Hell with that bad word.

(Al-Bukhari: Kitaabur Riqaaq)

Explanation

Man uses his tongue for good as well as bad utterances. Yet sometimes he speaks the best things which pleases Allah very much and as its rewards Allah raises his status. Such words can be the words of thanksgivings or may be full of love and expressing his total obedience and reverence to Him.

After uttering such best words he does not imagine as to what extent the Lord Almighty will appreciate it. On the other hand sometimes man utters words of complaints or sometimes insulting His prophet, which may anger Allah very much. Yet the man does not realise how serious his utterance was! Consequently it makes him worthy of Hell.

In view of this truth a man must always use his tongue with a sense of responsibility. He should speak thoughtfully and for the good. He should be cautious in speaking so that Allah may not find it displeasing.

HUMILITY THAT RAISES STATUS

Hadith

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ
عَبْدًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ. (مسلم كتاب البر)

Translation

Abu Hurairah narrates that the holy prophet said: "Charity does not decrease wealth and Allah increases the honour of a man who forgives others". "And Allah raises the status of the one who adopts lowliness for His sake."

(Muslim Kitaabul Bir)

Explanation

This hadith describes three things mostly neglected by people, as they do not pay attention to the favourable consequences of those acts or deeds.

The first thing is charity. Man hesitates to give charity because apparently it decreases his wealth. But, in fact, charity results in Barakah or abundance and it also remains safe in the Hereafter. Allah will return it manifold. It, in other words, is a bank balance and hence there is no question of wealth decreasing due to charity.

Man is seldom and reluctantly prepared to pardon others because he does not want to lessen his anger. But forgiving others increases the prestige of the pardoner which is a thing that can be felt or experienced.

Man also feels it below his dignity to adopt humility where as this is a virtue which raises his honour provided he shows lowliness just and only for Allah's pleasure and not for making a show.

These are some of the best virtues, which the holy prophet encourages us to cultivate.

PATIENCE IN ILLNESS

Hadith

قَالَ عَطَاءُ بْنُ أَبِي رَبَاحٍ قَالَ لِي ابْنُ عَبَّاسٍ : أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ ؟ قُلْتُ بَلَى قَالَ : هَذِهِ الْمَرْأَةُ السُّودَاءُ آتَتْ النَّبِيَّ ﷺ قَالَتْ : إِنِّي أَصْرَعُ وَإِنِّي أَتَكَشَّفُ . فَادْعُ اللَّهَ لِي قَالَ إِنْ شِئْتَ صَبِرْتِ وَلَكِ الْجَنَّةُ . وَإِنْ شِئْتَ دَعَوْتُ اللَّهَ أَنْ يُعَافِيكَ قَالَتْ : أَصْبِرُ قَالَتْ : فَإِنِّي أَتَكَشَّفُ . فَادْعُ اللَّهَ أَنْ لَا أَتَكَشَّفَ ، فَدَعَا لَهَا . (مسلم كتاب البر)

Translation

Ataa bin Abee Rabaah narrates that Ibne Abbas told him that should I not show you a lady who will go to Paradise? I said sure. He said she is a black complexioned women. She came to the holy prophet and said: I am suffering from epilepsy and my body becomes bare during its fits. So please pray for me. The holy prophet replied: "If you want you may have patience Paradise is for you and if you so desire I may pray to Allah for your recovery from this ailment. She said I will show patience. Of course pray to Allah so that my modesty may not be harmed during the fits of the ailment. So the holy prophet prayed for her. (Muslim : Kitaabul Bir)

Explanation

The colour of the skin of the woman referred to in this hadith was black but the beauty of her faith was overwhelming. Hearing the words of the holy prophet she preferred to tolerate the hardships of illness so that she may get Paradise. She did not insist for the prayer for recovery of health. What a patient Muslim and faithful lady. Illness is a painful state indeed but the Divine Will behind it is also great, that is, taking the test of a Muslim's tolerance and patience. If a man shows patience Allah rewards him by admitting him to Jannah. Sometimes it so happens that a suffering fellow feels unhappy if he is not cured despite prayers. Such man should not despair but he should rely on Allah and hope for good from Him. No wonder if Allah paves the way for him to reach the Paradise.

PATIENCE AND THANKFULNESS

Hadith

عَنْ صُهَيْبٍ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُفْلُهُ خَيْرٌ . وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ . إِنْ أَصَابَتْهُ سَرَاءُ شَكَرَ . فَكَانَ خَيْرًا لَهُ . وَإِنْ أَصَابَتْهُ ضَرَاءُ صَبَرَ ، فَكَانَ خَيْرًا لَهُ . (مسلم كتاب الزهد)

Translation

Suhaib says that the holy prophet said that strange indeed is the case of a Momin (faithful fellow). There is good in every deed, he does and this is especially in the case of the Momin. If he gets relief he thanks Allah which ensures good for him. If he suffers any difficulty or pain he shows patience which too is a good in his favour.

(Muslim : Kitabuz-Zahad)

Explanation

What is meant to be conveyed is that a faithful fellow becomes entitled to a reward both in ease and in trouble. The condition is that he should thank Allah in ease and show patience in trouble. In both the circumstances he is being tested which becomes a favourable thing due the reward accruing from both thankfulness and patience. Therefore we must regard both conditions as a God-sent good. It will give us peace of mind and it also creates a feeling of reliance on Allah.

MAN WILL BE WITH THE ONE WHOM HE LOVES

Hadith

قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ تَقُولُ فِي رَجُلٍ أَحَبَّ قَوْمًا وَلَمْ يَلْحَقْ بِهِمْ ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ : الْمَرْءُ مَعَ مَنْ أَحَبَّ . (بخاری كتاب الادب)

Translation

Abdullah bin Masood says a man came to the holy prophet and said: "O Prophet of Allah: what is you say about a man who loves those whom he has never seen. The holy prophet said: "A man is with whom he loves. (Bukhari : Kitaabul Adab)

Explanation

This means that loving one means showing him the sentiments of his heart. Therefore, on the Day of Judgement, he will be with the one whom he had loved heartily. A good man will be with good men even if he had never seen them. Similarly a bad man will be a companion of a bad man even if he had not met him. feelings and inclinations and sentiments of heart mould men into a good or bad. shapes. His inclination towards good people shows that he is nourishing good virtues in his heart. Likewise leaning toward bad people shows that one is nurturing bad and undesirable thoughts and desires in his heart.

INFLUENCE OF GOOD AND BAD COMPANY

Hadith

عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السُّوءِ كَمَثَلِ صَاحِبِ الْمِسْكِ وَكَبِيرِ الْحَدَّادِ لَا يُعِدُّمَكَ مِنْ صَاحِبِ الْمِسْكِ إِمَّا تَشْتَرِيهِ أَوْ تَجِدُ رِيحَهُ وَكَبِيرِ الْحَدَّادِ يُحْرِقُ بَدَنَكَ أَوْ ثَوْبَكَ أَوْ تَجِدُ مِنْهُ رِيحًا خَبِيثَةً. (بخاری کتاب البیوع)

Translation

Abu Moosa says that his father said that the holy prophet has said that the simile of the one who sits near a good man and the one who keeps the company of a bad man is like being near a perfumer and a furnace of an ironsmith. You will always benefit from the nearness to a perfume seller as you will either buy some scent or will benefit from its fragrance. But furnace of an ironsmith will either burn your clothes or you will get its disgusting smell.

(Bukhari : Kitaabul Buyoo)

Explanation

The effects of good and bad company have been explained through the examples of a perfumer and an ironsmith. A man will only benefit from the friendship of a good man. Similarly he will only be a victim of bad influence as a result of his company with a bad fellow. Therefore man should select his friends only after a careful thought. Many people

have turned bad only after living in company of bad ones. Similarly men have improved as a result of a good company. A poet has rightly said:

“ Suhbate Swaaleh Kunad swaaleh turaa”

(Good man's company makes you good)

It should also be remembered that books teaching good things and constructive literature are the best friends of men. Man gets benefits from such reading even while remaining in his home. Books leading to bad thoughts and actions and destructive literature are the worst friends of a man which make him bad.

High Status of the Just

Hadith

وَفِي حَدِيثِ زُهَيْرٍ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ الْمُقْسِطِينَ ، عِنْدَ اللَّهِ ، عَلَى مَنَابِرَ مِنْ نُورٍ ، عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ وَكَلَّمْنَا يَدَيْهِ يَمِينٌ ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلَوْا. (مسلم کتاب الامارات)

Translation

It is there in the narration of Zuhair that the holy prophet said: Those who do justice will be near Allah on the rostrums of radiance on the right side of the Rahman, the Gracious, the Mighty. And both of HIS hands are right. These are the people who decide justly while judging among their family members and among those whom they supervise. (Muslim: Kitaabul Amaaraat)

Explanation

The virtue of being just keeps man on the path of moderateness and inspires him to honour the rights of other slaves of Allah and not to behave excessively with anybody. Allah loves only the just people as mentioned in the Holy Qur'an: (حجرات:9) **إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ** - (حجرات:9)

“Allah loves those who are fair.” (Hujarat:9)

This thing, justice, is also demanded when a Muslim has an authority of ruling and of judiciary. All of his decisions must be based on justice. Similarly one must behave justly and equitably with his family members in his home too. Everyone's right must be observed and nobody should be oppressed in any way. Likewise he should also deal with all those who are subordinate to him or are in his jurisdiction, with justice.

Such just people will be posted at high stations in the Hereafter. They will occupy seats on the radiant podiums on the right side of Rahman

which means they will be bestowed much bliss. It has also been mentioned that both hands of Allah are right hands. To be right is a sign of being blissful. Allah's hands cannot be compared with the hands of human beings. we are unable to know its actual mode or quality.

HEIGHT OF CHARACTER

Hadith

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ
الْإِمَامُ الْعَادِلُ وَشَابَّ نَشَأًا فِي عِبَادَةِ رَبِّهِ وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسْجِدِ وَرَجُلَانِ
تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ وَرَجُلٌ طَلَبْتَهُ ذَاتَ مَنْصَبٍ وَجَمَالٍ فَقَالَ
إِنِّي أَخَافُ اللَّهَ وَرَجُلٌ تَصَدَّقَ إِخْفَاءً حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ وَرَجُلٌ
ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ. (البخارى كتاب صلوة الجماعة)

Translation

It is narrated by Abu Hurairah that the holy prophet said: "Seven people are such who will be under the shade of Allah's Mercy on the Day when there will be no other shade except His. (One) A just leader, (Second) A youth who attained nourishment while worshipping his Lord, (Third) The one whose heart remains in mosques. (Fourth) Those two fellows who love each other for the sake of God, who come together for this purpose and also separate with the same aim, (Fifth) a man who was invited by a wealthy and beautiful woman but who said: I fear Allah, (Sixth) A man who spent in charity so much secretly that his left hand did not know what his right hand gave away and the seventh: Whose eyes became wet while remembering his Lord in loneliness.

(Bukhari: Kitaab Salatul Jamaat)

Explanation

The seven characters mentioned above are the examples of the highest character and of the best virtues.

A just leader means the head of an Islamic state, who rules with justice. It is not easy, after gaining governmental power to deal justly with others, to establish administration on just rules and regulations and to issue just orders. But a man who even after reaching such a high position does not give up the principle of justice is indeed having such a

virtue which can be the result of only perfect fear of God.

To remain busy wholeheartedly in God worship even in the days of one's youth, as if he was nourished merely by worship, is a clear proof of his close and strong relation with God.

Heart's leaning toward mosques is also a precious virtue as it shows man's care for timely and regular worship and his profound interest in remembering God and reciting the holy Qur'an and in offering prayers collectively. This does not mean that man should ignore his other responsibilities. It only indicates that, amidst all social responsibilities, his center and axis should be the mosque.

Two persons' loving one another, meeting with one another and separating from one another with the one and the only one aim of pleasing God is a sign of their total selflessness. They meet for learning and teaching religion, for its propagation, for struggling in the Path of Allah and for fulfilling all other religious responsibilities. No other personal aim is before them when they meet and also when they separate with good will. No hatred or dislike finds ways with them and hence this virtue is invaluable.

To control one's Passion when a wealthy and beautiful woman holding high position makes advances is indeed a very difficult thing for a healthy young man. Only fear of God Can stop him from committing a sexual sin in such circumstances. The best example of such a high character is that of Prophet Yusuf (P.B.U.H.) who did not fall in the trap of the wife of the Azeez of Egypt. This virtue can be possessed only by a man of a very high Character.

To make charity openly is also good provided it is not meant for making a show. Yet it is better to give charity secretly. When a man spends his money in charity in such a way that no one else comes to know about it, his deed provides a proof of his work being selfless and merely for God's pleasure and for His sake. "Left hand not knowing what the right one has spent", is a beautiful and allegorical way of conveying that the charity was made so much secretly that even the near and dear ones of the donors did not know it.

Remembering Allah in loneliness and flowing of tears from one's eyes at that time shows that one's heart is full of feelings of thankfulness to Lord Almighty. As this happens when nobody else is present there it excludes all possibilities of show business. Such selflessness and such overflowing love of Allah will provide Divine shade on the Day of Judgement.

LEARNING LESSONS FROM EXPERIENCE

Hadith

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لَا يُلْدَغُ الْمُؤْمِنُ مِنْ
حُجْرٍ وَاحِدٍ مَرَّتَيْنِ. (البخارى كتاب الادب)

Translation

Abu Hurairah has narrated that the holy prophet said: "A Momin
Cannot be bitten twice from the Same snake pit.

(Bukhari: Kitaabul Adab)

Explanation

Momin does not mean a nominal Muslim, but means a true and faithful man. His speciality, as mentioned in this tradition is that if he steps on a pit and a snake hiding therein bites him, he takes a lesson from this bitter experience and remains cautious in future so that his foot may never again fall on such hole.

What is meant to be conveyed through this example is that if a Momin (faithful man) ever stumbles while walking he tries to walk carefully thereafter and gains a benefit from such suffering. He remains cautious and intelligent while doing any job or work, be it a worldly deed or a spiritual one.

CAUSING EASE FOR OTHERS

Hadith

عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ قَالَ سَمِعْتُ أَبِي قَالَ بَعَثَ النَّبِيُّ ﷺ
أَبِي وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ فَقَالَ: يَسِّرَا وَلَا تَعْسِرَا
وَبَشِّرَا وَلَا تَنْفِرَا وَتَطَاوَعَا. (البخارى كتاب الاحكام)

Translation

Saeed bin Abee Burdah says he heard his father saying that when
the holy prophet sent my father (Aboo Moosa) and Muaaz bin Jabal to
Yemen, he Said: "Cause ease, not difficulty, give good tidings, do not

create hatred and cooperate with one another".

(Bukhari: Kitaabul Ahkaam)

Explanation

This is a very important instruction meant for both those who are in authority and for those who are engaged in the work of religious propagation and reformation activities. They should maintain the ease and facility provided in religion and should not create excessive hardship is the result of hairsplitting in religious orders. Religion also becomes heavy by introducing innovations in it. The belief of Tawheed (Oneness of God) has been presented by Islam in such a simple way giving natural evidences and proofs that it can be understood quite easily. But in subsequent ages, rhetoric dialogues created many problems due to excessive and unnecessary oratory.

Another guidance given by the holy prophet is that you should give good tidings to people and not disgust them. It means, when people accept Islam give them good tidings of Divine rewards accruing from faith and good behaviour so that they may get more encouragement and inspiration and do not do anything which may antagonise them toward religion.

The third directive given by the holy prophet was that both Abu Moosa and Muaaz should cooperate and make coordination and must refrain from differences or disputes because religion cannot be served nicely without unity and agreement. Here difference or disagreement means that dispute which breaks up unity whereby society becomes disintegrated. Hence utmost efforts should be made to maintain unity and unison and solidarity.

THE BIGGER THE DIFFICULTY THE BIGGER ITS REWARD

Hadith

عَنْ عَبْدِ اللَّهِ قَالَ دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُوعَكُ فَقُلْتُ يَا رَسُولَ اللَّهِ
إِنَّكَ تُوعَكُ وَعَكَأَ شَدِيدًا. قَالَ أَجَلَ إِيَّيْ أُوْعَكَ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ قُلْتُ
ذَلِكَ إِنَّ لَكَ أَجْرَيْنِ قَالَ أَجَلَ ذَلِكَ كَذَلِكَ مَا مِنْ مُسْلِمٍ يُصِيبُهُ أذى شَوْكَةً فَمَا
فَوْقَهَا إِلَّا كَفَّرَ اللَّهُ بِهَا سَيِّئَاتِهِ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا. (البخارى كتاب الرض)

Translation

Abdullah Bin Masood says once when I approached the holy
prophet he was suffering from fever. I exclaimed: O Prophet of Allah!

You have high fever. He replied: Yes, I have a fever, which two of you experience. I inquired is it so because you are entitled to double reward? He replied: yes, it is so. Likewise when a Muslim suffers the Pain of a thorn, Allah removes his sin in proportion with that pain. This removal of sins is similar to the falling off of the leaves of a tree.

(Al-Bukhari: Kitaabul Marz)

Explanation

This event had taken place when the holy prophet was on his death bed. He was suffering from such a high fever which no body else would have been able to bear. Just imagine how Painful could it be to bear a pain which could be equal to the maximum suffered by two ill men. Yet he was perfectly in his senses. Even in that condition he referred to the important point that every pain suffered by a believer causes the removal of his past sins. This good tidings has been given to those Muslims whose lives are really Islamic. As regards those Muslims who care the least for sins and who always remain drowned in shamelessness and disobedience how can their sins be wiped out?

A BLISSFUL PAIN

Hadith

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ يُرِدِ اللَّهُ بِهِ
خَيْرًا يُصِبْ مِنْهُ . (البخارى كتاب المرض)

Translation

Abu Hurairah has said that the holy prophet said: "Allah puts into trouble a man to whom He intends to do good".

(Al-Bukhari Kitaabul Marz)

Explanation

The trouble or pain or difficulty mentioned in this hadith is the inconvenience suffered by a selfless believer Momin. Allah Almighty involves him into hardship so that his faith and tolerance and reliance on Allah might increase and thereby he may become entitled to a high reward.

This is a very big good hidden behind an unpalatable situation. But unwise people cannot see this experience and nurture bad thoughts about God.

CONTENTEDNESS

Hadith

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرُزِقَ كَفَافًا وَقَنَعَهُ اللَّهُ بِمَا آتَاهُ. (مسلم كتاب الزكاة)

Translation

Abdullah bin Amr bin Aas said the holy prophet said: That fellow has succeeded who accepted Islam and whom Allah gave provision just enough to pull on and also bestowed on him contentedness.

(Muslim Kitaabuz Zakaat)

Explanation

This hadith provides encouragement for contentedness. A Muslim who remains contented with a provision which is just enough to make both ends meet (or which is enough to fulfil basic human needs) does not run after more and more. He is not greedy. He is not mad after money. Therefore he has been given good tidings of the everlasting success in the eternal Hereafter. Contentedness makes a Muslim thankful to Allah. Lust for wealth and money turns him into a world-worshipper.

PAIN WIPES OFF SINS

Hadith

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ مَا مِنْ مُصِيبَةٍ
تُصِيبُ الْمُسْلِمَ إِلَّا كَفَرَ اللَّهُ بِهَا عَنْهُ حَتَّى الشُّوْكَةُ يُشَاكُهَا. (البخارى كتاب المرض)

Translation

Ayesha says the holy prophet has said: Allah removes the sins of a Muslim in proportion to whatever trouble he suffers even if it be a pain caused by a thorn. (Al-Bukhari Kitaabul Marz)

Explanation

Here Muslim means that person who is true in his belief Islam, and who was entrusted himself to God and is living in total obedience to His commandments. Whenever such Muslim experiences any pain or hardship or trouble he never entertains any improper thought regarding God but remains ever patient. Therefore that pain or trouble causes the pardoning of his past sins. Pain may be big or small. Even the pain caused by a thorn too ends in good result and removes His sins. This thought of the forgiving of past sins gives a Muslim peace of mind, which also lessens the pain of hardships.

A MUSLIM PROVIDES SECURITY TO OTHER MUSLIM

Hadith

عَنْ عَامِرٍ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ قَالَ النَّبِيُّ ﷺ: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ. (بخارى كتاب الرقاق)

Translation

Aamir says he heard Abdullah bin Amr saying that the holy prophet said: Muslim is the one from whose tongue and hand other Muslims remain in safety and Muhajir (migrator) is the one who gives up the things banned by Allah.

(Al-Bukhari: Kitaabur Raqaaq)

Explanation

In this hadith there is a mention of two technical terms and their meaningfulness. The root of the word MUSLIM is Silm which indicates being in peace. This verbal relation points to the spiritual truth that Muslims will always remain safe and in peace from the hands and tongue of a Muslim. He will neither use bad or hard or unjust words for anybody nor will he ever show high handedness as it is an obvious demand of his being Muslim.

Another technical term is the word Muhajir. It is from the root Hijr, which means giving up. This reality of this word points to the spiritual truth that a Muhajir or true migrant gives up or discards all the things which have been prohibited by Lord Almighty. If even after leaving his motherland and as per the order of Allah, he does not give up other things banned by Allah it is quite contrary to what is really meant by hijrat or migration for the sake of God.

AVOIDING ANY SCOPE FOR MISUNDERSTANDING

Hadith

عَنْ عَلِيِّ بْنِ حُسَيْنٍ أَنَّ النَّبِيَّ ﷺ أَتَتْهُ صَفِيَّةُ بِنْتُ حُبَيْبٍ فَلَمَّا رَجَعَتْ انْطَلَقَ مَعَهَا فَمَرَّ بِهِ رَجُلَانِ مِنَ الْأَنْصَارِ فَدَعَا هُمَا فَقَالَ إِنَّهَا صَفِيَّةُ قَالَا سُبْحَانَ اللَّهِ؟ قَالَ: إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِّ. (بخارى كتاب الاحكام)

Translation

It has been narrated by Ali bin Husain that Safia binte Huiya came to the holy Prophet. When she was returning the holy prophet also accompanied her. On the road two men of the Ansaar tribe passed by them. The holy prophet called them and informed them that this woman was Safiya. They said: Subhan-Allah. The holy prophet said: Satan runs within man like blood". (Al-Bukhari Kitaabul Ahkaam)

Explanation

No doubt ever arises in the matter of the holy Prophet. Yet, it was with a view to teach the Ummah that they should leave no occasion for misunderstanding and allegation, that he called two passers by and told them that the lady who accompanied him was Safia. The holy Prophet has instructed all to remain ever cautious from the enticement and misguidance of Satan as he revolves within human body like blood. It means Satan tries his best to influence man's inner self. One of the ways of doing so is to spread misinformation. Therefore, everybody should always remain alert and should avoid conditions wherein people can misunderstand him. For example if he gets riches suddenly, he should clarify his position before people begin murmuring about it.

AVOIDING 'IFS' AND 'BUTS' WHILE IN TROUBLE

Hadith

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ . وَفِي كُلِّ خَيْرٍ . أَحْرَصُ عَلَى مَا يَنْفَعُكَ وَاسْتَعِينُ بِاللَّهِ . وَلَا تَعْجِزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا . وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ . (مسلم كتاب القدر)

Translation

Abu Hurairah has narrated that the holy prophet said: It is better to be a strong believer (Momin), Whom Allah loves more, in comparison with a weak believer. Both are blessed. Seek that which benefits you and ask for it from Allah and do not despair. If you get into some trouble do not say: "Had I done so it would not have happened so". Rather say: "It was preordained and what Allah willed has happened. Ifs and buts pave the way for the devil to step in."

(Muslim: Kitaabul Qadr)

Explanation

Three things have been mentioned in this hadith: first, a strong believer is better than a weak one. Strength can be physical as well as in being armed so that he can deal with an enemy. But if a believer has neither physical nor martial power it is his inability. Yet his being a believer in itself is blissful. It is understood that it is preferable to remain strong not weak to the best of one's ability.

Another thing is that non-availability of useful things must not make one disheartened. Rather he should seek them with the help of God. The hint here is toward those things, which are useful in Jihaad.

The third thing is that while in trouble one should not say that had I done this that would not have occurred. Rather one should say that what was destined and what was the will of Allah has happened. This strengthens our faith in Divine Will or destiny. Uttering ifs and buts allows Satan to implant misleading thoughts in human minds.

AVOIDING INDEBTEDNESS

Hadith

عَنْ عَائِشَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو فِي الصَّلَاةِ وَيَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثِمِ وَالْمَغْرَمِ فَقَالَ لَهُ قَائِلٌ مَا أَكْثَرُ مَا تَسْتَعِينُ يَا رَسُولَ اللَّهِ مِنَ الْمَغْرَمِ قَالَ إِنَّ الرَّجُلَ إِذَا غَرَمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَاخْلَفَ . (بخاری كتاب الاستقراض)

Translation

Ayesha says the holy prophet used to request Allah during his Namaaz (daily worship) saying: "O Allah ! I seek your protection against sin and indebtedness. Somebody inquired how is it that you seek so much protection against indebtedness? He replied: "When a man becomes indebted he tells lies and breaks promises.

(Bukhari: Kitaab al Istaqraaz)

Explanation

Islam has not encouraged asking for loans. However it has allowed it for meeting with one's genuine requirements. Loan is other's money. He allows the indebted to make use of it. Repaying of it is compulsory unless a man due to poverty is unable to repay it in time and delays the repayment till he gets some ease. But a man who, after taking a loan, becomes careless about repayment is a thankless person who exhibits his misbehavior. There are two evils, which an indebted fellow easily adopts viz telling a lie and breaking promise as mentioned in this hadith. It was because of this that the holy prophet used to seek God's protection against indebtedness. It was in a way, a teaching for the Ummah that they should as far as possible, refrain from taking loans. It is found in the books of traditions that the holy prophets did not stand for prayer in front of a man who died without repaying somebody's loan so that people might take care of repaying their debts before they die. In the Holy Qur'an where the laws of distribution of inheritance are mentioned, it has been clarified that the dead person's property should be distributed among his heirs only after paying up the debts of the deceased if any. Our ways nowadays are indeed strange. Even well to do people take loans without genuine need and utilise other's money indiscriminately and care the least for the repayment of the debt. Such persons besides showing their irresponsibility and moral degradation, also put a heavy load on their heads while leaving this world.

Sowing and Planting Is Beneficial

Hadith

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَا مِنْ مُسْلِمٍ
يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ
أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ. (البخارى كتاب المزارعة)

Translation

Anas says the holy prophet said: If a Muslim plants a tree or sows seeds consequent to which men or animals eat out of it, it turns into a charity in his favour.

(Bukhari: Kitaabul Mazaariah)

Explanation

It has been mentioned in this hadith, that the work of agriculture and tree planting is a good deed which gives benefits. Both mankind and the animal world is benefited by it. Thus the provision of food to others becomes an act of charity in favour of the farmer and the gardener. Animals and birds obtain their requirements themselves. For mankind, the poor are being given their right (agricultural produce taxation is being paid). Therefore this service of a muslim is religiously an admirable deed. In other words, Islam has encouraged agriculture, gardening and tree planting.

Besides being an authentic narration this hadith is also in line with those verses of the holy Qur'an which state that agriculture is a Divine favour. Farming has been mentioned as God's bounty. Hence it is not proper to imagine that Islam has discouraged farming. Ofcourse, an excessive engagement in it which might defer struggle in the path of God (Jihad) is certainly an undesirable thing.

SELECTING RELIGIOUS MINDED WOMAN FOR MARRIAGE

Hadith

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ
لَمَّا لَهَا وَلِحَسِبِهَا وَجَمَالِهَا وَلِدِينِهَا فَاطْفَرُ بِذَاتِ الدِّينِ
تَرَبَّتْ يَدَاكَ. (البخارى كتاب النكاح)

Translation

Abu Hurairah narrates that the holy prophet said: "One may marry a woman on the basis of four things: her wealth, her lineage, her beauty and her religiosity. So be successful by marrying a religious minded lady. Dusty be your hands."

(Al- Bukhari Kitaabun Nikah)

Explanation

If a truly believer and virtuous woman is selected for marriage by a virtuous man no other thing can give that man more peace of mind and satisfaction. Its benefits are obvious. Children will be nourished nicely and the household will become radiant with the light of religion. Therefore, religious-mindedness tops all other priorities. It will be an added advantage if the lady is also beautiful.

From the worldly viewpoint, lineage or descent too is an attraction but it is nothing if compared with a woman's religious-mindedness. so far as wealth is concerned, what a man has to do with his wife's wealth? Her wealth is for her. Why should husband look at it with a greedy eye? If he thinks that a wealthy wife would bring a lot of dowry with her, that too is totally wrong thinking. Such marriages never prove successful. Therefore the holy prophet has concluded this advice with the words 'dusty be your hands'. What is meant by it is that if your priorities are those other than religion your hands will be dusty, that is, it will be an undesirable deed.

SINFUL ACTS AND UNDESIRABLE DEEDS

MURDERING A MUSLIM, A BLASPHEMOUS ACT

Hadith

عَنِ ابْنِ عُمَرَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ : لَا تَرْجِعُوا بَعْدِي
كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ . (بخاری کتاب الفتن)

Translation

Ibne Umar says he heard the holy prophet saying: Do not become Kaafirs (blasphemous) after me beginning to kill one another.

(Bukhari: Kitaabull Fitan)

Explanation

This hadith is a severe warning to those Muslims who shed one-another's' blood unlawfully. The holy Quran has proclaimed the punishment of permanent Hell for one who kills a Momin deliberately. This hadith states that such a killing is an act of Kufr (Blasphemy). This shows the seriousness of this crime.

Despite this serious warning Muslims engage themselves in murdering one another. Such blood has become very cheap during these days. Its worst example is terrorism wherein innumerable innocent Muslims are being killed. Would that they realise that this misdeed is blasphemous calling for a severe punishment:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاءُ وَهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ
عَلَيْهِ وَلَعْنَةُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا . (سورة نساء: ٩٣)

“And whosoever kills a believer intentionally, his recompense is Hell, to abide therein (for ever): and the wrath and the curse of Allah are upon him, and He has prepared a dreadful torment for him.”

(Surah Nisaa: 93).

NEEDLESS BLOODSHED

Hadith

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ وَالَّذِي نَفْسِي بِيَدِهِ لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَدْرِي الْقَاتِلُ فِي أَيِّ شَيْءٍ قَتَلَ وَلَا يَدْرِي الْمَقْتُولُ عَلَى أَيِّ شَيْءٍ قُتِلَ. (مسلم كتاب القتل)

Translation

Abu Hurairah narrates that the holy prophet said: "By the one who controls my life! People will witness a time when a killer will not know why he killed and the killed will not know why he was killed." (Muslim Kitaabul Fitan)

Explanation

Signs of this foretelling are beginning to appear in this age. More and more people are being killed every day. Killers kill people after taking 'supari' (charges for killing a fellow human being) from others. They do not know whether the killed man had done anything wrong at all or not. Neither the murdered man knew on what basis the rented mercenaries wanted to kill him. Many lives are lost also in terrorism wherein neither the victims know what is their crime nor the terrorists can tell the cause of this bloodshed. They target innocents just to gain their political aims. Likewise criminals hijack aeroplanes and kill innocent passengers mercilessly with their own selfish intentions. Not only this, now we also see oppressors aimlessly firing in public thoroughfares and making mass massacres. What a stone heartedness is this, which is increasing in the world?

CONSEQUENCE OF SUICIDE

Hadith

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهِ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا وَمَنْ تَحَسَّى سَمًا فَقَتَلَ نَفْسَهُ فَسَمُهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يُجَابِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا. (بخاري كتاب الطب)

Translation

It has been narrated by Abu Hurairah that the holy Prophet has said: "The one who took his own life by jumping from a hill will continue to jump in hellfire and will remain in the same condition for ever. Who drank poison to kill himself will have a cup of poison in his hand

where from he will go on drinking amidst the Hellfire forever. The one who committed suicide with an iron weapon will be holding that instrument in his hand in hellfire. He will repeatedly inflict himself with that thing for ever. (Al- Bukhari Kitaabut Tibb)

Explanation

Our life is a trust of Allah. Hence harming it is not allowed in any circumstances. If a man does not remain patient in distress and commits suicide he is guilty of murder. Its punishment is Hellfire. The mode of punishment in Hell is such that the culprit will continue to enact the crime which he had done in the world and that torment will be eternal.

The number of suicide cases has increased very much these days. Such criminals include women. Being fed up with the worldly hardships, they commit suicide which is like running away from examination hall and is a show of impatience. Such people are bound to fail and remain despaired. Had they kept before their eyes the grievous consequences of suicide they would have prepared themselves to endure difficulties in the temporary life of this world which are nothing compared with the eternal torments of the Hereafter.

WHEN A BELIEVER COMMITS SIN

Hadith

قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لَا يَزْنِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ السَّارِقَ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ. (بخاري كتاب الاثريه)

Translation

Abu Hurairah says the holy prophet said: "An adulterer is not a believer (Momin) while making adultery. Neither a drunkard is a believer while drinking nor a thief while stealing."

(Bukhari: Kitaabul Ashrubah)

Explanation

What has been denied or negated in this hadith is the spiritual condition of a person. Adultery, drinking wine and stealing are very big crimes. Faith prevents one from them. Yet when a believer indulges in them he does so due to his overwhelming desires. The condition of his faith becomes weak at that moment. Hence it is necessary for a believer not to even approach such deeds otherwise there is an inherent danger of slipping into sins and of losing his faith.

ADULTERY OF THE EYE

Hadith

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ كُتِبَ عَلَى ابْنِ آدَمَ نَصِيئُهُ مِنَ الزَّيْنِيِّ . مُدْرِكُ ذَلِكَ لَا مَحَالَةَ ، فَالْعَيْنَانِ زَنَاهُمَا النَّظْرُ ، وَالْأُذُنَانِ زَنَاهُمَا الْإِسْتِمَاعُ ، وَاللِّسَانِ زَنَاهُ الْكَلَامُ ، وَالْيَدُ زَنَاهَا الْبَطْشُ ، وَالرَّجُلُ زَنَاهَا الْحَطَا ، وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى ، وَيُصَدِّقُ ذَلِكَ الْفَرْجُ وَيَكْذِبُهُ . (مسلم كتاب القدر)

Translation

It has been narrated by Abu Hurairah that the holy prophet said: "Man will get a part of adultery which has been written in his account. The adultery of the eye is seeing. Adultery of the ear is hearing. Talking is the adultery of the tongue. Holding is the adultery of the hand. Leg's adultery is walking. Heart entertains desire and longing and private parts (sex organs) either make them true or false".
(Muslim Kitabul Qadr)

Explanation

If a man looks with passion toward a woman who is other than his wife (and hence unlawful for him) it becomes an adultery of his eyes. Similarly if he hears passionate songs of other women it is the adultery of his ears. Romantic talk is a kind of the tongue's adultery. Holding the hand of an unlawful woman is the adultery of the hand. Going to the residence of such unlawful woman is the adultery of legs. Entertaining passion for unlawful thoughts is the adultery of the heart. All these misdeeds have been described as a kind of adultery in this hadith. They will have to be accounted for in the Hereafter unless the sinner repents wholeheartedly: The holy Quran says:

وَأَنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ . (بقره: ٢٨٣)

"Whether you reveal what is in your hearts or conceal it, Allah will bring you to account for it." (Surah Baqarah: 284)

وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ . (انعام : ١٥١)

"That you shall not go near obscene things, whether they be open or

hidden". (Surah Anaam: 151)

At the end of this hadith it is mentioned that 'the part played by sex organs will make these things true or false. This means that if the sex organs indulge in adultery substantiate the pre-sin gestures mentioned above as it is its complete proof. If the sex organs do not commit adultery the gestures remain ineffective.

Adultery is rampant in this age. Passionate songs, romantic novels, naked pictures of females, beauty contests, exhibitions of half-clad women and programs of dance and music all are out to stir hearts with passion. They are particularly pushing the youth toward adultery. Would that they take a lesson from this hadith.

GOD DOES NOT LIKE A QUARRELSOME MAN

Hadith

عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللَّهِ الْأَلَدَّ الْخَصِمُ . (بخارى كتاب العظالم)

Translation

Ayesha has narrated that the holy prophet said: "Allah does not like at all a man who is quarrelsome".

(Bukhari: Kitaab al Mazaalim)

Explanation

A quarrelsome man is always irresponsible. He never cares to see what is truth and just. Being overwhelmed by his sentiments he begins to talk harshly with anger. Then he also uses bad words. Hence this habit is very undesirable to Allah. A Muslim should be utmost responsible. He should always refrain from uttering harmful words.

Result of Dishonesty

Hadith

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ فَذَكَرَ الْغُلُولَ فَعَظَّمَهُ وَعَظَّمَ أَمْرَهُ، ثُمَّ قَالَ لَا أُلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ يَقُولُ: يَا رَسُولَ اللَّهِ! اغْنِنِي. فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ. لَا أُلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ فَرَسٌ لَهُ حَمْحَمَةٌ فَيَقُولُ: يَا رَسُولَ اللَّهِ اغْنِنِي. فَأَقُولُ: لَا أَمْلِكُ شَيْئًا. قَدْ أَبْلَغْتُكَ. لَا أُلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ شَاةٌ لَهَا نُغَاءٌ يَقُولُ: يَا رَسُولَ اللَّهِ اغْنِنِي. فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا. قَدْ أَبْلَغْتُكَ. لَا أُلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ نَفْسٌ لَهَا صِيَاحٌ فَيَقُولُ: يَا رَسُولَ اللَّهِ! اغْنِنِي فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ، لَا أُلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ رِقَاعٌ تَخْفِقُ فَيَقُولُ: يَا رَسُولَ اللَّهِ اغْنِنِي فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ، لَا أُلْفِينَ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ، عَلَى رَقَبَتِهِ صَامِتٌ فَيَقُولُ: يَا رَسُولَ اللَّهِ اغْنِنِي فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أَبْلَغْتُكَ.

(مسلم كتاب الامارات)

Translation

Abu Hurairah says once the holy prophet stood up before us, made a reference to dishonesty and said it was a very big sin. Then he said I do not wish to see any of you on the Day of Judgement in such a condition that there is a camel upon his neck making loud noise and that man is crying: O prophet of Allah ! Please help me and I am saying to him. I have no authority in your case. I had already delivered God's message to you. I also do not want to see someone of you on that Day with a horse making loud noise on his neck and that man is wailing: O prophet of Allah ! Kindly help me

and I am saying to him: I have no power in your affair as I had already conveyed the order of Allah to you earlier. Likewise I do not like to see that one of you has a goat on his neck which is howling and that man is calling me for help but I am telling him: There is nothing I can do for you as I had already conveyed Allah's commandments to you earlier. Similarly I do not want that I may see anyone of you on that Day that when the soul of a murdered person is sitting over his neck and shrieking and that man is wailing : O messenger of Allah ! Please help me and I am telling him that I have no say in your matter as I had already conveyed Allah's words to you earlier. Nor do I intend to see any of you on the Day of Judgement in such a condition that a big bail of clothes is hung to his neck and that the clothes are fluttering and that man is crying: O Allah's prophet ! Kindly assist me and I am telling him that I cannot do anything for him as I have already conveyed you what Allah wanted from you. May I also not see anyone of you on the day of Judgement with a burden of gold and silver on his head, crying : O Allah's Messenger help me but I am telling him that I cannot do anything in your favour as I had already conveyed Allah's message to you earlier.

(Muslim: Kitaabul Amaaraat)

Explanation

An extremely dangerous consequence of dishonesty has been described at length in this hadith specially in the matter of misappropriation of the treasury of an Islamic state. Similarly, in another hadith, the holy prophet has issued warning to government officers regarding such misdeeds like asking for extra money for doing their duty as it is both corruption and dishonesty. Dishonesty is totally prohibited be it in the form of animals like camels, horses or goats or in the form of money, gold or silver. These things will be dumped on their heads on the Day of Judgement in the Hereafter. Unlawfully earned animals will shriek violently on the head of the corrupt fellow. If he had killed anybody unjustly the spirit of that murdered fellow will be making unbearable noises on his head. Likewise if the corrupt man had hoarded money and gold and silver and clothings etc that burden too will be tightening his neck on that Day. Let us seek protection from the Almighty. What a grievous punishment is awaiting the dishonest persons. !

Scandals are abounding these days everywhere. Dishonesty, misappropriation, corrupt practices are rampant in public properties, in

trusts of even mosques and schools and orphanages and propagation centres too. Dishonest fellows do not spare any field of social activity. If such sinners see their faces in the mirror of this hadith they may frighten.

This hadith also negates the false concept of “Shefaa’at” or mediation, recommendation or intercession. Generally Muslims think that since they are in the holy prophet’s ummah all kinds of misdeeds done by them will be Pardoned as a result of the holy Messenger’s intercession. Such a false notion of intercession has made them courageous in committing sins and they have become negligent about their salvation in the Hereafter. The belief about reward or punishment of good or a bad deeds which was so forcefully and effectively presented by Islam has been suspended by this notion of “Shafaa’at”. It has been explicitly mentioned in the holy Qur’an that intercession will wholly depend on Allah’s permission. The intercessor will be able to intercede only when Allah will allow and only in favour of a Particular person:

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا (ط: ١٠٩)

“On that Day none will be able to intercede for them except him that has received the sanction from Rahman (Most Gracious), and whose word is acceptable to HIM.” (Taha:109)

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ. (سبا: ٢٣)

“No intercession avails with Him except for him whom He permits.” (Saba:23)

Therefore, the Holy Prophet also will intercede only when allowed to do so by Allah and only in favour of a person permitted by Him. Are then those Muslims who have relied only on the holy prophet’s intercession prepared to suffer the punishment of their misdeeds for quite a long period before being pardoned as a result of the holy prophet’s intercession provided Allah allows it? When a man is not able to tolerate a hot thing even for a fraction of a second how at all will he be able to tolerate the terrible hellfire for a long period ? It is for this reason that the holy Qur’an has emphasised on reforming practical life along with faith and has presented intercession as an exception.

Walking with Clothes Dragging On Earth Hadith

عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ قَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ إِنَّ أَحَدًا شَقِيٌّ إِزَارِي يَسْتَرْحِي إِلَّا أَنْ اتَّعَاهَدَ ذَلِكَ مِنْهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَسْتَ مِنْ يَصْنَعُهُ خِيَلَاءَ. (بخارى كتاب اللباس)

Translation

Salim bin Abdullah narrates from his father that the holy prophet said: Allah will not look at a person (On the Day of Judgement) who used to walk proudly with his clothes dragging on ground. Abu Bakar said: O Messenger of God! The end of my lower cloth becomes loose unless I take extra care of it. The holy prophet assured him saying that: You are not among those who do so with pride.

(Bukhari: Kitaabul Libaas)

Explanation

Allah strongly dislikes walking with sweeping or dragging clothes. The reason of it, as described in this hadith, is that it is a sign of arrogance. Therefore, Lord Almighty will not look at such a person kindly. This severe punishment is for a person who, with a view to make a show of his pride, keeps his lower garments like lungi, Pant etc so much long and loose that they drag on the ground when he walks. Proud kings were doing like this. Their clothes used to be so lengthy that servants were employed to hold them up behind them. The prophet of God has instructed not to follow the designs and ways of such arrogant and proud persons.

The difficulty put forth by Abu Bakar and its reply by the holy Prophet explain that the warning of punishment is not for those persons whose garments become loose unintentionally because of the size of belly etc. Only arrogant and proud and egoistic people have been threatened through this warning.

Hanging of Clothes below Ankle

Hadith

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : مَا أَسْفَلَ
مِنَ الْكَعْبَيْنِ مِنَ الْأَزَارِ فِي النَّارِ . (البخارى كتاب اللباس)

Translation

Abu Hurairah has narrated that the holy Prophet said: One who hangs his lower garment below his ankle will dwell in the Hell.

(Bukhari Kitabul libaas)

Explanation

The Islamic Shariat or code of conduct has limited the length of lower garments upto ankle. Pants etc should not hang so much below it that while walking they may sweep the ground as this is a sign of pride or Vanity. One who does so with arrogance will be punished in Hellfire. This has been mentioned in another similar hadith.

Wearing long pantaloons has become a fashion these days. But Shariat should be considered above fashion. Therefore, fashions should be reformed in the light of the instructions of Shariah.

It should be remembered here that the length limit upto ankle is not meant for women. They can keep their garment long enough to cover the apparent parts of their feet. More than that, they too are not allowed to wear unnecessarily long garments which may sweep the ground while walking.

The End Result of Egoism

Hadith

حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ النَّبِيُّ أَوْ قَالَ أَبُو الْقَاسِمِ
ﷺ بَيْنَمَا رَجُلٌ يَمْشِي فِي حُلَّةٍ تُعْجِبُهُ نَفْسُهُ مَرَجَلٌ جُمَّتَهُ إِذْ خَسَفَ اللَّهُ بِهِ
فَهُوَ يَتَجَلَّجَلُ إِلَى يَوْمِ الْقِيَامَةِ. (البخارى كتاب اللباس)

Translation

Muhammad bin Ziyaad says: I have heard the holy prophet saying that one fellow with long combed hair wearing pompous clothes was walking on the road. Allah pushed him in the earth and hence he will continue to sink till the Day of Judgement. (Bukhari: Kitaabul libas)

Explanation

This is the punishment of arrogance which he got. Egoism is a state of mind wherein man thinks that he is something. He raises his head with pride. He feels exalted due to his handsomeness or garments etc. A grate consequence of such egoism is mentioned in this hadith, so that people may take a lesson.

It is necessary for man to look more at his internal condition than at his outward appearance. Real excellence of man lies not in his outward makeup but in the fineness of his inner heart. He must have cultivated good virtues. such excellent man always behaves with humility and humbleness.

The Islamic code of conduct never prohibits from making one's attire nice and beautiful, but bans egoism or self worship.

A Slave of Riches

Hadith

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : تَعَسَّ عَبْدُ الدِّينَارِ
وَالدِّرْهَمِ وَالْقَطِيفَةِ وَالْخَمِيصَةِ إِنْ أُعْطِيَ رَضِيَ وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ .
(البخارى كتاب الرقاق)

Translation

Abu Hurairah Says the holy prophet has said: Death to the slave of Dirhams, Dinaars, velvet clothes and cloaks and gowns. He becomes

happy when he gets them and turns displeased if he does not get them. (Bukhari: Kitaabur Riqaaq)

Explanation

The mentality of becoming slaves of wealth has been condemned in this hadith. A selfless slave of Allah remains contented and pleased under all circumstances be he rich or poor, because, he knows that he is being tried and tested in both conditions. He also realises that real success is the success in the Hereafter. But the one who is greedy and who has become almost slave of riches and is mad after fine clothes feels happiness only when he gets all these things. But when he falls in poverty he becomes displeased with Allah. The end result of such a man is sure destruction as he does not live like a selfless and faithful slave of Allah.

The Worst Society

Hadith

عَنْ مِرْدَاسِ الْأَسْلَمِيِّ قَالَ قَالَ النَّبِيُّ ﷺ يَذْهَبُ الصَّالِحُونَ الْأَوَّلُ
فَالْأَوَّلُ وَيَبْقَى حُفَالَةٌ كَحُفَالَةِ الشَّعِيرِ أَوْ التَّمْرِ لَا يُبَالِي لَهُمُ اللَّهُ بِالَّةِ.

(البخارى كتاب الرقاق)

Translation

Mirdaas al Aslami says the holy prophet has said: virtuous people will pass away one by one and those who will remain will be like the useless parts of barley or date. Allah will care the least for them.

(Bukhari: Kitaabur-Riqaaq)

Explanation

Situation is the same today. Good people are reducing in number and the number of bad characters is growing because gold is always found less in the world while dust is in plenty. Diamonds are found rare but coal is in abundance. In this way valuable and precious things are always scanty. Pious and virtuous people are also less in the society. But the worst time referred to in this hadith is that period in which good people will be almost untraceable. Society will become full of those who will be characterless and quite valueless just like the useless parts of date or barley. God will not Care for such people. They may fall in a pit of their wrong choice. The picture of the modern day society which is coming up before our eyes now indicates that the world is moving fast in that direction.

A Time worse than before

Hadith

عَنْ الزُّبَيْرِ بْنِ عَدِيٍّ قَالَ أَتَيْنَا أَنَسَ بْنَ مَالِكٍ فَشَكَّوْنَا إِلَيْهِ مَا نَلْقَى مِنَ
الْحَجَّاجِ فَقَالَ : اصْبِرُوا فَإِنَّهُ لَا يَأْتِي عَلَيْكُمْ زَمَانٌ إِلَّا الَّذِي بَعْدَهُ شَرٌّ
مِنْهُ حَتَّى تَلْقُوا رَبَّكُمْ سَمِعْتَهُ مِنْ نَبِيِّكُمْ ﷺ. (البخارى كتاب الفتن)

Translation

Zubair bin Adee says : we went to Anas bin Maalik and complained about the troubles faced by us due to Hajjaaaj. We told us to be patient saying whatever time you will see will be worse than the earlier until you will meet your Lord. I have heard this thing from your Prophet. (Bukhari Kitaab ul Fitan)

Explanation

Hajjaaaj bin Yusuf is notorious for his oppressive deeds in the umaiyad era. when its complaint was made before the holy prophet's companion Anas he advised to be patient and said that the future would be worse, that is, there will be more oppression and evil would multiply. He said he had heard that thing from the holy prophet. The holy prophet had foretold them about the future events. History bears witness that Muslim governments continued to change but most of the rulers were oppressors until the time of Changiz khan. Of course, there were some exceptions like the era of Umar bin Abdul Azeez which saw administration of equity and justice.

There is no less oppression and high handedness today in Muslim countries. But it does not tarnish Islam because it is a show of disregard of the rules and regulations framed by Islam for social justice and a just administration. In the past too Islam was not responsible for the oppressions let loose by the kings. Its responsibility lies on those people who continued to support such oppressors. It must also be confessed that the later day caliphs and kings and rulers totally reversed the advisory system of ruling which was introduced by Islam. The idea of true democracy was prevalent in the original Islamic advisory regime.

Scolding the time

Hadith

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ قَالَ اللَّهُ تَعَالَى يُؤْذِنِي ابْنُ آدَمَ
يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ بِيَدِي الْأَمْرُ أَقْلَبُ اللَّيْلَ وَالنَّهَارَ .

(بخاری کتاب التوحید)

Translation

Abu Hurairah says the holy Prophet said: Allah Almighty says the son of Adam hurts me. He speaks bad of time (era) though time (era) is I. All events are in my hand. I am turning night And day.

(Bukhari: Kitaabut Tawheed)

Explanation

Strange indeed is the condition of people. They condemn time when they fall prey to adversity imagining that the trouble has been brought by the inauspiciousness of time. Time is faithless has also become a proverb. However, the truth is that time too has been created by Allah. Time, in itself, is totally helpless or powerless. Giving either benefit or loss is no business of time because, everything happens at the instance of God. Therefore, castigating time amounts to speaking bad of God. It is so because commander of troubles too is God and so by condemning time man hurts Allah. Hurting Allah means buying his displeasure. Otherwise man can never harm Allah at all.

People also speak bad of the wind though life giving as well as devastating winds are also sent by God. Hence it is useless to castigate winds as it is like speaking bad of Allah. Such meaningless words are quite contrary to the Islamic concept of the oneness (Tawheed) of Allah.

Refraining from Meaningless Poetry

Hadith

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ لَأَنْ يَمْتَلِيَّ
جَوْفَ أَحَدِكُمْ قَيْحًا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِيَّ شِعْرًا . (بخاری کتاب الادب)

Translation

It is narrated by Ibne Umar that the holy prophet has said: It is

better that the belly of anyone of you becomes full of vomit than of poetry.
(Bukhari: Kitaabul Adab)

Explanation

Here poetry means those songs which are like trash, which spread shamelessness and immodesty, which stir passion which turn men mad after the beauty of women and in their romance and which lead to blasphemy and polytheism and innovations. The ugliness of such songs has been described in this hadith with an example. It Says that a belly full of vomit is better than the one full of useless and harmful songs. Hence one must always keep away from such songs or poetry. The intention behind the words of the holy prophet is that not only such songs should ever be learnt by heart and sung but no attention at all should ever be paid to such trash. Such poetry should be hated from the heart.

OVEREATING

Hadith

عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ الْكَافِرُ يَأْكُلُ فِي سَبْعَةِ
أَمْعَاءٍ وَالْمُؤْمِنُ يَأْكُلُ فِي مَعَى وَاحِدٍ . (مسلم کتاب الاثرية)

Translation

Abdullah Ibne Umar has narrated that the holy prophet said: "A denier (Kaafir) eats in seven intestines whereas a Muslim in only one".
(Muslim Kitaabul Ashrubah)

Explanation

What is meant to be conveyed through this comparison is that a faithful man (Momin) keeps balance even in eating. He does not pounce upon food with greed. But a denier or faithless man is not thankful to Allah and hence he indulges in overeating.

Eating habits of all men are not equal. It may be more or less according to their individual appetite or nature. Yet gluttony or voracity is certainly not a good habit. It is also harmful from the health point of view. It has been mentioned in the holy Qur'an:

وَكُلُوا وَشَرِبُوا وَلَا تَسْرِفُوا . (اعراف : ۳۱)

'Eat and drink and waste not by extravagance (Surah Aaraaf: 31)

BLOWING IN WATER IS PROHIBITED

Hadith

عَنِ ابْنِ عَبَّاسٍ : أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُتَنَفَّسَ فِي الْإِنَاءِ أَوْ يُنْفَخُ فِيهِ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . (الترمذى أبواب الشراب)

Translation

Ibne Abbas has narrated that the Holy Prophet has prohibited blowing or breathing in a vessel. This hadith is Hasan Saheeh (Quite reliable). (At-Tirmizi Abwaabus Sharab)

Explanation

While breathing or blowing in a vessel the dirty exhaled (polluted) air mixes with its contents which is against decency. Hence it is one of the etiquette's of eating and drinking that one should not breathe or blow in the vessel containing food or water.

This assertion of the holy Prophet also disapproves the rite of blowing into water. When blowing in water is prohibited how can it be permissible to blow in water after reciting some particular words (Ruqiya) with a view to discard illness? This custom or practice of blowing on water is an innovation introduced by those who believe in amulets and charms etc. This thing was not in vogue in the days of the holy prophet. Otherwise people would have lined up before him with water vessels in their hands for seeking recovery from sickness or illness.

EVENTS ON THE DAY OF JUDGEMENT

ALLAH WILL TALK WITH EVERYBODY

Hadith

عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَا مِنْكُمْ إِلَّا سَيِّئَةٌ رُبَّهَ لَيْسَ بَيْنَهُ
وَبَيْنَهُ تَرْجَمَانٌ فَيَنْظُرُ أَيْمَنَ مِنْهُ وَلَا يَرَى إِلَّا مَا قَدَّمَ مِنْ عَمَلِهِ وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى إِلَّا
مَا قَدَّمَ وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تَلْقَاءَ وَجْهِهِ فَاتَّقُوا النَّارَ وَلَوْ بِسِقِّ تَمْرَةٍ.

(بخاری کتاب التوحید)

Translation

It has been narrated by Adee Bin Haatim that the holy prophet said: There is none from you with whom your Lord will not talk. There will be no interpreter between the two. When that man will look to his right he will see nothing except what he had forwarded by way of his deeds. When he will look to his left he will see only what he had sent up. He will see nothing except fire in front of him. Therefore save yourselves from the fire even if you can do so if possible even by giving only a piece of date in charity."

In another narration the words *ولو بكلمة طيبة* are also which means even if you can be saved from fire merely by uttering a good word.

(Bukhari: Kitaabut Tawheed)

Explanation

This hadith cautions all that every person will have to stand before the Lord Almighty when He will talk directly with him. It will indeed be a very hard moment. Even the thought of it is horrifying. At that time he will find on his right and left nothing but only his own deeds. They are the same actions which he had performed during his life time in the world. They will be picturised and in front of him will be the Hell. What can save one from its fire will be nothing but his good deeds. Hence everybody should try his best to perform more and more good deeds during his life time. He must not consider it any little or small good action as insignificant. In this connection it gives encouragement for making charity because it can save one from the Hellfire. Therefore, if a man cannot make big charity, he must never hesitate in doing a little one. Even giving piece of date to a starving fellow can cause salvation. Anyway everybody must feel concerned as to what will be his reply on the day of Judgement and what provision he is making to save himself from torments of Hellfire.

IN FRONT OF THE LORD

Hadith

عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ مَنْ نُوْقِسَ الْحَسَابَ عُذِّبَ قَالَتْ قُلْتُ أَلَيْسَ
يَقُولُ اللَّهُ تَعَالَى فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا قَالَ ذَلِكَ الْعَرَضُ .

(بخاری کتاب الرقاق)

Translation

Ayesha has narrated that the holy prophet has said: "The one whose questioning will be deep will be punished. Ayesha says "I inquired: Has God not said: " (He truly will receive an easy reckoning). (Surah Inshiqaaq: 8). The holy prophet clarified: it means standing before the Lord." (Bukhari: Kitaabur Riqaaq)

Explanation

Everybody will have to stand before his Lord individually and he will have to give an account of his deeds. But as it has been explained in Surah Inshiqaaq (verse 7-8) those who will be given their record in their right hand will receive an easy reckoning (virtuous and pious Godfearing people). This hadith further clarifies that easy reckoning means standing before the Lord. But in whose case there will be a digging or detailed interrogation will be only that fellow who will be chastised .

To produce an account of one's life deeds is a very hard stage. It can become easy if one lives a virtuous life.

UNGRATEFUL WIVES

Hadith

عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ النَّبِيُّ ﷺ أُرِيتُ النَّارَ فَإِذَا أَكْثَرُ أَهْلِهَا النِّسَاءُ يَكْفُرْنَ قِيلَ
أَيَكْفُرْنَ بِاللَّهِ قَالَ يَكْفُرْنَ الْعَشِيرَ وَيَكْفُرْنَ الْإِحْسَانَ لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ
ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ .

(بخاری کتاب الایمان)

Translation

Ibne Abbas has narrated that the holy prophet (P.B.U.H.) said : When I was shown the Hell, there were many women who were ungrateful or thankless. The companions inquired were they ungrateful to Allah? He said they do not thank their companions nor acknowledge kindness. Even if you go on behaving nicely with them, whenever they find anything unpleasant in you they will at once retort: we never saw any thing good in you ! (Al-Bukhari: Kitaabul Emaan)

Explanation

The word 'Asheer' has been used in this hadith which means both a companion and a husband, especially the male who maintains a woman. Woman normally have a narrow view and they often begin to complain so much so that some of them turn into constant complainants. Even in a nominal tussle they use very harsh words for their companions or husband even if the later had been normally kind to them before.

They do not hesitate to shout: I have never seen any good in you! You have always behaved badly with me! Such painful words for the one who had mostly been nice and kind hurt him and hence they are sinful. If such language becomes a habit Allah also becomes angry with that woman and she becomes worthy of Hell.

This hadith is a stern warning for the womanfolk that they should appreciate the good behavior of husbands or companions and must ignore trifles and show some broadmindedness.

THE TREATMENT OF FAME-SEAKERS

Hadith

عَنِ ابْنِ عَبَّاسٍ ، قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ مَنْ سَمِعَ سَمِعَ اللَّهُ بِهِ .
وَمَنْ رَأَى رَأَى اللَّهُ بِهِ . (مسلم كتاب الزهد)

Translation

Ibne Abbas narrates that the holy prophet (P.B.U.H.) said: If anybody does something for seeking fame, Allah will also treat him in the same way. If someone makes a show, Allah will also make a deal of show with him.
(Muslim Kitaabul Zudh)

Explanation

Seeking name and show business destroy even the best of good deeds. Lord Almighty accepts only those deeds, which have been performed only for gaining His pleasure. If anybody had dealt with people nicely for making a show of his good behavior, Allah also will, on the Day of Judgement deal with that fellow in the same manner; that is, He will humiliate that fellow before others. God will deprive the reward if someone had done anything good just for making a show.

Today there are a number of Muslims who perform big welfare works just for earning fame and popularity. They care the least of being deprived of the divine reward in the eternal hereafter. How then can they be rewarded there. They will be entitled to only punishment.

THE OPPRESSED WILL HAVE TO BE REPAID WITH GOODNESS

Hadith

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : مَنْ كَانَتْ عِنْدَهُ مَظْلَمَةٌ لِأَخِيهِ فَلْيَتَحَلَّلْهُ مِنْهَا فَإِنَّهُ لَيْسَ تَمَّ دِينَارٌ وَلَا دِرْهَمٌ مِنْ قَبْلِ أَنْ يُؤْخَذَ لِأَخِيهِ مِنْ حَسَنَاتِهِ فَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ أَخِيهِ فَطُرِحَتْ عَلَيْهِ . (بخارى كتاب الرقاق)

Translation

Abu Hurairah narrates that the holy prophet (P.B.U.H.) said: If anybody oppressed (or done in justice to) his brother he should shake off that load from his head, because there (in the hereafter) he will not find any Dirhams or Dinars. He must finish off this work before the advent of that day when his own goodness will be taken away from him and paid to his (oppressed) brother. If he does not possess enough goodness, evils (sins) of his brother will be dumped on him.(on the oppressor).
(Al-Bukhari Kitaabul Riqaaaq)

Explanation

The reward of evil is indeed evil. Its mode will be seen only on the Day of Judgement. This hadith describes the matter of compensation to be paid for the injustice done by the people in the world with their dealings fellow human beings. Unbelievers are not in picture here. If any Muslim had done injustice to another Muslim then, on the day of judgement, he will have to pay proportionate good (reward) to the oppressed as recompense. if there is insufficient reward in his account, then an equal amount of sin (punishment) from account will from the oppressed and will be dumped on the oppressors. Thus perfect justice will be meted out to all on the DAY OF JUSTICE therefore wisdom demands that every kind of oppression or injustice should be compensated before the advent of that Day. If anyone's property was usurped unjustly or unlawfully it should be returned immediately. Likewise every possible effort must be made to do utmost justice to the oppressed person.

PARADISE ULTIMATE AIM OF A BELIEVER

HOW MUCH CLOSE IS PARADISE AND SO ALSO THE HELL!

Hadith

عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ ﷺ : الْجَنَّةُ أَقْرَبُ إِلَيَّ

أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ وَ النَّارُ مِثْلُ ذَلِكَ . (بخاری کتاب الرقاق)

Translation

Abdullah Bin Masood says the holy Prophet has said: For every one of you his Heaven is as close to him as his shoelace and so also is his Hell. (Al-Bukhari Kitaabur Riqaaq)

Explanation

Shoelace is a thing which nobody considers as a distant thing as it is handy on his own foot. The nearness of paradise and hell has been compared with it. What is meant to convey is that it should not be imagined that heaven and hell are far off places requiring a long journey, which is time consuming. No, a man will reach his appropriate abode either Jannat (Paradise) or Jahannam (hell) as soon as the Divine Judgment is delivered. It must be borne in mind that the concept of near and far which we entertain in this world will not be applicable to the Hereafter where both time and space will be different.

PARADISE

PRIZE OF BEING PATIENT

Hadith

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَقُولُ اللَّهُ تَعَالَى : مَا لِعِبْدِي الْمُؤْمِنِ عِنْدِي

جَزَاءٌ إِذَا قَبِضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيَا ثُمَّ احْتَسَبَهُ إِلَّا الْجَنَّةَ . (بخاری کتاب الرقاق)

Translation

Abu Hurairah has narrated that the holy prophet said: It is God's word that: when I take back from my servant a life of the one who was most dear to him in the world and when he expects a reward therefore from Me, My reward for him is indeed Paradise.

(Al-Bukhari: Kitaabur Riqaaq)

Explanation

The more a thing is dear to man the more is the grief of losing it. Especially the grief experienced by a man on the demise of his beloved child is a very hard test of his patience. If he bears it and hopes for its reward from his Lord, Allah gives him Jannat. This good tiding gives peace of mind to him.

A GLIMPSE OF THE LOFTINESS OF THE BALCONIES OF PARADISE

Hadith

عَنْ سَهْلِ بْنِ عَبْدِ اللَّهِ قَالَ : إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءُونَ الْغُرَفَ فِي الْجَنَّةِ كَمَا تَتَرَاءُونَ الْكَوَاكِبَ فِي السَّمَاءِ. (البخارى كتاب الرقاق)

Translation

Sahal says that the holy prophet (P.B.U.H.) said: People of paradise will look at the heavenly balconies just as you look at the stars in the sky. (Al-Bukhari: Kitaabur Riqaaq)

Explanation

One can have a glimpse of the loftiness or the height of the apartment in paradise. In this hadith the time and space of the hereafter will be quite different from those of this world. We cannot comprehend them here. The people of the paradise will be allotted balconies according to the gradation. The gradation, in turn will be according to the good deeds performed by them in the worldly life. We see stars at a very great height in the sky. Similarly balconies of Jannat will also appear very high. This gives us an idea of the vastness of paradise. But it will not be difficult to travel through this long distance. They will be attainable swiftly with a speed of lightening or even faster. Today's space travel too has curtailed this distance significantly.

THE MOST GRACIOUS REWARD FROM GOD

Hadith

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ النَّبِيُّ ﷺ إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ فَيَقُولُونَ لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ فَيَقُولُ هَلْ رَضِيتُمْ فَيَقُولُونَ وَمَا لَنَا لَا نَرْضَى يَا رَبِّ وَقَدْ أُعْطِينَا مَا لَمْ تُعْطِ أَحَدًا مِّنْ خَلْقِكَ فَيَقُولُ إِلَّا أُعْطِيتُكُمْ أَفْضَلَ مِنْ ذَلِكَ فَيَقُولُونَ يَا رَبِّ وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ فَيَقُولُ أَجَلٌ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا. (البخارى كتاب التوحيد)

Translation

Abu Saeed Khudri says that the holy prophet has said: Allah will tell the people of paradise: O People of paradise. They will at once respond saying: Here are we, before you, O Lord! We are attentive, O Lord! Grace is only in your hands. Allah will inquire: Are you pleased? They will say: Of course Our Lord! How can we not, when you have given us what has not been given to any one of your creation !! He will ask: May I not give a thing greater than it. They will exclaim: O Lord! Which thing is more graceful! He will say: "I have bestowed you with my pleasure. Now I will never be displeased with you."

(Bukhari Kitaabut Tawheed)

Explanation

No reward can be greater than God's eternal pleasure. It has been mentioned in the holy Quran:

وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ (توبه: ٤٢)

"And the pleasure of Allah is the greatest thing." (Taubah : 72)

What remains after one gets God's pleasure ? After gaining His pleasure there never remains any fear of any pain or loss. One gets safety, peace of mind, happiness, joy every thing along with Divine pleasure. All this is forever as He will never be displeased with him.

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