The Prophetic Way of Life
A Collection of Prophet Muhammad's (PBUH) Sayings

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In the name of Allah, Beneficient, Most Merciful

I. SINCERITY OF INTENT

1. An Umarabni Khattabi Raziallahu Anhu qala qala rasoolullahi Sallallahu Alaihi Wasallam innamal aamaalu binniyati wainnana liamri'imma'nava, faman kaanat hijratuhu illalahi varasulihin fahjiratuhi ilalahi varasulihin vaman kaanat hijratuhu ila duniya yusibuha avimraatin yatazavajuha fahjiratuhi ila ma hajara ilahi.

1. 'Umar bin Khattab reports the Prophet Sallallahu Alaihi Wasallam to have said, "Deeds depend solely on intent and man will have only that he intended. (For example) the person who migrated seeking only the pleasure of Allah and His Prophet, who shall be deemed to have made genuine migration. But he who migrates with worldly ends in view, or marrying a woman, his migration shall be regarded (centred on) these lowly ends."

—Unanimous

Exposition: This is a very important tradition from the point of view of self-introspection. What the Prophet intended to convey was that all good deeds to be fruitful rest on man's own intent. If he is sincere in his performance, he can expect due reward from Allah for it. A deed however good and sound in appearance, shall be deemed worthy of reward and if it has been performed solely for the pleasure of Allah. In case of petty benefits or considerations other than the divine pleasure it will be rejected as a counter-feit coin in the market of the next
world. This fact he has made explicity by means of an example. Migration from one's land of birth and home and hearth is apparently a great sacrifice. However, one undertaking even this onerous task, having also some baser ends at the back of his mind, shall not only find himself deprived of its reward, but shall also make himself liable for charges of deceit and hypocrisry.

(2) عن أبي هريرة رضي الله عنه قال، قال رسول الله صلی الله عليه وسلم إن الله لا ينسي إلا صخر ك بامر يثبت إلى قلبي ك بأعماقي ك (صحيح البخاري).

2. An Abie Hurairata raziallahu anhu qala, qala Rasulullahi Sallallahu Alaihi Wasallam innallaha laa yanzuru ilaa suvarikum va'amvalikum valakin yanzuru ilaa qulubikum va'amalikum.

2. Abu Hurairah reports the Prophet to have said, "Allah shall not look to your faces and your substance, but to your hearts and your deeds."

— (Muslim)

(3) عن أبي هريرة رضي الله عنه قال سمعت رسول الله صلی الله عليه وسلم يقول إن أول الناس تحصى يوم القيامة على رجل داسته فأتيه بفعله فلم يفرقه قال فما عملتم فما يقول؟ قال أكلت فيك حتى استدهلت قال كنت كذبت ولكنك كافلت لأنه يقال خروج قلبه ثم أمر به فسجوب عليه ووجهه حتى القية في النار ورجع تعلم العلم وعلمته وقرأ القرآن فأتبث به فترقه بعثته فلم يفرقه قال فما عملتم فيهما قال علمناك وقرأت فيك القرآن قال كنت كذبت ولكنك تعلمتم فيقال هو عالم وقرأت القرآن كيف قرأ فهم قرأ ثم أمر به فسجوب عليه ووجهه حتى القية في النار ورجع وسبع الأمة عليها وغضبة من أصناف الفتى فأتابته فترقه بعثته فلم يفرقه قال فما عملتم فيهما؟ قال مات أنت فاكتب من سبيل تجب أن تفتين فيها إلا أنفقت فيها لك قال كنت كذبت ولكنك فعلتم فيقال هو جوا فلا فدي قيل ثم أمر به فسجوب عليه ووجهه ثم أنفقت في النار.

3. An Abie Hurairata Raziallahu anhu qala samitu Rasulallahi sallallahu alaihi wasallama yaquulu- inna awwalan naasi yuqza yaqmal quyamati alaihi rajulu
nistushhida fautiya bihi fa'rrafahu ni'amahu fa'arafa'ha, qala fama amilta fiha? qala qaataltu fie'ka hattas tushhittu qala kazabta valakinnaka qa'atala le'anyuqala jariun faqad qilasumma umira bihi fasuhiba alaa wajhihi hatta ulqiya finnari, varajulun ta'allamal ilma va'allamahu vaqara'a alqur'an'a fa'utia bihi fa'rrafahu ni'amahu fa'arafa'ha qala fama amilta fieha? qala ta'allamul ilma va'allamtuhu vaqara'tu fie'kal qur'an'a qala kazabta valakinnaka ta'allamta leyuqala hua aalimun vaqaratal qur'an'a leyuqala hua qariun faqad qiela summa umira bihi fasuhiba alaa vajhihi hatta ulqiya finnari, varajulun vassa'allahu alaihi va'atahu min asnafil mali fa'utia bihi fa'rrafahu ni'amahu fa'arafa'ha qala fama amilta fieha? qala ma taraktu min sabielin tuhibbu an yunfaqa fieha illa anfaqtu fiha laka, qala kazabta, valakinnaka fa'alta leyuqala hua jawadun faqad qila summa umira bihi fasuhiba alaa vajhihi summa ulqiya finnari.

3. Abu Hurairah reports the Prophet to have said, "On the Day of Reckoning the first person to be judged would be a martyr. He would be produced before the Divine court of justice. Allah would remind him of all His bounties and he would remember them. He would then be questioned about them and also his reaction to this bestowal. He would submit in reply that he fought (against the enemies of the Divine Faith) for His pleasure alone and laid down his life in this struggle. Allah would falsify this statement of his. He had fought (and valiantly too) to become known as a valiant fighter and he was rewarded in the world with that reputation. And under Divine edict this self-styled "martyr", would be draggerd, face down, towards hell and hurled into the abysmal Pit.

Next would be produced before Allah, a person learned in the religious lore, a teacher and well-versed in the teachings of the Quran. Allah would remind him of all His Benevolence and Blessings and he would remember them all. Then he would be asked about his reaction to the bounties conferred on him. And he would state that he acquired knowledge of the Faith seeking His countenance and imparted it to others for His pleasure. and recited the Quran for His sake alone. Allah would reject his statement as totally false, saying that he had acquired knowledge of the Faith so that he might be called an erudite,
II. ELEMENTS OF BELIEF AND FAITH

4. An Umarabni alkhattabi (Raziallahu anhu)....qaala fa'akhbirnie anilimaani? qaala an' tumina billahi vamalaikatihi vakutubihi varusulihi valyaumil aakhiri vatumina bilqadri khairihi vasharrihi.

4. Umar ibn Khattab reports the Prophet to have said..."the visitor who was in reality, Jibril, (the arch angel, Jibril of O.T) and had come to the Prophet in human forms) asked the Prophet to enlighten him about Belief and its elements. The Prophet replied, "Belief consists in your sincere belief in Allah and His angels, the Books (revealed by Him) and His apostles and the Last Day as also (the patent fact) that whatever happens in this world, good or evil, is from Allah."

— Muslim

This is a portion of a lengthy tradition known as the tradition of Jibril. Briefly stated it tells us that the archangel, Jibril one day came to the Prophet in human form and asked him about Islam. Iman (Belief), Ehsan (excellence in good deeds) and the Day of Judgement. He answered all his queries, the only relevant portion of it, about Iman (belief) has been given here under this head.

Exposition: Iman really means to trust somebody and to take every thing from him as truth. Naturally man believes in any one only when he is sure about his truthfulness. The real spirit behind Iman (belief) is this surety and trust. And for a person to be a believer it is essential to accept all those things as true that have come to us from Allah through His messengers. Of these,
only the basic elements of belief have come for mention here in this tradition. A brief exposition of them is as follows:

1. Belief in Allah means that we should believe in His Eternity. There is no beginning and no end either, in so far as Allah's existence is concerned. We should also believe that He is the Sole Creator of this universe and the only One managing its affairs constantly. It has to be admitted that He has no partners either in the Creation or the running of the intricate machinery of this vast universe. He is entirely free from any fault or shortcoming (Perfect and Infallible in every respect). He has the finest attributes and the source of all excellences (wherever they may be met in the universe).

2. Belief in angels means that we as Muslims believe in their existence and also that they are pure, ethical beings (that have no material needs like food, nor do they procreate, nor have any other involvements like us, humans). They flinch not in the execution of commands they receive from Allah. They are all the time engaged in obedience to and worship of Allah, and like faithful slaves stand in His Presence, ready to carry out the Divine commands. They also pray for men of virtue and upright character that they may be blessed here and in the Hereafter.

3. Belief in Books means that whichever Guides and Directives have been revealed by Allah from time to time through His messengers we should believe in them. The last of those scriptures for spiritual and moral rectitude of mankind is the holy Quran. The ummahs (parties of believers) of the past ages corrupted their books. Allah sent others to rectify the errors and accretions and finally revealed through Muhammad Sallallahu alaihi wasallam His last Book which is so lucid and conspicuous, lacking nothing and also incorrigible, in short a perfect guide for mankind to the end of the days. (Allah has taken upon Himself the responsibility of protecting it from all attempts at corruption (Q.XV-9). And after the revelation of the Quran there can be no other Book which can guide us to the Right Path.

4. Belief in the messengers of Allah means that all the apostels commissioned by Allah are His true messengers. They all conveyed the Divine Message to their people intact (without
any omission or addition). The last of this group of messengers was Muhammad (S.A.W.) Salvation of mankind now lies entirely in following his teachings and guidance.

5. The Belief in the life after death means that man must have a staunch belief that a Day (of days) must sure come when the records of the deeds of men of a life-time shall be scrutinised. Those with a good and satisfactory record shall be rewarded, and others with an unwholesome record of (black deeds) shall be punished. The punishment shall be unending and so will be the reward.

6. Belief in Predestination (or Pre-determination of Fate) means that a Muslim must believe that whatever is happening in this world is under the command of Allah. It is He who governs every activity in the universe. It is not possible that He may have some other plan for the affairs of the world and they may be running contrary to His will and Purpose according to a set Design and Plan. Every good and evil and guidance and straying is governed by a law predetermined by Him. Whatever calamity befalls the thankful servants of Allah and the difficulties they are confronted with and the trials they are put to, are all under the command of their Lord and Cherisher and His predetermined laws and decisions.

Man within the framework of the freedom of choice and action whose limitations are known to Allah alone Who bestowed them on him, being free from any form of coercion, must accept the responsibility of his deeds and their repurcussions. He must be crazy if he tries to put the blame at some other door.

1. THE MEANING OF BELIEF IN ALLAH
5. An Mu'azibna Jabalin raziallahu anhu qaala kuntu ridfan nabiyyi (S.A.W.) laisa baini vabainahu illa muakh'kharatur rahli, faqaala ya muazabna jabalin, faqultu labbaika ya rasulallahi vasadaika summa saara saa'atan, summa qaala ya'muazabna jabalin qultu labbaika yaa rasulallahi vasadaika unya'buduha vala yushrika bihi shean summa saara saa'atan, summa qaala ya muazabna jabalin qultu labbaika ya rasulallahi vasadaika, qaala hal tadri ma haqqullahi azzavajalla alalibad? qaala qultu allahu varasuluhu al'amu qaala fa'inna haqqallahi alalibadi, an ya'buduhu wala yushrika bihi shai-an summa saara saa'atan, summa qaala ya muazabna jabalin qultu labbaika ya rasulallahi vasadaika, qaala hal tadri ma haqqul ibaadi alallahi iza fa'aloo zaalika? qultu allahu varasuluhu al'amu qaala an la yu'azzibahum.

5. Mu'az bin Jabal reports that he was one day riding behind the Prophet on his mount, only the back portion of the saddle separating them (a pillion-rider). The Prophet said, "O Mu'az bin Jabal!" I said in reply, "your slave is here sire and all attention too" (But he kept quiet). After covering some more ground, he again called me by name and I replied with due respect as before. (But he did not say anything). Advancing a little further he once again called me, "O Mu'az bin Jabal!" And for the third time I repeated the same words ("your slave is here sire, ready to listen to your command") Then he said, "Do you know what is the obligation of slaves (men and women) to their Lord and Cherisher, Allah? "I submitted in reply that Allah and His Apostle know best. The Apostle of Allah said", Their obligation to Allah is that they should obey and worship Him and take no partners with Him in this act of worship." Going a little further, he again called, "O Mu'az bin Jabal!" And I said in reply, "Say sire and your slave shall listen to you attentively and obey your orders loyally." He said, "Do you know what His slaves expect from Allah in return for their devotion and service?" And I once again replied as earlier that Allah and His Apostle have the best knowledge. The Prophet told me that the worshipful servants of Allah should expect from their Lord and Cherisher that they
would not be chastised and tormented (for their minor shortcomings)."

— Bukhari and Muslim

Exposition: The synopsis of the statement of Mu‘az is that he was sitting very close to the Prophet and there was no difficulty in communication in this position. But since the point he wanted to make was so important that he called him thrice and after drawing his attention he did not say anything. This was done with a view to impress upon him the vital importance of his point so that he might be all ears and receive it with utmost attention and care. What the apostle of Allah said, clearly brought out the importance of Tauheed (the unity of Allah) which can stand between man and the Wrath of Allah in the form of torment of Hell. And what greater thing is imaginable than one which can save him from the wrath of Allah and entitle him to an abode of security and peace and felicity in heaven?

6. Qaala atadruna mal’imanu billahi vahdahu, qalullahu varasuluhi aa’lamu, qaala shahadatu al’la ilaa’ha il’lallahu va’anna muhammadar’rasulu’llahi va’iqamus’salati va’ita’uz’zakaati wasiyamu ramazana.

6. The Prophet asked (the representatives of Abd-al-Qais tribe), "Do you know the meaning of belief in Allah?" They replied in the usual pattern of the companions to his queries "Allah and His Prophet know best." The Prophet said, "The meaning of such belief is that man should bear testimony to the fact that there is none worthy of worship and obedience save Allah and Muhammad (S.A.W.) is the Apostle of Allah, and that he should offer prayers properly, pay Zakat (the share of the have nots in the honest earnings of haves), and observe regular fasting during the month of Ramazan."

— Mishkat
7. An Asasin razi'allahu unhu qaala qal'llama khababana Rasulullahi (S.A.W.) il'la qaala la imaana limal'laha amanata lahu vala deena limal'laha a'hda lahu.

7. Anas reports that whenever the Prophet harangued us he never failed to mention that those lacking in trust had no belief and the ones having no regard for fulfilment of promises (contracts and other obligations) had no faith.

—Mishkat

Exposition: The saying of the Prophet intends to convey that the person who does not fulfil the obligations due to Allah and His servants, (fellow-beings) pointed out in great detail in the Book of Allah, as lacking in firmness of belief. And one who fails to fulfil the terms of a covenant is far from godliness and piety. With roots of belief firmly fixed in the heart of a person, he is true to his trust, never resorting to perfidy. Similarly, a truely godly person will meet his obligations to his last breath. We must keep it carefully in mind that the greatest obligation of man is that due to Allah and His Apostle and the Book revealed by Him. And the most important and sacred is his Covenant with Allah, the Apostle commissioned by Him, and the faith revealed through him.

8. An Amribni Abasata qaala qultu yaa Rasulal'lahi mal'emanu? qaalas'sabru vas'samahatu.

8. Amr bin 'Absah reports that he enquired of the Prophet about Belief. He replied that Belief is another name for patience and perseverance and Samahat.

—Muslim, Amar bin Abasa

Exposition: Iman lies in man's taking to Divine way, putting up cheerfully with whatever mishaps come his way and dauntlessly advancing with trust in Allah. This much about the part relating to Sabr or patience and perseverance. The
other demand of his career is to spend his substance cheerfully on the needy and helpless servants of Allah solely for His pleasure. This attitude is known as Samahat, which also means mildness and magnanimity.

9. Qaala Rasulul'lahi (S.A.W.) man ahab'ba lil'lahi va'abghaza lil'lahi va'ataa lil'lahi va mana'a lil'lahi faqadistakmalal imana.

9. The Prophet is reported to have said, "Whoever confined his friendship and enmity to the pleasure of Allah and gave away and withheld seeking His countenance, perfected his Iman (belief)."

—Bukhari, Abu Umamah

Exposition: In the course of self-discipline and rigorous moral training of man there comes a stage where his association and union as well as aversion and dissociation with fellow beings is conditioned by the pleasure of Allah. His love of men and their dislike is dictated by the edicts of his Faith and not personal whims and petty worldly interests of a temporary nature. It is only then that his Iman becomes perfect.

10. Qaala Rasulul'lahi (S.A.W.) zaqa ta'mal imani mar razia bil'lahi rab'baav bil'ilamidinav vabimuhamma dir'rasu'la.

10. The Prophet is reported to have said, "He who is happy with his belief in Allah as his Lord and Cherisher, Islam as his Faith and Muhammad (S.A.W.) as his Prophet, has tasted (the sweetness of) Iman."

—Bukhari, Muslim, Abbas

Exposition: If a person after surrendering to the obedience and worship of Allah, Pursuit of the Islamic Shariah and the
guidance of the Prophet, is perfectly satisfied that he needs no other deity for worship and obedience and no other way of life save the Islamic Shariah and no other guide but the Prophet of Allah, has surely relished Iman.

2. THE MEANING OF BELIEF IN THE APOSTLE OF ALLAH

11. Qaala Rasulul'lahi (S.A.W) in'na khairal'hadisi kitabul'lahi va'khairal'hadyi hadyu muhammadin.

11. The Apostle of Allah is reported to have said, "The best word is the Book of Allah and the best pattern of life and character is that of Muhammad (S.A.W.) which must be followed and adhered to (by every believer)."

— Muslim, Jabir

12. An Anasin qaala qaala li Rasulul'lahi (S.A.W.) ya buna'yya in qadarta un tusbiha vatumsiya valaisa fic qal'bika ghish'shun lia'hdin fa'fala summa qaala ya buna'yya va zaalika min sun'natie vaman ahab'ba sun'natie faqad ahab'bani vaman ahabbani kaana ma'iyat fil jannati.

12. Anas reports that the Prophet said to him, "My dear boy! Live a life free from ill-will towards others if you can." And he added, "This is my way of life (That I don't have any grudge against any one). And one who cherished my way (Sunnah) and loved me shall abide with me (close to me) in heaven."

— Muslim, Anas
13. Jaa'a salasatu rah'tin ila'a az'wajin'nabiyyi Sallallahu Alaihi wasal'lama ya's'aloona un ibadatin'nabiyyi Sallallahu Alaihi wasal'lama falam'ma ukh'biru biha ka'annahum taqal'luha, faqaloona aina nahu minan'nabiyyi Sallallahu Alaihi wasal'lama waqad ghafarallahu ma taqad'dama min zam'bibihi wama ta'akh'khara, faqala'ahadu hum am'ma ana fa'usal'ilil'aila abadan, waqaalal'aakharu ana asu'mun'nahara abadav'vala uftiru waqaalal'aakharu ana a'atazilun'nis'a fa la atazav'vaju abadan, faja'an'nabiyyu Sallallahu Alaihi wasal'lama ilaihim faqala'an'tumul'lazina qu'tum kazava kaza? ama wal'lahi in'ni la'akhshakum lillahi wa'atqakum lahu lakinni asumu wa'uftiru wau'salli wa'arqudu wa'atazavvajunnis'a fa man'raghiba an' sun'natifalaisamin.

13. Three persons came to the consorts of the Prophet and when on enquiry they were told about the devotional acts of the Prophet, they undervalued them quantitatively. They thought to themselves that since the Prophet was free from sin and shall remain so in future also (they knew he had been forgiven once for all-Q XL VIII:2 ). We stand nowhere in comparison with him. (We are not innocent like him and have to strive all the harder in this field for salvation). So one of them declared his intention to spend his nights in (superarrogatory) prayer. Another came out with the resolve to fast continuously (without break). The third of them announced that he would espouse celibacy and never take any woman for wife. (When the Prophet came to know of it) he went to them and asked them whether they were the persons who had given vent to such and such utterances (as reported to him). Then he harangued them saying "I am the best of you in the matter of fear of Allah’s (displeasure and wrath), but I fast at
times and miss at others, offer (late night) prayers and sleep also and have wives too (to whom I owe a duty). (So safety lies in taking to my way of life). And those who undervalue my Sunnah (way) or disregard it, have nothing to do with me."

— Muslim, Anas

14. Sana'a Rasulullahi Sallallahu Alaihi wasal'lama shai'an farakh'khasa fiehi fatanaz'zahaa an'hu qaumun fabalagha zaalika rasu'l'lahi Sallallahu Alaihi Wasal'lama fakhataba fahaimdal'laha sum'ma qaala ma balu aqwamin yatanaz'zahuna anish'shai'i asna'u'hu fawal'lhah inni la'alamuhum bil'laha wa'ashad'du hum lahu khash'yatan.

14. The Apostle of Allah had (at one time) disallowed some thing to his followers and then himself indulged in it (after some time) to make his approval of it manifest to them. Yet some of the people were reluctant to take to it. When the Prophet came to know about it he harangued them, and after magnifying Allah, he said to them, "Why are some of you abstaining from what I am myself doing? Allah is witness to the fact that I am much better informed and more God-fearing than any one of you."

— Bukhari, Muslim, Ayesha

Exposition: The Prophet had at one time instructed the believers to abstain from something. After some time he himself manifestly indulged in it to lift that ban in their knowledge by way of approval. But there were some of them who insisted on abstention. So when he (the Prophet) came to know about that mental attitude he gave them sound advice. After glorifying Allah he said to them, "How is it that some of you are abstaining from what I am doing. By Allah! I know Allah much better and fear Him (His displeasure and wrath) much more than any of you."
15. An Jabirin (raz.) anin'nabiyyi Sallallahu Alaihi Wasal'lama heena atahu umaru faqaala inna nasmau ahadeesa miy'yahuda tu'jibuna afataraa annaktuba ba'zaha faqaala amutahav'vikoona an'tum kama tahav'vakatil yahoodu wan'asaaraa? laqad jie'tukum biha baiza'a naqiy'yatan, vala'u kana musaa hay'yam'ma wasiahu illa ittibaic

15. Jabir reports that 'Umar (Ibn Khattab) came to the Prophet that he had found some really good things in the Jewish tradition. He wanted his (Prophet's) opinion about them and also whether they could take and preserve them in writing. The Prophet said to him, "Do you also intend to go down the same pit that engulfed the Jews and the Christians? I have brought to you the Shari'ah (Law) radiant like the sun and clear like an unblemished mirror. If Moses had been alive, he would have found himself compelled to follow me."

— Muslim, Jabir

Exposition: The Jews had tampered with their scripture and perverted it to a great extent. Yet there were some good things that had escaped corruption at their hands which the Muslims found pleasing when they heard them. And for that matter, no religion worth the name lacks totally in truths and good teachings. However, if the Prophet had permitted them to adopt and preserve them in writing, the Islamic Faith would have suffered by way of interpolation. (Even in spite of all that care of the early days, much undesirable and dirty stuff found its way to the exegetical literature in a latter period and came to be known as Israeli riwayat or Jewish tradition (Tr.) The Prophet's reply to 'Umar's question clearly brings out the fact that those having easy access to a stream of clean and sparkling water would do well not to run after polluted reservoirs elsewhere.
16. An Abdillahib'ni Amrin qaala, qaala rasulul'lahi Sallallahu Alaihi Wasal'lama la yu'minu ahadukum hat'ta yakoona hawahu tab'allima jie'tu bihi.

16. **Abdullah bin 'Amr** reports the Prophet to have said that no one could be a (true) Muslim until his intent and inclination (likes and dislikes) do not become subservient to the book revealed to him (the Quran).

— **Mishkat**

Exposition: The purport of this tradition is that man should subordinate his ambitions, intentions and his inclinations to the guidance brought by the Prophet and submit the reins of his desires to the Quran. Without this total surrender belief in the Prophet is meaningless.

17. Qaal Rasulul'lahi Sallallahu Alaihi Wasal'lama la yu'minu ahadukum hat'ta akoona ahab'ba ilaihi miv'validihi va validihi van'nasi ajma'een.

17. The Prophet said, "None of you can be a (true) Muslim unless I become dearer to him than his father, his son and other men."

— **Bukhari, Muslim, Anas**

Exposition: The saying of the Prophet means that a person becomes a believer (of the desired excellence) only when his love for the Prophet and the Faith brought by him dominates all other relationships which draw him in various directions. So he becomes a staunch believer only when rejecting all other diversions, he opts firmly for the way pointed out and illuminated by the Apostle of Allah. Only then he is entitled to that nomenclature a Muslim (one making total surrender) and truly loyal to the Prophet and the cause of Islam. It is only such devoted followers that Islam seeks to take up its cause and it is they who have made and shall ever be making history. Those with half-hearted **iman** and paying only lip service to its heavy
demands, and turn between conflicting loyalties, can never
sacrifice themselves to the Supreme cause of Islam.

18. In'nan'nabiyya Sallallahu Alaihi Wasal'lama
tawaz'za yauman faja'ala ashabuhu yatamas'sahuna
bewazu'hi, faqala lahmun'nabiyyu Sallallahu Alaihi
Wasal'lama ma yah'milukum alaa haaza? qaalu
hubbullahi warasulihi, faqala'nnabiyyu Sallallahu
Alaihi Wasal'lama man sar'rahu ay'yuhib'bul'laha
warasu'lahu auyuhib'buhal'ahu warasuluhu falyasaduq
hadisahu Iza had'dasa, wal'yu'addi amanatahu Iza
tumina, wal'yuhsin jiwara man jawarahu.

18. Abdur-Rahman bin Abi Qarad says that one day when the
Prophet was making ablution, some of his companions began to
rub their faces with the water trickling from the various washed
organs. The Prophet asked them as to what motivated them to
it? They said to him, "It is the love of Allah and His Apostle," He
said to them, "Those whose hearts are gladdened by the idea
that they love Allah and His Apostle should make it point to
speak the truth (and nothing but the truth), deliver to their
owner, safe and sound, things entrusted to their care and the
treatment meted out to their neighbours must be that of
magnanimity and beneficence.

—Mishkat, Abdur Rahman bin Abi Qarad

Exposition: Rubbing their hands and faces with the water
from the ablutions of the Prophet was for the sake of blessing
and symbolic of their intense love for him. This in itself was not
objectionable or a disapproved act for which the Prophet might
have admonished them. However, he pointed out to them that
love of Allah and His Apostle was a lofty ideal and demanded
that their injunctions should be put into practice and the faith
brought by the Prophet should be made the way of their lives. Sincere and staunch pursuit of the Prophet's teachings is the lightest manifestation of their love for him, provided it is also associated with devotion to him. Love for a paragon of excellence is natural to unsullied human nature.

19. Ja'a rajulun ilan' nabiy'i Sallallahu Alaihi wasallama faqaala in'ni uhib'buka qaalan' zur ma taqulu, faqaala wa'llahi in'nie lauhib'buka salaasa mar'ratin, qaala in kun'ta saadiqan fa'a'id'da lilfaqri tijfahan lal'faqru asra'u ila miy'uyhib'buni minas'sabeeli ila muntahahu.

19. Abdullah bin Mughaffal reports that a certain person came to the Prophet and said to him that he loved him (the Prophet). The Prophet said to him that he should think carefully over what he had said. He (the Visitor) repeated his claim thrice saying that he loved him and Allah was witness to it. The Prophet said to him that if he was true in his statement, he should arm himself to face indigence and hunger. Those in love with him find poverty and hunger rushing towards them much more rapidly than a flood (or an avalanche).

—Tirmizi, Abdullah Ibn Mughaffal

Exposition: What do love and making somebody one's beloved mean? The answer would certainly be that it is to make that person's likes and dislikes the lover's own preferences and to adopt the pattern of his life as his own. Every thing, however highly cherished, must be sacrificed to get close to him, to spend one's time in his company and in seeking his countenance. The lover must be ever ready to make such sacrifices promptly, even if there is no explicit demand for them.

To make the Prophet one's beloved demands that every foot-print of his and every land mark left by him should be laboriously traced and followed (enacted in one's own life). Wherever on this road he comes by mishaps and losses or injuries, the lover must prepare himself to face them
heroically. The Hira cave and the battle-fields of Badr and Hunain are all outstanding landmarks on this most perilous track covered by him.

In taking to the way of his life or the way of the Islamic faith, poverty and hunger confront the way-farer. And economic adversity is the worst that man can face with composure. Unflinching trust reposed in Allah and His love alone can sustain him and keep him steady in his trial on this road. The believer involved in these trials and tribulations keeps his gaze firmly fixed on Allah as his Wakeel (Disposer of all affairs) and not in the least worried that he is alone and helpless. His mind is preoccupied with the notion that he is the slave of an Almighty Lord and Master and all that he is concerned with, is to obey Him and do His bidding. He also contemplates that he is doing his duty to One Who is Most Merciful and Just and Fair and there is not the least risk of his wages being lost. This trend of his thought lightens every burden and makes every hardship and misery easily bearable. All the wiles and strategies of Satan and all his machinations and campaign of evil to make him unsteady come to naught.

Rush of poverty and hunger towards him is obvious. As a lover of the Prophet he has other nobler pursuits and more important and pressing demands on his time and energies. leaving little time for earning enough to keep the wolf away from the door. Besides, he is now not only more contented but more discerning and keeps a safe distance between himself and the doubtful sources of sustenance, not to say of the obviously tainted or sullied.

3. THE MEANING OF BELIEF IN THE QURA'AN

20. Qaalabnu Ab'basin (raz.) maniqtada bikitabil'lahi la yazil'lu fid'dunya wala yashqa'a fil'aakhirati sum'ma tala hazihil'ayyata "famanit'taba'a hudaaya fala yazil'lu wala yashqa'a".
20. *Abdullah Ibn Abbas* said, One who will pursue the Book of Allah shall neither go astray in this world nor shall he find himself in misery in the next, Then he recited the Quranic verse: "Whoever follows My Guidance will not lose his way nor fall into misery". (Al-Quran XX:123)

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21. Qaala Rasul'lahi Sallallahu Alaihi wasal'llama nazalal'qur'anu alaa khamsati aujuhin halaliv'vaharamiv' vamuhkamiv' vamutashabihiv vaamsalin fa'ahil'lul halala vahar'rimul harama va'amalu bilmuhkami vaaminu bilmutshabihivi va'tabiru bilam'sali.

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21. The Prophet said, "There are five items in the Quran: Approved, Prohibited, Basic or fundamental, allegorical and parables. So regard approved as allowed and prohibited as interdicted. Follow the basic or fundamental verses (dealing with the creed or elements of belief and Law), and believe in the allegorical (the verse dealing with the unseen such as the heaven, the hell, the seat of authority (*Kursi*) and similar other things and as such never try to probe into them). As for the parables (the admonitory or instructive stories of the ruination of the people of the past); take a lesson from them."

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22. Qaala Rasul'lahi Sallallahu Alaihi Wasal'llama in'hal'laha faraza faraiza fala tuzai'uha wahar'rama hurumatin fala tantahiku ha wahad'da hududan fala ta'taduha wasakata an ash'ya'a min ghairi nisyanin fala tabhasu anhaa.
22. The Prophet said, "Allah has made certain things obligatory; do not thwart or waste them. Some other things he has forbidden; do not indulge in them. And some other things have been bounded or barred; do not cross or overstep them. And there are yet others that He has omitted without forgetfulness; do not pursue them doggedly or try to probe into them."

—Mishkat, Jabir

23. An Ziyad'ni Labidin (razi) qaala zakaran'nabiyy'yu Sallallahu Alehi Wasal'lama shai'an faqaala zaalika inda avahni zahabil' ilmi qultu ya Rasulal'ahi wakaifa yazhabul'ilmu wanahnu naqra'ul qu'r'ana wanuqriuhu abna'ana wayuqriuhu abnauna abna'ahum? faqaala sakilatka um'muka zyadukun'tu la'uraka min asfahi rajulin bil'madienati awalaisa hazihil'yahudu wan'nasara yaqra'una't taurata wal'injiela la ya'maloona beshai'im' mim'ma fieheema.

23. Ziyad bin Labeed says that the Prophet mentioned something formidable and told us that it would come to pass when the religious lore has been obliterated. I said to him, "O Apostle of Allah! How shall religious lore be blotted out when we are studying the Quran and teaching it to our offspring who shall in turn be teaching it to their children. The Prophet showing surprise said to me," How is that Ziyad! I look you for an outstanding sensible person in Madinah town. Do you not observe that however much the Jews and Christians study the Taurah and Bible (Old and New Testaments) they do not follow its teachings."

—Ibn Majah
4. THE MEANING OF BELIEF
PREDESTINATION OR
PREDETERMINED FATE

24. 'Ali reports the Prophet to have said, "Your abode in hell or heaven has already been determined". Those present said to him, "O Apostle of Allah! why should we not rely on what has been fated for us and abandon all labour relating to good deeds?" The Prophet said, "No. Do strive hard in the field of action. For, every one is provided facilities for what he undertakes. The fortunate receive facilities for deeds leading to heaven, whereas the wretched (hell-bound) are allowed to proceed unhindered towards hell. And then he recited the two Quranic verses:

"So he who gives (in charity) and fears Allah and (in all sincerity testified to the best, - We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks
himself self-sufficient and gives the lie to the Best, - We will indeed make smooth for him the path to Misery”.

(Al-Qur'an XCII: 5-10).
—Bukhari and Muslim

Exposition: With Allah it is a settled affair as to which acts of human beings shall condemn them to torments in hell and which shall entitle them to abodes in heaven. This has been very clearly brought out in the Quran and the Prophet of Allah has also presented it very explicitly. Now it is up to man himself whether he chooses the road leading to hell or strives hard to keep out of the path of evil in quest of Bliss. The choice either way is his and his alone, for he has been granted the freedom of choice and a free will. It is this freedom (of choice and will) that justifies his ending up in hell or an eagerly coveted abode in heaven. But the stupid and the perverse shift their own responsibility to Allah declaring themselves compelled. (Allah is free from any such injustice).

25. An Abie Khizamata an abiehi qaala, qultu ya Rasulallahi! araita ruqan nastar qieha wadwa'i natadaawa bihi tuqaatan nat'taqieha hal yaruddu min qadarillahi shai'an? qaala hiya min qadarillahi.

25. Abu Khuzamah reports from his father that he enquired of the Prophet about the amulets used to ward off evils and maladies and the medication in sickness and other preventive measures adopted against troubles and mishaps. Can these contrivances be safeguards to us from what is fated for us by Allah? The Prophet said (in reply to this query), ”These are also part of what has been predestined”.

—Tirmizi

Exposition: The substance of the saying of the Prophet is that Allah, who predetermined a certain malady for us has also determined that such and such medicine can cure it. He is the creator of the maladies and also their remedies and cures. Everything in the universe does and must come to pass according to Allah’s predetermined plan.
26. Anibni Abbasin (razi) qaala kun'tu khalifanabiyyi Sallallahu Alaihi Was'l'ama yauman faqaala yaa ghulamu innie u'al'ilimu kalimaatin, ihfaz'il'aha yahfazaka, ihfaz'il'aha tajidhu tijahaka, izaa sa'al'ta fas'alil'aha wa'izas ta'anta fasta'in bil'lahi wa'alam an'nal ummata lavijtama'at alaa ay'yanfa'uka beshai'il'lam yanfa'uka beshai'in il'la qad katabahullahu, laka walavijtama'u alaa ayyazurruka beshai'il'lam yazurruka illa beshai'in qad katabahul'lahu alaika.

26. Ibn Abbas reports that while he was riding with the Prophet as a pillion-rider, he said to me, "My dear boy! I am going to tell you a few things. (Listen to me attentively). Remember Allah and He will remember Thee remember Him and thou shalt find Him before Thee. When asking for something, ask Allah for it. When beset by some difficulty, seek aid from Allah (above), taking Him as thy refuge. And keep it in view that if people with one accord come to benefit thee, they cannot, save in as much as Allah has destined for thee. (Everything in the Universe belongs to Allah, no one has anything that he can call his own and give it to others. Every one gets what has been apportioned to him and no more, (through whichever source it may be). And if people come together and with united endeavours try to harm thee, they can do no more harm than what has been fated for thee by Allah. (So it is in the fitness of things and the demand of the good sense of Judgement that Allah alone should be taken as our refuge and support).

— Mishkat
27. The Prophet said a strong and mighty believer is better as compared to a weakling and Allah likes him (the stalwart), though there is goodness and beneficence in both. And you should aspire to that which can benefit you (in the Hereafter.) Seek divine assistance in your troubles and never lose your heart. If you are afflicted with misery do not be led to think if you had adopted a different course of action, this affliction would not have touched you. Rather think that Allah had predetermined it and He did what He liked. For 'Lau' (if) opens the door for devilish machinations (ungratefulness to Allah and fault-finding with His will).

—Mishkat, Abu Hurairah

Exposition: The first part of this tradition brings out the very evident fact that a physically and mentally superior Muslim, striving with all his faculties in the way of Allah can do much greater service to the cause of Islam, whereas a weak and sickly Muslim, none too strong mentally either, even at his best (striving as much as he can), will fall far short in this performance of his compared to his mighty brother. Judged by any norm of wages the former must be entitled to greater reward. But since both of them have served the same cause - that of Allah's own Faith, the weaker servant of Allah should not and shall not remain deprived of reward because of his inferior performance. What is really intended here is to impress upon the Muslims endowed with stronger physique and superior mental faculties that they should value these gifts and try to earn with them as much good in the life of this world as they possibly can. In old age when these faculties become enfeebled
man inspite of the will to do something finds himself helpless.

The latter portion of the report tells us that a sincere servant of Allah does not take his intelligence and his contrivances as his bulwark. Rather, when affliction touches him, he is immediately reminded that it is from Allah, his Lord Cherisher and in His Superb plan of action, it is a part of the training course for him. And this mode of thought gives him strength due to his trust in Allah.

The correct mould of mind makes misery easier to put up with, for every affliction becomes a gift from the beloved.

—Jigar Muradabadi

5. THE MEANING OF BELIEF
IN THE LIFE AFTER DEATH

28. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama kaifa an'amu wasahibus'suri qadiltaqamahu wasgha sam'ahu waqanaa jabhatahu yantaziru mataa yu'maru bin'nafshi, faqalu ya rasulul'lahi fama zata'muruna? qaala qoolu hasbunall'lahu waniemal wakeel.

28. "—The Prophet said, "How can I take to a life of ease and comfort when the angel Israfil is standing with his head bowed, ears pricked and mouth on the trumpet waiting most attentively for the orders of his Lord, coming any moment, to sound a note of alarm." The people asked him, "O Apostle of Allah! What are your orders to us in this serious situation?" He instructed them to repeat again and again (the portion of the Qur'anic verse)" Allah suffices us and He is the best Disposer of affairs". (Quran III: 173)

—Tirmizi, Abu Sa'eed khudri

Exposition: The companions noticing signs of uneasiness
and anxiety on his face were themselves very much worried and exclaimed: "When you are so anxious about it our condition (as ordinary mortals) can be imagined. What do you, as our Prophet, advise us to escape the horrors of that terrible holocaust (the Day of Judgment)? The Prophet told them that they should seek refuge in Allah’s Mercy, spending their lives under His patronage and tutelage. Only those who do existence in this world in loyalty and obedience to Him are likely to come to a happy end on the Day of Reckoning.

The word used in the original Arabic version of the report is Soor, translated here as trumpet. The trumpet or bugle, as we know it, is sounded to alert an army at the time of on impending danger, or normally to bring them together. But nobody knows or can even guess the Soor. It belongs, like so many other things, Hell, Heaven, Seat of Authority, to the unseen world. It has been said elsewhere about its intensity and terror that it will immediately cause death of those hearing it (the terrific blast).

29. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man sar'ahu ay'yanzura ilaa yau'mil qayamati ka'an'nahu layu ai'nin, falyaqra'u izash'shamsu kuv'virat vaizas'samaun fatarat. vaizas'samaun shaq'qat

29. The Prophet says: "If anyone wishes to witness the Day of Judgment he should study the following three surahs of the Quran: Takweer or the Folding up (LXXX), Infitar or the cleaving asunder, (LXXXII), and Inshiqaq or the Rending asunder, (LXXXIV).

—— Tirmizi, Ibn ‘Umar

Exposition: In all the above mentioned three surahs the Day of Judgment or the Great Holocaust has been so graphically depicted that the reciter feels that he himself is in the picture and as such an eye-witness to the entire grim spectacle. It has been portrayed at other places too in the Quran but is not so vivid and horrifying as in the above mentioned surahs.

(30) قال رسول الله ﷺ صلى الله عليه وسلم هذه الآية "يومئذ تحدث..."
30. The Prophet recited the Quranic verse: On that Day will she (the earth) declare her tidings - XCIX: 4, and asked the companions, "Do you know what the declaration of her tidings means?" They said in reply that Allah and His Apostle know best. The Prophet (then) said to them, "The earth will bear witness on the Day of Judgment and declare that such and such man or woman and at such and such time had done any good or bad deed on her back. (This is the meaning of the Quranic verse). He said this (information and evidence) is her tidings."

— Tirmizi, Abu Hurairah

31. Qaala Rasul'llahi Sallallahu Alaihi Wasall'ama ma minkum min ahdin il'la sayukal'limuhu rabbuhi laisa bainahu wabainahu tarjamanuvala hajibun yahjubuhi fayan'zuru aimana minhu fala yaraa illa ma qaddama min amalihi wajanzuru ash'ama minhu fala yaraa illa ma qaddama, wajanzur baina yadaihi fala yaraa il'lan'nhara tilqa'a wajihhi fat'taqun nara walau beshiqqi tamratin.

31. The Prophet said, "Every one of you will have to stand before Allah who will communicate with you directly (without

Exposition: The context of this report was the occasion when the Prophet was instructing them to spend in the way of Allah, coming to the aid of His helpless servants. So it (spending) is not important in the sight of Allah but the sincerity of the intent behind it. Even a split date fruit has great value provided that sincerity accompanies it.

— Unaninmous, 'Ala
wabikitabika wabirusulika wasal'laitu wasumtu watasad'daqtu wayusnie bekhairim, mas tata'a fayaqoolu haahuna izan, sum'ma Yuqalul'aana nabasu shahidan alaiika, fayatafak'karu fie nafsihi man zallazi yashhadu alal'ya, fayukhtamau alaa fiehi, wayuqaalu lefakhizihin' tiqi fatantiqo fakhizuhu walath'amu va'izamuhu bealmalihi wazalika liyu'zira min'nafsihi, fazalikal munafiqu wazalikal lazie sakhital lahu alaihi.

32. The Apostle of Allah said, "A servant of Allah will be brought to the Presence of his Lord on the Day of Reckoning. Allah will say to him, Did I not confer on you honour and dignity? Did I not give you a wife? Were not horses and camels put in your possession? Did We not give you respite in which you ruled over people and collected revenues from them? He will admit that he was given all these bounties. Then Allah will say to him, 'Were you oblivious of the fact that you will be brought to us here (at the Divine court of Justice to render account of your deeds)?' He will admit that he was oblivious of the meeting of this Day. Allah will say to him 'Just as you forgot Me in the life of the world, I shall likewise ignore you this Day.' The another similar person denying the Day of Reckoning, will be brought to the Divine Presence, and interrogated likewise. And after that a third person will be brought and Allah will interrogate him as he did the earlier two (unbelieving) persons were interrogated. But he will say in reply (to the interrogation)," O my Lord and Cherisher! I believed in Thee, Thy Books and Thy Apostles, I offered prayers, observed fasts and spent my substance in Thy way. (The Prophet added) 'he will mention many other good deeds of his in the same breath.' Then Allah will say to him, Stop (this vain talk). We are calling a witness against you right now. He will be wondering as to the identity of that witness (that could raise an accusing finger against him)? Then his mouth will be sealed (since he was not ashamed of lying even before Allah, as he had been carrying on loud propaganda of his pity and sincerity before the Prophet and the believers). And his thighs, muscles and bones shall be questioned (and they will relate exactly each and every (hypocritical) deed of his. And in this way Allah will close the door of concoctions on him." The Prophet concluded, "This is the person who lived as a hypocrite in this world and he it is who inflamed the wrath of Allah.

—Muslime, Abu Hurairah

33. ‘Ayeshah says that she heard the Prophet invoking Allah in some of his prayers thus, "O Allah! Take my account by an easy reckoning." I asked him, "What do you mean by easy reckoning?" He said, "Easy reckoning is this that Allah glancing through his record of deeds overlook his evil ones." He went on to say, "O Ayeshah! If a probe is deemed necessary in taking account of any body, he is doomed."

—Musnad Ahmad

Exposition: In the Quran and some other traditions there are explicit glad tidings for those who take to the way of Allah and go on fighting against the forces of evil to their last breath. Allah will overlook their slips and petty Shortcomings and appreciating their good deeds will reward them with an abode in heaven.

34. An Abie Saeedi nilkhidriyya(razi.) annahu ata’a Rasulul’laihi Sallallahu Alaihi Wasal’lama faqaala akhabirni may’yaqwa alaqiyami yau’mal qiyamatil’lazi qaalal’lauh az’za vajal’la "yauma yaqoomun’nasu lirabbil aalameen" faqaala yuhaffafu alal mumini hatta yakooona alehi kas’salaatil maktoobati.

34. Abu Sa’eed Khudri says that he went to the Prophet and
asked him, "Who will be able to remain standing before his Lord on the Day (said to be of the duration of a thousand years) and about which Allah has declared in the Quran, 'A Day When (all) mankind will stand before the Lord of the worlds." — LXXXIII-6. The Prophet said, "That Day will be light (brief and comfortable) for the believer, so much so that it will become the coolness of his eyes like the obligatory prayer, the misery and hardship of that Day is for the criminals and the rebellions. To them it will appear to be a thousand years long, for time hangs heavy on one afflicted misery.

— Mishkat

35. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama qaalahu ta'aala a'adatu le'ibadiya's saaliheena mala ainun ra'at wala uzunun samiat wala khatara alaa qal'bi basharin iq'rau in shietum fala ta'alamu nafsum maukhfi lahum min qu'rati aayuni

35. The Prophet reports that Allah says, "I have in readiness for my servants that which no one has seen nor heard of nor even imagined. If you want you may call to mind and recite the Quranic verse: No person knows what delights of the eye are kept hidden (in reserve) for them-as a reward for their good deeds. —XXXII:17

— Bukhari, Muslim

36. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama mauziu sautil filjannati khairum minad'dunya wama fieha.

36. The Prophet has been reported to have said, "In heaven even the space just enough to accommodate a whip is better
than this world and all its paraphernalia."

—Buhkhari, Muslim

Exposition: By space just enough to accommodate a whip is meant that small space where a person can lay his head. What the brief report intends to convey is that even if one's whole life in this world is ruined in trying to live according to the dictates of the Divine Faith and he is left a destitute - without even the bare necessities of life, and as a compensation for which he gets a very small place in heaven, it is indeed a profitable business for sacrifice of the ephemeral Allah will give him that which is abiding.

37. Qaala Rasulullahi Sallallahu Alaihi Wasl'lama yu'taa bjanami ahlid'dunya min ahlin'nari yaumal qiyamati fayusbaghu fin'nari sabghatan summa yuqalu yabna aadama hal ra'a'ita khairan qat'tu? hal mar'rabika na'eemun qat'tu? fayaqoolu al wall'ahi ya rabbi, vayu'taa bi'ashaddinnasi busan fid'dunya min ahlil jannati fayusbaghu sabghatan fil'jannati fayuqalu lahu yabna aadama hal ra'a'ita busan qat'tu? hal mar'rabika shid'datum qat'tu? fayaqoolu la'vallahi ya rabbi mar'rabie busuv vala ra'a'itu shid'datan qat'tu.

37. The Prophet said, "The most prosperous man in the world (with deeds dooming him to hell) shall be brought and cast into the Pit. When the fire has had its effect on his body he will be asked, "Have you ever had favourable times before and tasted luxury and comfort?" He will say, "Nay, By Thee O my Lord and Cherisher, never have! tasted happiness." Then another person shall be brought who had spent his life under the most straitened circumstances (and had become entitled to heaven for his good deeds). When, on entry, the bounties of heaven have had their favourable effect on his body, he will be
asked, "Have you ever tasted adversity and misery?" He will say, "O my Lord! I never came by adversity and never experienced misery.

—Muslim

38. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'Ilama huffatin'naru bish'jahavativalhuuffatil jan'natu bilmakarihi.

38. The Prophet said that hell has been common flagged with pleasures and cravings and heaven has been surrounded by toils and hardships.

—Bukhari, Muslim

Exposition: What the tradition intends to bring out is the fact the person who worships his own 'self' and runs madly after the physical comforts and luxuries (carnal cravings) ends up in hell. And one who craves for paradise, must of necessity traverse a thorny path. He must do all he can to overcome the headstrong demands of his flesh and compel himself to put up with every toil, hardship and unpleasantness for the sake of Allah. So long as a person does not go up the steep incline (tiresponse path) it will not be possible for him to enter heaven - the heaven of peace and comfort.

39. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'Ilama ma'rattu mislan'nari numa haribuha mislal' jannati numa talibuhu.

39. The Prophet said, "I have never seen anything more formidable than hell-fire and yet the person to whom it is most abhorrent is sleeping. Nor have I ever seen anything more exquisite and desirable than heaven but (strange as it may appear the person longing for it is fast asleep.

—Tirmizi

Exposition: The sight of a horrible object takes away the sleep of man. Unless a person is satisfied that he is safe, he
cannot go to sleep. Similarly, one enamoured of something beautiful and valuable, very much after his heart, can neither rest in peace nor can have undisturbed sleep until he has acquired it. If such is the fact why should those longing for heaven be asleep. Why do they not endeavour to save themselves from the fire of hell? No one in mortal fear of anything can have a wink of sleep. And like wise one in quest of a cherished prize can never enjoy sound sleep.

40. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'llama inni faratukum alal hauzi mun mar'ra alay'ya shariba, waman shariba lam yazma'aa abadan, layaridan'na alay'a aqumun a'arifumum yawar'arifunani summa yuhal baini vabainahum fa'aqoulu in'nahum minni, sayuqalu innaka la tadri ma ahdasu ba'adaka. fa'aqoulu suhqa suhqa lima gayyara ba'adi.

40. The Prophet (addressing his ummah) said, "I shall be the first to arrive at Hauz (the heaven's reservoir known as Kausar) and shall welcome you and make arrangements to quench your thirst. Whoever comes to me shall drink from Kausar. And whoever has once satiated his thirst here, will never again feel thirsty. And some people will try to approach me there. I shall recognize them and they shall recognize me, but they will be checked from getting close to me. At this I shall say that they belong to my ummah. (And as such they should let them come to me). But I shall be told that these people had interpolated in the Faith after my departure from the world and so I was unaware of it. On having this information I shall say to them, "Those who altered the shape of my Faith should get away from me."

—Bukhari, Muslim, Sahl bin Sa'd

Exposition: The tradition has glad tidings in it and an equally fearful warning also. It gives glad tiding that the Prophet shall welcome and entertain them at Kausar, who accepted the Faith brought by him without making any alterations in it and lived
upto his teachings. But those who introduced innovations in the Faith (in the name of Faith but actually in conflict with it.), shall be driven away from his presence as aliens (not a part of his ummah) rejected and repulsed, despised and disgraced. What a deprivation and what misery!

41. An Abie Hurairah anin'abiyyi Sallallahu Alaihi Wasal'lama qaala asadun'naasi bisha'ati ya'amal qi'amati man qaala la ilaaaha illal'luh khalisan min qalbihi aunafsihi

41. Abu Huraira reports the Prophet to have said, "On the Day of Judgement only that person shall be entitled to my intercession who pronounced the Kalimah: La Ilaha Illallahu (the epitome of the Islamic faith with utmost sincerity of heart and soul."

—Bukhari

Exposition: In very few words the Prophet has conveyed to us something of great importance. A person who did not take to Tauheed or unity of Allah did not accept the Islamic Faith, remaining involved in Shirk or polytheism, shall remain deprived of the intercession of the Prophet. He will intercede only for those who have believed whole-heartedly, reposing belief in the greatest truth, the unity of Allah as evident from the words of another tradition (belief has gone to the depth of his heart). Again, it is also very evident that sincere belief motivated the believers to deeds. Somebody hearing the news of his son falling into a well, on confirmation of the news immediately rushes to the scene of the accident for his rescue. The same is true of a heart felt belief. It makes him anxious for his salvation and incites him to action.
42. An Abie Hurairah qaala— qaala (Rasulul'lahi Sallallahu Alaihi Wasal'lama) ya ma'shara qureshin ishtarau anfusakum la ughni ankum minal'lahi shai'an, vayabani abdi manafin la ughni ankum minal'lahi shai'an ya abbasab'na abdil mut'talib la ughnie anka minal'lahi shai'an, vayasfiy'atu am'mata rasulil'lahi la ughni anki minal'lahi shai'an, vayafatimatu binta muham'madin salieni ma shie'ti mim'mali la ughnie anki minal'lahi shai'an.

42. Abu Hurairah said, "When the Quranic verse and admonish thy kinsmen' (XXVI:214) was revealed, the Prophet called together the Quraish harangned them thus"

"O the Quraish tribe! Do take heed and save yourselves from hell-fire I can do nothing to ward off the chastisement of Allah."

"O Family of Abd Munaf! I cannot take away from you the Punishment of Allah in the least."

"O Abbas bin abdul Muttalib (real uncle of Prophet), I cannot stand between you and the Divine wrath".

"O Safiayah (real paternal aunt of the Prophet), I find myself unable to take away from you the Divine retribution."

"O my daughter Fatimah! I can give you whatever you demand from my belongings but I can do nothing to save you from the wrath of Allah. So try to save yourself, for only a firm belief and good deeds alone could avail you in the Hereafter.

—Bukhari, Muslim
43. An Abie Hurairah qaala, qaama fiena Rasulul'lahi Sallallahu Alaihi Was'l'lama zata yaumin, fazakaral ghalula fa'azzamahu wa'azzama amrahu summa qaala la ulfiyan'na ahadakum yajiu yaumal qiyamati alaa raqabatihi baecerul lahu rughaua yaqoolu ya rasulal'lahi aghisni, fa'a qaulu la amliku laka shai'an, qad ablaghtuka la ulfiyan'na ahadakum yajiu yaumal qiyamati alaa raqabatihi farasul lahu hamhamatun yaqoolu yaras'ul'lahi aghisni fa'a qaulu la amliku laka shai'an qad ablaghtuka, la ulfiyan'na ahadakum yajiu yaumal qiyamati alaa raqabatihi shatul laha sughaun yaqoolu ya rasulal'lahi aghisni fa'aqoolu la amliku laka shai'an qad ablaghtuka la ulfiyan'na ahada kum yajiu yaumal qiyamati alaa raqabatihi naful laha siyahun fayaqulu ya rasulal'lahi aghisni fa'aqoolu la amliku laka shai'an qad ablaghtuka la ulfiyan'na ahadakum yajiu yaumal qiyamati alaa raqabatihi riqaun takhfuq fayaqoolu ya rasu'l'lahi aghisni fa'aqoolu la aml'ika laka shai'an qad ablaghtuka, la ulfiyuna ahadakum yajiu yaumal qiyamati alaa raqabatihi saamitun fayaqoolu ya Rasulal'lahi aghisni fa'aqoolu la amliku laka shai'an qad ablaghtuka.

43. Abu Hurairah reports that one day the Prophet haranged in our midst in which the concealment (stealth) of the spoils of war was presented with great stress. Then he went on to say: “I would not like to find any of you on Doomsday with a camel grunting on his neck and his calling me to his aid (to save him from this punishment for his sin). And I may answer that I could not do anything to ameliorate the situation since I had already warned him in the life of the world. I should not find any of you
on the Day of Reckoning in this plight that a horse be neighing on his neck, and he requesting me to rush to his aid and I may say to him that I could do nothing for him there, since I had already warned him in the life of the world. I would hate to see any one with a goat bleating on his neck on Doomsday and he calling me to his rescue and I answering Him saying that I could not help him there in the least since I had fore-warned him in the life of the world. I would not like to see any of you in this sad plight that rags of cloth be fluttering at his neck and he calling me to save him from this disgrace and torment and I showing my inability towards it off from him saying that I had already informed him about it in the life of the world. I would not like to see any of you on Doomsday with gold and silver hanging from his neck and he appealing to me for help and I turning down his request saying that I could do nothing to rescue him from this punishment of his sin since I had already warned him.

—Bukhari, Muslim in the words of Muslim

Exposition: Animals crying and rags of cloth fluttering signify that thefts of the booty cannot be concealed on that day. Every crime shall cry out loudly proclaiming itself and exposing the perpetrator. It is, however, to be noted that it will not be limited to the stealth of the booty. Every major crime shall proclaim itself and disgrace the criminal in the eyes of the entire humanity. May Allah save every Muslim from this ignominious end and grace him with repentence and seeking forgiveness before it is too late.
III. DEVOTIONAL ACTS (WORSHIP)

1. THE IMPORTANCE OF SALAT (PRAYER)

(33) قال رسول الله صلى الله عليه وسلم لأبيه يا يزيد يا أبا يزيد يا يزيد يا أحمد يا يزيد يا يزيد، فتعسَّل في هَمِّه كَلْ يَوْمٍ خَمسًا، هل يبقى من ذُرِّيَّته شَيًّا؟ فَأَلَا لا يَبْقَى مِن ذُرِّيَّته.

(34) قال فَذَلِكَ مِثل الصلوات الخمس يُبْحَر الله بهم الخطائِن.

44. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ar'a'itum lau an'na nahram bibabi ahadi kum yaghtasilu fiehi kul'la yaumin khamsan, hal yabqaa min daranishi shai'un? qaalu la yabqaa min daranishi shai'un qaala fazaalika masalus'salawaatil-khamsi yamhul'lahu behinnaq khataya.

44. The Prophet said, "If a stream is running by the doorstep of any one of you and he takes bath in it five times every day, can there still remain any dust or filth on his body." The companions replied that there is no likelihood of any dirt being left on his body. The Prophet said, "the same can be said about prayer. Allah obliterates sins of His servants through prayers.

—Bukhari, Muslim, Abu Hurairah

Exposition: In this tradition it has been stated that prayers become the means of forgiveness of sins of men. And this the Prophet illustrated by means of an abstract example. Prayer creates in man's heart a sense of gratitude as a result of which he advances regularly and it takes off this mind from disobedience, so much so that if there is a slip on his part it is not international. He at once comes down to his knees before his Lord and asks forgiveness for it between tears and sighs.
(A) Anibni masoodin (razi.) qaala inna rajulan asaba minimra'atin qublatan faatan'nabiy'ya Sallallahu Alaihi Wasallama fakhbarahu, fa'anzalallahu ta'ala. "wa'aqimis'salata tarafayin' nahari wazulafam minal'laili, in'na'lhasanati yuzhibnas'sayyiaati." faqalar'rajulu aa'li haza? qaal lijameei ummatie kullihim.

(A) Abdullah ibn Mas'ood says that a certain person kissed a woman (a stranger-out of wedlock). Then he came to the Prophet and told him about it. The Prophet recited the following Quranic verse. 'And establish regular prayers at the two ends of the day and the approaches of the night: For, those things that are good remove that are evil. (Q.XI:114) At this that person asked him whether it was for his individual case (or on a general basis). The Prophet replied, "No, it is for my entire Ummah."

—Bukkari, Muslim

Exposition: This tradition further explains the point made in the preceding report, in which it had been pointed out that prayer becomes an expiation for sins. The person mentioned in this tradition is a believer and not a habitual sinner. But he was a human being who can err, and not an angel, and at the impulse of the moment kissed a strange woman on the way. This upset him so much that he came to the Prophet and submitted that he had been guilty of a culpable sin and should be cleansed by enforcement of the law. The Prophet, however, recited the Quranic verse quoted above, in which Allah has ordered the believers to establish regular prayers during the day and part of the night, and concluded it with the words: For those things that are good remove that are evil, meaning that prayers expiate sins. At this the person concerned was satisfied and his mind was no more agitated. This, by the way, shows the high standard of training that the Prophet had imparted to the companions.
45. The Prophet said, "These are the five prayers (during the day and the night) which Allah has made obligatory for his servants. So he who made ablution in the best manner and offered prayers at their appointed times, performing bowing and prostrations gracefully with his heart bowed before Allah, Allah took upon Himself absolution for him. And those who failed to do it are beyond the pale of Allah's covenant. He may forgive them if He is so pleased or chastise them at will."

46. An Abdillahi bin Amribnil' Aasi anin'nabiyy'i (Sallallahu Alaihi Wasal'lama) an'nahu zakaras'salata yauman, faqala man hafaza alaiha kanat lahu nuran vaburhanav vanajatan yaumal qiymati wamal'llam yuhafiz alaiha lam takul lahu nurav valaburhan'v valanajatan.

46. Abdullah ibn Amr bin-al-As reports that the Prophet one day harangued on the theme of prayer and said, "Those who take care of their prayers assiduously, they will become light for them and pleased with Allah for their salvation. As for those failing in such exercise of protection of their prayers. They will neither become light for them nor plead on their behalf nor become a means of their absolution.

---Mishkat

Exposition: Muhafizat (protection) is the word used in the Arabic original which means taking utmost care of something. That means one should always be on one's guard whether he has performed ablutions properly, is offering prayers punctually at their prescribed times and his acts of prayer, bowing and prostrations have been graceful. And lastly he must keep an eye on the degree of concentration in the devotional acts; whether
he has focussed his attention on Allah or his mind has been wandering in the affairs of the world and occupied with other stray thoughts. Apparently enough one who is mindful of his prayers in this manner is sure to serve Allah in other walks of life as well and likely to succeed in the Hereafter.

(23) قال رسول الله صلى الله عليه وسلم بُلْبُل صَلَة الْمُنَافِقِينَ يِدْرِجُهُ الْسَّمْسَرَ حَتَّى إِذَا اصْطَفَّتْ وَكَانَتْ بِمَنْ قَرَّبَ الْشَّيْطَانَ قَامَ فَتَقَرَّ أَوْ بَعْدَ أَنَّهُ يَذْكُرُ اللَّهَ فِيهَا أَلْقاَبًا

47. Qaala Rasulillahi Sallallahu Alaihi Wasal'ama tilka salatul munafiqi yajlisu yarqubush shamsa hatta izasfar'rat vakanat baina qar'niyash shaitani qaama fanaqara arba'al la yazkurul laha ficha illa qaliela.

47. The Prophet said, "The hypocrite puts off his prayer while the sun becomes pale (about to set) which is the hour of worship of the sun for the polytheists. He gets up and in great haste offers four rak'ats (units) of (Asr) prayer (like a hen pecking on grain in quick succession.) He does little remember Allah in his prayer."

— Muslim, Anas

**Exposition:** The tradition brings out the difference in the prayers of the true believers and those of the hypocrites. A believer offers his prayers at regular hours punctually, his bowing and prostrations being graceful and his attention concentrated on Allah. Whereas the hypocrite is not regular in his prayers performing bowing and prostrations half-hearted and carelessly his mind wandering and concentrated on things material. Every prayer, for that matter, is important but the Fajr (early morning, pre sunrise) and Asr (late afternoon, pre sun-set) prayers have importance and excellence of their own. Asr is the busiest time of the day, engaging utmost attention of the businessmen, and hence, unmindfulness in the matter of duty to Allah. If a believer's conscience is not wakeful Asr prayer is most likely to be endangered. As for the Fajr prayer, greater importance is attached to it because early morning is the time of deepest slumber and if iman or belief in Allah is not alive, breaking sweet slumber and jumping out of a cosy bed is not humanly possible.
48. The Prophet said, “The angels keeping watch over men’s affairs during the day and the night, change duties and come together in Fajr and 'Asr prayers. Then those that have been with you go to their Lord and Cherisher who enquires of them about His servants (on earth) and their activities. They submit that when they went to them, they found them praying. And leaving them too they found them in the same devotional act.

— Bukhari Muslim, Abu Hurairah

Exposition: The tradition very vividly brings out the importance of Fajr and Asr prayers. Fajr prayer is attended by the angles of the night watch, as also those coming down to take over charge from them. Similarly, Asr prayer is joined by both the angles together with the believers attending the congregation. What greater luck can be imagined by Muslims than their joining the ranks of the angels in these two prayers.

49. An Umarabnul khattabi (razi.) annahu kataba ilaa um'malihi an'na aham'ma umurikum indiyas'salaatu faman hafizaha vahafaza alaiha hafiza dinahu waman zay'ya'aha fahuva lima siva ha azyau.
49. *Umar bin Khattab* reports that he wrote to all his governors that the most important among their duties is prayer. Whoever will take care of his prayer keeping a vigilant eye over it, shall have protected the entire Faith. And one who allows it to go waste, will of a surety, destroy other things sooner.

—*Mishkat*

50. Qaala Rasulullah Sallallahu Alaihi Wasal'lama sab'a'tun yuzil'ilhumul lahu fie zil'lihi yauma la zil'la il'la zil'lahu imamun adilun washab'bon nash'a'fi ibadatil lahi, warajulun qalbuhu mual'laqum bilmasjid iza kharaja minhu hat'taa ya'uda ilaihi warajulani tahab'ba fil'lahi ijtama'a alaihi watafar'raqa alaihi warajulun zakarallaha khaliyan fazafazat ainahu, warajulun da'athumratun zatu hasabin wajamalin faqala in'ni akhafullaha warajulun tasad'daqa bisadaqatin fa'akhfaha hat'ta la ta'alama shimaluhu matunfiqu yaminuhu.

50. The Prophet said, "Seven (types of) persons shall be provided shelter by Allah's special provision (on Doomsday) when there will be no other shade anywhere. The first of them will be a just ruler, the second a person whose youth was spent in worshipful, devotion and obedience to Allah. The third will be the person whose heart is all the time in the mosque; when he has come out of the mosque he is eagerly, waiting to enter it again for the next prayer. The fourth entitled to that privilege will be the two persons whose friendship rests entirely on Allah and His Faith. This sentiment brings them together and they part also with the same feelings. The fifth will be the person who remembered Allah in solitude and tears welled up in his eyes. The sixth will be the person who was encouraged and enticed
by a high placed charming woman inviting him to sin and he rejected her offer for fear of Allah alone. And the seventh will be the person who gave his substance in the way of Allah so secretly that his left hand was not aware of what the right hand gave away.

— Unanimous, Abu Hurairah

51. An Shad’dadibni Ausin qaala samie’tu Rasulal’laihi (Sallallahu Alaihi Wasal’lama) yagoolu man sal’laa yura’ie faqad ashrika, waman saama yuraie faqad ashrika, waman tasad’daqa yura’ie faqad ashrika.

51. Shaddad bin Aus reports that he heard the Prophet saying, "Whoever offered prayer for show took partners with Allah, and who fasted for show also gave partners to Allah, and whoever gave in charity for show joined others with Allah.

— Musnad Ahmad

Exposition: In this report the Prophet has impressed upon us that whatever good deed is done by man, it should aim solely, at seeking the countenance of Allah, it should be his sincere and clear intent that this is his Master's commandment and he himself has His pleasure at heart. Whatever virtuous deed is done to please others or to appear godly and virtuous in their sight is not only worthless but incriminating in the sight of Allah. Value if any can be attached to only those sincere good deeds that have been performed with the intent of pleasing Allah alone.

2. CONGREGATIONAL PRAYER

52. Qaala Rasulul’laihi Sallallahu Alaihi Wasal’lama salaatul
jama'atī tafzul sulalaat fazzī besāb'in wa'ishriena darajatan.

52. The Prophet said, Prayer said in congregation is twenty seven times greater in excellence than the prayer offered by a person individually, isolated from the party of believers (without excuse acceptable to the Islamic Shariah).

— Bukhari, Muslim Abdullah bin 'Umar

Exposition: In the text of the Arabic original the word 'Fazze' means one living in perfect isolation. In congregational prayer, all sorts of people and from every walk and station in life, the rich and the indigent, well dressed and in tatters, stand shoulder to shoulder. To those with a superiority complex due to their rank in society and their opulence, standing so close to a lowly servant of Allah is abhorrent. So they pray in their houses individually. The Prophet prescribed congregational prayer in preference to individual prayer in one's closet or in the mosque separately, as the most effective cure of this malady (superiority complex).

Again, it's a common experience that in congregational prayer whisperings of Satan are reduced and communion with Allah is comparatively of higher order. For this reason the excellence of congregational prayer, according to the Prophet, is twenty seven times greater than the individual prayer. The same fact has been given prominence in the ensuing tradition (No. 54).

(53) 'Innā salāātir rajuli ma'ar'rajuli azkāa min salāātihi vahdahu salāātuhi ma'a rajulaini azka min salāātihi ma'ar'rajuli, vama aksara fahuwa ahab'bu ilāllāhi.

53. Inna salaatar' rajuli ma'ar'rajuli azkaa min salaatihi vahdahu salaatuhi ma'a rajulaini azka min salaatihi ma'ar'rajuli, vama aksara fahuwa ahab'bu ilal'lahi.

53. The Prophet said, "The prayer of man which he says with another person is much more helpful in the growth and development of his belief and faith than the one he offers individually. And the prayer he says with two persons improves his belief more than that said with one person. And the larger the number of men in the congregation the more pleasing to
Allah it becomes. (Communion with Allah is enhanced).
—Abu Daood, Abi Ibn Ka’lib

54. Ma min salaasatin fie qaryatin vala badvin la tuqamu fiehimus’salaatu illa qadistahvaza alaihimush shaitanu, fa'alaika bil’jama’ati fainna'ma yakuluz ziebul qasia.

54. In a city or village with three behievers if congregational prayer is not said (to sanctify it), Satan gets hold of them so you should impose upon yourself as an obligation to say your prayers in congregation, since the wolf devours only the lone goat straying from (the protection of) the flock and the shepherd.
—Abu Da’ood, Abu Darda,

Exposition: This tradition states the fact that those offering prayer with the congregation are blessed with the mercy of Allah and they are under His protection. But if congregation is not established as a regular practice Allah withdraws his protection from them and they become an easy prey to Satan. And then he (the evil one) preys upon them as he is pleased and drives them in any direction he likes. It is just like a flock of goats that normally lives under dual protection of the shepherd and the strength that is in unity and togetherness, and the wolf, does not find it easy to prey upon them. And in case a foolish goat strays much against the design of the shepherd, it becomes an easy prey to the wolf, since it is weak, unable to protect itself, and has also deprived itself of the protection of its master.

55. Man samial munadiya falam yamna’hu min ittiba’ihi uzrun—— qaalu wamal uzru? qaala khaufun aymaraza—— lam tuqbal minhus’salaatul lati sal’la.
55. The Prophet, says, "The person who heard the call of the Muazzin (crier/caller) calling to Allah (prayer at the mosque) and he has no excuse to prevent him from rushing to attend to his call, his prayer that he says singly (at home or in the mosque alone) shall not be acceptable (On Doomsday). People asked the Prophet what he meant by excuse, and which were those things that become excuses (acceptable to the Islamic Shariah)? "The Prophet replied, "Fear and illness."

— Abu Da’ood, Ibn Abbas

Exposition: In this tradition "fear" means dread of danger to life due to an enemy or a beast of prey or a poisonous snake. And "illness" here refers to that condition of man which can prevent him from attending the mosque. A strong gale (stormy wind), torrential rains and severe cold also become excuses. However, it must be borne in mind that coldness of the cold countries of the world is not an excuse for absenting oneself from the congregation. only in the tropical countries in winters a severe cold wave may prove fatal as it does usually in our own country and the neighbouring ones. Such unusual cold casually is undoubtedly an excuse. Similarly if the calls of nature at the critical juncture are so compelling that they cannot be deferred, may become reasonable excuses, since another tradition forbids a person to offer prayer when he is ill at ease due to two afflictions distressing him simultaneously.

56. An Abdil'lahibni Masoodin qaala ra'a'tuna yama yatakhall'afu anis'salaati illa munafiqun qad ulima nifaquhu au'marizun, in kaanal marize layamshie baina rajulaini hat'ta ya'tiyas salaata, waqaala inna rasulallahi (Sallallahu
Alaihi Wasal'lama) al'lamana sunanal huda, va'innna min sunanil hudas'salaata filmasjidil' lazei yuaz'zunu fichi, vafie riwayatin qaala man sar'ahu an y'alqal'laha ghadam'musli- man fal'yuhafiz alaa hazihis'salawaatil khamsi haisu yunaada bihin'na. fain'nal laha shra'a lenabiyyikum sunanal huda vain'nahunna min sunanilhuda, valau an'nakum sallaitum fie buyutikum kama yusal'li mutakhallifu fie baitih lataraktum sun'nata nabiyyikum valau taraktum sun'nata nabiyyikum lazalaltum.

56. Abdullah bin- Masood reports that (during the life time of the Prophet) none of us remained behind in attending congregational prayer save the hypocrites whose hypocrisy was an open secret. Those whom the physical disability prevented due to sickness or some other cause, had also to stay away from the mosque. However, it is reported that even the sick persons, too weak to walk, came to attend the congregation supported by two brethren serving as crutches. Abdullah Ibn Masood stated in this connection that the Apostle of Allah had taught us Sunnah-al-Huda. By Sunnah-al-Huda are meant those Sunahs (or ways which have a legal authority and the ummah has been ordered to put them into practice). And among these Sunnahs is that prayer also which must be offered in a mosque where Azan (call for prayer) is given. And in another tradition he is said to have reported that a person who likes to meet Allah tomorrow (Doomsday) as a submissive and obedient slave of Allah, should take utmost care of these five (obligatory) prayers and should offer them in the mosque in congregation, since Allah has taught your Prophet Sunnah-al-Huda and these prayers fall under this Sunnah. And if you will pray in your houses as these hypocrites do, you will have discarded the way of your Prophet. And giving up the way of the Prophet you will have lost Sirat-e-Mustaqeem (The Right Path.)

—Muslim Abdullah Ibn Mas'ud

3. LEADING THE PRAYER
57. Abu Harairah reports that the Prophet said, "Imam (leader of the Prayer) is a surety and the Muazzin (crier) is a trustee. O Allah. Make those leading the prayers virtuous and O Allah! Forgive those calling people to prayer".

—Abu Da’ood

Exposition: Imam is a surety means that he is responsible for the prayer of the people. If he is not pious and virtuous, he will spoil the prayers of all his followers. And so the Prophet prayed to Allah to make the imans virtuous. And the meaning of the crier’s trustworthiness is that people have entrusted their prayer to his care and it is his duty to call them to pray at the appointed hours so that they on listening to his call make preparations and join the congregation easily in time. If he is not regular and punctual in his call to prayer. It is possible that some people may miss the congregation entirely or a few rak'ats (units of prayer).

This tradition on the one hand directs the Imams and Mu’azzins to realize fully their responsibilities, and on the other the Ummah is being instructed to select and appoint only virtuous and God-fearing men as Imams and to call men to prayer only responsible (duty conscious) persons should be appointed as Mu’azzins.


58. The Prophet is reported to have said, "When any one of
you leads a prayer (keeping in view the existing conditions and his congregation) should say a moderate light (brief) prayer since there will be infirm, sick and old persons following you in prayer. However, when any one of you prays (singly) he may make his prayer lengthy as much as he likes."

—Bukhari, Muslim, Abu Hurairah.

59. An Abie Mas'ooodin (razi.) qaala ja'a rajulun ilaa Rasulil'lahi Sallallahu Alaihi Wasal'lama faqala in'nie la atakhkharu un salaatis subhi min ajli fulanin mimma yautielu bina, fama ra'aitun nabiyya Sallallahu Alaihi Wasal'lama gaziba fie mua'izatin qat'tu ashad'da mim'ma ghaziba yau'maizin, faqala ya'ay'yu han'nasu inna minkum munaffirina, fa'a'y'yu'ukum amman nasa fal'yujiz, fain'na mivvaraihi Ikabiera was'sagheera wazalhajati.

59. Abu Mas'ood Ansari reports that a person came to the Prophet and complained that such and such Imam lengthened his prayers and for this reason he went to the mosque late (to join the congregation after it had gone on for sometime). (Abu Mas'ood goes on to say) "I never saw the Prophet in such an angry mood in his harangue as on that occasion. He (the Prophet) said, "O ye people! Some of you leading prayers frighten the servants of Allah and create aversion in them. (Beware). Whoever of you leads the prayer should be brief since there will be old persons and the indigent, needy workers eager to take to their work".

—Unanimous

Exposition: Brevity in prayer does not mean that he should hurry through it carelessly doing justice to none of its various performances like standing, reciting the Quran, bowings and prostrations. Such a hotchpotch prayer could not be an Islamic devotional act. However, consideration of those praying with him and time and circumstances is essential. The Prophet's
example of the most considerate iman should remain as an ideal before them.

60. An Jabirin qaala kana mua'azubnu jabalin yusal'li ma'n nabiyiyyi Sallallahu Alaihi Wasall'amal isha'a summa ataa qaumah faftataha besuratil baqarati, fan'harafa rajulun fasal'lama summa saal'laa vahdahu van'sarafa, faqalu lahu nafaqta yafulanu. qala la. wal'lahi la'aatiyan'na rasulul'lahi Sallallahu Alaihi Wasall'amal, faqala ya Rasulul'lahi in'na as'haabu nawaziah na'malu bin'nahari, va'innu mua'zan saal'laa ma'akal isha'a summa ataa qaumah faftataha besuratil baqarati, fa'aqbala Rasulul'lahi Sallallahu Alaihi Wasall'amal alaa muazin. faqala yamuazu afd'attannun anta? iqra vash'shamsi vazuhaha, wal'la'li iza yaghshaa vasab'bihsma rab'bikal a'ala.

60. Jabir reports that Mu'az bin Jabal used to say his prayer with the Prophet at his (Prophet's) mosque (as a superarogatory prayer) and then went to his own people to lead their prayer. So one night he said, 'Isha prayer with the Prophet and then leading his own congregation started reciting Surah Baqarah (II, the longest Surah of the Quran). At this, one of his following terminated his prayer in the congregation and saying it singly went home. Other people in the congregation (after conclusion of the prayer) said to him that he had indulged in a hypocritic act. He said to them that he had done nothing of the
sort. He would go to the Prophet and report to him (about these lengthy prayers of Mu'a'z). And so he came to the Prophet and submitted, "O Apostle of Allah. We have camels employed in irrigation (irrigate other people’s crops on wages). We toil hard the whole day (and are dead tired in the evening). And Mu'a'z saying his (Isha) prayer here with you, in his own congregation starts reciting Surah Baqarah. (How can we stand so long after the crushing toil of the day?)" On hearing this the Prophet turned to Mu'a'z and said, "O Mu'a'z Do you want to put people in temptation. Recite Surah Shams (The sun XCI), Surah Lail (The Night XCII) and Surah A'la (The most High LXXXVII).

—Bukhari, Muslim

Exposition: The Prophet used to say Isha (late evening) prayer after the passage of one third of the night. Mu'a'z used to join this prayer with him as a supererogatory act. Naturally, he must have been taking some time to get to his own locality. Then leading "Isha" prayer in his own mosque he started reciting such lengthy surahs as Baqarah (II), taking sufficiently long time in finishing the prayer. And or the other side there was his congregation comprising daily wage-earners at the fag end of their physical strength by nightfall, having toiled in the groves and fields the whole day.

Under these circumstances and with such people lengthy prayers could do nothing more than compelling them to run away. With all these facts in view, the Prophet mildly, admonished Mu'a'z (for his over zealousness in prayer). Allah be pleased with Mu'a'z that through his (misplaced) zeal in devotional acts the Imams of the Ummah have been cautioned for all times to come.

4. ZAKAT


61. Innal'laaha qad faraza alaihim sadaqatan tu'khazu min aghniya'ihim faturad'du alaa fuqara'ihim

61. The Prophet said, "To be sure, Allah has imposed
Sadaqah (literally charity or an act of virtue) on people as an obligatory duty. It will be realized from their wealthy persons and returned to their needy and the poor."

— Unanimous

Exposition: The word Sadaqah is used for Zakat also which unlike other Sadaqat is not optional but obligatory and a devotional act next in importance to prayer only. In this tradition Sadaqah has been used in this sense. In its usual (literal) sense it is that part of one's substance which he gives away in the way of Allah of his own free will. Another word used in the Arabic original is 'Turaddo' (shall be returned) which signifies vividly that Zakat realized from the haves is the rightful share of the 'have nots' of the Society which must of necessity, go to them.

(23) قال رسول الله صلى الله عليه وسلم من أثانيه مالا فلم يوقع زكوة مثلا لله يوم القيامة سجعاء أفرع الله في بل مشروط يوم القيامة ثم نأخذ بلهم مثلا يغنى شدته ثم يقول أنت مالك أنا كترك ثم قال ولا يحسن الذين يدخلون (الآية).

62. Qala Rasulullahi Sallallahu Alaihi Wasallama man aatahu lahu maalan falam yu'addi zakatahu mus'sila lahu yaumalqiymati shuja'an aqra'a lahu zabiebatani yutav'vaquhu yaumal qiymati sum'ma ya khuzu bilihzi mataihi yaanie shidqaihi sum'ma yaqoolo ana maluka ana kanzuka, summa tala wala yahsaban'nal'laazena yakhkhaloona (al'ayat).

62. The Prophet said, "The person whom Allah endowed with wealth and he did not pay Zakat (due from him for his substance), it will take the shape of deadly poisonous snake with two black spots on its head (an indication of its most poisonous species) and it will become the halter on his neck. The snake gripping his jaws (with its fangs) will say to him, "I am your wealth, your treasure". Then the Prophet recited the following Quranic verses: And let not those who covetously withhold the gifts which God hath given them of His Grace, think that it will be good for them: nay, it will be the worse for them: soon the things they covetously withheld, be tied to their necks like a twisted collar on the Day of Judgement. (Q. II. 80)."

— Bukhari
63. An Ayeshata qaala samietu Rasulul'lahi Sallallahu Alaihi Wasal'llama yaqoolu ma khalatatiz zakatu maalan qattu illa ahlakathu.

63. *Ayesha* reports that she heard the Prophet saying that the wealth from which zakat had not been taken away becomes the ruin of that wealth.”

*Mishkat, Ayesha*

Exposition: By ruination is not meant wholesale destruction of his property and other belongings. Rather, it means that the part of that wealth which was the share of the needy and the poor and he himself had no right to benefit by it, by partaking of it he ruined his belief and faith. *imam Ahmad bin Hambal* has explained it in this way. But it has also been observed that the entire capital of the person deveouring. *Zakat* due from him has all of a sudden gone down the gutter leaving him a destitute.

5. SADAQAH FITR

64. Faraza Rasulul'lahi Sallallahu Alaihi Wasal'llama zakatal fitri tuhras'siyami minal laghvi var'rafasi vatu'matal lilmakasieni.

64. The Prophet made payment of *Sadaqah Fitr* incumbent on the believers that it may become an expiation for his shortcomings such as immodest little-tattle and other pursuits while fasting. And it also provides food and other necessities to the needy and the poor, who for want of means may suffer privation even on the day of Eid festivities.

Exposition: There are two conviences in view in the imposition of *Sadaqah Fitr* (making it *wajib* - stressed but not obligatory, a degree lower than *Farz* or strictly obligatory). One
of them is making amends by spending in the way of Allah for any lapses and petty faults of a believer while fasting in the month of Ramadhan. And the other equally or more important expediency is that the 'have nots' of the society may not starve or remain naked on a day when their better of brethren are celebrating Eid merrily. They may also get at least enough to provide them a square meal and if possible meet some other petty needs. Probably that is the reason behind making it incumbent on every member of a family, young and old, even the immediately born, and great stress has been laid on paying it before Eid prayer. There is no bar on paying it earlier during the month of Ramadhan. Much better results could have been achieved if all the Muslims in a village, town or a country eligible for fasting had paid their Sadaqah-Fitr in an organised manner and the proceeds had been collectively managed and properly distributed.

65. Qaalan nabiyyu Sallallahu Alaihi Wasal'llama fiema saqatis sama'u wal'uyoonu au'kana asariyy'al ushru wama suqiya binnazhi nisful ushri.

6. 'USHR'

(A Muslim's contribution to the Islamic State from his agro produce of their field.)

65. The Prophet said, "One tenth of the total produce of unirrigated land (due to vicinity of a river or a lake or rain-fed area) shall be collected (from the cultivator) as 'ushr', but only one twentieth (5%) of the produce of other lands that need irrigation (which involves additional expenditure as an input), shall be due from the land owner or the cultivator as the case may be.

Exposition: Ushr like Zakat is a powerful source of income to the public exchequer in an Islamic order but the Muslim states of today either do not care or those who make half-hearted efforts in this direction find to their dismay that
they cannot save the allocations from the crocodiles of their own agencies, middlemen and corrupt political parties. If only they could tap this source properly and distribute and manage it effectively.

7. FASTING

66. An Salmanal farisiyyi qaala khababana Rasulullahi Alaihi Wasal'lama fie aakhiri yaumim min sha'bana, faqala ya'ayyuhusnaqo azal'akum shahrun azyemun shahrun mubarakun fiehi lailatun khairum min alfi shahr, ja'alal lahu siyamahu farizatav yaqiyama laiihi tatav'vuan, man taqar'rabta bikhasaltim minal khairi kaana kaman adda farizatan fiema sivahu, vaman ad'da farizatan fiehi kaana kaman ad'da sab'iena farizatan fiema sivahu, wahua shahrus sabri. vas'sabru sawabuhul jannatu, vashahrul muvasati.

66. *Salman Farsi* reports that the Prophet harangued them on the last day of Shaban (the eighth month of the Islamic calendar). He said, Oye people! A month of greatness and blessing has come very close to you. It is a month one night of which is better than a thousand months. Allah has made it obligatory (for the believers) to fast in this month. And tarawih (special supererogatory prayer during the night of Ramadhan) is non-obligatory (but the Sunnah or way of the Prophet with which Allah is much pleased). Whoever does any good deed of his own free will and cheerfully too, will be equivalent in its reward to obligatory devotional acts of other months. And one who performs obligatory devotional acts in this month shall be equal to seventy such acts of other months. And the reward of
patience and perseverance is paradise. And this is the month of sympathy with the poor and the needy of the society."

—Mishkat

Exposition: By the words "month of patience it is intended to convey that through fasting training is imparted to the believer to persevere in the way of Allah and gain control over his natural cravings. From an appointed hour to another appointed hour a person under the command of Allah. neither eats, nor takes water nor goes unto his wife. This creates and nourishes in him the spirit of obedience to Allah. He also gets practised in the control of his emotions and cravings like hunger, thirst and sexual urge if there arises an occasion for it. The example of a believer in this world is that of a warrior who has to wage a regular war against the Satanic lusts and forces of evil all his life. If he is lacking in patience and perseverance he is sure to surrender to the enemy in the first encounter. Ramadhan is a month of sympathy means that the fasting believers who are the recipients of gifts from Allah should share with the needy of their locality some of these divine gifts making arrangements for their Sahar or Sahri as it is popularly called (a light repast before day-break) and also their iftar (vitals and drinks taken to break fast at sun-set).

In the text of the Hadith in the Arabic original the word 'Muwasat' has been used which means sympathy in the form of financial aid. But it includes verbal consolation also.

67. Man saama ramazaana ic'manan va'ahtisaban ghufira lahu ma taqad'dama min zambibi waman qaama ramazaana ic'manan wah'tisaban ghufira lahu ma taqad'dama min zambibi.

67. "Whoever fasted in Ramadhan with sincere belief and an eye on the reward of the Last Day, Allah shall forgive his earlier sins. And one who said (Tarawih) prayer with firmness of belief and with the intent of the reward in the next world Allah shall pardon his sins of the past life."

—Unanimous
68. The Prophet said, "Fasting is a shield. And on the day you are fasting you should not give vent to an obscenity not kick up a tumult and noise. And if any one tries to thrust it on you by abusing you or picking up a fight with you, you should call to mind that you are fasting. How can you indulge in exchange of obscene language or blows in a vain fight while observing the discipline of a devotional act.

— Bukhari, Muslim

69. The Apostle of Allah said "Fasting and the Quran shall intercede on behalf of the believer. The fast will plead saying, "O my Lord and Cherisher, I prevented him from taking his food, water and satisfying other natural urges and he abstained from them for thy sake. O my Lord and Cherisher! Accept my intercession on his behalf". And the Quran will say, "I stood between him and his sweet slumber (he himself recited or listened to the recital of the Quran at the cost of much needed sleep). So, our Lord and Cherisher grant my prayer in his favour." And Allah shall accept the humble request of both of them.

(9) قال رسول الله صلى الله عليه وسلم: "قلل الصيام وقلل القدر بربك إين مثني الطاعم والمشركون بالنهار فشغفني فيهم، وقلل القدر من عنايتك بالليل فشغفني فيه فشغفني."
70. Qaala Rasul'ilahi Sallallahu Alaihi Wasal'lama mal lam yada'a qaulaz'ooori wal'amala bihi falaisa lil'lahi hajatun fie an yada'a ta'amahu vasharabahu.

70. The Apostle of Allah said, "The person who (in spite of fasting) did not give up telling lies and putting falsehood into practice, Allah has no interest in his abstention from food and water.

— Bukhari, Abu Hurairah

Exposition: Through fasting Allah intends that man should take to piety and virtue. If he failed in this behalf and did not base his life on truth, did not give up telling lies and practising falsehood and outside Ramadhan too truth does not manifest itself anywhere in his life such, a person should think seriously why he abstained from food and water.

71. Qaala Rasul'ilahi Sallallahu Alaihi Wasal'lama kam min saa'imin laisa lahu min siyamihi illaz'ama'u wakam min qa'imin laisa lahu min qiyamihi illas'saharu.

71. The Prophet has said, "How many wretched fasting persons there are who do not gain anything from their fast save hunger and thirst and (how many are those) saying Tarawih paryaer (during the nights of Ramadhan who earn nothing but wakefulness (loss of sleep))."

Exposition: Like the tradition preceding immediately. This one also teaches us the lesson that while fasting one should keep in view the real aim of fasting without which it becomes an exercise in futility.
72. **Huzaifa** reports that he heard the **Prophet** saying, "Whatever lapses or wrongs a person is guilty of relating to his household, his wealth and his neighbours, prayer, fasting and **Sadaqah** (Spending in the way of Allah) become expiation for all those shortcomings (minor offences only).

— **Bukhari, Kitab-al-Saum**

**Exposition:** Man falls in sin due to his wife and children. Likewise in business and in his dealings with the neighbours also there are lapses on his part. As a result of these devotional acts Allah shall forgive those sins (minor ones) provided they have not been committed intentionally, but on the impulse of the moment.

73. **Qaala Abu Hurairata iza saama falyad'dahin'n la yur'aa alaihi asarus'saumi.**

73. **Abu Huraira** said, "When a person fasts he should oil his hair so that the effects of fasting on his person may not be so marked."

— **Al. Adab-ul-Mufrad**

**Exposition:** What the companion (may Allah be pleased with him) wants to tell us is this that the fasting person should abstain from exhibition of it. He should take bath, put oil in his hair, comb his beard and try to present himself lively so that the indolence and depression, the result of fasting may disappear and the door of hypocrisy may be closed.

74. **Qaala annabiyy'yu Sallallahu Alaihi Wasal'lama tasah'haru, fa'in'na fis'suhuri barakatan.**

74. **The Prophet** said to the people, "Do take **Sahri** (a light repast before day-break in Ramadhan since) there is blessing in it."

— **Bukhari**
Exposition: The underlying idea is evident from the word blessing. Fasting from dawn to dusk, more than sixteen hours in tropical summers, is a hard enough exercise in austerity even after taking something before dawn. If a fasting person were to deny himself this reinforcement of vitalising food Sahri he would have to fast for a little less than twenty four hours and it would be a great strain on his health and working capacity. Even devotional acts would become a burden due to weakness. So the easiest way to lessen this hardship is to reduce this gap between two meals. All this is implied in a few words of the tradition. In another tradition it has been said, "Take help from Sahri to fast during the day and prepare yourself for Tahajjud (late night supererogatory prayer) by resting a while during the day."

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Siesta

75. An sahlibni sa'adin anna Rasulal'ahi Sallallahu Alaihi Wasall'llama qaala la yazalun nasu bekhairim ma aj'jalul fitra.

75. Sahih bin Sa'ad reports that the Prophet said, "People (the believers) would be in a healthy state (as regards belief and Faith) so long as they will be prompt in breaking fast (immediately after sunset)."

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Bukhari

Exposition: The Muslims have been directed to break their fast as soon as the sun sets in opposition to the Jews who terminated it after darkness had prevailed, and thereby proving that they are free from the religious malaise (of the Jews).

The spirit behind every devotional act is unflinching obedience to Allah. So in fasting when that appointed hour for terminating the abstention from food and water comes, an obedient servant of Allah must obey without a moment's delay. Any attempt at exhibition of our power of endurance in this behalf would be audacity and a serious transgression on his part, a violation of his Islam (total surrender to Allah).
76. Anas bin Malik says, "Whenever we went out on a journey with the Prophet (during the month of Ramadhan, some of us fasted, others did not. But neither the fasting person objected to those partaking of food and water, nor the non-observers objected to their fasting (In face of leave to postpone it on a journey).

—Bukhari

Exposition: The Quran permits a believer on a journey to put off fasting for future. However, those to whom it is not a hardship, it is better for them to fast. Those with a weaker will and physique should however desist, lest they become a trial for others. As for disapproval of one another, they were too good believers to taunt their brother for infirmity or over-zeal either way.

77. The Prophet said to Abdullah bin 'Amro bin 'As', "Is, what I have been told that you fast regularly during the day and spend the whole night praying (superegatory prayer)?" He said, "yes, sire, that is true." The Prophet said to him,: Do not do so.
Fast at times and take rest also. Similarly enjoy sleep as well as say *Tahajjud* prayer. For, you have an obligation to your own body, your eyes, your wife and your casual visitors and guests. Fast only three days every month. That is enough for you.”

— Bukhari

Exposition: Fasting continuously and without break and waking up the whole night, ruins one's health, particularly the eye sight is badly affected, even irreparably damaged. So the Prophet instructed him to desist from it. A believer has been taught balance and moderation in every activity. Extremism is not in a line with Islam, the faith that is in perfect unison with the natural laws working in this world of ours.

(8) عن أبي بكر الصديق قال: أخبر النبي ﷺ أن سلمانًا بني سلمان وكذاْرًا سلمانًا أبا السدرات، قرأ أبن السدرات ثم简化ن، فقال: ما الذي كتب في الحديث؟ فقال له أبو السدرات: فصمعت له أبا السدرات، فقُلّه ﷺ قال له كفأ صاحبناّ قال ما أتأكل حنّاً تأكل، فكلما كان النبي ﷺ ذهب أبو السدرات، يقول فقال له ﷺ نحن، ثم ذهب يقوم، فقال له ﷺ نحن، فكلما كان من آخر النبي ﷺ قال سلمان فقلنا، فضلًا جمعنا، فقال له ﷺ نحن، إنْ نبريك عليك حقًا، وأنْ لنفسك عليك حقًا، وإنْ لا هلك عليك حقًا فاغفر كل ذي حق حقه، فأنى النبي ﷺ صلى الله عليه وسلم، فذكَر ذلك ﷺ فقال النبي ﷺ صلى الله عليه وسلم صدق سلمان (8)

78. An Abie Juhaifata qaala aakhan nabiyyu Sallallahu Alaihi Wasal'lama baina salmana va'abid'darda'i, fazara salmanu abad'darda'i fara'a um'mad darda'i mutabaz'zilatan faqaala ma shanuki? qaalat akhuka abud'darda'i laisa lahu hajatun fid'dunya faja'a abud'darda'i fasana'a lahu ta'amani, faqaala lahu kul fa'inni sa'imun qaala ma ana be'aaklin hat'taa ta'kula, falam'ma kaanal laiu zahaba abud'darda'i yaqoomu faqaala lahu nam, fanama summa zahaba yaqoomu, faqaala lahu nam, falam'ma kaana min aakhirill'laile qaala salmanu qumill'aana, falsal'laya jamie'an, faqaala lahu salmanu inna lirab'bika alaika haqqan, va'innna linsiksika alaika haqqan, inna li'ahlika alaika haqqan fa'ati kulla zi haq'qin haqqahu, fa'atan nabiyyya Sallallahu Alaihi Wasal'lama, fazakara
78. *Abu Juhaifa* said that the Prophet had arranged fraternisation between Abu Darda’ and Salman Farsi, Salman once visited his brother Abu Darda’ and noticed Umme-Darda dishevelled and shabbily dressed. Salman asked her, "What makes you so careless about your dress and embellishment? "She said in reply, "Your brother Abu Darda’ has cut himself off from the affairs of this world. (Where is the need for embellishment for whom?)" Then came Abu Darda’ (on the scene), got food prepared for his brother visiting him and said to him, "Partake of it. I am fasting (unable to keep company at the table)." Salman insisted on his joining him, failing which he would not take food either. So Abu Darda’, broke his fast and took food with Salman. When night fell Abu Darda’ got up to commence his night prayer. But Salman asked him to go and enjoy sleep. So he went to his room to sleep again. Once again he got up and was again advised by Salman to take another nap. During the last hour of the night Salman himself awakened him from slumber and both of them offered Tahajjud prayer together. Then Salman said to him, "you owe a duty to your Lord and Cherisher, to yourself and to your wife. So do your duty to all of them." Then he came to the Prophet and related the whole story to him. The Prophet (on hearing the episode) said "Salman’s advice was most appropriate."

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79. An Mujiebatal bahiliyyati an abiha au am’miha annahu ataa rasu’lal’lahi Sallallahu Alaihi Wasal’lama sum’man
talaqa fa'atahu ba'da sanatin waqad taghayyarat halatuhu vahaituhi faqaala ya rasulallahi'ama ta'rifuni? qaala man anta? qaala anal bahiliyyul lazie jiefuka aamal aw'wali, qaala fama ghairaka waqad kunta hasanal hai'ati? qaala ma akaltu ta'amam munzu faraqtuqa illa bilailin, faqaala rasulul' lahi azzabta nafsaka, summa qaala sum shahras sabri wayaumum min kul'li shah'rin. qaala zidni fa'in'na bi quwwatan qaala sum yaumainec qaala zidni qaala sum salasata ay'yamin, qaala zidni. qaala sum minal hurumi wat'ruk, sum minal hurumi vat'ruk waqala bi'asabihis salaasi fazam'maha summa arsalaaha.

79. Mujeebah a lady of the Baila tribe said about her father or uncle that he went to the Prophet (to learn his faith). He returned home and again visited him after a year. But this time his condition was totally changed. He said, "O Apostle of Allah! you do not recognize me. He (the Prophet) said, "No. introduce yourself. "He (my father or uncle) said, "sire, I am a member of Bahili tribe and had come to you last year." The Prophet enquired, "How did you come by this (extremely run down) condition? When you came here last year you were hale and hearty. But now your normal figure of a man is quite changed." He told him (the Prophet), "I have been fasting regularly since I left you last year, eating only during the nights." The Prophet said to him, "you have tormented yourself (have debilitated yourself beyond recognition by fasting regularly for one year and they were only supererogatory fasts)." Then he instructed him to fast only one day every month besides the obligatory fasting of Ramadhan for a month. He requested the Prophet to increase the number of days, saying that he had the strength (of fasting more than one day). The Prophet then said, "All right. Let there be two days of fasting every month. "He still insisted on more than that and the Prophet increased the number of days to three. He (was not satisfied and) requested for further addition to it. The Prophet said to him, Fast then during the prohibited months of the year and discontinue. Repeat the performance every year. And saying this he brought together his three fingers and let them go. (In this way he pointed out that he should fast during the months of Rajab, Ze-Qa'dah, Zil-Hijjah and Muharram-ul-Haram and miss this practice also some one year."
8. E'TEKAFA SECLUSION IN A MOSQUE FOR REMEMBRANCE OF ALLAH

(80) عَنْ أُبِي عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ يَعْتَفَفُ الْعَشْرُ الْأَوْلَى مِنْ رَفَعِهِ.

80. Anibni Umar qaala kaana rasulul'ahi Sallallahu Alaihi Wasal'llama ya'takiful ashral awakhira min Ramadhana.

80. Abdullah bin Umar reports that the Apostle of Allah observed E'tekaf during the last ten days of Ramadhan.

—Bukhari

Exposition: Normally also the Prophet was personally engaged in devotional acts and remembrance of Allah and obedience to Him. But during the month of Ramadhan he became much more enthusiastic and the last ten days, in particular, were spent entirely in the remembrance of Allah. He secluded himself in the mosque and spent all the time in supererogatory prayer, recital of the Quran, remembrance of Allah and supplication to him. He took all this trouble since Ramadhan is the month of preparation for a believer so that he might collect as much power as he possibly can for the rest of the eleven months of the year to fight against Satan and his forces.

(81) عَنْ غَالِبٍ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْعَزِيزِ، أَخْبَرَنِي أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ، كَانَ إِذَا خَلَفَ الْعَشْرُ أَوَّلَيْهِ اللَّهُ وَأَصْفَاطُ أَحْلَالَةِ وَشَاذُّ النَّمَرَةِ.

81. An Ayeshata an'nan nabiyya (S.A.W.) kaana izadakhalal ashral awakhira ahyal'aila wa'aiqaza ahlahu washaddal mizara.

81. Ayeshah reports that with the approach of the last ten days of Ramadhan, the Prophet betook himself to prayer and other devotional acts in wakeful nights. He also awakened his consorts (so that they too might likewise spend the nights offering supererogatory prayers and Tahajjud in particular). For the devotional service to Allah, he girt his loins (meaning that he got absorbed in remembrance of Allah with all his might and utmost zeal).
9. HAJJ (PILGRIMAGE TO THE SANCTUM OF MAKKAH)

82. An Abie Hurairata qaala khatabana rasulul'lahei Sallallahu Alaihi Wasal'lama faqaala ya'ayyuahan nassu qad farazal lahu alaikumul hajja fahujuu.

82. Abu Hurairah reports that the Prophet harangued us saying, "O ye poeple! Allah has imposed Hajj on you as an obligation. So perform Hajj".

--- Muntaqa ---

83. Qala Rasulul'lahei Sallallahu Alaihi Wasal'lama man ataa haazal bai ta falem yarfus walam yafsuq, raja'a kama valadathu ummuhu.

83. The Apostle of Allah said, "The person who came to visit this house (Ka'abah) and (while on the visit he neither did anything lustful nor disobeyed Allah in any other way) will return home in a state of purity he was at the time of his birth. (He would return free from sins because Allah would have forgiven him)."

84. An Abie Hurairata qaala su'ila Rasulul'lahei Sallallahu Alaihi Wasal'lama ay'yul amaali afzalu? qaala Imanum bil'laahi vabirasulihi qeeela summa maaza? qaala al-jihadu fi
sabeelillahi qeela summa maza qaala qut'a summa hajjum
mabrurun.

84. Abu Harairah reports that the Prophet was asked as to
which good deed was most excellent. He said,” It is Hajj which
has been free from disobedience to Allah.”

(85) قال رسول الله صلى الله عليه وسلم من أراد أخراج
فليتعمجل فإنه قد
بصرف المولى ونصر الله ورادة وتعثر الخاجة

85. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama man
aradal hajja fal'yata'ajjal fain'nahu qad yamrazul mariezu
watazill'ur rahilatu vatarizul hajatu.

85. The Prophet said, the person who intends to perform Hajj
should make haste, for it is possible he may fall ill, his camel
may be lost, (the whereithall) for undertaking the journey may
no more remain with him, the way may become fraught with
danger (pecuniary trouble may prevent it). it is also likely that
some exigency may arise to make pilgrimage impossible for
him. (So hurry up lest some misfortune befalls you and you are
prevented from performing Hajj).

—Ibn Majah, Ibn Abbas

(86) عين الحسن قال قال غمر بعض الخواب لقد هممت أن
أبعث رجلا إلى هذهあまりات فيهو كل من كان للجدة ولفى
يخرج فيصرمو عليهم الجزية، ماهم بمسلمين ماهم بمسلمين

86. Anilhasani qaala- qaala Umarunl Khat'tabi laqad
hamamtu an abasa rijalan ila hazihil amsaari fayunzuru
kulla man kaana lahu jidatun valam yahujja fayazribu
alaihimul jizyata, maahum bemuslimageena maahum
bemuslimageena.

86. Hasan, a Tabi'i (a follower of the companions not having
met the Prophet), reports that Umar bin Khattab said, "It is my
intention to send some men to these towns (of the Islamic
territories) who may take stock of people capable of performing
Hajj, but have not done it so far, and impose Jizyah on them
(security tax realized from non-Muslims). These people are not Muslims. (If they had been Muslims they would have performed "Hajj" long before). Muslim means one who surrendering himself to Allah. If this surrender is sincere he shall not neglect a devotional act of this magnitude in the absence of any reasonable excuse."

—Muntaqa

87. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man kharaja haajjan au'mut amiran au'ghaziyan sum'ma maata fie tarieqihi katabal lahu lahu ajral ghazi valhajji valmu'tamiri

87. The Apostle of Allah said, "the person who came out of his house and died on the way to Makkah, Allah will confer the same reward on him which has been apportioned for the Ghazi (fighter in the way of Allah), Haji (performer of Hajj) and Mu'tamir (performer of Umrah or mini Hajj out of season)."

—Mishkat, Abu Hurairah
IV. DEALINGS

1. HONEST LIVELIHOOD

(88) قال رسول الله صلى الله عليه وسلم: "من أكل من عمله يدوي، وإن بلد الله ذا دار عليه السلام كان يأكل من عمله يدوي." (ج: د: م: 88)

88. Qaala Rasulul'lahi Sallallahu Alaihi Wasallama ma akala ahadun ta'am an qattu khairam min an yakula min amali yadaaihi, va'innah nabiyy'al lahi da'aooda alaihis salaamu kaana yakulu min amali yadaaihi.

88. The Prophet said, "Nobody ever ate more honest food than one living on the earnings of his manual labour. And the Prophet of Allah, Da'oood (King David of the Old Testament) ate from the earnings of his manual labour."

— Bukhari, Miqdam bin Madi karb.

(89) قال رسول الله صلى الله عليه وسلم: "من الله علمه، ومن الله علمه يدوي، وإن الله علمه، وإن الله علمه يدوي." (ج: د: م: 89)

89. Qaala Rasulul'lahi Sallallahu Alaihi Wasallama innal laha tayiyibul la yaqbalu illa tayyiban, va'innal laha amaral mu'miniyin bima amarabihil mursaleena faqaala yaayyuhar'rasulu kulu minat'tayyibaati wa'amalu salihan, waqaala ta'alaa ya'y'yuhal laziyin aamanu kulu min tayyibaati marazaqnakum, summa zakarar'rajula yatielus safara ash'asa aghbara yamud'du yadaaihi ilas'sama'i ya rab'bi wamato'umuhu haraamun wamashrabuhu haraamun wamalbasuhu haraamun waghuzia bilharami fa'anna yustajaabu lizaalika.
89. The Apostle of Allah said, "Allah is Clean and pure and likes untainted (offers of his servant's) substance. And Allah has ordered the believers, the same he has commanded His Messengers. He ordered them, "O ye Apostle! Enjoy (all) things good and pure and work righteousness." (Q. XXIII-51). And addressing the believing servants of His He said, "O ye who believe! Eat of the good things. We have provided for you." (Q. II. 172). Then he mentioned a person who comes to the sanctum after a long (and arduous) journey. He is laden with dust and grime and raises his hands to heaven, saying, "O my lord and Cherisher! (and invokes Him profusely) although his food is tainted, his vestment is tainted and on tainted resources he has subsisted. How can the prayer and supplication of such a person be granted.

—Muslims, Abu Hurairah

**Exposition:** The first things stressed in this report is that Allah accepts only that *Sadaqah* (charity) which is clean and honestly earned. He does not accept offers of substance from unclean sources.

The second point is that Allah does not grant the prayer of a person who lives on dishonestly earned livelihood or from a tainted source.

90. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama ya'tie alan'nasi zamanun la yubalil mar'u ma akhaza minhu minal halali am' minal haraami.

90. The Prophet said, "There will come a time when people will not be mindful of what they have earned is lawful or unlawful."

—Bukhari, Abu Hurairah
91. Abdil lahi' bni' mas'oodin an'r'asulil lahi Sallallahu Alaihi Wasal'lama qaala la yaksibu abdun mala haramin fayatasad' daqu minhu fayuqbalu minhu, wala yunfiq minhu fayubaraku lahu fiehi wala yat'r'ukuhu khalfu zahrihi il'l'a kaana zadahu ilan'nari, in'nallaha la yamhus say'yia bis'say'yii'i valakin yamhus say'yia bilhasani, innal khabiesa la yamhul khabiesa.

91. Abdullah ibn Masood reports that the Prophet said," A person earns wealth dishonestly from prohibited sources and unlawful means and gives from it something in the way of Allah, it will not be accepted from him. If he spends it on himself and his dependents it will be devoid of blessing. In case he leaves it behind, it will go down as his provision on his journey to hell. Allah does not blot out (one) evil with (another) evil, but removes evil with a good deed. The vile and polluted cannot wipe out the vile and polluted.

— Mishkat

Exposition: This tradition makes evident the fact that a good deed shall be deemed good only if done by approved means. the end in view must be clean and pure and so must be the means to accomplish it.

92. An Sa'eedibni abilhasani qaala kuntu indabni ab'basin iz ja'a'hu rajulun faqala yabna abbasin inni rajulun innama ma'ishati min san'ati yadie va'inni asna'u hazihi't'tasaveera faqaalabnu abbasin la uhad'isuka illa ma samie'tu mir'r'asulillahi Sallallahu Alaihi Wasal'lama samietuhu
yqoolu man saw'wara suratan fa'innal laha muazzibuhu hat'ta yanfukha fischir ruhu walaisa binafikhin fieha abadan. farabar'rajulu rabwatan shaidatan wasfar'ra wajhuhu faqala waihaka in abaita illa an tasna'a fa'alaika bihazash shajari vakul'il li shai'in laisa fiehi ruhun.

92. Sa'eed bin Abul Hasan (al Tabi' i or follower of the companions of the Prophet) reports: "I was sitting with Abdullah Ibn Abbas when there came to him a person who said to him, 'O Ibn Abbas! I am an artist and art is my means of livelihood. I paint living beings and sell them. (What is your opinion about it? Is it permitted or prohibited?).' Ibn Abbas said, I shall say nothing about it myself, but put up before you a tradition of the Prophet which I have heard from him." The person who paints a portrait (of a living object) Allah will punish him, until he has infused life into it, which he shall never be able to do. On hearing it, the face of that person became pale and he drew a long breath (both signs of his mental anguish). Ibn Abbas said to him, "If you have to do it (and it alone can fetch your bread) paint trees and lifeless objects."

—Bukhari

Exposition: The painter in this report came to have inklings about the evil in his art and all not being well with his means of livelihood. So he rushed to Abdullah Ibn Abbas to have his opinion about it. This is a sure indication of his being at heart a Muslim. If he had been devoid of fear of Allah's displeasure and had not been anxious about the validity or otherwise of his profession he would not have taken the trouble of going to and consulting Ibn Abbas.

Those who are not afraid of the accountability of the life Hereafter, care little about the approved and the prohibited.

Lately our ulama have shown liberality in the use of photographs as a means of identification, but its universal craze is not only wasteful but the art and profession have their pitfalls.

2. TRADE

(93) عَنِ رَافِعِ بْنِ خَيْبِرْ قَالَ—قَالَ بَارْسُوْلُ اللَّهُ الْحَمِيْسَ
ٌ أَطْبَعْنَ أَنَّ قَالَ—قَالَ عَمِلْ الْمَرْجِلْ بَيْدَا وَكَلِبْ بَيْعُ مَنْسُورَ

(مَعَوتُ)

93. *Rafi' bin Khadij* says that the Apostle of Allah was asked about the best livelihood. He said, "Working with one's own hands to earn one's livelihood and trade in which dishonesty and falsehood do not find any place."

— *Mishkat*

(93) قال رسول الله صلى الله عليه وسلم رحم الله رضي

سأصح إذا بدأ وأذا أفسد.

(خاري-يابي)

94. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama rahimal lahu rajulan samhan iza baa'a vai'zashtara va'izaqtada.

94. The Prophet said, "May Allah have mercy on the person who is liberal and polite in sale and purchase (of goods) and in the realization of his debts."

— *Bukhari, Jabir*

(95) قال رسول الله صلى الله عليه وسلم الخير الصدوق ونفسين البنيين والصديقين والشهداء.

(تيمزي-البزيدي)

95. Qaala Rasulul'lahi Sallallahu Alaihi Wasallamat' tajirus'sadoqul'amenu ma'an nabiyyeena wasid'diq iena vash'suhada'li.

95. The Apostle of Allah said that the honest and trustworthy traders shall be with the Prophets, *Siddiqs* (the true) and the martyrs."

— *Tirmizi, Abu Saeed Khudri*

**Exposition:** *Siddiq* is the believer who has spent all his life in speaking the truth and living upto it. He keeps a guard on it that he fulfills his covenant with Allah and his Apostle. No contradiction is noticeable at any stage in his life. He is a paragon of truth.
96. Qaala Rasulul'laahi Sallallahu Alaihi Wasal'lamat tuj'jaru yuhsharoona yaumal'qiyamati fu'j'jaran illa manit'taqa vabar'ra vasadaqa.

96. The Prophet said, "The traders shall be raised as evil doers on the Day of Reckoning save those who took to Taqwa (fear of Allah) in their trade (were careful to avoid disobedience to Allah) and adopted the way of honesty (paid people their due in full) and were truthful in their dealings."

— Tirmizi Rifa'ah

97. Qaala Rasulul'laahi Sallallahu Alaihi Wasal'lama iy'akum wakasratal halfi filbai'i fa'innahu yunfiqu sum'ma yamhaqu.

97. (Warning the traders) the Apostle of Allah said, "In selling your goods abstain from swearing frequently. This practice may (temporarily) promote your trade but ultimately blessing departs from business.

— Muslim, Abu Qatadah

Exposition: It is possible for the trader to give assurance to the intending purchaser with his oaths regarding fair price and the quality of the goods, and the gullible ones may be taken in and purchase his goods for the stated price in good faith. But when they get disillusioned before long. They will say good bye to him (expose him in their circle of acquaintance) his business will be ruined through his own dishonest tactics.

98. Qaala Rasulul'laahi Sallallahu Alaihi Wasal'lama
salasatun la yukal'ilimuhumul lahu yaumal qiyamati wala yanzuru ila'him wala yuzak'kiihim walahum azabun aleem. qaala Abuzar'rin khabu wakhasiru man hum ya rasulal'lahi? qaalal musbilu wal'man'nanu wal munaffiqu sil'atahu bilhafil kazib.

98. The Prophet said, "Three types of people are such whom Allah will neither address, nor look at nor cleansing them (of their sins) allow them entry to heaven. Rather, they will be put to grievous torment. Abu Zarr Ghifari asked him, "O Apostle of Allah, who are those wretched ones?" The Prophet said, "One of them is the person who allows his trousers to go down (dangle) below his ankles out of pride. The second of them is he who humiliates and injures by reminders of his generosity, And the third is (the trader) who promotes his business with false oaths."

—Muslin, Abu Zarr Ghifari

Exposition: Not speaking to them and not looking at them means that Allah shall be wrathful with them and not treat them affectionately. Men also adopt the same attitude. When they are angry with anybody they neither look at him nor speak to him.

This threat of grievous penalty holds in case of those who allow their trousers to hang below their ankles out of pride and as a mark of distinction. As for a person whose trousers hangs below his ankles but it is not pride that prompts him to do it, it may be attributed to or may factually be carelessness or accident. Although the other, careless group, is also guilty of a sin, since the Prophet has prohibited it absolutely, yet their sin will not be so more grievous as that of the first group because of a more grievous sin, pride. Truth to tell, the believer does not regard any sin as paltry and light. For a faithful slave the slightest displeasure of the Master is a great calamity.

(99) عن فيسي أبي غزرة قال: كنما نسمى في عهد رسول الله صلى الله عليه وسلم السماحة فصبرنا رسول الله صلى الله عليه وسلم فسمي باسم هو أحسن منه فقال: إماماً والمحار إن ألبينع بحضرته اللطيف وخلف فشويبة بالصدقة.

99. An qaisin abi gharzata qaala kunna nusam'maa fie ahdi rasulul'lahi Sallallahu Alaihi Wasal'lam'as sama sirata
samar'ra bina Rasulul'lahi Sallallahu Alaihi Wasal'lama fasam'mana bismin hua ahsanu minhu faqaala ya ma'sharat'tujjari innalbai'a yahzuruhul laghwu walhalfu fashubuhu bis'sadaqati.

99. *Qais Abi Gharzah* says that during the period of the Prophet we traders were called Samasirah. The Prophet once passed by us and called us by a more dignified name. He said to us, "O ye class of traders! In selling your goods there are many chances of a lot of vain talk and false oaths. So make *Sadaqah* (charity or spending in the way of Allah) a part of your business."

—— Abu Da’ood, *Qais Abi Gharzah*

**Exposition:** The Prophet pointed out to them that in their zeal to promote their business traders at times unwittingly indulge in idle talk and at times an oath slips from their mouths. So they should of necessity pay *Sadaqah* to expiate their sins.

(Quraish 123)

100. *Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama li'ashaabil kaili walmiczani in'nakum qad wul'litum am'raini halakat fichimal umamu's sabiqatu qablakum.

100. The Prophet addressing the traders handling weights and measures, said, "You people have been made responsible for two such operations (weighing and measuring) for which the peoples before you were annihilated (in visitations from Allah)."

—— Tirmizi, *Ibn Abbas*

**Exposition:** What is implied here is this that if they adopted fraudulent practices, using different weights and measures for give and take, it would spell their own ruin as well as of their people as a whole. The Quran has mentioned the Ummahs steeped in this evil of short-weighing and short-measuring when giving to others and exacting full measure when at the receiving end. They were warned by their Prophets but in vain, and were doomed to destruction.
101. The Prophet said, "Whoever practised ihtikar (hoarding necessities of life with a view to create artificial scarcity thereby profiteering) is a sinner."

Exposition: *Ehtikar* means hoarding essential Commodities and dishonestly filling one’s coffers when prices go up steeply. This is the common mentality of businessmen and hence the Prophet wanted to put a check on it, since it makes man hard-hearted, and cruel to people’s, suffering, when Islam teaches dealings with humanity on the basis of affection and mercy.

Some of those learned in the religious lore limit *ihtikar* to cereals and not covering other commodities. There are others who do not agree with them and regard hoarders of all commodities sinners. The compiler of this book subscribes to the second view-point.

102. The Prophet said, "The person who does not hoard essential commodities and maintains their supply in the market unrestricted, deserves Allah’s mercy and will be given sustenance by Allah. And he who hoards with evil intent deserves damnation".

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*Sunan Ibn Majah, Umar bin Khattab*
103. Mu'az reports that he heard the Prophet saying, "How wretched is the person who withholds the essential commodities (and does not release them for the market). If Allah causes them to be abundant and thereby cheap he is grieved. And when (due to scarcity) prices go up, he is pleased".

—Mishkat, Mua'z

104. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'llama la yahillu li'ahadin an yabic'a shai'an illa bayyana ma fiehi, wala yahillu li'ahdin ya'alamu zalika illa bayan'hu.

104. The Prophet said, "It is not permitted to any one to sell anything without revealing its faults if any. And it is not permitted to any one knowing these faults not to expose them clearly."

—Mantaqta, Wasilah

Exposition: The trader has been instructed to honestly tell the purchaser the faults (defects) of the object he is selling. Similarly a person present on the scene or even a member of the concern and acquainted with those defects has been made responsible for exposing them fully to the person purchasing the article.

The Prophet passed by a trade selling cereals. He dipped his hand into the heap of the grain and discovered that the grain below the surface was wet. He asked the trader to explain. He said in reply that it got wet in a shower. The Prophet asked him, "Why did you conceal it and not keep the wet grain exposed (so as to be visible to the purchaser)." Then he said, "Those who resort to fraud are not of us (the community of believers)."

3. LIBERALITY IN DEALING WITH THE DEBTOR
105. The Prophet said, "There was a person who lent money to people. He instructed the person he sent out to realize his debts that he should remit the liability of a debtor in straitened circumstances, may be, Allah forgives us also (for this leniency). The Prophet added, "When the person met Allah (after death) He forgave his shortcomings."

—Bukhari, Muslim

106. The Apostle of Allah said, "The person who likes that Allah should save him from grief and distress of the Doomsday, should give respite to the debtor or relieve him from the burden of debt.

107. An Abie sa'idinilkhudriy'yi qaala utiyan' nabiyyu Sallallahu Alaihi Wasal'lama bijanazatin liyusal'liya alaiha, faqala hal alaa sahibikum dainun? qaalu na'am, qaala hal
taraka lahu min wafa'in? qaalu la, qaala sal'l u alaa sahibikum, qaala Ali'yubnu Abie Taalibin alay'ya dainuhu ya Rasulal lahi! fataqad dama fasal'laa alaihi, wafie rivayatim manahu waqaala fakkal lahu rihanaka minan'nari kama fakata rihana akhikal muslimi, laisa min abdim muslimin yaqzie an akhiehi dainahu il'la fak'kal lahu rihanahu yaumal qiymati.

107. Abu Sa'eed Khudri reports that a bier was brought to the Prophet for funeral prayer. He asked them if the dead person had any liabilities and the people replied in the affirmative. Then he asked them if he had left behind any legacy which could meet his debt. In answer to this the people told him that he had left nothing. The Prophet then said to them to say his funeral prayer (he could not pray for him). When Ali witnessed this situation he said, "O Apostle of Allah. I take upon myself the responsibility of paying his debt." After this the Prophet came forward and led the prayer for the dead person. According to another report, he also said, "O Ali! may Allah save you from the fire (of Hell) and may you be relieved as you have relieved this Muslim brother by taking upon yourself the responsibility of his debt. There is no Muslim who pays off the debt on behalf of a Muslim brother but Allah will relieve him (from the grief and distress of Doomsday."

108. Inna Rasulal lahi Sallallahu Alaihi Wasal'lama qaala yughfaru lish'shaheeddi kullu zambil illad'daina.

108. The Prophet is reported to have said, "Every sin of a person who laid down his life in the way of Allah shall be forgiven but his debts."

—Muslim, Abdullah bin 'Umar

Exposition: Both the preceding reports very vividly bring out the importance of payment of debts. The person who sacrificed even his life in the way of Allah if he was indebted and had not paid it before his martyrdom his debt shall not be condoned on the Day of Judgement, since it relates to the rights of the
servants of Allah. Unless they, (the creditors) themselves forgive him (the debtor), Allah shall not forgive him. If the debtor had the intention of paying his debts but died before he could pay them off, Allah shall call the creditor and ask him to forgive his debt for which he will be compensated in the form of the bounties of heaven, and he will relieve his debtor of the liabilities. But in case some debtor did not pay his debt before death in spite of solvency nor got it remitted by requesting the creditor to relieve him, there will be no way out for him (to be forgiven) on the Day of Judgement.

4. THE IMPORTANCE OF PAYING DEBTS AND PROHIBITION OF EVASION AND DILLY-DALLYING

109. An Abie Raafie'in qaala istaslafa Rasulullah Sallallahu Alaihi Wasal'lama bakran faja'athu ib-lum minas'sadaqati, qaala Abu Raafie'in fa'amaroni an aqziar'rajula bakrahu faqulta laajidu il'la jamalan khiyaran raba'iyan, faqala Rasulullah Sallallahu Alaihi Wasal'lama a'tihi iy'yahu fa'inna khairan nasi ahsanuhum qaza'an.

109. Abu Rafe reports that The Prophet borrowed a young camel from somebody. When some camels were brought as Zakat from somewhere, he asked him to pay back his debt by giving a young camel from this lot. However, I told him that there was only one young camel, seven years old in the entire lot. And it is a very fine animal. The Prophet said, "Give that same to him. For the best person is he who pays off his debts in the best possible manner."

—Muslim, Abu Rafe
110. Inna Rasulul'lahi Sallallahu Alaihi Wasal'lama qaala ma'talul ghaniy'yi zulmun fa'iza utbi'a ahadukum alaa malie'in falyatba.

The Prophet said, "Evasion and dilly-dallying tactics in paying off debts on the part of a perfectly solvent debtor is wrong (injustice). However, if the debtor directs the creditor to another rich person for realization of his debt, he (the creditor) should not insist on realizing it from him (the debtor) only. He should accept this term of the debtor and realize his due from the person referred to by him."

—Bukhari, Muslim, Abu Hurairah

Exposition: This is the case of a totally insolvent debtor who has somehow managed to arrange payment of his debt through some other (philanthropic) person and directs the creditor to approach him for realization of this debt. The creditor should be liberal and as an act of kindness to this poor debtor, even at the cost of a little inconvenience to himself, should not insist on taking it from him only. He should go, as directed to the person referred to for it.

111. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man akhaza amwalan'nasi yuriedu ada'aha ad'dal'lahu anhu, waman akhaza yuriedu it'lfahah at'lafahullahu alaihi.

The Prophet said, "The person who borrows money from people and intends to pay them back, Allah shall pay it to them on his behalf. But one who borrows and has no intention of returning it, Allah shall ruin him for this (dastardly) act of his."

—Bukhari, Abu Hurairah

112. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama lay'yul
wajidi yuhil'lu ir'zahu wa'uqoobatahu.

112. The Prophet said, "Evasion of debt payment on the part of a solvent creditor, justifies his disgrace and punishment."

— Abu Da’ood, Shurald Sulami

Exposition: Justifying disgrace and punishment means that evasion of payment of debt of a solvent creditor is a crime for which he can be lowered in the public eye and even punished. In an Islamic state with full fledged Islamic law enforce in every department of life, the administration shall met out punishment to him or adopt other methods or bringing him to law.

5. USURPATION & MISAPPROPRIATION

113. Qaala Rasulul'iahi Sallallahu Alaihi Wasal'lama man akhaza shibram minal arzi zulman fa'in'nahu yutaw'waquhu yaumal qiyamati min sab'i arziuna.

113. The Prophet said, "Whoever wrongfully grabs somebody's land equal to the span of a hand, Allah shall put a halter round his neck of the seven earths on the Day of Reckoning.

—Bukhari, Muslim, Sa’eed bin Zaid

114. Qaala Rasulul'iahi Sallallahu Alaihi Wasal'lama ala la tazlimu ala la yuhil'lu malumri'in illa bitibi nafsim minhu.

114. The Prophet said, "Listen to me O ye people! Abstain from doing wrong. No body's property is permitted to you until he gives it to you cheerfully (as a voluntary gift).

— Baihaqi
115. Qaala Rasul'ilahi Sallallahu Alaihi Wasal'lama
daariyyatu mu'addatun valminhatu mardudatun vad'dainu
maqziyyun valkafiulu gharimun.

115. The Prophet declared, Ariyah shall be returned. Minhah
shall come to its owner, debt shall be paid back and the surety
shall be compelled to pay for what he has guaranteed."

Exposition: Ariyah is something borrowed from somebody
for temporary use and for a short time (casual not regular).
Usually covering things of every day use. So it must be returned
(intact) according to every norm of social customs. Minhah is a
she-camel in full milk. The Arabs had a tradition of gifting such
an animal to their less fortunate relatives and friends for the
duration of the lactation period. The Prophet meant by his edict
that milk was gifted and not the milch animal, which still
belonged to the person making gift and must be returned after
being profited by it. Similarly the loan which served the need of
the borrower, must be returned to the creditor who has been
his benefactor. Likewise, the surety, a middle man, known to
both the persons (and trustworthy in their sight), who do not
know and hence cannot trust each other, takes upon himself to
make good the loss of the party trusting him, in case of failure of
the other party to fulfill its commitment, is morally bound to
stand by his pledged word. And there are examples of
philanthropists standing surety for a grant of brief respite to a
criminal condemned to death, ready to submit their necks to the
executioner's axe, in case of breach of promise on the part of
the criminal to be executed.

116. Qaala Rasulul'ilahi Sallallahu Alaihi Wasal'lama ad'dil
amanata ilaa manie'tamanaka wala takhun man khanaka.

116. The Prophet said, "Whoever entrusted anything to your
care out of respect to your trustworthiness, return the thing to
him (intact). And whoever is guilty of breach of trust do not pay him in his coin. (Adopt other permitted means for restoration of your rights).

— Tirmizi, Abu Hurairah

117. Qaalan nabiyyu Sallallahu Alaihi Wasal'lama in'nal laha az'za vajal'la yaqoolu ana saalisush sharikaini malam yakun ahaduhuma sahibahu fa'iza khanahu kharajtu mim bainihima (vafie rivayatin) vaja'ash shaitanu.

117. The Prophet said, "Allah says that so long as the two parties in any business are not guilty of breach of trust I am with them. But when one of the parties plays foul (guilty of breach of trust), I back out of it (that partnership), and Satan enters it."

— Abu Da'ood, Abu Hurairah

Exposition: This tradition brings out the fact that there is blessing of Allah and His mercy and support in a partnership so long as there is sincerity of relations and mutual trust. With the first signs of breach of trust enters Satan and Allah's blessings depart.

6. FARMING AND HORTICULTURE

118. An Anasin qaala qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ma mim muslimin yazra'u zar'an ayyaghrisu gharasan fayakulu minhu tairun au'insanun abahimatun illa kaana lahu bihi sadaqatuyn.

118. The Apostle of Allah said, "If birds or men eat of the produce of a cultivator's field or a horticulturist's orchard, it becomes sadaqah (charity) for him."

— Muslim, Anas
7. WRONGFUL WITHHOLDING OF SURPLUS WATER

(Q19) قال رسول الله صلى الله عليه وسلم: إن من أظلم في دينه فعلى الله فنفه ولا يكتمه الله يوم القيامة ولا ينتظره في الجحيم، قال رجل حلف على سلعة للذّ غايته بها أكثر مما أغطي على رؤو كاذب، قال رجل حلف على يمين كاذبيان بعد الصرف ليقتطع بها مال رجل مسلم، ورجل مدع. فقلت يا عذرو الله أنت صدقة فلا تعتلك فضلك كنا منغت فضل الله لم تعمل بدلك.

119. Qaala Rasulul'Iahi Sallallahu Alaihi Wasal'lama salaasatun la yalklimuhumul lahu yaumal qiyamati wala yanzuru ilaihim, rajulun halafa alaa sal'atin laqad utiya biha aksara mim'ma utiya wahuwa kazibun, warajulun halafa alaa yamienin kazibatin ba'adal asri liyaqtati'a biha mala rajulim muslimin, varajulun mana'a fazla ma'in fayaqoolul'llahul yauma am'nauka fazlie kama mana'ta fazla ma'llam ta'mal yadaka.

119. The Prophet said, "There are three types of people whom Allah will neither speak to nor look at. One of them is the class of traders heedlessly uttering false oaths that they have already received much higher offers for their goods. The other is the group of men who after 'Asr prayer, on oath wrongfully took away the property of a Muslim. The third is the group of people who withheld surplus irrigation water (depriving selfishly some other beneficiary). Allah will say on Doomsday to this last group, "I will withhold today My Grace from you as you withheld that water which was not your creation".

—Bukhari, Muslim

8. THE WAGES OF A WORKERS

(Q20) قال رسول الله صلى الله عليه وسلم: أخذوا أجراهم قبل أن يچيق عرفة.

120. Qaala Rasulul'Iahi Sallallahu Alaihi Wasal'lama a'tul ajeera ajrahu qabla an yajiif'a araquhu.
120. The Prophet of Allah said, "Pay the wages of a worker before the sweat of his brow dries up."

—Ibn Majah, Ibn 'Umar

Exposition: Workers mostly subsist on daily wages so meagre that they can hardly save anything for the morrow. So if their wages after a full day's irksome toil are withheld, it is most likely that they and their family will have to go without a meal that evening.

121. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama qaala lahu ta'alaa salaasatun ana khasmuhum yaumal qiyamati rajulun a'taa bie summa ghadar, warajulun ba'a hur'ran fa'akala samanahu, warajulu nistajara ajeeran fastaufa minhu walam yu'thih ajrahah.

121. The Prophet reports that Allah says, "There are three persons with whom I will wrangle. One of them will be the person who made a covenant in my name and then resorted to treachery. The second will be the person who seduced somebody and selling him (as slave) devoured the money and the third is one who engaged a labourer and taking work from him to his utmost capacity refused to pay his wages.

—Bukhari, Abu Hurairah

9. UNAPPROVED BEQUEST

122. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama innar'rajula laya'malu walmar'ata bita'atillahi sit'teen
sanatan summa yahzuru humal mautu fayuzarrani fil'vasiyyati fatajibu lahuman'naru, summa qara'a abu hurairata "mim ba'di wasiy'atin yu'saa biha audainin ghaira muzzar'rin" ilaa qaulihi ta'alaa wazalikal fauzul azeem.

122. The Prophet said, "some men and women spend sixty years in obedience to Allah. But when the time of their death approaches they damage the interests of some people through their will (testament) and (chastisement in) hell becomes their due." After this the reporter of the Hadith, Abu Hurairah, in support of its theme, recited the following Quranic verse:

"After payment of legacies and debts, so that no loss is caused (to any one). Thus it is ordained by God, and God is All-knowing, Most Forbearing. Those are the limits set by God. Those who obey God and His Apostle will be admitted to Gardens with rivers flowing beneath, to abide therein (forever) and that will be the Supreme achievement. But those who disobey God and His Apostle and transgress his limits will be admitted to a Fire, to abide therein: and they shall have a humiliating punishment." Al Quran IV:12, 13, 14.

— Musnad Ahmed, Abu Huraira

**Exposition:** Even a normally good person gets annoyed with his relatives and wants to deprive them of his legacy. At the time of his death he makes out a testament or will depriving one or all of his inheritors, in direct contravention of the Book of Allah and the expositions by the Prophet. For such men and women the Prophet said that in spite of sixty years of striving in obedience to Allah they manage to end up in hell.

The Quranic verse recited by Abu Hurairah is one in which Allah, after apportioning the shares of the heirs of the deceased, has said that these shares will be given away to them after settling claims of the will and the creditors. Further, Allah has warned saying that they should never harm the heirs through (a wrongful) will. This is the highly stressed commandment of Allah and Allah is All-knowing and All-wise. This Law (of Inheritance) that he has given you is not based on ignorance but on Supreme Knowledge. It is wisdom that is at work here and there is no trace of wrong doing or injustice in it. So accept it cheerfully. After that He goes on to say that these are the limits set by Allah and those who obey Allah and His
Apostle, Allah will give them entry to Gardens beneath which flow rivers, and they will abide therein for ever. And this is the Supreme felicity. And those who will disobey Allah and His Apostle and transgress the divine limits Allah will throw them into Hell to abide therein, and they will face a grievous penalty.

123. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man qata'a mirasa warisihī qata'al lahu mierasahu minal jan'nati yaumal qiyamati.

123. The Apostle of Allah said, "Whoever disinherits a lawful heir Allah will disinherit him from the legacy of heaven on Doomsday".

—Ibn Majah, Anas

124. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la tajuzu wasiy' yatul' liwar isin illa ay'yasha'al warasatu.

124. The Prophet said, "That the bequeathal of the deceased in favour of a legal inheritor shall not be enforced unless approved by other heirs".

125. An Sa'dibni Abie Waq'qasīn qaala adani Rasulul'lahi Sallallahu Alaihi Wasal'lama va'ana mariezun, faqaala ausaita? qultu na'am, qaala bikum? qultu bimalie kullīhi fie sabi'lllahi, qaala fama tarakta liwaladika? qultu hum aghniya'u bekhairin. faqaala ausi bil'ushri, fama ziltu unaqisuhu hat'ta qaala ausi bis'sulusi was'sulusu kasierun.
125. Sa‘ad bin Abi Waqqas reports, “I was sick in bed when the Apostle of Allah came to see me. He asked me whether I had prepared my will? I replied in the affirmative. The Prophet asked me, "How much of your property you have willed? I said to him that I had willed my entire property in the way of Allah. The Prophet then asked me, "What then have you left for your children?" I told him that they were well off (and had no need of help). To this the Prophet said, "No. Will only one tenth of your worldly possessions in the way of Allah." Sa‘ad bin Abi Waqqas goes on to add that he constantly kept insisting that ten per cent was too meagre to be offered in the way of Allah, and he should increase it. So finally the Prophet said to me, "All right! Will one third of your total substance and that is enough."

— Tirmizi, Sa‘d bin Abi Waqqas

Exposition: This report has clarified the legal position of bequeathal. Under specification by the Prophet the deceased can will up to one third of his belongings and the rest must go to his rightful heirs. He may leave it as a trust for any seat of learning or a mosque or any person badly in need of help. But a better course would be to look around and find out the financial condition of those relatives outside the circle of legal inheritors. If there is some one who can get nothing from inheritance, not well off and yet encumbered by heavy responsibilities of a large family, stands in need of help, willing in his or her favour would be worthy of great reward in the Hereafter.

10. USURY OR INTEREST

126. Anibni Mas’oodin an’nannabiyya Sallallahu Alaihi Wasallama la’ana akilar’riba wamu’kilahu wasahadaihi wakatibahu.

126. Abdullah Ibn Mas’ood reports that the Prophet cursed the recipient of interest, the person paying interest. Both the witnesses and the recorder of the document thereof.

— Bukhari, Muslim

Exposition: How grievous, even mortal, a sin would it be for
which the Prophet (a mercy to mankind) cursed. Nay, in a report of Nasai it has been said that the Prophet would curse the usurer, one paying interest on the money borrowed, the witness and the writer of the document, (all those) involved in this business internationally. That means (if they die without repentance) he would not intercede on their behalf but curse them.

We seek refuge in Allah from it and its horrible punishment! Cursing in its religious sense is revilment and driving away from the mercy of Allah.

11. BRIBERY

(124) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ وَقَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى الْلَّهُ عَلَيْهِ وَسَلَّمُ لَعْنَةُ اللَّهِ عَلَى الْمَرَّاتِي وَالْمُرْتِشِيِّي.

(تَخْلَّكِ نِسَيَ مُرَتْشِيَيْنِ)

127. An Abd'il'lahibni Amrin qaala, qaala Rasulul'lahi Salliallahu Alaihi Wasal'lama lanatul'lahi alar'rashi walmurtashie.

127.  Abdullaha Ibn 'Amr reports that the Prophet said, "Allah's curse be on those bribing and also those thus bribed".

— Bukhari, Muslim

(128) عَنْ أَبِي هَرْبِرَةَ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى الْلَّهُ عَلَيْهِ وَسَلَّمُ لَعْنَةُ اللَّهِ عَلَى الْمَرَّاتِي وَالْمُرْتِشِيِّي فِي الْحُكْمَ.

(منتقى)

128. An Abie Hurairata qaala, qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama lunatul'lahi alar'rashi walmurtashie filhukmi.

128. Abu Hurairah reports that the Prophet said, "Allah's curse be on those bribing the persons in authority and also the persons in authority accepting bribe".

— Muntaqaah, Abu Hurairah

Exposition: Bribe is an offer in cash or kind to those in
authority or clerical staff to deprive some people of their rights. It is a curse for any society since it paralyses the entire machinery of administration and no such thing as law and order or discipline is visible anywhere and this abominable practice ultimately proves disastrous and the inevitable end ruination is not far off.

This curse overwhelms almost the entire society and after sometime, since its eradication appears impossible, it is accepted as a way of life. And people in the rush of daily life do not take notice of it, being gradually inured. However, a small minority in this corrupt society abhors it and is sick at heart since it is confronted with obstacles at every step and suffers heavy losses and mental anguish on refusing to pay bribe as a matter of principle. And since they care much more for the security of their souls (well-being of the life Hereafter) than their material needs in the short span of life here, they would rather ruin their own lives and the future of their off-spring than surrender to the existing devilish order.

So to bring some relief to the unhappy lives of these courageous honest souls, the jurists have opined that for his rightful dues what a person may have to pay to the dishonest officials of a corrupt order based on falsehood, with deep disgust, is not bribe in its true sense, And Allah willing, such a person, involved in it under great duress, shall not be called to account for it in the life Hereafter. Does'nt it demand our utmost endeavours to establish the Divine Order at all costs, in place of this Satanic Order?

12. abstinement from the doubtful
129. **No'maan bin Basheer** reports the Prophet to have said, "The permitted is obvious and so is the prohibited. But between these two there are somethings that are doubtful. So whoever abstains from the doubtful shall all the more refrain from the manifestly prohibited ones. But he who dares perpetrate the doubtful is most likely to fall into the obvious mortal sins. And disobedience is the sanctuary of Allah (to which entry is strictly prohibited, rather even a casual encroachment is a heinous crime). The animal grazing very close to the prohibited area is most likely to inadvertently venture into it".

— *Bukhari, Muslim*

**Exposition:** What the Prophet means is this that there are things whose permitted or inhibitory nature is not clear. Since same aspects of them appear permitted and others prohibited, a believer abstains from them. Apparently one who runs away from the doubtful, cannot resort to the manifestly prohibited. On the contrary, one who takes to the doubtful not-withstanding their prohibited aspects, must be emboldened to advance further and end up in the area of the definitely prohibited. And this is a very dangerous state of man's mind. The infirmity may be his undoing.

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130. An *Atiy'ytas sa'diyyi an'nan nabiyya Sallallahu Alaihi Wasal'llama qaala la yablughul abdu an yakoona minal mut'taqeena hatta yada'a mala ba'sa bihi hazaral'lima bihil ba'su.
130. 'Atiyah Sa'di reports that the Prophet said, "No one can be counted among the God-fearing group of Allah's servants until he abstains from the harmless for fear of falling into sin".

— Tirmizi, Atiyya As, Sa'di

Exposition: What has been brought out in this report is that the person who abstains from the permissible (not sinful but bordering on the prohibited and sinful), is mighty afraid of frequenting this border line area, dreading all the time an accidental slip and fall into the deep ravine of sin. This is that state of mind (constant fear of falling into sin accidentally) which is known in Shari'ah as Taqwa or piety, and such a careful person is a really Muttaqi (pious) person. The Quran, where it means to restrain men from violation of divine edicts does not say, "Do not cross these limits" but in much more guarded manner it says, "These are the limits (set by Allah), approach not nigh there to". (Q.11:187)
V. SOCIAL RELATIONS

1. Nikah (Marriage Contract or Wedlock)

131. Anibni Mas'oodin qaala, qaala ya rasulullahi Sallallahu Alaihi Wasal'lama ya ma'sharash'shababi manistata'a minkumul ba'ata fal'yatazawwaj, fa'innahu aghazzu libasari va'ahsanu lilfarji, vamal lam yastati'a fa'alaihi bis'saumi, fa'innahu lahu vaja'un.

131. Abdullah Ibn Mas'ood reports the Prophet to have said, "O ye young men! Whoever of you has the wherewithal for it (can afford maintenance of a family) shall enter into wedlock since it keeps the gaze low and protects the genitals (restrains the eye from wandering and guards against illicit sex). But one who is lacking in the means should take to fasting from time to time to keep in check the headstrong sexual urge".

—Bukhari, Muslim

132. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama tunkahul mar'atu il'arba'il lima liha valihasabiha valijamalha valideiniha fazfar bizfar dizdiyen taribat yadaka.

132. The Prophet said, "Man makes a woman his partner in life on the basis of four distinguishing features: On the basis of her wealth, her high birth, her physical charms and her godliness. So try to seek one superior in righteousness and piety. Your relationship (through marriage tie) may be blessed with success".

—Unanimous, Abu Hurairah
Exposition: The report analyses the motive behind matches. Some men greedily look forward to enjoy life with the riches their would-be wife will bring and fall for her trappings, blissfully ignoring other more important considerations. Others are over-awed with the distinction of her high birth and would give anything to win over a noble lady. Yet others are enamoured of good looks and are hell-bent on winning the hand of a charming female of human species. The glamour overshadows the traits of her character and accomplishments. And lastly a sober minded person seeks a partner in life known to be religious-minded and of an upright character.

But the Prophet approves for a believer to look for piety and virtue on a preferential basis. The reason for this preference is not far to seek. A wealthy woman, usually haughty, comes to look down on her husband, not blessed like her with riches and paraphernalia of a life of luxury she is used to since birth. It is all the more true of a lady of high birth marrying a man of humble birth. She is never tired of boasting of her high placed noble ancestors. The husband is humiliated. And beauty of form and face is the worst asset of a partner, if she is bereft of other redeeming features. Pride accompanies pretty looks and women's unsatiable thirst for appreciation and praise. The trial becomes worse if the husband is not even 'Mr. plain-features' not to say the prince charming of her dreams. So life is rarely enviable with a rich, so called high born or glamorous lady if piety and upright character are wanting in her. A lady with none of these distinctions but endowed with piety and virtue can make life a bliss for the husband.

If however, other qualities, wealth, nobility and physical charms accompany Taqwa or moral excellence, a rare combination though, is a gift for which man cannot thank Allah enough.

133. An Abdil Iahibn Amrin an'n'an nabiyya Sallallahu Alaihi Wasallam'qala la tazaw'wajun nisa'a lihusnihi'n'na fa'asaa husnunun'na ayy'urdi yahun'na wala tazaw'waju
hun'na li'amwalihin'na fa'asaa amwaluhun'na an
tut'ghiyahun'na walakin tazaw'waju hun'na alad'dini,
vala'amatun sauda'u zatu deenin afzalu

133. *Abdullah Ibn 'Amr*. reports the Prophet to have said, "Do not marry women for their good looks. May be their beauty becomes the cause of their own ruination. Nor enter into wedlock with them for their riches. It is possible their wealth prompts them to transgression and rebellion. A righteous black slave girl is superior to a lady of high birth with a fair complexion".

— Muntaqah, Abdullah bin Amr

134. Qala Rasulul'lahi Sallallahu Alaihi Wasal'lama iza khataba ilaikum man tarzaunadeenahu wakhulqahu fazaw'wijoohu, illa tafalu'hu takun fitnatun filarzi vafasadun kabie'run.

134. The Prophet said, "When there comes to you a suitor, (seeking the hand of one of your daughters or sisters) whose good looks and moral character you approve of, do not reject his offer. If you refuse him there will be great tumult and (moral) corruption in the world.

— Tirmizi

Exposition: This tradition supports the preceding one. The Prophet stressed from every angle a man’s of woman’s religious devotion and moral rectitude. If these are ignored in favour of worldly goods and nobility of birth, the values in a Muslim society shall go topsyturvey. Those who become so materialistic in their outlook that their faith carries no weight with them and their trappings are their only consideration, can hardly be expected to serve the cause of their faith. This is the state of affairs in a Muslim society which the Prophet has termed tumult and corruption.

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(135) عِنْ أَبِي بَعْضُكَ قَالَ عَلَمُنَا رَسُولُ اللّهِ صَلَّى اللّهُ عَلَيْهِ وَسَلَّمُ الشَّهَيْدَةُ فِى الْعَلَاةَ وَالْشَّهَيْدَةَ فِى الْمَحْاجَةِ، وَذَكَرَ شَهَيْدَةُ الصُّلْبَةَ قَالَ الْشَّهَيْدَةُ فِى
الْمَحْاجَةِ إِنَّ الْمَحْاجَةَ لِلّهِ نَسْتَمْهِي وَنَسْتَغْفِرُهُ وَنَغْفِرُهُ لَهُ بِالّهِ مِنْ شَرّ وَقُسْعٍ أنَّهُ مِنْ
135. Anibni Mas'oodin qaala al'lamana Rasulul'laahi Sallallahu Alaihi Wasal'lamat tashah'huda fissalaati wat'tashah'huda filhajati, wazakara tashah'hudas salaati qaala wat'tashah'hudu filhajati innal hamda lillahi nasta'inuhi wanaastaghfiruhu wana'uzu bil'laahi min shururi anhusina, mayyahdiillahu fala muzill'la lahu wamayyuzilil fala hadiya lahu, wa'ashhadu alla ilaaha illall'laahu wa'ashhadu anna muham'madan abduhu warasuluhi. qaala wayaqr'a'u salasa aayatin, fa'sassarah sufyanus sauriyyu. ittaqillaaha haqqqa tuqaatiihi wala tamutun'na illa wa'antum muslimoon. it'tqul'laahlal lazie tasa'aloona bihi wal'arhama, in'nallaha kaana alaikidum raqeeban. ittaqul'laaha waqoolu qaulan sadeeda.

Abdullah Ibn Mas'ood says that the Prophet taught us the Tashah'hud of Salat (prayer) as well as that of Nikah (wedlock). Ibn Mas'ood after teaching us the Tashah'hud of Salat read out the Tashah'hud of Nikah (wedlock) which is as follows:

All gratitude and praise are due to Allah alone. We seek His aid alone and implore Him alone for forgiveness of our sins. And we seek refuge in Allah in the face of the evils of our own selves. Whom Allah guides (and He guides only those who seek guidance none can mislead. And whom He allows to stray (He doesn't allow to stray save those who bargain for it) no one can lead to the right path. And I bear witness to it that there is no god but Allah and I also testify that Muhammad (S.A.W.) is the servant of Allah and His Apostle.

Then he read out three verses of the Quran which are as under:

1. O ye who believe! fear God as He should be feared and die not except in a state of Islam.
   —Al Quran III.102

2. O, mankind! Reverence your Guardian Lord Who created you from a single person, created of like nature his mate,
from them twain scattered (like seeds) countless men and women, - reverence God through whom you demand your mutual (rights), and (reverence) the womb (that bore you): for God ever watches over you.

—Al Quran IV:1

3. O ye who believe! Fear God and always say a word directed to the Right: that he make your conduct whole and sound and forgive your sins. He that obeys God and His Apostle has already attained the highest Achievement. (QXXXIII:70)

—Tirmizi, Ibn Mas'ud

Exposition: This is the Khutbah (sermon) delivered at the time of Nikah (wedlock) or bringing a man and woman together to enter a sacred convenant making Allah and His servants witnesses over it.) What is meant by introducing it here is that Nikah or marriage contract is not just an occasion for jubilation. Rather it is a sacred contract between a man and a woman who by mutual consent have become life partners and helper of each other.

And at the time of entering this contract both Allah and His servants are made witnesses to it. The Quranic verses clearly point out that if there is violation of the terms of the contract by either party and no effort is made to pull on in a spirit of accommodation, they will invite divine wrath making them deserving of torments in hell. In all the three verses of the Quran the believers have been addressed and instructed to protect themselves from Allah's wrath.

2. MAHR (DOWER) & WALEEMAH (MARRIAGE FEAST)

136. Qaala Rasul'lahi Sallallahu Alaihi Wasal'lama ahaq'qu'ish' shruti an tufoo bihi mastahalaltum bihil furooja.

136. The Prophet said, "Of the terms and conditions the fulfilment of that which makes for you permitted the private parts of your wives (make sexual intercourse lawful) Mahr deserves priority".

—Bukhari, Muslim, Uqbah bin A'mir
137. An Umarabnil Khat'tabi qaala ala la tughalu saduqatan nisa'i fa'in'nahal la'u kaanat mak'r umatan fid'dun'ya wataq'waa indal'lahi, lakana aulakum biha nabi'yul'lahi Sallallahu Alaihi Wasal'lama ma alintu rasulul'lahi Sallallahu Alaihi Wasal'lama nakaha shai'am min nisai'ihi wala ankaha shai'am mim banatihi alaa ak'sara minisnata asharata ooqiyatan.

137. 'Umar bin Khattab said, "O ye people! Do not resort to exaggeration in fixing the Mahrs (dowers) of women. For, if it had been a mark of nobility and social dignity and an act of piety in the sight of Allah, the Prophet of Allah deserved it most. But I do not know if the Prophet ever gave any of his consorts more than twelve Ooqiyah* of silver as dower, Nor any of his daughters was married off for more than that amount of Mahr".

— Trimizi, Umar bin Khattab

Exposition: What 'Umar wanted to impress upon Muslims was that people as a mark of pride of nobility fixed very high Mahrs (Dowers), payment of which was beyond their means, and became a thorn in their flesh. So he wanted to stop Muslim families and Muslim societies from such bragging (showy acts), instructing them to take to simplicity in life, putting before them the example from the life of the Prophet.

An Ooqiyah is equivalent to about 110 grams of silver. The Prophet himself married or gave his daughters in marriage for

1. Oqiyah: The compiler of this book puts an ooqiyah to 110 grams of silver (about 10.5 totals-indian weight now obsolete). This is an old world weight met without in the books of that of that period. Those who have tried to fix or calculate its exact weight in our own day weights, differ widely. I.A. weight of varying magnitude, in Egypt 37. 44gms. Aleppo 310gms., Jerusalem 340gms. and Beruit 213.5gms. Arabic, English (Tafhe-ul-Qur'an).

2. Oqiyah: The name of a weight 3.25 totals or about 35 gms.

3. Oqiyah: 40 drachmas (1drachma=3.71 gms). So one Ooqiyah=122.48 gms calculated according to another finding:

Ooqiyah = 40drachma
only 12 ooqiyyah of silver as their mahr and no more. And this is a model for his Ummah to put into practice. As for the Mahr (Dower) of Umm-e-Habibah which was much higher, it was fixed by Najashi (Negus) of Abyssinia and it was he who paid it on Prophet's behalf. Nikah took place by proxy.

138. An Uqubatabni Aamirin qaala, qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama khairussadaqi aisaruhu.

138. Uqbah ibn 'Amir reports the Prophet to have said, "The best mahr is that which is easy to pay".

—Nail-al-Autar

Exposition: Heavy dower creates great complications in family relations. The wife wants separation and so does the husband. Yet divorce is difficult since payment of dower becomes a hitch being beyond the husband's means. And life becomes hell for both the parties under extremely strained relations.

139. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama shar'rut'ta'ami ta'amul wali'ma ti yud'aa lahal aghniya'u wayut'rakufuqa ra'u vaman takkad'da' wata faqada sall alaha warasulahu.

139. The Prophet said, "The worst feast is that Waleemah feast to which only the rich are invited and the poor ignored. And one who did not accept the invitation to Waleemah feast disobeyed Allah and his Apostle.

—Bukhari, Muslim, Abu Hurairah

Exposition: This report tells us that Waleemah is a Sunnah (way of the Prophet) and the Waleemah feast to which only the wealthy are invited and the poor kept out is a bad Waleemah feast. Also turning down the invitation to a Waleemah feast is against the Sunnah of the Prophet.
140. 'Imran bin Hussain reports that the Prophet has prohibited us from accepting the invitation to a feast arranged by transgressors.

—Mishkat

Exposition: A transgressor is a person who violates the divine injunctions and the teachings of the Apostle of Allah with impunity, making no distinction between the permitted and the prohibited. How can the devotees of faith honour a person by accepting the invitation to his feast, knowing that he heaps insults on the faith? The enemy of a friend can not become a friend. However, the Islamic morals and polite social manners of a believer demand that such an invitation be turned down as a well-wisher and with a civil tongue.

3. OBLIGATIONS TO THE PARENTS AND THE RELATIVES


141. Somebody asked the Prophet saying, "O Apostle of Allah! Who deserves my affection and service most? The Prophet said, "Thy mother," He again asked, "Who after her"?

40 drachma = 120 gms

It is however not known with certainly which particular Ooqiyah, that of Iran, Syria or Palestine, was current in Arabia the seventh century Translator.
The Prophet replied "Thy mother". He repeated his query a third time, "Who comes next in order?" Who after her?" The Prophet replied "Thy mother," However when the Questioner enquired of him the fourth time, the Prophet said, "Thy father and other relatives of thine in order of merit".

—Bukhari, Muslim, Abu Hurairah

Exposition: This tradition of the Prophet reveals to us that the position of the mother is superior to that of the father. The Qur’an also confirms it. In Surah Luqman (XXXI) Allah says: We bestowed in the past wisdom on Luqman: "Show (thy) gratitude to God". (Q.xxxi-12) And immediately following it Allah said, "And We enjoined on man (to be good) to his parents. In travail upon travail (for nine months) did his mother bear him, and in years twain was his weaning". (Q.xxxi-14) it is for this reason that the ‘Ulama have opined: "Where paying respect, decorum and decency are concerned, the father is more deserving of them. But from a consideration of service, it is the mother that must receive the greatest attention."

142. Qaala Rasulullahi Sallallahu Alaihi Wasall’lama raghima anfuhu, raghima anfuhu, raghima anfuhu, qiela man yarasul’lahi? qala man ad’raka validaihi indal'kibari ahaduhuma aukilahuma sum’mama lam yadkhulis jan’nata.

142. The Apostle of Allah said, "May his nose come down to dust (he may be brought low or disgraced). This he repeated thrice. People (around) asked him, "Who may be disgraced O Apostle of Allah?" The Prophet said, the person who found his parents in their old age, one of them or both, and did not serve them in order to enter heaven".

—Muslim, Abu Hurairah

143. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama.
143. The Apostle of Allah said, "Allah has prohibited you ill-treatment of parents, burying your daughters alive and greed and niggardliness. And He disapproves of your idle talk (the habit of) too much questioning and squandering your wealth".

Exposition: Too much questioning means unnecessary probing. It does not mean that man should not ask what he does not know. Rather, he should not go on questioning unnecessarily to probe into things that have no use to him. One example of such questioning and probing is that of the Israelites regarding the cow they had been ordered to sacrifice. They worried Moses with their foolish questions. (Q.II:67-71). And even today those who are averse to a religiously regulated life engage themselves in such futile questioning.

144. An Abie Usaid nis'sa'idiy'yi qaala baina nahmu inda rasulul'lahi Sallallahu Alaihi Wasall'lama iz ja'ahu rajulum mim bani salimata faqala ya rasulal'lahi hal baqiya min abawaiy'ya shai'un abar'ru huma bihi ba'ada mautihima. qaala na'am, as'salaatu alaihima wal'istighfaru lahum wa'infazu ahdihima mim ba'dihima wasilatur' rahimil'lati la tuwasalu illa bihima wa'ilkramu sadiqihima.

144. Abu Usaid says, "While we were sitting with the Prophet. a person from the tribe of Banu Salimah came to him. He said, "O Apostle of Allah! Is there any right of the deceased parents that I can fulfil?" the Prophet said, "Yes, Pray and ask forgiveness for them. Execute the permitted will left by them. And treat kindly and serve those related to your parents. And honour and entertain their friends (when you meet them)"

—Abu Da'oood
145. An Abit'tufaili qaala ra'aitun nabiyya Sallallahu Alaihi Wasa'llama yaq'simu lahmam bilji'iranati iz aqba'timra'atun hat'ta danat ilan'nabiyy'yi Sallallahu Alaihi Wasa'llama fabasata laha rid'a'ahu fajalasat alaihi faqultu man hiya qaalu hiya ummuhul'lati arza'athu.

145. Abu-al-Tufail reports that he saw the Prophet at Jiranah. While he was distributing meat, a woman came to him. And when she approached him, he spread out his sheet for her and she sat down on it. At this juncture I asked people about her and was told that she was his mother who had suckled him".

— Abu Da'ood, Abut Tufail

146. An Asma'a binti Abie Bakrin qaala qadimat alaiyya ummi wahiya mushrikatun fie ahdi quraishin, qulta ya rasulul'lahi inna ummi qadimat alayya wahiya raghibatun afa'a siluha. Faqaala na'am siliha.

146. Asma, daughter of Abu Bakr says, "During the period of truce between the Quraish and the Muslims, (Treaty of Hudaibiyah), my mother (foster mother) came to me. She was a polytheist (had not accepted Islam yet). I said to the Prophet, "My (foster) mother has come to me and asked me for help. May I give her something?" He said, "yes. Treat her benevolently".

— Bukhari, Muslim, Asma bint Abu Bakr

147. Qaala Rasulul'lahi Sallallahu Alaihi Wasa'llama
laisal wasilu bilmukafie walakin'nal wasilal lazie iza qu'il'at rahimuhi wasalah.

147. The Prophet said, "Doing a good turn to blood relation is not love and kind treatment of the first order. Perfect love and regard of the relatives is that when they cut themselves off from you, you maintain your relations with them and give them their due".

—Bukhari, Ibn' Umar

Exposition: Return visits and exchanges of gifts is not an ideal form of affectionate treatment, particularly on the part of blood relations. Meeting them and doing them a good turn smiling in return for their boycott and filthy behaviour is what is expected from a believer. But it takes piety of a very high order to accomplish it.

148. Inna rajulan qaala ya Rasulat'lahi inna lie qarabatan asiluhum wayaq'ta'ooni wa'uhsinu ilaihim wayusie'oona ilaiyya, wa'ahlam an'hum wayajhaloona alaiy'ya faqaala la'in kunta kama qulta faka an'nama tusifhahumul mal'la wala yuzalu ma'aka minal'lahi zaheerun alaihim madumta alaa zalika.

148. A certain person told the Prophet, "O Apostle of Allah! I have some relatives and fulfil my obligations to them. But they maltreat me. I put up with them with dignity and for-bearance but they are rude and rough to me". The Prophet said, "If you are as you have stated, it is as if you were blackening their faces and Allah shall always stand by you against them, so long as you persevere with it patiently".

—Muslim, Abu Hurairah

4. OBLIGATIONS TO THE WIVES

((139)) عن حكيم بن معاوية الفشبي عن أبيه قال قَالَ بِخَالِدِ الْلَّهِ مَأْتِحَٰٰٰ
149. An Hakeemibni Mu'awiyatalqusheeri an abiehi qaala qultu ya rasula'llahi ma haqqu zaujati ahadina alaihi? qaala an tut'imaha iza ta'imta, watak'suwaha izaktasaita vala tazribil wajha, wala tuqab'bih, wala tahjuru illa filbaiti.

149. Hakeem Ibn Mu'awiyah reports from his father Mua'awiyah that he said, "I asked the Apostle of Allah about the obligations of a husband to his wife". He said, "They are that you should feed her when you eat, and cloth her when you yourself put on clothes. You should not strike her on the face. nor curse her. And in case of (temporary) boycott due to strained relations, it should be limited to the four walls of your house. (Publicity and propaganda are not allowed)."

—Abu Da'ood

Exposition: What the Prophet meant was that she should be accommodated in keeping with your own standard of living. Your treatment of her should be dignified and benevolent. In case of disobedience and mischief on her part. according to the Quranic injunctions, you should in the first stage try to gently instruct and correct her. But if she persists with her uncompromising attitude you should seclude her (from your bed). But it should be strictly between you two and not noised abroad. Even if this second measure fails to mend her, gentle beating may be tried but care should be taken that her face is not struck and her body receives no wounds or fractures.

150. An Laqietibni Sabarata qaala qultu ya Rasulallahi in'na limra'atan fie lisaniha shai'un yanilbaza'a qaala tal'liqha, qultu inna fie wala'dav walaha subbatun, qaala fumurha yaqpolu izha, fa'in'yaku fieha khairun fasataqbalu, wala tazriban na za'eenataka zarbaka umay'yataka.
150. *Lageet bin Sabrah* says that he complained to the Prophet about the foul tongue of his wife. He advised me to divorce her. I told him that I had children by her and we have been living together for such a long time. To this he replied, "Instruct her. If she has the capacity to accept sound advice she would accede to you. And beware. You should not beat her as you thrash your slave girls."

—*Abu Da’ood*

Exposition: The concluding sentence of the tradition should not be misleading to anyone. It does not mean that the slave girls should be given a sound beating and wives spared. However, there must be some distinction between the two. The slave girl too should not receive the inhuman treatment of the days of *Jahiliyyah* at your hands and the life partner deserves much better regard.

(15) قال رسول الله صلى الله عليه وسلم لا تضربوا إماء الله فجاء عمر إلى رسول الله صلى الله عليه وسلم فقال ذكرن النساء على أزواجهن فلخص فه في ضربهن قفطاف بال رسول الله صلى الله عليه وسلم نساء كثيرة يشكون أزواجهم فقال رسول الله صلى الله عليه وسلم لقد طاف بالنساء كثيراً يشكون أزواجهم ليس أو لبكت بسيار كتب (بواذاب الله)

151. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la tazribu ima'allahi faja'a Umaru ilaa Rasu'lil'lahi Sallallahu Alaihi Wasal'lama faqaala za'irnan'nisa'u alaa azwajihin'na farakh'khasa fie zarbihin'na fatafa bi'aali rasulil'lahi Sallallahu Alaihi Wasal'lama nisa'un kaseerun yashkoona azwahahun'na, faqaala rasu'lul'lahi Sallallahu Alaihi Wasal'lama laqad tafa bi'aali muhammadin nisa'un kaseerun yashkoona azwahahun'na laisa ulaa'ika bikhiyarikum.

151. The Prophet said, "O ye people! do not beat the slave girls of Allah (your wives). After some time Umar came to him and complained that women had become extremely bold and daring (in confronting their husbands). Once they had spared the rod at his bidding. The Prophet allowed the husbands this corrective measure (as some women are so ill-natured that they would not listen to reason and mend their crooked ways without corporal punishment. And there are extreme cases where even
the last resort fails to correct the daughters of Hawwa (Eve of O.T). But soon after women thronged to the consorts of the Prophet, and complained of the ill treatment of their husbands. The Prophet then declared, "So many of your women have complained to my wives against their husbands. Those of you who are harsh in treatment of their wives are not the better lot of you."

—Abu Da’ood, Ayas bin Abdullah

(152) قال رسول الله صلى الله عليه وسلم لمن لا يكره مولىٌ موصوٌ، إن كريمة مولىٌ خلق أرضين، بنيحك احتر.

152. Qaala Rasulul'ahi Sallallahu-Alaihi Wasal'lama la yafruk mu'minun mu'minatan, in kariha minha khuluqan razia minha aakhara.

152. The Prophet said: "No believer should hate his wife. If some of her habits are unpalatable to you, some others may be pleasing".

—Muslim, Abu Hurairah

Exposition: Lack of physical charms or shortcomings from any other aspect should not prompt a person to seek separation on impulse. A sensible woman, lacking in some respects, if given a chance, may yet hold her husband with her other qualities and capabilities. No single factor responsible for abhorrence should be allowed to ruin an otherwise happy home.
153. **'Amr bin Ahwas Jushami** reports that the Prophet in his harangue on the occasion of his last pilgrimage, after praising and thanking Allah and exhorting the Muslims to good deeds and eternal vigilance in the defence of their faith, said, "Listen to me ye people! Treat your women kindly since they are prisoners with you. You can take them to task only when they are guilty of disobedience openly. So when it comes to this, seclude them from your beds. (If necessary) you can inflict corporal punishment on them but not so grievous as to cause wounds (or fractures). And if they come round and mend their ways, do not seek excuses to oppress them. Listen! You owe something to them and they have certain obligations to you. It is your due that they should not allow anyone to trample your bed (illicit sex with other men) you do not like, nor allow anyone entry to your house; whome you do not like. Listen. And your obligation to them is that you feed and cloth them properly".  

— **Tirmizi**

154. Qaala Rasulullahi Sallallahu Alaihi Wasallama iza anfaqar'rajulu alaa ahlihi yah'tasibuha fahuwa lahu sadaqatun.
154. The Prophet said, "When a person spends on his family (and other dependents) with a view to the reward of the Hereafter, it becomes Sadaqah (Charity) for him."

—Unanimous, Abu Mas’ood Badri

(155) قال رسول الله صلى الله عليه وسلم: كن على أمرك إنما أن ت قضى من نفوتك.

155. Qaala Rasulul’laihi Sallallahu Alaihi Wasal’lama kafa'a bilmar’i isman ay’yuzil’a may’yaqootu.

155. The Prophet said, "To become a sinner it is enough for a man to ruin the lives of those whom he feeds (supports)."

—Abu Da’ood, Abdullah bin ‘Amr

(156) عن أبي أسامة عن النبي صلى الله عليه وسلم قال إذا كان عند الرجل من النساء فلم يجدن بينهما جاهة يوم القيامة وشهدت ساقطة.

156. An Abie Hurairata anin'abiyi Sallallahu Alaihi Wasal'lama qala iza kaanat indar'rajulim ra'atani falam ya'dil bainahuma ja ya'aumal qiyaamati washiq'quhu saquitun.

156. Abu Hurairah reports that the Prophet said, "A person having two wives and not maintaining balance between them in relation to his obligations to them, will come on Doomsday with only half of his body, the other half absent."

—Tirmizi, Abu Huraira

Exposition: He will come only with half his body, because the wife whose rights he did not respect was also a part of his body. He had cut off that half of his body and left it behind in the world. How could he have the whole body with him in the next world?

5. WOMEN’S OBLIGATIONS TO THEIR HUSBANDS

(157) قال رسول الله صلى الله عليه وسلم: إنما تلزمهما وصايتاهما في مثل شهر ما وأختص بهما وطاعتهما قبلها فلن تلد حمل من أي أبوي زين ييدّنها ث.
157. The Prophet said, "A woman praying five times a day (regularly and punctually), fasting during the month of Ramadhan, guarding her chastity and obeying her husband can enter heaven through any gate she likes".

—Mishkat, Anas

158. The Prophet was asked, "Which wife is the best? He said, "The wife who delights (the eye of her husband when he looks at her, obeys him when he orders her and adopts no posture about her ownself and her belongings which are abhorrent to her husband."

—Nasa'i, Abu Hurairah

Exposition: Her belongings are those that her husband has entrusted to her care as the mistress of the household.
159. Abu Saeed Khudri reports that a woman came to the Prophet and we were sitting with him. She said, "My husband Safwan bin Mu'attil beats me when I am praying and orders me to break my fast when I am fasting. And he does not say his Fajr prayer until the sun rises". Abu Sa'eed goes on to add, "Safwan was among those present there and the Prophet asked him to explain his conduct in the context of her complaint". He explained thus: "O Apostle of Allah! As about her complaint about being beaten for praying, she recites not one but two (long) surahs (in every rak'at or unit) and I restrain her from so doing". The Prophet said, "One Surah is enough. "Safwan further explained, "As for being compelled to break her fast, the truth of it is that she goes on fasting (non stop, supererogatory fasts) and young as I am, I cannot restrain myself (long enough without intercourse)". The Prophet said, "No woman can fast (supererogatorily) without permission of her husband." After that he accounted for Fajr prayer after sunrise, saying, "We come of a family notorious for late rising (only after sunrise)". To this the Prophet said, O Safwan! Pray when you wake up from sleep".

—Abu Da'ood

Exposition: The tradition brings out certain important facts worthy of careful note by one and all.
1. The husbands have no right to stop their wives from saying obligatory prayers. However, it is incumbent on a woman to have due regard for the needs of her husband and should not make her daily obligatory prayers too long to interfere with her normal household duties. As for the supererogatory prayers she should not say them without permission of the husband, nor fast surpererogatorily without his express leave. Promptly attending to his needs is more important for her.

2. Safwan bin Mu'attil was a wage earner watering the fields of farmers during the greater part of the night. Spending the nights in such hard toil and going to bed in the early hours of the morning made waking up in time for Fajr prayers (before sunrise) a difficult job. (Late-rising which he attributes to the family trait appears to be due to the family occupation-hard work in sleepless nights).

Safwan bin Mu'attil is a high ranking companion and it is unthinkable about him that he was careless about his early morning prayers (Fajr). It is most likely that occasionally when he went to bed very late and nobody awakened him for Fajr prayer, he could wake up only after sunrise, not saying his prayers in time. It was for this reason that the Prophet asked him to say his Fajr prayer whenever he woke up. Had he been careless about prayer and a regular defaulter in the knowledge of the Prophet, he would have been wroth with him and admonished him severely.

160. An Asma'a bint Yazidal ansariyyati qaalat, mar'rabiy't al-nabiyyu sallallahu alaihi wasal'tu la'ma wa'ana fie jawarin at'taribilli. fasal'tu la'ma alaina waqala iyyakunna wakufral munimeena qaala wala'lla ihdakun na tatulu aimatuha min ab'waiha, summa yarzuquhal'lahu zaajaw wayarzuquha minhu waladan, fataghzabul ghazbata fatakfuru fataqoolu mara'aiitu minka khairan qar'tu.
160. Asma' bint Yazeed says, 'I was sitting with some girls of my own age when Prophet passed by us and greeted us and said, "Abstain from disobedience to kind-hearted husbands." He further added, "Some one of your sex has to wait long enough at home with her parents to be picked up by a suitor. Then Allah sends one to her, and after marriage she gives birth to his children. Then she gets irritated on some (paltry) issue and says to her husband, "I never had a moment of happiness with you. You never did a good turn to me."

— Al Adab al-Mufrad

Exposition: In this tradition women have been instructed to abstain from ingratitude (and warned against it). In another tradition the Prophet said that he saw a large number of women as inmates of hell (mostly on grounds of disobedience and ingratitude). So they should do all in their power to abstain from these two faults.

161. An Saubana qala lam'ma nazalat, val'lazienna yaknizoonaz zahaba wal'fizzata kun'na ma'a Rasulu'llahi Sallallahu Alaihi Wasall'lama fie ba'zi asfarihi, faqaala ba'zu ashabihi nazalat fizzahabi walfizzati lau alimna ayyul maali khairun fanat'takhizahu faqaala afzalhu lisunun zakiruw waqalbun shakiruv wazaujatum mu'minatun tu'inahu alaa deenihi.

161. Thaiban reports that they were on a journey with the Prophet when the following Quranic verse was revealed: "And there are those who bury gold and silver and spend it not in the way of Allah, announce into them a most grievous penalty — On the day when heat will be produced out of that (Wealth) in the fire of hell and with it will be branded their fore heads, their flanks and their backs . — This is the (treasure) you buried! for yourselves, taste ye then (treasure) ye buried." (Q.IX:34-35) Some of us said, Amassing gold and silver has been prohibited by this verse. If we come to know which (previous) commodity is
good, we may think of collecting and treasuring it." The Prophet said, "The best treasure is the tongue remembering Allah and the heart brimming over with gratitude for Him and a virtuous wife who is great help to the husband in his striving in the way of Allah".

—Tirmizi

Exposition: This tradition tells us that remembrance of Allah with the tongue is approved and is acceptable only accompanied by a thankful heart. And we also learn that the wife who stands by her good husband patiently in trials and hardships, offers her support to him in his striving in the way of Allah and does not become a stumbling block in his progress— is a great gift of Allah.

(123) قال النبي صلى الله عليه وسلم: "قل لسانك راع، وقل كلامك مستحسن عن رعيته وقل كلامك راع، وقل كلامك مستحسن عن رعيته".

162. Qaalan nabiyyu Sallallahu Alaihi Wasall'lama kul'lukum ra'inv wakul'lukum mas'boulun an ra'iyyatih wali'mameeru ra'in var'rajulu ra'in alaa ahli bai'tihi wali'mar'atu ra'iyatu alaa bai'ti zauija wawaladihi fakul'lukum ra'inv wakul'lukum mas'boulun an ra'iyyatih wafi riwayatin walkhadimu ra'in alaa mali say'yidihi.

162. The Prophet said, "Every one of you is a supervisor and protector and every one of you will be questioned about those in his charge. Ameer (the head of a party or government) is also a guardian and will be questioned about those under his command and rule. And the husband is the guardian of his household and the woman is the supervisor and keeper of her husband's house and his children. And the servant is the protector of his master's property. Therefore every one of you is a supervisor and protector and every one of you will be questioned about those placed under his charge".

—Unanimous, Ibn 'Umar

Exposition: The portion of the tradition pointing out the responsibility of woman for her husband's house and his children is relevant in this context. It also tells us that the
husband is not only responsible for the upkeep of his wife but also for her belief and faith and her morals. But the woman’s responsibility has two folds. She is not only responsible for the supervision of her husband’s house and his belongings but specifically accountable for the education and training of his offspring. The husband is mostly out of doors in connection with earning their livelihood and the children are closer to their mother and as such the dual responsibility of their supervision and education and training rests with her.

6. RIGHTS OF THE OFFSPRINGS

(133) إنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا نَحْلَ
وَالْمَلَأُ وَلَدَأَفْضَلُ مِنْ أَدِّي حَسْنِي
(134) جَاءَهُ الْرَّسُولُ ﷺ مُتَنَكَّرًا ﻓِي ﺑَصِرَاءَتِهِ

163. Inna Rasulul’lahi Sallallahu Alaihi Wasal’lama qaala ma nahala walidun waladahu min nuhalin afzala min adabin hasanin.

163. The Apostle of Allah said, “Of all that a father gives to his children, the best gift is their good education and training”.

—Jami’-ul-Usul, Mishkat, Sa’eed ibn al-‘As

164. Qaala Rasulul’lahi Sallallahu Alaihi Wasal’lama muroo auladakum bis’salaati wahum abnau sab’i sineena waz’ribuhum alaiha wahum abnau ashriv wafar’riqu bainahum filmazaji’.

164. The Apostle of Allah said, “Order your children to pray when they are seven years old. And when they attain the age of ten, you can resort to corporal punishment to bring them round to pay attention to prayer. At this age their beds should also be segregated”.

Exposition: The instruction given here to the Ummah in connection with the upbringing of their children is of particular interest. Prayer is the most important in the life of a believer next only to his belief. So on the principle of first things first, the
parents have been directed to teach the way prayer is to be said, and to order them to start praying at the early age of seven. However, if by the age of ten, any slackness or aversion is noticed, more stringent measures than mere reminders or remonstration must be adopted. It should be made very clear to them that their negligence or total lack of interest in the matter of this most important devotional act (after belief) is definitely intolerable. In view of the early signs of sex consciousness manifesting themselves in children at this age, the instruction of the Prophet is to separate their beds, distinguishes the heavenly wisdom and fore-sight of the unlettered Prophet. He was far ahead of his own time when psychology and human behaviour were things unheard and undreamt of, and took ordinary mortals centuries to discover and demonstrate.

165. Inna Rasulallahu Sallallahu Alaihi Wasal'llama qala iza maatal insanu inqata'a amaluhu illa min salasin, sadaqatin jariyatin au'ilmin yuntafa'u bihi, auwaladin salihin yad'ulahu.

165. The Prophet said, "After his death there is a stop to a person's good deeds. But there are three sources through which reward is credited to his account even after he is dead and gone. One of them is *Sadaqah Jariyah* or the continuing charities. The second is learning and instruction that he leaves behind (for the benefit of the coming generations). And the third is the virtuous offspring left behind by him who pray (all their lives) for the forgiveness of his sins in the life Hereafter.

—Muslim, Abu Hurairah

Exposition: *Sadaqah Jariyah* is a *Sadaqah* (charitable act) with continuing benefit such as a source of supply of water for people, particularly in an area of scarcity, or building a rest-house for the travellers or planting trees by the road-side for shade and their fruit, or instituting a library attached to a centre of religious learning, or building a mosque with attached maktabs and madrasahs for early age instruction of believer's children. The second source, open only to those gifted by Allah
with wisdom and knowledge is to write books on religious themes and allied services in the field of learning and knowledge that are the crying need of their times. As long as people shall continue to benefit by these benevolent gestures and philanthropic beneficence of a person, the reward thereof shall also continue to be credited to his account.

The third benevolent act which is a twofold good, is his own progeny (sons and daughters) whom he has imparted good education and training from an early age and they become God-fearing and virtuous. So as long as these children live their parents shall continue to receive the reward of their good deeds. Moreover their goodness and sense of gratitude to their loving and beneficent parents they must be praying too all their lives for their well-being in the life Hereafter.

166. Anibni Ab'basin qaala qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man aawaa yateeean ilaa ta'amih'i vasharabibi ajabal lahu lahal jan'natal bat'tata illa ayyamali zambal'la yughfaru, waman ala salaasin aumislahun'na minal akhavati fa'adda bahunna varahimahun'na hat'ta yughniyahun'nal lahu aujabal lahu lahal jannata faqala rajulun ya rasulul'lahi avisnatai? qaala aivsniatai hat'ta lau qaalu aw wahidatan laqaala wahidatan waman azzabal lahu kariamataihi wajabat lahal jannatu, qiela ya rasulul'lahi wama kariematahu? qaala ainahu.

166. Abdullah ibn Abbas reports the Prophet to have said, "The person who took over charge of an orphan and made him share his food and other things, Allah granted his entry to heaven a matter of certainly, unless he becomes guilty of an unpardonable sin. And he who brought up three daughters or sisters under his (loving) care, and imparted beneficial education and training to them persisting with it until such time
with wisdom and knowledge is to write books on religious themes and allied services in the field of learning and knowledge that are the crying need of their times. As long as people shall continue to benefit by these benevolent gestures and philanthropic beneficence of a person, the reward thereof shall also continue to be credited to his account.

The third benevolent act which is a twofold good, is his own progeny (sons and daughters) whom he has imparted good education and training from an early age and they become God-fearing and virtuous. So as long as these children live their parents shall continue to receive the reward of their good deeds. Moreover their goodness and sense of gratitude to their loving and beneficent parents they must be praying too all their lives for their well-being in the life Hereafter.

166. Anibni Ab'basin qaala qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man aawaa yateeman ilaa ta'amih i vasharabibi ajabal lahu lahal jan'nal al bat'tata illa ayyamala zambal'la yughraru, waman ala salaasin aumislahun'na minal akhavati fa'adda bahunna varahimahun'na hat'ta yughniyahun'nal lahu aujabal'lahu lahal jannata faqaala rajulun ya rasulul'lahi avisnatain? qaala aivsnatain hat'ta lau qaalu aw wahidatan laqaala wahidatan waman azhabal lahu karimataihi wajabat lahal jannatu, qiela ya rasulul'lahi wama kariematahu? qaala ainahu.

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as they become independent of him (get happily married), Allah conferred the reward of heaven on him as a matter of obligation. At this (announcement) somebody asked him, "If there are only two (daughters or sisters) whom he patronises"? The Prophet answered, "Two will also entitle him to the same reward". Ibn Abbas goes on to say, "If they had asked him about one (it is most likely) he would have given the same glad tidings for that too". And he who has been deprived of this two good things, under Allah's will and discretion, is assured of an abode in heaven". He was asked to name those two good things and he said, "His two eyes".

—Mishkat, Ibn Abbas

Exposition: The most notable thing mentioned in this report is that if a person has been endowed with girls only in the offspring, he should not maltreat them but should bring them up with all the loving care he can bestow on them. He should embellish them with religious instruction and this kind and benevolent treatment should continue until they get married and happily settled in their new homes. One who complies with these instructions, the Prophet has given him the glad tidings of entry to heaven. Similar is the case of a brother with sisters of marriageable age and dependent on him. He should not regard them as a vexatious burden in spite of evil whispers and promptings from among his own people or others of petty nature, or real financial hardship to him and his family. He should educate them and also teach them their faith and charming manners. This should terminate only when they get married.

167. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man kaanat lahu unsaa falam ya'diha walam yuhinha walam yusir waladahu alaiha yanizukura adkhalahul lahul jan'nata.

167. The Prophet said, "The person to whom a daughter was born and he did not bury her alive after the manner of Jahiliyah (Un-Islam), nor did he look down upon her, nor meted out
preferential treatment to boys in comparison to her, Allah will reward him with heaven.

—Abu Da’ood Ibn Abbas

168. An Ayeshata qaalat ja’atnim ra’atun wama’ahab natani laha tasa’aluni, falam tajid indie ghaira tamratiw wahidatin, fa’ataituha iyyaha faqasamatha bainab nataiha walam takul minha, summa qaamat fakharajat fadakhalan nabiyyu Sallallahu Alaihi Wasal’lama fahaddasutuhu faqaala manibtuliya min hazihil banati beshai’in fa’ahsana ilaihin’na kun’na lahu sitram minan’nari.

168. 'Ayesha reports, "A woman came to me one day. She had two little girls with her. She had come to me get something. I had nothing at the time save a single date (fruit). I gave it to her and she divided it between her two daughters, cheerfully ignoring her ownself. When the Prophet came to me after sometime, I told him about that woman and her self-denial in favour of her two daughters". The Prophet said, " Whoever was tried with daughters and he treated them kindly, they will become a curtain shielding him from the fire of hell".

—Bukhari, Muslim

Exposition: A person whom Allah gives daughters alone, they too are an endowment, a gift from Him. He wants to see how the parents treat these girls who are neither capable of adding to the family resources with their earnings, nor can live long with them (parents) for service. And the finer sex becoming a means of enhancement of the family’s muscle power is out of question. If inspite of these apparent disadvantages, they treat them affectionately, they (the parents) have come out successful in their trial and the girls shall become a recommendation in the matter of their salvation.
169. Aninnu'manibni Basheerin anna abahu ataa bihi rasulallahi Sallallahu Alaihi Wasal'lama, faqala inni nahal'tubni haaza ghulaman kaana lie fagqala rasulul'lahi Sallallahu Alaihi Wasal'lama akul'la waladikah naahl'tahu misla haaza? fagqala la, fagqala rasulul'lahi Sallallahu Alaihi Wasal'lama far'ji'hu, wafie riwayatin fagqala rasulul'lahi Sallallahu Alaihi Wasal'lama afal'alta haaza biwaladika kul'l'ihim? qala la, qalal'taqullaha va'adiloo fie auladikum faraja'a abie faradda tilkas sadaqata, wafie riwayatin qala fala tushhidni izan, fa'inni la ashhadu alaa jaurin, wafie riwayatin qala ayusur'raka ayyakoonu ilaika filbir'iri sawa'an? qala balaa, qala fala izan.

169. **Nu'ma.. bin Basheer** reports, "My father went to the Prophet and I was with him. He said, "O Apostle of Allah! I had a slave and gave it to this son of mine". The Prophet asked, "Have you given one (slave to every one of your sons")? He (my father) said, "No" then the Prophet said to him, "Take the slave back from this son". According to another report he Prophet said, "Have you meted out the same treatment to every one of your sons"? He (my father) said, "No." To this the Prophet said, "Fear Allah and practise equality in your dealings with them," My father came home and took back this *Sadaqah* from the slave.

A yet another (third) report tells us that the Prophet said, "Then do not make me a witness. I would not be a witness to injustice". A fourth report says that the Prophet said, "Do you like that all the sons treat you kindly"? My father said, "Yes". The Prophet said, "Don't do it then".

—— *Bukhari, Muslim*
Exposition: This tradition instructs us that we should treat our progeny on equal terms or it will be a grave injustice. Moreover, such preferential treatment will create friction and those ignored shall nurse a grudge against the father and favoured ones, rather sibling rivalry comes into lay in all such situations of favouritism even if it is unwitting.

(46) عَنْ أَمَّ سَلَمَةَ قَالَتِ فَلَتْ يُزْوِّجُ اللَّهُ هَذَا الْحُجُّرَ اللَّٰهُ الْمَهْدُوْرَ لِي بُنِيِّي إِنِّي سَلَمَةُ أَنْ آتِقَ عَلَيْهِمْ
وَلَسْتُ بِمَأْدَبِهِ بِهِ ضَرِبًا هَكَذَا إِنَّمَا طَمَسُ بَيْنِي فَقَالَ نَعْمَ لَكَ أَجْرُمْتُ فَقَتَبَ عَلَيْهِمْ {النَّاسِرُ}

170. An Ummi Salama qaalet qultu ya rasu'llah'ali hal ajrul lie fie banie abie salamata an unfiqa alaihim walaatu bitarikatihim haakaza wahaakaza? in'nama hum baniyya faqala na'am laki ajru ma anfaq'ti alaihim.

170. Umme Salmah reports "I asked the Prophet, "Shall I be entitled to reward (from Allah) for spending (my substance) on the sons of Abu Salmah. I cannot leave them to wander about the streets, going from door to door, for, after all they are my sons". The Prophet said, "Whatever you spend on them, you will be rewarded for it".

—Bukhari, Muslim

Exposition: Abu Salmah was the first husband of Umme Salmah. After his death she was wedded to the Prophet. She had asked the Prophet about extending a helping hand to her sons by Abu Salmah who had no one to support and look after them.

(47) قَالَ رَسُولُ اللَّهِ صَلَّي اللهُ عَلَيْهِ وَسَلَّمَ أَنَا وَأَهْلِي وَأَمْوَاهُمْ رَبُّنَا إِنَّهُمْ لَمُضَاجِعُهُمْ وَمَا يُؤَلَّفُهُمْ إِلَّا نَحْنُ وَأَهْلِي وَأَمْوَاهُمْ آمَنُونَا فَوَلَّاهُمْ رَبُّنَا وَأَهْلِي وَأَمْوَاهُمْ وَأَمْرَاهُ نَفْسَهَا عَلَى يَتَّمُّا مَهْدُوْرَ
(النَّاسِرُ)

171. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ana wa'amra'tatun safa'ul khad'daini kahataini yaumalqiyamati wauma yazidubnu zurai'in ilal'vustaa was'sabbabati, imra'atun aamatt min zujiha zatu mansabiw' wajamalin habasat nafsaha alaay yatama ha'tta baanu aumatu.
171. The Prophet said, "I and the withered woman will be like these two fingers of mine on Doomsday (Yazeed bin Zari while relating this tradition pointed to his own index and middle fingers). She is the woman who became a widow and not withstanding her nobility and physical charms (hence having many suitors) restrained herself from a second marriage for the sake of her orphaned children until they part or die".

—Abu Da'ood 'Auf ibn Malik

Exposition: This tradition related the case of a widow who has children and despite fair chances of a second marriage, abstains from it for the sake of her orphans who would otherwise be wasted for lack of support and proper care. The young widow sacrifices herself (repressing her passions) and does existence somehow (leading a life without colour), guarding her modesty and chastity. Such a woman will be the recipient of the unique honour of closeness to the Prophet in the next world (as a compensation for her sacrifice).

(142) إن النبي صلى الله عليه وسلم قال ألا أذلكم على أفضلي الصدقة
إبن ذكرتُك مـَرْدِدَةً لـِـِلْيَدْكَ لـِـِـِّهـِـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّـِـِّ~

172. Innan'habiyya Sallallahu Alaihi Wasal'lama qaala alaa adul'lukum alaa afzalis'sadaqati ibnatuka mar'doodatan ilaika laisla laha kasibun ghairuka.

172. The Prophet said, "Shall I tell you about the best Sadaqah? It is (the support of your daughter that has been sent back to you and there is no one to feed her from his own earnings".

—Ibn Majah, Suraqah bin Malik

Exposition: There are cases where some girls, due to their ugliness or some physical deformity or some other hitch like poverty of parents or lack of education and culture, fail to catch a husband or get divorced. They find themselves helpless with none to come to their rescue save their parents. And if they receive these rejected girls of theirs with open arms, it will not only be in the fitness of things but a Sadaqah (a charitable act) worthy of reward by Allah. And it is to this Sadaqah or good turn to one's own flesh and blood that the Prophet has called our attention.
7. RIGHTS OF THE ORPHANS

(341) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَكَافِلُ الْيَتِيمِينَ وَلِفَرْضِهِمْ
في الجَنَّةِ هَكَذَا، وَأَشْرَارًا بِالْسَبَابَةَ وَالْوُسْطَىَ وَفَرِيقًا بِسَبَحَةَ.
(بِجَنَّةِ، بِلَبِينَ السَّمَّ)

173. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ana waka filul yateemi lahu walighairihi filjan'нати hakaza, wa'ashara bis'sab'babati wawustaa wafar'raja bainahuma.

173. The Apostle of Allah said, "I and the guardian of an orphan and guardian of other needy and helpless shall be like this in heaven". And saying this he pointed it with his middle and index fingers, keeping a little gap between them.

― Bukhari, Sahl bin Sa'd

Exposition: The Prophet encouraged people to help this most helpless class of society and in greatest need of protection and support in other ways. He gave them (the supporters of orphans) the glad tidings of nearness to him in heaven, not only those coming to the aid of orphans but other types of helpless persons like the sick, the disabled, the old and infirm and the like.

(342) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرَتِي في الضَّلِّي بَيْتٍ فِيهِ يَتَيْمٌ يَحْسَنَ إِلَيْهِ وَخَيْرَتِي بِفِي الْمُسْلِمِينَ بَيْتٍ فِيهِ يَتَيْمٌ يَسَاءَ إِلَيْهِ.
(خَيْرَتِي بِفِي الْمُسْلِمِينَ بَيْتٍ)

174. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama khairu baitin filmuslimeen baitun fiehi yateemun yuhsanu ilaihi, washar'ru baitin filmuslimeena baitun fiehi yateemun yusaa'u ilaihi.

174. The Prophet said, "Of the Muslim houses the best house is that in which there is an orphan and he or she is treated kindly. And the worst of the Muslim houses is one in which there is an orphan and he or she is maltreated."
175. Inna rajultan shaka ilan nabiyyi Sallallahu Alaihi Wasal'lama qaswata qalbihi qaala imsaha ra'asalyateemi wa'atimil miskeen.

175. Somebody complained to the Prophet about the hardness of his heart. The Prophet said to him, "Pass your hand affectionately over the head of the orphan and feed the poor and the needy".

—Mishkat, Abu Hurairah

Exposition: The report tells us that the cure of an abominable state of man's mind, hard-heartedness, lies in particularly taking to deeds of affection and mercy, coming to the aid of the needy and the utterly helpless, meeting their every need that is making their lives miserable. Passing one's hand affectionately over the head of the orphan has been used figuratively and means feeding, clothing and teaching them their faith and amiable manners.

176. Qaala Rasulul'lahi Sallal'lahi Alaihi Wasal'lama al'lahum'ma innie uhar'riju haqqa za'ifainil yateemi wal'mar'ati.

176. The Prophet said, "O Allah, my Lord and Cherisher! I adjudge most sacred the right of two weak sections of society, the orphans and the women".

—Nas'i, Khawailid bin 'Umar

Exposition: This style of expression of the Prophet is most impressive, whereby he instructed people to respect the rights of the orphans and the women. In the pre-Islamic world or the age of Jahiliyah (Un-Islam) these two sections of society were the worst oppressed groups. The orphans were maltreated and their rights were usurped. Similar was the condition of women in their society. They had hardly any rights, not even ordinary human rights, and were treated like chattel.
177. Inna rajulan atan’nabiyya Sallallahu Alaihi Wasal'llama faqaala in’ni faqirul laisa lie shai’un walice yateemun, faqaala kul mim’mali yateemika ghaira musrifiv wala mubadiriv wala muta’asill’in.

177. A certain person came to the Prophet and said to him, "I am indigent, having nothing of the worldly goods and (at the same time) guardian of an orphan (with property of his own). (May I under these conditions take my own subsistence from his substance?) The Prophet said, "Yes, you can take it from the property of the orphan under your care, provided you do not resort to extravagance and are very quick with it. Nor should you manipulate it so as to soon have property of your own".

—Abu Da’ood

Exposition: The guardian of an orphan if he is well-off, according to the Quran, should take nothing from his ward’s property for himself. But in case he is resourceless and the orphan has property of his own, the guardian for his services of bringing him (or her) up under his care, his education and training, looking after his property and improving it, can charge to it his own remuneration within reasonable limits only. But it would not be permissible for him to devour the property of the orphan before he comes of age and can take charge of it. Neither can he utilize the property under his management to create one for himself also. Those who are dishonest and heedless of Allah’s wrath, through clever manœuvring make the orphan’s property their own long before he is able to handle it himself. In other cases they squander it, devouring it long before their poor wards become major and can get out of their clutches.

In Surah Nisa’ (Q.IV) Allah has given the same injunctions that have been related in the tradition. The Quran says:

\[\text{ولا تأكلوا ها إِنْ أَنْفَسَتْ وَبَدَأَتْ أَنْ تَكَبَّرَ}\\\text{وَمَنْ كَانَ فِي ذَلِكَ أَفْلَحْ أَلَّا}\\\text{كَانَ بِالْمَغْرَّبِ فِي ذَلِكَ.}\]
But consume it not wastefully, nor in haste, against their growing up. If the guardian is well off, let him claim no remuneration. But if he is poor, let him have for himself what is just and reasonable. (Qur'an IV:6).

178. An Jabirin qaala qulta ya rasulallahi mim'ma azribu yateemi? qaala mim'ma kunta zaribam minhu waladaka ghair waq'im malaka bimalihi wala muta'as sil'lam mim'malihi malan.

178. Jabir reports that the asked the Prophet, "On what grounds I can beat the orphan under my guardianship"? The Prophet said, "The same for which you can beat your own progeny. But I warn you against making property for yourself at his cost.

—Mu'jam Tabrani

Exposition: A person can beat his own progeny for the sake of their education and training, also their discipline. Similarly, the orphan can be beaten to teach him his religion, and good manners. Beating children off and on unreasonably is against the way of the Prophet. Moreover beating an orphan is a great sin.

8. THE RIGHTS OF THE GUEST

179. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man kana yuminu bil'lahi wal'yaumil aakhiri fal'yukrim zaifahu.

179. The Prophet said, Those who believe in Allah and the Doomsday must honour their guests.

—Bukhari Muslim, Abu Hurairah
180. Inna Rasulillahi Sallal'lahu Alaihi Wasal'llama qala man kana yu'minu bill'lahi walyaumil aakhiri falyuk'trim zaifahu ja'izatuhu yaumun walailatun wazziyafatu salaasatu ay'ayamin sama ba'da zaalika fahuwa lahu sadaqatun wala yahil'lu lahu ay'yaswiya indahu ha'ta yuhrijahu.

180. The Prophet said, "Those who believe in Allah and the Last Day, should entertain their guests. The first day is that of entertainment with special attention, when the guest should be treated to the best viutals that the host can provide (of course within his means). And hospitality is for three days (it is not, however, morally binding on the host to maintain the first day's standard of entertainment for the guest on the second and third day also). And after three days whatever the host does for the guest will be Sadaqah from him. And it is not proper for the guest to prolong his stay until the host becomes hard-pressed and harassed (because of the lack of means to entertain him).

— Bukhari, Muslim, Khuwailid bin’Umar

Exposition: This tradition has instructions for the conduct of the host as well as the guest. The host has been directed to entertain his guest which is not limited to feed him sumptuously but also demands that he should greet him with open countenance, and look to his other needs and comforts besides spending sometime with him so that he may not feel neglected or, bored due to loneliness. And the guest has been instructed that when he visits any one, he should avoid becoming vexatious to his host by his prolonged stay. A report of Muslim further elucidates this tradition in which the Prophet said, "It is not permitted to any believer to stay with his brother (as his guest so long) that he becomes distressing to him". People asked him, "O Apostle of Allah! How can he distress him"? The Prophet said, "By prolonging his stay indefinitely when the host is left with nothing to entertain him".

9. THE RIGHTS OF THE NEIGHBOUR
181. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama la yu'minu val'lahi la yu'minu, val'lahi la yu'minu. Qeela man ya rasoolal'lahi? qaalal lazie la yu'manu jaruru bava'iqahu.

181. The Prophet said, "By Allah! He is bereft of belief (repeating it thrice)". He was asked, "O Apostle of Allah! Who is bereft of belief"? The Prophet said, "He whose neighbours are not immune from his harassment".

—Bukhari, Muslim, Abu Hurairah

(182) قال النبي صلى الله عليه وسلم مازال جبريل يوصيني بالجارح حتى طنثا الله سبحانه

182. Qaalan nabiy’yu Sallallahu Alaihi Wasal'lama ma zala jibrielu yusieni bil’jari hat’taa zanan’tu an’nahu sayuvar’risuhu.

182. The Prophet said, "Jibril (Gabriel) kept regularly stressing upon me kind treatment of the neighbour until I came to think that the neighbour shall be made the inheritor of his neighbour".

—Unanimous, ‘Ayeshah

(183) عن ابن عباس قال سمعت رسول الله صلى الله عليه وسلم يقول ليس المؤمنون باللذى يشيع وجاراه جانيع الى جنبه

183. Anibni Ab’basin qaala samietu Rasulul'lahi Sall'l'ahu Alaihi Wasal'lama yaqoolu laisal mu'minu bil'lazie yashba’u vajarahu ja’iun ilaaj jaanbihi.

183. Ibn Abbas reports that I heard the Prophet saying, "He is not believer who gorges himself with food while his next door neighbour goes to steep hungry".

—Mishkat

(183) قال رسول الله صلى الله عليه وسلم يا آياذك ماياه تطخت

184. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ya abzarrin iza tabakhta maraqatan f’a’ksir ma’aha vata’ahad jieranaka.
184. The Prophet said to Abu Zarr, "O Abu Zarr! When your prepare broth, add some more water to it to look after the needs of your neighbours".

—— Muslim

185. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ya nisa'al muslimmate la tah'qiranna jaratun lijaratiha walau farsina shatin.

185. The Prophet said, "O ye believing women! None of you should despise anything in offering as a gift to your neighbour. Offer it even if it is a goat's hoof."

—— Bukhari, Muslim, Abu Hurairah

Exposition: It is generally the mentality of the women that they abhor sending petty gifts to their neighbours. They want to impress them by sending something above the ordinary. That is why the Prophet has directed not to hesitate sending ordinary gifts to them. And if such gifts are received from neighbours they should be thankfully received, neither despised nor criticised.

186. An Ayeshata qaalat qultu ya Rasulal'lahi inna lie jaraine fa'ilaa ay'yihima uhdie? qaala ilaa aqrabihima minki baban.

186. 'Ayeshah reports that she asked the Prophet, "I have two neighbours. Which of them is more entitled to my gifts"? The Prophet said, "The neighbour whose door is closer to your own door".

—— Bukhari

Exposition: The circle of neighbourhood extends to forty houses around, and the one whose door is nearest to one's own door deserves greater attention (both in regard and service in need).
187. Qaalan nabiyyu Sallallahu Alaihi Wasal'lama man sar'ahu ay'yuhibbahul lahu varasu'lulu fal'yasduq hadisahu iza haddasa, wal'yu'addi amanatahu iza tumina valyuhsin javatar man javarahu.

187. The Prophet said, "Whoever likes that Allah and His Apostle should love him, should, when he speaks, utter only truth, and when something is entrusted to his care, he should return it to its owner intact. And he should treat his neighbours kindly".

—Mishkat, Abdul Rahman bin Abi Qarad

188. Qaala rajulun ya Rasulal'lahi inna fulanata tuzkaru min kasrati salatiha vasiyamiha vasadaqatiha ghairan an'naha tu'zie jiera naha bilisaniha qaala hiya finnari, qaala ya Rasulal'lahi fa'inna fulanata tuzkaru qil'latu siyamiha wasadaqatiha wasalatiha wa'anaha tasadda'qu bilasvari minaliqiti wala tu'zie bilisaniha jiranaha, qaala hiya filjan'hati.

188. Somebody reported to the Prophet that such and such woman is very much given to supererogatory prayers, supererogatory fasting and is generous in the matter of Sadaqah. And she is well known for these good deeds. But she is also the cause of distress to her neighbours with her rather foul tongue". The Prophet said, "She shall end up in hell". That same person said again, "O Apostle of Allah! It is said about such and such woman that she does not strive much by way of supererogatory prayer and fasting but gives away pieces of cheese as Sadaqaha. But she has no such evil reputation as
vexing her neighbours with her tongue (has no foul tounge). The Prophet said, "She will be rewarded with an abode in heaven".

—Mishkat, Abu Hurairah

Exposition: The first woman shall go to hell since she violated the rights of the servants of Allah. It is the right of the neighbour to remain in peace at the hands of the neighbours. She failed in this duty to the neighbours and did not ask them for forgiveness during their life time. She must be consigned to hell under the unchanging Divine Law of Retribution.

(Quran 189) قال رسول الله صلی الله علیه و وسلم، "أول خصبی من يوم القيامة: جاران".

189. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama aw'walu khasmaini Yaumal Qiyamati ja'rani.

189. The Prophet said, "The first two persons appearing before the Divine Court of Justice, on Doomsday, shall be two neighbours".

—Mishkhat, Uqbah bin 'Amir

Exposition: The first case of (the violation of) the rights of the servants of Allah being put up for hearing on the Day of Reckoning is a clear indication of their great importance, having priority in the sight of Allah even over those of His own. And among the servants of Allah, neighbours have a degree of priority over the general run of people around us. The two parties in this case must be neighbours who wronged and oppressed each other (or at least one of them was the tormentor). So their case becomes all the more serious and hence the first to be put up for hearing and decision. It is enough to send a shudder down our spines when taking stock of our own behaviour with our neighbours?

10. THE RIGHTS OF THE NEEDY AND THE INDIGENT

(Quran 190) قال رسول الله صلی الله علیه و وسلم: "إذا كنت من الله عز وجل، يقول يوم القيامة يا بني ادم استطاعتم فلم تطعتم فلا ياسبعكم وانت رزب العلماء؟ قال: "أما علمتم الله استطاعتم عليه فلا تطعتم؟ أما علمتم أنك لو أطعتم فوجدت ذلك في بني ادم، أجمع التصليم؟ فلمل"
190. Qaala Rasulul'lahi Sallallahu Alaihi Was'altedama innal laha azza vajal'la yaqoolu yaumal qiyamati ya'bna aadamais tat'amtuka falam tut'imni qaala ya yarab'bi kafa ut'imuka wa'anta rabbul aalameen? qaala ama alimta an'nahus tat'amaka abdie fulanun falam tut'imhu? ama alimta in'naka lau at'amtahu lawajatta zaalika indi yabna aadama istasqaituka falam tasqini, qaala ya'rabiwa kafa asqeeka wa'anta rabbul aalameen? qaalastasqaka abdie fulanun falam tasqhih ama innaka lausaqaitahu lavajatta zaalika indie.

190. The Apostle of Allah said, "Allah, the Mighty and Exalted will say on Doomsday, "O son of Adam! I asked thee for food but thou didst not give it to Me". The person (thus addressed) will say, "O my Lord and Cherisher! How could I feed Thee when Thou art the Cherisher of the worlds"? Allah will say to him, "Dost thou not know that such and such of My servants asked thee for food but thou didst not feed him? Dost thou not know if thou had not fed him, thou wouldst have found it here with Me". "O son of Adam! I asked thee for water, but thou didst not give it to Me". The person (interrogated) will say, "O my Lord and Cherisher! How could I give Thee water to drink when Thou art the Cherisher of the Worlds"? Allah will say to him, "Such and such of my servants asked thee for water but thou didst not give it to him. Hadst thou given it to him, thou wouldst have found it here with Me".

—Muslim, Abu Hurairah

Exposition: This tradition brings to light the fact that feeding the hungry and giving water to the thirsty is worthy of great reward. It is a means of getting closer to Allah.

191. Qaala Rasulul'lahi Sallallahu Alaihi Was'altedama afzalus sadaqati an tushbi'a kabidan ja'ilan.
191. The Apostle of Allah said, "The best Sadaqah (a charitable deed) is to feed a hungry person to his entire satisfaction".

—Mishkat, Anas

(193) قال رسول الله صلى الله عليه وسلم رَكَّزَا الْسَّافِئِينِ وَلَقَّفَ اسْتِلَامًا وَأَرَادَ الْمَكْرَةَ مُحْرَقًا.

192. Qaala Rasul'lahi Sallallahu Alaihi Wasal'lama ruddus sa'ila valau bizillim muhraqin.

192. The Apostle of Allah said, "Do not turn away a beggar from your door empty-handed. Let it be a burnt hoof, if there is nothing else that can be given to him".

—Mishkat

Exposition: Offering something to a beggar, however paltry, is better than flat refusal. Giving to the beggar at your door the least little bit that you are able to spare at the moment will be some consolation to both the giver and the receiver. The last resort is a kind word and an apology from you for your inability to help him. Turning him away from your door without it, or worse still, a harsh word, would be hard heartedness. The beggar usually brings in Allah, the Lord of bounties, as intercessor, putting his request to you in His name. So you should have regard for this fact to avoid displeasure of Allah.

(193) قال النبي صلى الله عليه وسلم يا أَمِينَ الْمَسِكِينِ الَّذِي يَطْفَرُ عَلَى النَّاسِ تَرْهُدَ الْقَلْبِ وَالْقُلُوبِ وَالْحَمْرَةٌ وَالْمَرْأَةَ وَالْمَرْكَزِ وَلَا يَنْفَعُ وَلَا يُقْدِرُ وَلَا يَتُبْ وَلا يَدْعُو وَلا يَفْعَلُ وَلا يَفْتَقَرُ وَلا يَتَقَلَّبُ وَلَا يَقْبَلُ وَلَا يَقْصَدُ وَلَا يَتَفَقَّدُ وَلَا يَنْفَعُ وَلَا يَفْعَلُ وَلَا يَتُبْ وَلا يَدْعُو وَلا يَفْتَقَرُ وَلا يَقْبَلُ وَلا يَقْصَدُ وَلا يَتَفَقَّدُ

193. Qaalan nabiyyu Sallallahu Alaihi Wasal'lama laisal miskienul lazie yatufu alan'nasi tarudduhul' luqmatu val'luqmatani wat'tamratu wat'tamratani walakinil miskienul lazie la yajidu ghinaik yughniehi wala yuftanu lahu fayutasad'daqa alaihi wala yaqoomu fayas'alana

193. The Prophet said, "An indigent and needy person is not he who goes (begging) from door to door and returns with a morsel or two, but the really indigent and needy are those who
do not possess enough to meet their needs (and yet refrain from begging). People are unable to discern their lack of means (from their outward calm and dignified demeanour), and hence fail to approach them with Sadaqah being used to those begging importunately which these self-respecting servants of Allah can never bring themselves to.

—Bukhari, Muslim

Exposition: Through this tradition the Muslim Ummah has been instructed that they should look for those poor and needy persons who though badly stricken by chill penury their sense of self-respect, dignity and honour does not let them reveal their real miserable condition to any one. They neither adopt postures of meekness nor stretch their hand like professional beggars.

Searching out such really poor self respecting persons and helping them (secretly) is an act of charity of a very high order.

194. Qaalan'nabiyyu Sallallahu Alaihi Wasal'lamas sa'ie alal'armalati val'miskieni kalmujahidi fie sabielil'lahi va'ahsabuhu qaala vakalqaa'imin lazie la yafturu vakas sa'imil lazie la yuftiro.

194. The Prophet said, "The person striving to promote the interests of the windows the indigent and the needy is like one who fights in the way of Allah, and like one who stands before Allah the whole night and is not tired and like the fasting person who does not eat during the day".

—Bukhari, Muslim, Abu Hurairah

11. THE RIGHTS OF THE SERVANTS

195. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama
195. The Prophet said, "The right of the slave is this that he should be fed and clothed and charged with work according to his capacity".

— **Muslim, Abu Hurairah**

**Exposition:** The word used in the Arabic original is Mamluk which means slave, both male and female. Slavery was an accepted institution and like so many other Jahili (Un-Islamic) societies, the activities of the Arab society would have come to a standstill without this active section of miserably toiling men and women. They were neither properly fed nor clothed and forced to drudge like beasts of burden - even worse. At the advent of Islam this oppressed class was present in Arab society, doing existence at sub-human level but running the machinery smoothly to the entire satisfaction of the masters. Show of dissatisfaction or attempt to run away meant inhuman torture, even losing life.

The Prophet was sorely grieved and he and his companions did all that was in their limited power to lessen the oppression and tyranny and relieve the pain and anguish around him. Any attempt at abotion of slavery would have wrought havoc with the existing world-wide social order. So he instructed the Muslim society to treat their brethren in their charge at the human level, to feed them what they themselves ate and clothe them with the clothes they themselves put on. And also that they should take work from them according to their capacity. In case it was beyond that limit readily offering a helping hand was also emphasised. Their emancipation as an act of charity as also as an expiation for so many major sins was another means of their release from bondage.

Similar treatment should be meted out to the permanent (salaried regular employees), servants who stay with the master day and night. The treatment the servant should receive is vividly brought out by the report of Abu Qulabah, a companion. Abu Qulabah says that a certain person went to the companion of the Prophet, Salman Farsi, when he was a governor; He saw that he (the Governor of a large Muslim territory) was kneading dough. He asked him, "What is that you are doing"? (Why was he engaged in that household chore)?
Salman said to him: "I have sent out my servant on an errand. So I did not like to burden him with two tasks, running an errand and doing household chores at one and the same time."

196. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ikhvanukum ja'alahumul lahu tahta aiydeekum, faman ja'alal'lahahu akhahu tah'ta yadaihi fal'yut'imhu mim'ma ya'akulu, valyulbishi mim'ma yalbasu, vala yukal'ifihu mina'al'ma la ma yaghlibuhu, fa'in kal'afahu ma yaghlibuhu falyu'imhu alaihi.

196. The Apostle of Allah said, "The slave girls and salves are your brethren whom Allah has given you (for service). You should feed and clothe them as you feed and clothe yourselves, and should not take work from them beyond their capacity. And if you have burdened them with tasks too much for them, you should give them a helping hand in it."

—Bukhari, Muslims Abu Hurairah

197. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama iza sana'a li'ahadikum khadimu hu ta'amahu sum'ma ja'ahu bihi vaqad vali yahar'rahu vadukhanahu fal'yuqidhu ma'ahu fayakul fa'in kanat'ta'amu mashfuhan qaleelan falyaza'a fie yadihi minhu uklatan au uklataini.

197. The Apostle of Allah said, "If the servant of any one of you cooks food for him and serves it to him, he should invite him to partake of it with him at the same table. For, it was he who
had to put up with the heat and smoke (of the hearth). But in case the food is not sufficient for both of them, he should give (something) from it”.

—Muslim, Abu Hurairah

198. An Abie Bakris siddiqi razial'lahu anhu qaala, qaala rasulal'lahi Sallallahu Alaihi Wasal'llama la yadkhulul jan'nata say'yi'ul malakati, qaalu ya rasul'lal'lahi alaisa akhbartana an'na hazaihil um'mata aksarul umami mamlukeena yayatama? qaala na'am fa'akrimuhum kakaramati auladikum va'at'imuhum mim'ma ta'kuloona.

198. Abu Bakr Siddig reports the Prophet to have said, “One, who misuses his authority over his slave, shall not enter heaven”. The people (around) asked him, “O Apostle of Allah! Have you not told us that orphans and slaves in this Ummah (of our) will be far greater in number than in other Ummahs”? The Prophet said, “Yes, (I have told you that.) So treat them like your own children and give them the same food that your eat”.

—Ibn Majah

199. In'na Rasulal'lahi Sallallahu Alaihi Wasal'llama vahaba li'aliy'yin ghulaman faqala la tazribhu fa'inni nufietu an zar'bi ah'lis salaati, vaqad ra'aituhu yusal'li.

199. The Prophet gifted Ali a slave and said to him, Do not beat him, for I have been Prohibited to beat those who pray. And I have seen him praying”.

—Mishkat, Abu Hurairah
12. THE RIGHTS OF THE FELLOW TRAVELLER

200. Qaala Rasu'lul'ahi Sallallahu Alaihi Wasal'lama say'yidul qaumi khadmuhum faman sabaqahum bikhidmatil lam yashiqoohu bi'amalin il'lash shahadata.

200. The Prophet of Allah said, "The chief (ruler) of the people is one who serves them. One who excels in the service of his people, no one can outstrip him save through martyrdom". —Mishkat, Sahl Ibn Sa'd

Exposition: The person who has been travelling with a caravan, should serve the fellow travellers and look to their comforts in every possible manner. It is an act worthy of great reward. Only laying down one's life in the way of Allah can entitle a person to greater reward (than service to fellow travellers).

201. An Abie Sa'eedil khudriyyyi qaala bainama nahu fie safarin iz ja'aahu rajulun alaa rahilatin faja'ala yasrifu vajhahu yamienan vashimalan faqaala rasu'lul'ahi Sallallahu Alaihi Wasal'lama man kana ma'ahu fazlu zahrin fal'ya'ud bihi alaa mal'la zahra lahu vaman kana fazlu zadin fal'ya'ud bihi alaa mal la zada lahu, qaala fazakara min asnafil mali hat'ta ra'aina an'nahu la haq'qa li'ahadim min'na fil'fazli.

201. Abu Sa'eed Khudri reports that once while we were on a
journey, a certain person driving a camel, came to the Prophet and looked around. The Prophet said, "He who has an extra mount, should give it to one who has none. And those having more food than they need, should give it to those who have none," Abu Sa'eed Khudri goes on to say, "The Prophet named many forms of worldly goods in this context until we came to understand that none of us had any right to anything in his possession more than his own bare needs".

—Muslim

**Exposition:** The person who came to the Prophet and looked about but said nothing was needy and wanted that those present there should extend a helping hand to him. However, his self-respect did not allow him to beg for help.

202. Qaala Rasulullahi Sallallahu Alaihi Wasal'llama takoonu ibilun vabuyutul lish'shayatieni, fa'am'ma ibilush'shayateeni, faqad ra'a'ituhu yakhruju ahadukum benajibatina ma'ahu qad asmanahah fala ya'lul ba'eeram minha vayamur'ru bi'akhechi qadin qata'a bihi fala yahmiluhu va'am'ma buyutush shayatene falam araha.

202. The Apostle of Allah said, "Some camels are satan’s share and so are some houses. I have seen Satan’s camels. One of you comes out with a large number of she-camels whom he has fattened. He passes by a brother of his without a mount but does not offer him a lift on one of his spare animals. As for Satan’s houses, I have not seen them".

—Abu Da’ood, Sa’eed bin Abi Hind, Reported by Abu Hurairah

**Exposition:** Satan’s houses mentioned here, are those built by people without need, only to show off their opulence. The Prophet had not seen such houses because at that time such showy houses had not been built in Arabia. However, in later periods, our ancestors saw them and we in our own time find them sprawling everywhere.
This craze for show of wealth and an equilay unsatiable thirst for fame, has manifested itself in every age. The Quran tells us that people in the distant past, like Thamud at great cost and effort, carved them out of solid rocks for which they had no use save show of cultural splendour and their univalued sculptural skill in that age. Later Egyptians built Ahrams or breath-taking pyramids, the resting places of their demi-god rulers to demonstrate their grandeur as well as their own marvellous achievement in architecture in the form of these grand mausoleums. They too are Satan's houses.

In our own times too, the governments and the moneyed ones build grand showy buildings everywhere, five star hotels, grand stadia, high towers (Eiffel), even revolving turrets, sky-scrapers, all Satan's houses, while teeming millions of the deprived sections of society can never have a roof over their heads.

203. An Mu'zir qaala ghazaw na ma'an nabiyyi Sallallahu Alaihi Wasal'lama fazayya'qan nasul manazila vaqata'ut tariqqa faba'asan nabiyyu Sallallahu Alaihi Wasal'lama munadiyain yunadie fin'hasi an'na man zay'yaqa manzilan auqata'at tariqqa fala jihadalahu.

203. Mu'az reports, "We went out for a Ghazwah (armed struggle in the way of Allah). (While camping) people (unwittingly occupied large a space) and did not leave enough room for others to move about freely, even barring passage at places. The Prophet sent out some one to announce on his behalf that those who make the place crowded or block the passages shall deprive themselves of the reward of Jihad.

—Abu Da'ood

Exposition: The tradition tells us that the mujahids had occupied larger spaces for their own stay which resulted in narrowing of passages between enclosures (tents). So the Prophet had it proclaimed that those who had given up the
comforts of their own houses and were out on a sacred mission in the way of Allah, should not seek spacious enclosures for themselves but only to the extent of their bare needs so that their companions are not inconvenienced for want of space for themselves or open passages to move about.

13. VISIT TO THE SICK

204. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama in'na az'za vajal'la yaqoolu yaumal qiyamati yabna aadama marizu falama ta'udni qaala ya rabbi kaifab auduka va'anta rab'bul alameen? qaala ama alimta an'na abdie fulanam mariza falam ta'udhu ama alimta an'naka lau ut'tahu lavajat'tani indahu.

204. The Apostle of Allah said, "Allah, the Mighty, Supereme, will say on the Day of Judgement, "O son of Adam! I was sick and thou didst not visit Me (to enquire about My health). He will say, "O my Lord and Cherisher! How could I enquire about Thy Health, when Thou art the Lord and Cherisher of the worlds"? Allah will say to him, "Dost thou not know that such and such of my servants fell ill and thou didst not visit him. Hadst thou visited him (in his sick-bed) thou wouldst have found Me near him".

—Muslims, Abu Hurairah

Exposition: Visit to the sick is not a casual and formal visit to a sick person and asking about his health. Rather, the real meaning of this visit is that the visitor should also see to it that in case there is little that is being done by way of proper treatment due to lack of means, he should arrange for it. And if he (the patient) has the capacity to meet the expenses of medication, but there is no one to look after him, something should be done to meet the need of nursing and running petty errands in this behalf.
205. The Apostle of Allah instructed us, "Visit the sick, feed the hungry and manage release of the prisoner".

—Bukhari, Abu Musa

206. A Jewish boy used to serve the Prophet. When once he fell ill, the Prophet went to visit him. He sat near the head of the (sick) and asked him to enter the fold of Islam. He looked towards his father, standing close by. He (the boy's father) said to the boy), "Do as Abul Qasim (Muhammad Sallallahu Alaihi Wasal'lam) bids you". So he accepted Islam. After that the Prophet came out of his house saying, "I am grateful to Allah that He saved him (the Jewish boy) from the fire of hell".

—Bukhari, Anas

Exposition: Friends and foes alike were acquainted with the pure, sweet and benevolent nature of the Prophet. All the Jews were not hostile to him. The Jew mentioned in this tradition had personal contact with the Prophet and as a token of good will, had sent his son to serve him (the Prophet).
207. Qaalabnu Ab'sabin minas' sun'натi takhfiful julusi vaqull'atus sakhabi fil'iyadati indal mariezi.

207. Abdullah Ibn Abbas says that to sit quietly when visiting a sick person (not to trouble him with hubbub and noise) and making one's visit brief is the way of the Prophet.

---Mishkat

Exposition: The latter part of the tradition (brief visit) is a general instruction for such visits. But in case of a close friend of falling ill, if the visitor feels that his company has a favourable effect on the patient, he may stay longer.

14. OBLIGATIONS OF ONE MUSLIM TO ANOTHER

208. Qaalan nabiyyu Sallallahu Alaihi Wasal'lama fie hijj'atal vada'i a'la in'nal laha har'r'ama alaikum dima'kum va'amvalakum va'arazakum kahurnati yaumikum haza fie baladikum haza fie shahrikum haza'u ala hal bal'laghtu? qaalu na'am, qaala al'lahum'inash had salasa, vailakum au vaihakum unzuru la tarji'u ba'di kuffaran yazribu ba'zukum riqaba ba'zin.

208. The Prophet on the occasion of his last pilgrimage (after which he departed) addressing his Ummah said, "Listen to me attentively! Allah has declared that your blood, property and honour are sacrosanct (their violation is prohibited), the same as this day, this month and this city are sacred. Attention
please! Have I conveyed (the divine message) to you"? The audience (with one voice) replied, "You have". The Prophet said, "O Allah! Be Thou also witness over it that I have conveyed the message to the Ummah." This he repeated thrice. Again he continued, "Hark! ye people! Do not take to the ways of the unbelievers, that (like them) your too start beheading one another".  

—Bukhari, Ibn 'Umar

209. An Jariribni Abdillahi qaala ba ya'asu rasulallahi Sallallahu Alaihi Wasailama alaa iqamis'salati va'ita'iz'zakati van'ushlili muslim.

209. Jareer bin Abdullah says, "I took oath of allegiance at the hands of the Prophet on establishing regular prayers, paying Zakat, and well-wishing by every Muslim".  

—Bukhari, Muslim

Exposition: The word used in the Arabic original is Bai'at, a derivative of Bai' meaning to sell for a price or make a convenant. So a person taking oath of allegiance on anybody's hand actually makes a pledge that he would persevere with this pledge throughout his life. Jareer made a convenant with the Prophet on three things: praying with all its conditions, paying Zakat and dealing with the Muslim brethren on the basis of kindness and affection and well-wishing, never resorting to fraud. In this way the tradition determines the normal mutual relations among Muslims.

210. Qala Rasulul'ahi Sallallahu Alaihi Wasall'lama taral mominierna fie tarahumihum vatavad'dihim vata'atufihim
210. The Apostle of Allah said, "You will find Muslim, in the matter of mutual kindness and love and being favourably inclined towards one another just like the human body, that when one part of it is afflicted with disease, the rest of the organs, in sympathy with it, suffer from fever and sleeplessness".

—Bukhari, Muslim No'man bin Basheer

Exposition: The Prophet in giving the example of the body, did not say that the Muslims should sympathize with their brethren only when they are afflicted with any trouble or calamity but stated it as a regular and abiding trait of their Character that you will always find them sympathetically and affectionately inclined towards one another.

211. Qaalan' nabiy'yu Sallallahu Alaihi Wasal'lamal muminu lilumumini kalbunyani yashuddu ba'azuhu ba'azan, summa shab'baka baina asabi'ih.

211. The Prophet said, "A Muslim for another Muslim is like a building one part of which supports another. Then he demonstrated it by inter-twining the fingers of one hand with those of the other".

—Bukhari, Muslim, Abu Moosa

Exposition: In this tradition Muslim society has been likened to a compact building in which bricks are firmly held together. The Muslims too must remain closely and firmly united. Again, the way every individual brick supports and strengthens the other bricks, they (the Muslims) too must be a source of support and strength to one another. Moreover, the scattered bricks, when they come together and are firmly cemented take the shape of a strong building, the secret of the power and strength of the Muslims also lies in their unity. If they remain like
scattered bricks any gust of wind, any rapid current of water would scatter them further in a state of helplessness. (That is what the anti-Muslim forces are doing in the present day world). Lastly by inter-twining his fingers of one hand with those of the other, he demonstrated the maxim that unity is strength.

212. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lamal muminu mir'aatul mumini valmun inu akhulmumini yakuufu anhu zai'atahu yayahutuhu miv vara'hi.

212. The Apostle of Allah said, "A Muslim is the mirror of another Muslim. He rescues him from ruination and protects him and his interests behind his back".

—Mishkat, Abu Hurairah

Exposition: A Muslim is a mirror for another Muslim means that he regards his Muslim brother’s distress his own and should be thoroughly staken in spirit when he finds him in trouble, pain and anguish, and anxiously running to his aid to remove it as early as possible. The words of another tradition are: "Every one of you is the mirror of his brother. So if he finds him in trouble he should remedy it. Similarly, like a mirror that reflects the true image of any object in front of it, if he observes any infirmity in his brother, he should strive to remove it as he would do to remove a weakness of his own.

213. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lamama unsur akhaka zaliman au mazlooman, faqala rajulun ya Rasulul'lahi ansuruhu mazlooman fakaifa ansuru zaliman? qaala tamnahu uhu minaz'ulmi fazalika nasraka iy'yahu.

213. The Prophet said, "Come to the aid of your brother whether he is the oppressor or the oppressed".
(Hearing these words from him) somebody said to him, "O Apostle of Allah! I will (certainly) help him in case he is the oppressed (party). But how can I help an oppressor? (I am at loss to understand)"? The Prophet said, "Restrain him from further oppression. That is the way of helping him (the oppressor)".

— Bukhari, Muslim Anas

Exposition: The opening words of the tradition are those rifle in the pre-islamic Arab society where national and tribal prejudices ruled and everybody considered it just and proper to come to the aid of his brother even if they happened to be the aggressor, and the aggrieved was an alien. No body ever cared to give a serious thought to the iniquity involved in this maxim and its practice.

With the advent of Islam the earthly values gave way entirely to the heavenly (divine) values. And it was then that the Prophet gave the same words quite a different interpretation as stated here in this tradition.


ein rasulullahi sallallahu alaihi wa sallam qal muhajirin akhlu mukminin la yazimuhu vala yuslimuhu, waman kana fie hajati akhihi kanal lahu fie hajatihi waman faraja am mukminin kurbatan farajal lahu anhu kurbatam min kurbati yaumil qayamatih, waman satara mukminan satarahul lahu yaumal qiyamati.

214. In'na Rasul'lahi Sallallahu Alaihi Wasallam laqal muslimu akhul muslimi la yazimuhu vala yuslimuhu, waman kana fie hajati akhihi kanal lahu fie hajatihi waman faraja am mukminin kurbatan farajal lahu anhu kurbatam min kurbati yaumil qayamati, waman satara mukminan satarahul lahu yaumal qiyamati.

214. The Apostle of Allah said, "A Muslim is the brother of another Muslim. He neither wrongs him nor leaves him in the lurch. And he who meets the need of his brother, Allah will come to his aid in the hour of his need. And the person who removes the distress of another Muslim, Allah will relieve him from the distraction of the Day of Reckoning. And the person who connives at the faults of a Muslim (keeps his secrets hidden) Allah will keep his faults hidden on Doomsday".

— Bukhari, Muslim, Ibn 'Umar
Exposition: The last sentence of the tradition determines as to what should be our attitude towards our brethren. And it is this that if a Muslim stumbles into sin, other Muslims should not broadcast it to bring him down in public eye. Rather, they should keep his blemish a well-guarded secret, however, a person who violates the divine injunctions openly, the Apostle of Allah has directed us to expose him. There is no need of conniving at his shameful deeds.

—Bukhari, Muslim, Anas

215. Qaala Rasulul'lahi Sallallahu Alaihi Wasall'lama val'lazie nafzie biyadihi la yu'minu abdun hat'ta yuhib'ba liakhiihi ma yuhib'bu lenafsihi.

215. The Apostle of Allah said, "By Allah, in whose hand rests my life! No one can be believer until he comes to like for his brother what he likes for himself.

—Bukhari, Muslim, Anas

216. Qaala Rasu'lul'lahi Sallallahu Alaihi Wasall'lama in'na min ibadi'llahi la'unasam mahum bi'ambiya'a vala shuhada'a, yaghbituhumul ambiya'u vash'shuhada'u yaumal qiyamati bimakanihim minal lahi, qaalu ya rasu'lil'lahi tuhbiruna man hum? qaala hum qaumun tahab'bu biruhil'lahi alaa ghairi arhamin bainahum vala amvalin yata'a taunaha, faval'lahi in'na vujahahum lanurun, va'in'nahum la'alaa nurin, la yakhafoona iza khafan nasu, vala yahzanoona iza hazinan'nuq'a hazihil aayata ala in'na auliya'al lahi la khaufun ala'hihim vala hum yahzanoon.
216. The Apostle of Allah said, There are some among the servants of Allah who, though neither Prophets nor martyrs, yet Prophets and martyrs will envy their exaltation in the next world”. People said to him, "O Apostle of Allah! Who are those people"? The Prophet said, "They will be the people who were not related to one another, nor were they on business terms of give and take, but loved one another on the basis of the Faith of Allah. By Allah! their faces will be radiant and they will be surrounded on all sides by light. They will not have any grief when others will be grieved". And then he recited the following verse of the Quran:

Behold! Verily on the friends of God there is no fear nor shall they grieve. (Q.X:62)

Exposition: The word envy used here may create misapprehension. The Arabic word used in the text is Ghabt which means to be extremely delighted. But is also used to denote envy and jealousy. Here it has been used in the first sense. What the tradition intends to convey is that just as a teacher is very much delighted and is proud of him when his pupil attains a high (academic) position. Similarly, the prophets and the martyrs who occupy the highest rank in the cadre of the next world, will be highly pleased with the success of these servants of Allah. They, who have come for mention here, their mutual love was based solely on the divine Faith. Blood relationships and business interests did not cement their relations against the manner of the general run of people. Rather, Islam and the sentiment of creating an atmosphere of the Islamic pattern of life had maintained their friendship and comradere. Such people have been given glad tidings of victory and aid and support in this world and of the abiding reward in the Hereafter (Q.X:64)

(32) قال رسول الله صلى الله عليه وسلم لا يجلل للرحيم أخًا فوقع ثلاث ليالي تسفيقيان فغرض هذا وغرض هذا وغرض هذا وهما اللذان يبادا بسلام.

217. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la yahil'llu lir'rajuli an yahjura akhahu fauqa salasi layalin yaltaqiyani fayu'rizu haza va yu'rizu haza vakhairu humal lazie yabda'lu bis'salami.
217. The Apostle of Allah said, "It is not permitted to a person to remain cut off from his brother for more than three nights, so that when they pass by each other, should turn their faces away (not greeting mutually, not being on speaking terms). And the better of the two is he who is the first to greet (his brother)".

—Bukhari, Muslim, Abu Ayyub Ansari

Exposition: It is possible for two Muslims to fall out with each other and they may not be on speaking terms. But they should not allow this state of strained relations for more than three days. And usually it happens that two persons who are sour with each other but fear Allah’s displeasure, after two or three days, are unhappy at heart and long to patch up and befriend their angry brother once again, And ultimately one of them, (more God-fearing and more kind-hearted than the other) by priority in greeting ends this Satanic sourness. So the excellence of the one advancing and greeting first has been stated in this as well as in other traditions.

218. Qaala Rasulul’lahi Sallallahu Alaihi Wasal’lama iy’yakum vaz’zan’na fa’in’naz zan’na akzabul hadiesi, vala tahas’sasu, vala tajas’sasu, vala tana jashu, vala tabaghazu, vala tadabaru, vakoonu ibadal’lahi ikhwanan.

218. The Apostle of Allah said, "Abstain from suspicion and mistrust. For, whatever is said with mistrust is the worst nor try to watch secretly Tajassus, nor indulge in Tanajush, nor nurse malice one another. Become the true servants of Allah live as (loving) brother of one another”.

Exposition: Certain words in this tradition need elucidation:
1. Tajassus - means eaves-dropping with a view to find out the secrets of other people. What the Prophet meant is that to overhear somebody to use it against him and to bring him low in the sight of others is contradictory to belief and faith.

2. Tanajush - is associated with business and has the sense of brokerage. The broker and trader come to a secret mutual
agreement that the former shall give higher and higher bids in an auction only to entice other bidders who the real purchasers.

3. Tabaghu: to bear malice and nurse grudge against somebody looking for an opportunity to harm him.

4. The fourth words is Tadabur which means to be hostile and also to cut oneself off from anyone.

219. Sa'idah Rasulul'lahi Sallallahu Alaihi Wasal'lamal mimbara fanadaa bisautin rafig'in faqaala ya ma'shara man aslama bilisanih valve yufzil eecmanu ilaqa qalbih la tuzul muslimeena vala tu'ay'iyiru hum vala tat'abie'u auratihim fa'in'hahu man yat'tabi aurata akhihil mulslimi yat'tab'il'lahu auratahu vaman yat'tab'il'lahu auratahu yazah'hu valau fie jaufi rahlihi.

219. The Prophet ascended the pulpit and said loudly, "O ye people who have professed Islam as mere exercise of the tongue and belief has not gone to your hearts (not become a strong conviction), do not cause distress to Muslims (injuring their feelings), nor put them to shame, nor be after fault-finding with them. Those who pursue others doggedly seeking their faults Allah shall pursue their faults. And whom Allah pursues for their faults, He will bring them to ignominy, even if they remain hidden in their houses".

— Trimizi, Ibn 'Umr

Exposition: The hypocrites harassed the true and pious Muslims is many ways. They dug out the shameful faults of their families of the days of the Jahiliyah (Un-Islam), and broadcast them in society. It is these people (the hypocrites) whom the Prophet has reprimanded. In some other reports it has come for mention that the voice of the Prophet has become so loud that it was heard by housewives in the vicinity of the mosque.
220. The Apostle of Allah said, "When my Lord and Cherisher took me to the heavens, I passed by people who had nails of brass and they were scratching and pinching their faces and breasts. I asked Jibril, "Who are these people"? Jibril replied, "These are the people who devoured other people's flesh and ruined their honour and reputation".

— Abu Da'ood, Anas

Exposition: Eating the flesh of someone is back-biting according to the elucidation of the Quran, which was their favourable pastime and is even today, more than ever. They were also badly after their denigration.

221. The Apostle of Allah said, "A Muslim has six obligations to another Muslim". They asked him, "What are they O Apostle of Allah"? He said, "When you meet your Muslim brother, greet him. And when he invites you accept his invitation. And when he
wants you to be well-wishing by him, do oblige him. And when he sneezes and says Alhumdulillah (I thank Allah for sound Health), respond to it. And when he falls ill, visit him and enquire about his health. And when he dies follow his bier.

—Muslim Abu Hurairah

Exposition: 1. Greeting is not mere salutation by making a sign or mere utterance of the words As-salamu-Alaikum. Rather is it a proclamation and affirmation of one’s intent that "As for me your life, property and honour are safe. I shall not give you any trouble and I pray to Allah for the safety of your Faith and belief May Allah bless you with His Mercy". 2. Response to the sneezing brother is Yarhamukallah (Allah have mercy on you) and make your step firm in obedience to Allah, and you may not fall into an error where-by you may become a laughing stock for others.

(222) عَنْ عَفْرَةَ بْنِ غَامِر์ قَالَ سَمَعْتُ النَّبِيَّ صَلَالَهُ عَلَيْهِ وَ سَلَّمَ يُقُولُ ،
قَالَ : إِنَّ المُسْلِمَانَ أُخْوَى الْمُسْلِمِينَ، لَيْسَ لِلْمُسْلِمِينَ بَيْعٌ مِّنْ أَخْيَىٰ بَيْعٌ وَ إِنْ يَعْبُدُونَهُ اللَّهُ الَّذِي أَهْبَطَهُ.

222. An Uqbatabni Amirin qaala samietun nabiyya Salallahu Alaihi Wasal'lama yaqoolul muslimu akhuw muslimi, la yahill'u limuslimin ba'a min akhie'hi bai'ay vafiehi aibun il'la bay'yanahu lahu.

222. Uqbah bin 'Amir says that he heard the Prophet saying, "A Muslim is the brother of another Muslim. So a Muslim selling something to a Muslim brother should point out clearly, the defect of that substance, if any, (before the conclusion of the deal). Concealment of the defects of an article of trade is not permissible to a Muslim trader".

—Ibn Majah

(223) إِنَّ النَّبِيَّ صَلَالَهُ عَلَيْهِ وَ سَلَّمَ قَالَ : إِبْكَأَلْ أُفْنِيَ دَوَى الْهَيَابِ غَفَرَهُمْ إِلَّا الْخَحَمْرَةَ.

223. In'nan'nabiyya Sallallahu Alaihi Wasal'lama qaala aqeelu zavilhayati asaratihim ill'lal hudooda.

223. The Prophet said, "If a Muslim of healthy manners, spotless character, accidentally stumbles into sin, connive at his fault and forgive him excepting the limits set by Allah.

—Abu Da'ood, 'Ayeshah
Exposition: A Muslim who is well known for goodness fear of Allah and obedience to Him by following the divine injunctions, if he casually slips and falls into sin, the Muslim society should not lower his prestige and disgrace him. It is not to be noised abroad. Rather, it should be condemned. However, if he is found guilty of Hadd (or limits set by Allah), a crime punishable under the Islamic Shariah such as fornication, theft and the like, it cannot be overlooked.

15. RIGHTS OF NON-MUSLIM CITIZENS

(333) قال رسول الله صلى الله عليه وسلم: من أظلم معاذًا أو أنفسًا أو كلفه فورًا طاقتُه أو أخذ منه شيءًا يغيب طيبًا نفسًا. قال ناس فوق نار في يوم القيامة.

224. Qaala Rasulullahu Sallallahu Alaihi Wasall'ama ala man zalama mu'ahadan avintaqasahu aukal'afahu fauqa taqatihu au akhaza minhu shai'an bighairi nafsin fa'an hajjahu yaunmal qiyamati

224. The Apostle of Allah said, "The Muslim who wrongs a Mu'ahad¹, violates his rights or burdens him with heavier tax (Jizyah)²

16. RIGHTS OF THE ANIMALS

(335) مرر رسول الله صلى الله عليه وسلم بغير قر لجذة يطير فقال نصبوا الله في هذه النهي فاز كبرها صالحة وأظكرها صالحة.

225. Mar'ra Rasulul'ahi Sal'llah'ha Alaihi Wasall'ama biba'ierin qad lahiqa zahruhu bibatnihi faqaalat taqul'lahah fie hazihil baha'imati mu'jamati far'kabuha salihatav vatrukuha salihatan.

225. The Prophet passed by a camel whose belly was almost touching its back (due to prolonged starvation, loss of muscle

¹ and ². Mu'a'had: A non-Muslim citizen of a Muslim state living under a pledge of loyalty guarantees and in the name of Allah His Apostle on payment of a nominal symbolic security tax, Jizyah realized only from able-bodied young men. Women, children, old and decrepit, the destitute and monks are all exempt from Jizya.
and fat). He said, "Fear Allah in the matter of these dumb creatures. Use them as mounts in good condition and relieve them lively".

— Abu Da‘od, Suhail Ibn-al-Hanzalah

Exposition: To keep the domestic animals hungry invites the wrath of Allah. When the master has to take work from them, he should provide them with a little more than their usual maintenance ration. He should not take so much work from them that may leave them half-dead.

226. An' Abdil'lahibni Ja'farin razi. fadakhala ha'ital'lirajulim minal ansaari fa'iza fiehi jamalon. falam'ma ra'aljamalun' nabiyya Sallallahu Alaihi Wasal'lama jar jarava zarafat aina'hu, fa'atahun nabiyy'yu Sallallahu Alaihi Wasal'lama famasaha saratahu ai'sanamuha vazifahu fasakana, faqaala mar'rab'bu haazal jamali? liman haazal jamalu? faja'a fatam minalansari faqaala haaza lie ya rasu'llahi, faqaala afala tat'taqil'la he haazihil bahimati'l lati mal'lahakal'ahu iy'yaha fa'in'nahu yashkoo ilay'ya an'naka tujie'uhu vatuz'ibuhu.

226. Abdullah ibn Ja'far reports that the Prophet entered the grove of an Ansari gentleman where he saw a camel tied to a peg. The camel on seeing the Prophet, emitted a piteous sound and tears started rolling down its cheeks. The Prophet approached it and patted its hump and temples and it was pacified. The Prophet asked, "Whose camel is this? Who is the owner of this camel"? At this an Ansari young man came up to him saying. "O Apostle of Allah! This camel is mine". The Prophet said to him, "Do you not fear Allah with regard to this dumb beast, which He has entrusted to your care? This camel was complaining to me (with its tears and piteous sound) that
you keep it hungry, yet take regular work from it.

—Riyaz-al-Salihin

(Q27) قال رسول الله صلى الله عليه وسلم: إذا سافرت في الخشب فاغطوا الإبل خفيفًا من الأرض، وإذا سافرت في السنة فاغطوا عليها السرايرا.

227. Qaala Rasulul'laahi Sallallahu Alaihi Wasal'lama iza safartum filkhisbi faatul ibila haqqaha minal arze waiza safartum fis'sanati fa'asri'u alaihas saira.

227. The Apostle of Allah said, "When you travel in the land in days of verdure, let the camels have their share from the greenery of the land. But when you travel during the dry period when there is hardly a blade of grass on land, drive them at a faster pace".

—Muslim, Abu Hurairah

Exposition: Out of kindness to animals of transport the Prophet has instructed here that in the season of plenty these poor animals should be allowed to graze even if the pace of the traveller's progress is hampered. They should not be deprived of their food provided by Allah. But in a year of scanty rainfall when conditions of famine prevail all over the land, they should be driven faster so that they can get to their destination or a halting place for the day quickly and can have some sort of food and water there, rather than go slow and starve on the way longer.

(Q27) قال رسول الله صلى الله عليه وسلم: إن الله تبارك وتعالى كتب الإحسان على كل مسلم، وإذا فقتتم فأحسنت القتلة، وإذا ذبحتم فأحسنتوا الدخ وليست أحدكم فمحرز وليست ذبحه.

228. Qaala Rasulul'laahi Sallallahu Alaihi Wasal'lama in'nal'laaha tabarak vata'ala katabal ihsana alaa kul'li shai'in, fa'iza qatal'tum fa'ahsinul qitlata, va'iza zabahutm fa'ahsinuz'zubha valyuhid'da ahadokum shafaratuhu valyureeh zabiehatahu.
228. The Prophet said, "Allah has made it binding on us that every thing must be done in the best possible manner. When you kill anybody, do it nicely and when slaughtering (a food) animal, it should be in the best way of slaughter. Every one of you should sharpen his knife and the animal to be slaughtered should be afforded quickest relief from agony. (It should not be left to writhe and wriggle in pangs of death)."

— Muslim, Shaddad bin Aus

229. Anibni Umara qaala samietu Rasu'la'l'ahi Sallallahu Alaihi Wasal'lama yanha an tusab'bara bahimatun aughairuha lilqat'lli.

229. Abdullah bin 'Umar says that he heard the Prophet prohibiting a quadruped, a bird or man to be made a target for archery (after being tied securely to a tree, pole or a stone).

— Bukhari, Muslim

230. Naha Rasulul'laahi Sallallahu Alaihi Wasal'lama aniz'zarbi filvajhi va'anil vasmi filvajhi.

230. The Prophet has prohibited hitting an animal on the face and branding its face.

— Muslim, Jabir

231. In'nan nabiyya Sallallahu Alaihi Wasal'lama qaala man qatala usfooran fama fauqaha bighairi haq'qiha salahullahu an qat'lihi qeela ya rasu'la'l'ahi vama haq'qiha? qaala an yaz bahaha fayakulaha vala yaqta'a ra'saha fayarmiya biha.
231. The Prophet has said, "Whoever killed a sparrow or an even smaller bird purposelessly, "Allah will call him to account for it, "Allah will call you him to account for it", he was asked "O Apostle of Allah! What is our responsibility about birds"? He replied, "It is their due that they should be slaughtered and eaten and not beheaded and thrown away".

—Mishkat, Abdullah, bin 'Amr bin 'As

Exposition: The tradition tells us that hunting and shooting for the purpose of eating the flesh of the kill is allowed. But as a mere pastime or for fun's sake it is prohibited. Hunting for fun is this that after killing (taking a life) its flesh is not eaten but it is thrown away.

232. An Abdir'rahmaanibni Abdil'lahi an abiehi qaala kun'na ma'a Rasul'ul'lal'Iah Sallallahu Alaihi Wasall'lama fie safarin fantalaqa lihajatihi fara'a'ina humur'ratam ma'aha farkhani, fa'akhzna farkhaiha, faja'atil humur'ratu faja'alat tufar'ishu, faja'an'abiyy'yu Sallallahu Alaihi Wasall'lama faqaala man faj'ja'a hazihi bevaladiha? rud'du valadaha, ilaiha vara'aa qaryata namlin qad haraqnaha qaala man haraqa hazihi? faqulna nahnu, qala in'nahu la yambaghi an yu'az'hiba bin'nari il-la rab'burn'ari.

232. Abdur Rahman reports from his father Abdullah who said, "We were on a journey with the Prophet. He left us for some time. In his absence we saw a bird with two nestlings. We caught hold of them and the bird (their mother began to hover over our heads. By this time the Prophet had come back and (perceiving the bird's distress) said' "Who has caused it pain by
snatching its nestlings? Return them to her (their mother)". And he also witnessed the ant-hills that we had burnt. He asked "Who has burnt them?" We told him that we had done it. The Prophet said, "Punishing with fire is prerogative of the Creator of fire, (Allah), alone.

—Abu Da’ood


233. The Prophet has prohibited inciting the animals to fight with one another as a sport for amusement.

—Tirmizi, Ibn Abbas

234. Qaala Rasulul’laihi Sallallahu Alaihi Wasal’lama bainama rajulun yamshi bitareeqin ishtad’da alaihil atashu, savajada biran fanazala fieha fasharaba, sum’ma kharaja fa’iza kalbun yalhusu yakulus saraa minal atashi, faqalar rajulu laqad balagha hazalkalba minal atashi mislul’lazi kana balagha bie fanazalal biera famala’a khuffahu sum’ma amsakahu bifshi fasaqal kalba fashakaral’lahu lahu fagafara lahu, faqalu ya rasulul’laihi va’in’na lana fie albaha’imi ajran? faqala na’am fi kul’li zati kabidin rat’batin ajran.

234. The Prophet said, "A certain person was going on his way when he felt extremely thirsty. He looked around and sighted a well (where water could be had). He got down into it and quenched his thirst (since there was no bucket and rope to
snatching its nestlings? Return them to her (their mother)". And he also witnessed the ant-hills that we had burnt. He asked "Who has burnt them?" We told him that we had done it. The Prophet said, "Punishing with fire is prerogative of the Creator of fire, (Allah), alone.

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234. The Prophet said, "A certain person was going on his way when he felt extremely thirsty. He looked around and sighted a well (where water could be had). He got down into it and quenched his thirst (since there was no bucket and rope to
draw water). On coming out he saw a dog that was very thirsty, Lolling out its tongue helplessly and trying to mouth moist earth (in its distraction). That person thought to himself that the dog was as thirsty as he himself had been a little earlier, So he at once got down the well and his leather sock full of water held in his clenched teeth he came up and gave it to the (poor thirsty) dog to quench its thirst. Allah looked upon this kind act of his (to a dumb creature) with approval and absolved him of his sins. The people asked the Prophet, "Is there any reward for showing compassion to animals also"? The Prophet replied, "There is a reward for kind treatment shown to every living creature".

—Bukhari, Muslim Abu Hurairah
VI. MORAL EVILS

1. PRIDE

(235) قال رسول الله صلى الله عليه وسلم لا يدخل الجنة من كان في قلبه
بفقة ذرية من كبر فقعا قال الرجل إن الرجل يحب أن يكون ثوبه خسأ التنغة
حسنا قال إن الله جمييل ويحب الجمال أكبره ينظر الحق غمغمح الناس
(الصحيح بن حبان)

235. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la yadkhulul jan'nata man kana fie qalbihi misqalu zar'ratin min kibrin, faqala rajulun in'nnar rajula yuhib'bu ay'yakona saubuhu hasanan vana'aluhu hasanan, qala in'nnal laha jameelun 'vayuhib'bul jamala, alkibru batarul haq'qi vaghamtun'nasi.

235. The Apostle Of Allah said, "The person having an iota of pride, (concealed somewhere) in his heart shall not enter heaven". On hearing it, somebody asked, "Man has a natural craving for (the good things of life) fine and shoes. (Is that also pride? And will a person with fine tastes remain deprived of heaven?)? The Prophet said, "No (This is no pride). Allah is beautiful and likes beauty (approves of healthy good tastes). Pride means to refuse to bowdown in humble submission and obedience to Allah and holding His servants in contempt.
—Muslim, Ibn Mas'ood

(236) قال رسول الله صلى الله عليه وسلم لا يدخل الجنة من كان في قلبه
بفقة ذرية من كبر فقعا

236. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la yadkhulul jannatal jaw'wazu valal ja'zariy'yu.

236. The Apostle of Allah said, An arrogant person shall not enter heaven nor a braggart".
—Abu Da'ood, Hariha bin Wahab
Exposition: The words used in the Arabic text are *Jawwaz* and *Ja'zari*. *Jawwaz* means a presumptuous or haughty person, one with an over-bearing gait, a rascal, a malefactor, a hoarder of wealth and niggardly. And *ja'zari* means a person having little or nothing of worldly goods but bragging as if he has unlimited treasures in his posseion. And this empty boasting is not limited to material wealth only. There is no dearth of arrogant and boastful persons in the realms of piety, continence and learning and knowledge either.


(234) عَنِ أَبِي سَعْيَدِ نَبِيٌّ الخَطَّارِ قَالَ سُمِّئَتُ رُسُولُ اللَّهِ صَلِّى اللَّهُ عَلَيْهِ وَ سَلَّمُ يُقُولُ عَلَى اَلْمُؤْمِنِينَ إِنَّ الْمُصَافَّةَ فِي الْجَنَّةِ إِنَّهَا كَانَتِ بِالكَبْرَاءِ وَكِتَابَ الْمَدْخَلِ وَالْبَدْنَةِ أَنْ يَتَفَكَّرُوا مِنْ دُونِ اللَّهِ فَيُبْدِعُ الْمَلَائِكَةُ مِنْ جُهَازَةَ نَافِعٍ.

237. An Abie Sa'eedi nilkhudri'yi qaala Sameitu Rasulallahi Sallallahu Alaihi Wasal'lama yaqoolu azratul mu'mini ilaa an'saafi saqaihi, vala junaha alaihi fiema bainahu vabainal ka'baini, vama asfala min zaalika fafin'nari, qaala zaalika salasa mar'ratin, vala yanzurul'lahu yaumal qiyamat man jar'ra iza rahu bataran.

237. *Abu Sa'eed Khudri* reports that he heard the Prophet saying, "The trousers of a a believer comes down to the middle of his shins, (covering only their upper half below the knees). However there is no harm if it is allowed to hang above the ankles. But any part of it below that (covering only ankles) is in hell (Fire), (meaning that it is sinful and punishable). This he repeated thrice (to impress its great importance upon his audience). And then he said, "Allah shall not look on Doomsday (mercifully) at the person dragging his trousers on the ground (as an indication of concealed pride)."

— Abu Da'ood

(238) عَنِ ابن عُمَّارِ أَنَّ الْبَيْعَةَ صَلِّي اللَّهُ عَلَيْهِ وَ سَلَّمَ قَالَ مِنْ جُرُونَّةِ خَيْلَاءِ مَلْكٍ

نَبَرُتُ اللَّهُ إِلَيْهِ يُومَ الْقِيَمَةِ، فَقَالَ أَبُو بُكْرٍ إِذَا أَنْ تَعاَهَدُ، فَقَالَ لَهُ رُسُولُ اللَّهِ صَلِّي اللَّهُ عَلَيْهِ وَ سَلَّمُ إِنْكَ لَسَتْ مِنْ فَقُطَّةِ خَيْلَاءِ.

(1144)

238. Anibni Umara an'nan'habiyya Sallallahu Alaihi Wasal'lama qaala man jar'ra saubahhu khuyala'a lam
238. *Ibn 'Umar* reports the Prophet to have said, "Whoever drags his lower garment (trousers) on the ground Allah shall not look at him (with mercy) on the Day of Judgement. Abu Bakr Siddiq said to him, "My trousers goes down to the ankles if I do not keep raising it up every now and them (Shall I also be deprived of the Mercy of my Lord and Cherisher")? The Prophet said to him, "No, you are not one of those dragging their trousers haughtily (and so you will not be among those at whom Allah shall not look with Mercy)".

--- *Bukhari, Ibn Umar*

**Exposition:** Abu Bakr's trousers did not ship because of a bulging tummy, but the reverse of it. his leanness was responsible for it. He had very frail body. The Prophet had said that any one dragging his trousers arrogantly shall remain deprived of the Mercy of Allah, and Abu Bakr had heard and noted it carefully. Although he himself knew that he did not drag his trousers below his ankles out of arrogance, He became anxious all the same. When a person is occupied with thoughtfulness about the security of the life Hereafter, he runs away from even the shadow of disobedience to Allah.

(239) "عن أبي عبيدة قال كل ملبست ولبسي سلست ما أختلفت اللباس سرت وسلت" (تاريخ)

239. Anibni Ab‘basin qaala kul ma’sheeta valbas ma sheeta ma akhta‘atkas natani sarafun vamukhilatun.

239. *Abdullah Ibn Abbas* says, "Eat what you like and drape yourselves as you please provided you are not arrogant and wasteful".

--- *Bukhari, Ibn Abbas*

2. **WRONG-DOING (TYRANNY & OPPRESSION)**
240. In'nah'niyya Sallallahu Alaihi Wasal'lama qaalaz zul'mu zulumaatun yaumal qiyamati.

240. The Prophet said, "Wrong doing (inequity, oppression and tyranny) shall become dreadful darkness for the wrong-doer (oppressor and tyrant) on Doomsday".

--- Unanimous, Ibn 'Umar

241. An Ausibni Shurahbeelin an'nahu sami'a rasu'lal'lahi Sallallahu Alaihi Wasal'lama yaqulu mam mashaa ma'a zalimil liyuqav'viyahu vahuwa ya'lamu an'nahu zalimun faqad kharaja minal Islami.

241. Aus bin Shurahbeel says that he heard the Apostle of Allah saying, "Whoever stands by a tyrant, knowing him well as such, thus enhancing his (tyrant's) support and strength, is outside the fold of Islam".

--- Mishkat

Exposition: It is one of the infirmities of human nature to seek from other sources what an individual himself is lacking in. Physical superiority, prowess wealth and wits, are some of those distinctions. endowed more generously upon some than others. Unfortunately, persons gifted with any of these powers, find it very difficult to thank the Lord of all bounties for them and use them properly according to the directions of the bestower. And their misuse opens the door upon iniquity, oppression and tyranny. Their admirers and camp-followers who are also beneficiaries in more ways than one, support them in every move they make, every exploit they undertake, thus becoming a source of strength to them in their nefarious activities. They are, thus partners in wrongful acts of their patrons which have no place in Islam.
242. Inna Rasul'lahi Sallallahu Alaihi Wasal'lama qaala atadroona malmufisulu? Qaalul mulfisu fienna mal'la dirhama lahu vala mata'a, faqaala in'nalmufisala min um'mati man yatie yaumal qiyaamati bisalaatin vasiyamin vazakatin, vayatie qad shatama haaza. vaqazafa haaza. vakala mala haaza, vasafaka dama haaza, vazaraba haaza, fayu'ta haaza min hasanatihi, fa'ain faniyat hasanatuhu qabal an yuqzaa ma alaihi ukhiza min khatayaaahum faturhihat alaihi sum'ma turiha fin'ari.

242. The Apostle of Allah said, "Do you know who is bankrupt and indigent?" People said to him, "An indigent person in our midst is one who has neither money nor any other worldly goods," The Prophet said, "The bankrupt of my Ummah is he who will present himself before Allah with his prayers, fasts, and Zakat on Doomsday. But along with these (devotional acts) he had abused some one, calumniated some one else, (fraudulently) devoured somebody's property, murdered someone or beaten some one unjustly. So his good deeds shall all be disbursed among his victims, one by one, leaving him high and dry. And when his treasure of good deeds is thus exhausted and some of his victims still remain to be compensated, their evil deeds shall be transferred to the account of their tormentor. And divested of all redeeming factors and laden with the sins of the oppressed, he will be thrown into hell.

Exposition: Through this tradition the Prophet has stressed the importance of the rights of the servants of Allah. So those vehemently striving to do their duty to Allah, must never lose sight of their duty to fellow men whom Allah himself has given priority. In the Quran Allah speaks very briefly of the obligations of man to Himself (the Creator, Lord and Cherisher) but profusely and repeatedly presents to him the right of His servants. And here the Prophet, the benefactor of humanity, warns us that total oblivion or even negligence in his behalf may lay waste all his devotional acts and consign him to hell.
243. Qaala Rasulul'lahi Sallallahu Alaihi Wasall'lama iy'yaka vadautal mazloomi, fa'in'nama ya's'alu ta'laa haq'qahu va'in'nal'laha layamma'u zahaq'qin haq'qahu.

243. The Apostle of Allah said, "Beware of the loud piteous cry of the aggrieved to Allah (for His intervention and relief to himself), since he seeks his due from Him, and Allah does not deprive any one of his due".

—Mishkat, 'Ali

Exposition: This tradition warns men against taking upon themselves repercussions of the wrong done to another person. The oppressed is sure to seek redress from the Almighty for the wrong done to him. And Allah, the Just and Fair who does not deprive any one of his due, may chastise him in this life and also in the next. And His punishment here or Hereafter shall be grievous indeed.

3. ANGER

244. Qaala Rasulul'lahi Sallal'lahu Aaihi Wasall'lama laisash shadidu bis'sura'ati in'namash shadidul'la'azi yamliku nafsahu indalghazabi.

244. The Apostle of Allah said, "Mighty is not one who overcomes others in a wrestling bout. The real mighty is one who is in perfect control of himself in a fit of anger (abstains from doing anything which is abhorrent to Allah and His Apostle).

—Bukhari, Abu Hurairah
245. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama in'nal'ghazaba minash'shaitaani va'in'nash'shaitaana khuliqa minan'nari, va'in'nama tutfa'un'naru bilma'i, fa'iza ghaziba ahadukum falyatawaz'za.

245. The Prophet has said, "Anger is the result of the influence of Satan, who has been created from fire. And fire can be extinguished only with water. So any one who has been angered should perform ablution".

— Abu Da'ood, Atiyah Sa'idi

Exposition: The anger that has come for mention here in this and other traditions is that relating to one's own self. As for the anger the enemies of the divine Faith incite in him is laudable. If the enemies of Islam are after the destruction of his Faith, lack of anger would be a sign of the feebleness of his belief in that Faith.

246. In'na Rasulal'lahi Sallal'lahu Alaihi Wasal'lama qala iza ghaziba ahudukum vahuwa qa'imun falyajlis, fa'in zahaba anhul ghazabu va'il'lafalyaztaji.

246. The Apostle of Allah said, "If any one of you is angered while he is standing, he should sit down. If that pacifies him, so much the better. But failing in that too, he should lie down".

— Mishkat, Abu Zarr

Exposition: The measures to mitigate anger as directed by the Prophet, in this and the preceding tradition are time-honoured. Experience has demonstrated their truth and utility. Common sense and now our knowledge of human Physiology confirm them. Any external provocation, through senses is conveyed to the brain, which, to prepare the body for the reprisal, sends and urgent message to the adrenal glands and consequent profuse discharge into the blood stream of their secretion, adrenalín, a hormone that constructs small blood vessels, produces extra energy and other manipulation in various organs of the angered person. He is usually startled into action standing up if he is sitting or lying down. And there is also
a sensation of intense that in the body. So change of posture in the reverse order of the body impulse (animal response) sitting from standing position or even lying down and the cooling action on his nerves in various parts of the body with water are sure to have the desired effect of pacifying him and restoring his sanity.

(332) قال رسول الله صلى الله عليه وسلم: قال مؤمن بن عمر: يا أيها الرسول، إن الله غفر: قال من إذا قدر غفر.

247. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama qaala musabnu imrana alaihis salamu ya rab'bi man a'az'zu ibadika indaka? qaala man iza qadara ghafara.

247. The Apostle of Allah said that Moses enquired of Allah, "Who is the dearest person to You among Your servants"? Allah said, "One who forgives despite the power to avenge himself."

—Mishkat, Abu Hurairah

(338) قال رسول الله صلى الله عليه وسلم: من وجد له سبلة سرعته شغرته ومن اغتفل إلى الله قبل الله غفر.

248. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man khazana lisanahu sataral'lahu auratahuh vaman kaffa ghazabahu kaffal'lahu anhu azabahu yaumalqiyamati, vamanitazara ila'lahi qabilal'lahu uzrahuh.

248. The Apostle of Allah said, "Whoever restrains his tongue (from speaking against the Truth) Allah shall conceal his faults. And he who keeps his anger under control, Allah shall keep Fire away from him on Doomsday. And one who asks Allah for forgiveness, He will forgive him."

—Mishkat Anas

(339) إن رسول الله صلى الله عليه وسلم قال ثلاث من أخلاقي الإيمان: من أعطض لم يدخله غضبة في ناظل، ومن إذا رضي لم يستره رضاه من حقي، ومن إذا قدر لم يتغاظى ماليس لله.

249. In'na Rasulul'lahi Sallallahu Alaihi Wasal'lama qaala
249. The Prophet said, "Three things are part of a believer's morals. One of them is that when he is angry, it should not incite him to do anything prohibited. The second thing is that when he is happy, his rejoicing should not take him beyond the pale of Truth. And the third is that he should not grab or take by fraudulent means anything belonging to some other person to which he has no right".

—Mishkat, Anas

250. In'na rajulan qaala lin'nabiyyyi Sallallahu Alaihi Wasallama ausinie qaala la taghribi farad'dada zalika miraran qaala la taghzb.

250. A Certain person (who was probably easily excited) asked the Prophet for instruction (emphatic teaching). The Prophet said to him, "Get over your (hot) temper). He repeatedly put the same request to him, the Prophet (however) gave him the same instruction, "Get over your anger".

—Bukhari, Abu Hurairah

4. MIMICRY

251. Qaalanabiyyu Sallallahu Alaihi Wasallama ma'uhib'bu an'na hakaitu ahadan va'an'na lie kaza va kaza.

251. The Prophet said, "I would not like to mimic any one even if I was to get great wealth for it".

—Tirmizi, 'Ayeshah

5. GLOETING OVER OTHER'S MISERY

252. Qaalan Rasulul lahuma sallallahu 'alaihi wa sallam la ta'fahum al-a'malsina 'alaihi fiqirumma al-lahi wa 'alayhimk.
252. The Prophet said, "Do not gloat over other peoples' misery or Allah shall have mercy on them (remove their misery) and afflict you with troubles and calamities.

— Tirmizi, Wasilah

Exposition: Of the two persons on cross purposes with each other, if one of them gets afflicted with any mishap, the other rejoices over his adversary's suffering. This is against the Islamic mentality. A believer should not and cannot gloat over the misery of his brother though he may not be on good terms with him.

6. FALSEHOOD: (TELLING LIES & PRACTISING) FALSEHOOD

253. In'nan nabiy'ya Sallallahu Alaihi Wasal'lama qaala arba'um man kun'na fiehi kana munafiqan khalisan, yaman kanat fiehi khaslatun minhun'na kanat fiehi khaslatum minan'nifiqi hat'ta yada'aha, iza'utumina khana, va'iza had'dasa kazaba va'iza va'ada akhlafa, va'iza khasama fajara.

253. The Apostle of Allah said, "Whoever has these four traits of character will be hard-core hypocrite. And he who has any one of these habits will have (that) one characteristic of hypocrisy, until he has got rid of it. (These four characteristics are the following: When something is entrusted to his care, he is guilty of betrayal of trust. And when he makes a promise he breaks it. And when he kicks up a squabble, he resorts to abuse"

— Bukhari Muslim, Abdullah ibn Umar
254. The Prophet said, "The greatest falsehood is that a person makes his eyes see what they have not seen".  
—Bukhari, Abdullah ibn ‘Umar

255. An Asma’a bint umaisin qaalat zafafna ilaa Rasulillahi Sallallahu Alaihi Wasal’lama ba’za nisa’ih, falam’ma dakhal’na alaihi akhraja uss’sam mil’labanin fashariba minhu sum’mah navalahum ra’atahu, faqaalat la ashtahihi, faqaala la tajma’i jooanwa kaziban.

256. Sufyan bin Aseed Hadhrami said that he heard the
Prophet saying, "It is a serious betrayal of trust that you say to your brother something that he takes as true whereas what you have told him was a lie".

— Abu Da'ood

257. An Abdullah bin 'Amir says that one day while the Prophet was in our house my mother called me saying, "Come here! I shall give you something". The Prophet asked her, "What is that you want to give him"? My mother said, "I want to give him a date fruit". The Prophet said to my mother, "If you had called him (with a promise) but given nothing, this act of falsehood would have entered your record of deeds".

— Abu Da'ood

Exposition: Common, everyday lies and falsehoods are so oft-repeated that people do not give them serious thought. It is a common practice in every household in our own days that parents promise their children gifts like toys, money or any other material incentives for good conduct, proper attention to their studies, running petty errands or offering a helping hand in household chores. Few promises are, however, made good and both the promiser and the promised know it only too well. And nobody seems to mind. We are insured by its currency. But falsehood remains an evil and in addition to spoiling the records of parents, the younger generation comes to take false promises as a way of life. The Prophet very aptly pointed it out and warned against it.
258. An Abdil'Iahi qaala la yasluhul kazibu fie jid'din vala hazlin vala an ya'eeda ahadukum valadahu shai'an sum'ma la yunjizalahu.

258. *Abdullah bin Mas'ood* says, "Telling lies is not permissible under any condition, neither seriously nor as a joke. And it is not permitted either that you promise you child something and do not fulfil it".

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259. Qaala Rasulul'ahi Sallallahu Alaihi Wasal'lama vailul'li liman yuhad'disu sayak'zibu liyuzhika bihil qauma vailul lahu vailul lahu.

259. The Prophet said, "Woe unto the person who tells lies to entertain people, woe unto him! woe unto him!"

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Exposition: In this report those people have been warned who fabricate (intermingling falsehood with some truth) to make the conversation more lively. Thus by entertaining their friends, mostly their own sort, they think they can become popular in this circle.

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260. Qaala Rasulul'ahi Sallallahu Alaihi Wasal'lama ana za'imum babaitin fie rabazil jan'nati liman tarakal mira'a va'in kana muhiq'qan, vabibaitin fi vastil jan'nati liman
260. The Apostle of Allah said, "The person who abstains from wrangling even if he is in the right, I take upon myself insuring for him a house in a corner of heaven. And one who does not tell lies not even jokingly, I assure him of a house in the centre of heaven. And he who improves his morals, I guarantee for him a house in the highest class of heaven".

—— Abu Da'ood, Abu Ummah

7. BAWDY & FOUL-MOUTHEDENESS

(260) قال رسول الله صلى الله عليه وسلم إن ألقيل شيء يوضع في ميزان المؤمنين يومن القيامة خلف حسن وإن الله يغض الفاحشة البديئة.

261. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama in'na asqala shai'in yuza'u fie mizanil mu'mini yaumal qiyamati khuluqun hasanun, va'in'nal'laha yubghizul fahishal baziy'yu.

261. The Apostle of Allah said, "The most weighty thing that will be placed in the balance of the believers will be their excellence of morals. And Allah dislikes that person very much who utters obscenities and is foul-mouthed".

—— Tirmizi, Abu Darda'

Exposition: Elucidating excellent morals Abdullah ibn Mubarak has said, "Goodness of morals is this that when a person meets anyone, he should do so with a smiling face, should spend his substance on the servants of Allah and should not trouble any one".

(262) عن علي بن أبي طالب قال ألقيل الفاحشة والذى يشعيب بها في الاقثم سواء.

262. An Aliy'yibni Abie Taalibin qaalal qaa'ilul fahishata vall'azie yashie'u biha fill'ismi sawa'un.

262. 'Ali said, "The person who utters obscenities and one
who broadcasts shameful deeds, are both equal in sinning”.

—Mishkat

8. DOUBLE FACEDNESS

263. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama
tajidoona shar'ran'nasi yaumalqiyamati zal'vaj'hainil'lazie
ya'atie ha'oolaa'i bivajhin vahaa'ula'i bivajhin.

263. The Apostle of Allah said, "On the Day of Judgement you
will find the worst person is he who lived with two faces in the
world. He met some people with one face and others with
another face.

—Unanimous, Abu Hurairah

Exposition: When two persons or two groups pick up a
quarrel, there are people in the society who have contact with
both. They approach them also, supporting them in their
contradictory stands, thus inflaming passions and aggravating
their differences to the extent of hostility. This infirmity, rather
evil, is dangerous for society. Similarly, people are very
eloquent in the presence of some "friends" in eulogising them,
but turn into their worst critics as soon as they have left the
scene. Their behaviour too is double facedness a grievous fault.

264. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama
man kana zavajhaini fid'dunya kaana lahu yaumal
qiyamati lisanaani min narin.

264. The Prophet said, "The person who is double-faced in
this world will have two tongues of fire in his mouth on the Day
of Reckoning”.

—Abu Da'ood, Ammar
Exposition: The double-faced person appeared having two different tongues which spat fire, inflaming passions of people and bringing them into serious conflict. His appearing on Doomsday with two tongues of fire in his mouth would be the most appropriate and just punishment that could be meted out to him.

9. BACK-BITING OR SLANDER

(265) إِنّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ أَنْذَرُونَ مَا عَلَى الْأَلْلَهِ وَرَسُولُهُ أَنْذَرُونَ فَقَالَ ذِكْرُكَ أَحَدَكُمَا لَمْ يَكُونَ فِيهِ حُبْرٌ إِنْ كَانَ فِيهِ إِحْمَيْرَةٌ مَّا أَقْبَلْتُ فَقَالَ إِنْ كَانَ فِيهِ مَاتِقُولُ فَقَدْ تَابَ عَنْهُ إِنَّ لَمْ يَكُنْ فِيهِ مَاتِقُولُ فَقَدْ تَابَ عَنْهُ.

265. In'na Rasulall'ahi Sallallahu Alaihi Wasall'ima qaala atadroona malgheebatu qaalu all'ahu varasuluhu a'alamu, qaala zikraka akhaka bima yakrahnu queela afra'a'aina in kana fie arkhi ma aqoolu? qaala in kaana fiehi ma taqoolu faqadightabahu, va'il'llam yakun fiehi ma taqoolu faqad bahat'tahu.

265. The Prophet said, "Do you know what is back-biting"? The companions (in their usual way) replied, "Allah and His Apostle know best". He said, "Back-biting is this that you say about your brother something that he does not like". Then they asked him, "What if all that I say is to be found in my brother? Would it still be back-biting"? The Prophet said, "If what you say is to be found in your brother, it would be back-biting. And if it (the fault) is not in him you calumniated him".

—Mishkat, Abu Hurairah

Exposition: A believer if his attention is drawn to any shortcoming of his, most likely, will not mind it. Similarly, if the responsible persons in this context are approached, he would be ruffled, since this too is a way of reformation for him. However, he would not be pained and grieved to find that his faults and shortcomings are being publicised in his absence to lower his prestige. But as for the person who openly violated divine injunctions and is incorrigible, bringing to light his black deeds is not back-biting. Rather, it would be an act of great
charity to expose him. The Prophet has directed us to do so in the interest of Muslim society.

(267) قال رسول الله ﷺ صلى الله عليه وسلم: إن من غᴬ ⁿ多层次ٌ للاستغفارة لموصول الأهلة اغْفِرْنَا لَهُمْ أَغْفِرْنَا لَهُمْ أَغْفِرْنَا لَهُمْ أَغْفِرْنَا لَهُمْ أَغْفِرْنَا لَهُمْ أَغْفِرْنَا لَهُمْ أَغْفِرْنَا لَهُمْ أَغْفِرْنَا لَهُمْ A غferblah.

266. Qaala Rasulul'laahi Sallallahu Alaihi Wasal'lamal ghibatu ashad'du minaz'zina, qaalu ya rasu'laal'laahi vakaifal ghibatu ashad'du minaz'zina? qaala in'nar'rajula layaznie fayatoobullahu alaihi, va'inna sahibal ghibati la yughfaru lahu hat'ta yaghfiraha lahu sahibuhu.

266. The Apostle of Allah said, "Back-biting is much more heinous sin than fornication. Those around asked him (in surprise), "O Apostle of Allah! How could back-biting be worse than fornication"? The Prophet said, "A person fornicates and later in repentance implores Allah to forgive him. Allah accepts his repentance (and forgives him). But he will not forgive the back-biter until the aggrieved person has forgiven him".

—Mishkat, Abu Sa'eed and Jabir

267. Qaala Rasulul'laahi Sallallahu Alaihi Wasal'lamal in'na min kaffaratil ghibati an tastaghfira limanightabtaghu taqoolu al'lahum'maghfirlana valahu.

267. The Apostle of Allah said, One way of expiation for back-biting is to seek forgiveness from Allah for the person against whom you have been guilty of back-biting. You should pray thus. 'O Allah! Absolve me and him of our sins".

—Mishkat, Anas

Exposition: If the aggrieved person is alive (and within easy reach) and it is possible to be forgiven, it should be done at any cost. In case it is not possible due to his death or unknown whereabouts in some distant land, there is no other way of redemption from the severe penalty of this heinous sin but to pray for the forgiveness of his sins.
10. WRONGFUL SUPPORT & PARTIALITY

269. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama min shar'in'nasi manzilatan yaumal qiymati abdun azhaba aakhiratahu bidunya ghairihi.

269. The Prophet said, "The person who will find himself in the worst condition on Doomsday is he who in endeavouring for the material success and prosperity of others in this world ruined his own career in the next".

—Mishkat, Abu Umamah

270. Sa'altu Rasulul'lahi Sallallahu Alaihi Wasal'lama faqultu ya rasulul'lahi aminal asabiy'ati ay'yuhib'bar' rajulu qaumahu? qaala la, valakim minal asabiy'ati ay'yansurar rajulu qaumahu alaz'zulmi.

270. Abu Faseelah says that he asked the Prophet, "Is loving one's people prejudice"? The Prophet said, "No Prejudice is
that man supports his people in their wrongful acts".
— Abu Da'ood, Abu Faseela

271. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man nasaraqaumahu alaa ghairilhaq'qi fahuwa kalba'eeril'laizi radaa fahuwa yunza'u bizanabihi.

271. The Apostle of Allah said, "The person who aids and supports his people in an unjust cause, is like one following his camel falling into a well holding its tail to the last".
— Abu Da'ood, Ibn Mas'oood

272. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama laisa min'na man da'a ilaas asabiy'yatin, valaisa min'na man qaatala asabiy'yatan, valaisa min'na mam'mata alaa asabiy'yatin.

272. The Apostle of Allah said, "He who gives a call for 'Asabiyah is not of us, and he who fights others on the ground of Asabiyat is not of us and he too is not one of us who lays down his life for Asabiyah".
— Abu Da'ood, Jubair bin Mut'lim

Exposition: 'Asabiyah means 'my nation, my tribe my family, whether they are in the right or in the wrong'. So to call to 'Asabiyah or fighting for it or dying for it does not become a Muslim. (He is alway on the side of justice even if he himself and his family have to suffer for it).

11. MISPLACED (UNDESERVED) PRAISE

(273) Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama alaa ghairilhaq'qi fahuwa kalba'eeril'laizi radaa fahuwa yunza'u bizanabihi.
273. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama iza ra'a'itumul mad'daheena fahsoo fie vujuhimut'turaba.

273. The Apostle of Allah said, "When you look at the professional eulogists throw dust into their faces".

—Muslim, Miqdad

Exposition: The word eulogists here alludes to those people who make it their profession to praise someone to the skies, from whom they expect some crumbs of bread coming down to them. This eulogy may be in poetry or prose, and such people have existed in every age. They were found in the days of Jahiliyyah and their tribe exists to these day. In connection with this sort of people we have been instructed in this report to throw dust into their faces meaning that they should be turned out disappointed.

274. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama iza mudihal fasiqu ghazibar'rab' bu ta'alaa vahtaz'zalahul arshu.

274. The Apostle of Allah said, "When a transgressor is praised Allah is wroth and (thereby) 'Arshu, the seat of His authority is convulsed".

—Mishkat, Anas

Exposition: He who does not respect the authority of Allah and violates divine injunctions has lost honour and dignity. It is in the fitness of things that he should be looked down upon and held in contempt. However, if he is honoured in Muslim society, it shows that people have little love and respect for their faith and Allah and His Apostle. Under these conditions it is apparent, only Allah's wrath will descend on such people. How can His Mercy be expected to bless them?
275. Abu Bakr reports that a certain person praised another in the presence of the Prophet, whereupon the Prophet said to him, "Woe betide you! You have beheaded your brother". (Those words he repeated thrice). He continued in the same strain, "Whoever praises any one and it has become necessary for him to do so, he should say, 'I know such and such person to be so and Allah knows best', provided he has an honest conviction that he is so. And no one should be praised in comparison with Allah".

—Bukhari, Muslim

Exposition: Somebody was praised for his piety (fear of Allah) and righteousness in the presence of the Prophet. Apparently, the great danger of this person falling into eye-service could not be overlooked. So the Prophet forbade him, saying that he had killed his brother. The he directed him and the company thus: "If you feel constrained to say a word of praise for somebody, you should say, 'I know him as a righteous person'. He should never say that so and so is a saint (wali or friend of Allah). Or such and such person is sure to go to heaven. A servant of Allah has no right to make any such remarks. Who knows the person he declares to have an abode in heaven may stray or may not be deserving that fate in the sight of Allah. So long as a man is alive, he is constantly on trial in the matter of his faith and belief. That is why a living person however, righteous should not be designated as wali (a friend of Allah or a saint), or as one with an abode in heaven. And even after his death we should not say that he or she is in heaven. The best way of saying is to pray for him to find an abode in heaven with Allah’s Grace.

Some 'ulama have, however, said that if there is no danger of his falling into temptation, and occasion arises for so doing, a person may be praised to his face for his erudition or his piety. But the humble compiler of the collection in hand (and erudite and an authority on these matters, in his own right, Tr.) is of the opinion that it is better to abstain from it. For, no one save Allah,
the omniscient, All-knowing, is in a position to determine who can be tempted and who can escape. Man is totally in dark about the inner condition of others. (So often he knows but little about himself, if not given to self-introspection. Tr.)

12. FALSE EVIDENCE

(242) ٌعَنْ خُرْطِيمَ بْنَ فَاتِيكَ قالَ صَلِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسْلَمُ صُلْبَةَ الصُّحِّ فَلَمَّا نُصْرِفَ قَامَ فَاتِيكَ، فَقَالَ عَلَيْهِ شَهَادَةُ الزَّوْرَ بالآمْرَ، بِاللَّهِ ثلَاثَ مَوْاَتٍ ثُمَّ قَرَأَ فَاجْتَهِبَ سَمْرِحٌ مِنْ الْآوْتَانِ وَاجْتَهِبَ قَوْلُ الزَّوْرِ حَنْفَاءٌ لَّهُ عِنْدَ مَشْرِكَينِ بِهِ (اليوم)

276. An Khurraimibni Fatikin qala sal'laa Rasul'lahi Sallallahu Alaihi Wasall'lama salaatas subhi, falam'man sarafa qama qa'imana, faqaala udilat shahadatuz'zauri bil'ishraki bil'laahi salasa mar'ratin, sum'ma qara'a faj'tanibur rijsa minalausani vajtanibu qaulaz'zauri hunafa'a lil'laahi ghaira mushrikeena bihi.

276. Khuraim bin Fatik reports that the Apostle of Allah led the Fajr (early morning, pre sunrise) prayer and on completion when he turned to the congregation, he stood up straight (instead of facing them in the sitting position as usual) and said three times: "False evidence and ascribing partners to Allah are sins of the same degree (in heinousness and enormity). Then he recited the Quranic verse: But shun the abomination of idols, and shun the word that is false, -being true in Faith to God and never assigning partners to Him:" (Q.XXII : 30-31)

—Abu Da'ood

Exposition: The Quranic verse from Surah Hajj (XXII), he recited, has the words Qaul-az-zoor or utterance of false word. And telling lies is prohibited everywhere whether it is before a judge in his court or anywhere else.

Ponder a little over the issue. How serious is the crime of furnishing false evidence. But it appears to have lost its heinousness (even impropriety according to the popular notions) in the sight of Muslims. It has become an "art". (The police and the pleaders instruct the professional "witnesses" waiting for "business" outside the court rooms, whose services are available for mere pittance. Those casually called upon to
oblige friends and relatives in need of 'eye-witnesses' is not such a small tribe either, There are others who haven't the courage of their convictions and have to oblige the cops, (for fear of torture or loss of life at their hands). The few in their midst who under the pressing demand of their belief and Faith, have the courage to speak the truth before the court or any other competent body are regarded as simpletons, unversed in the ways of the world.

13. DISTASTEFUL JOKES, BREACH OF PROMISE WRANGLING & POLEMICS

277. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la tumari akhaka vala tumazih'hu vala ta'idhu mau'idan fatukhlifahu.

277. The Apostle of Allah said, "Do not enter into argumentation with your brother, (to the extent of wrangling), nor make him a butt of (unpalatable) jokes, nor go back on your plighted word".

—Trimizi, Ibn Abbas

Exposition: The hidden purpose behind any polemical debate is to defeat the adversary by fair means or foul. It never aims at presenting one's point of view to the opposite party politely and sympathetically for consideration in a cool state of mind. The jokes that have been prohibited are those that injure the feelings and lower the dignity. There is no bar on pleasant humour for recreation, But it has to be constantly kept in view that the line of demarcation between pleasant humour and cruel or vexing jokes is so thin and indiscriminable at times. So take heed.

278. Qaalan nabiyy'yu Sallallahu Alaihi Wasal'lama iza
va'adar'rajulu akhahu vamin niy'yatihī ay'yafiya lahu falam yafi walam yaji lil mieaadi fala isma alaihi.

278. The Prophet said, "If a person makes a promise to his brother and has every intention of fulfilling it, in case of his failure to make it good at the appointed hour according to his plighted word (due to some hitch) it will not be sinful (in the sight of Allah).

—Abu Da'ood, Zaid bin Arqam

Exposition: Promise is sacred as the third between the two is Allah as witness. So wilful breach of promise is treachery to man and profanity to Allah. Allah helps those who are sincere and mean to make good their promises. However, there are human limitations of knowledge and power, and man may not be able to overcome any unforeseen impediment between him and his commitment. Allah, the All knowing and Merciful shall not call him to account for what is not deliberate breach of trust but human infirmity and disability in the face of insurmountable difficulties.

14. FAULT FINDING

279. An Ayeshata qalal qultu lilnabiyyi Sallallahu Alaihi Wasal'lama hasbuka min safiyy'ata kaza vakaza, tanie qaseeratan faqala laqad qu'ti kalimatan lau muzija bihal bahru lamazajah'thu.

279. 'Ayesha says that she once said to the Prophet that Safiyah's such and such fault is enough, (to her discredit, she alluded to Safiyah's short stature). The Prophet said, "Ayesah! you have given utterance to such a foul word that if we were to cast it into the ocean, it would have fouled its waters".

—Mishkat

Exposition: Normally the Prophet's wives' mutual relations, despite their position as co-wives were not based on traditional rivalry and antagonism, but peaceful co-existence, even
co-operation and mutual regard. But human element and error (fallibility) can not be eliminated altogether from mutual relations, however, God-fearing and righteous the individuals may be. So in a moment of unguarded sentiment 'Ayeshah referred to her Muslim sister with a remark which though not very serious, but taken notice of very serious by the Prophet and marked once for all the high standard of morality in Islam, particularly that of the Prophet's household which Allah wanted to be blemishless (Q.XXIII : 33) since it had to serve as a model for the Ummah to the end of days.

15. SPREADING RUMOURS

280. Anibni Mas'ooodin qaala in'nash'shaitaana layata'am'ma lu fie sooratir'rajuli fayatil qauma fayuhad'disuhum bilhadiesi minalkazibi fayatafar'raqoona, fayaqoolu minhum samie'tu rajulan a'rifu vajhahu vala adrie masmuhu yuhad'disu.

280. Abdullah ibn Mas'oood says that Satan is at work in the guise of man (said to be capable of taking human form as and when necessary). He comes to men and breaks false news. Then they depart (the gathering breaks up and men disburse). Then one of them says, "I have heard news from a person whom I know by his face but not acquainted with his name".

—Muslim

Exposition: The report instructs Muslims to refrain from spreading news that find its way to them, without careful confirmation. It is possible that the news-monger is a liar and Satan himself. If rumours find access to the party (of Muslims) untold irreparable harm may be done to it due to the carelessness of some individuals. They should very carefully discover the identity of the bearer of news. If he is proved to be a liar his report must be rejected. Party discipline also demands that any unusual or startling news received in any quarter should at once be communicated to those in authority who are in a
better position to suppress rumours and ascertain their genuineness or otherwise. (Al-Qur'an XLIX: 6).

16. TALE-BEARING

(281) عن حذيفة قالت، قالت رسول الله صلى الله عليه وسلم لا يدخل الجنة نمام.

281. An Huzaifata qala, qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la yadkhulul jan'hata nam'mamun.

281. **Huzaifah reports the Prophet to have said, "The tale-bearer shall not enter heaven".**

—Bukhari, Muslim

(282) عن ابن عمرو، قال رسول الله صلى الله عليه وسلم مرقبين فقال

إنهم ما يعذبان وما يعذبان في كبير، بل إلى أن حذيفة، أمأ أخذهما فكان يمسكي بالسيف، وأنا الآخر فكان لا يسبو، من بؤله.

282. Anibni Ab'basin an'na Rasulul'lahi Sallallahu Alaihi Wasal'lama mar'ra biqabraini faqala in'nahuma yu'az'zabani vama yu'az'zabani fie kabierin, balaa in'nahu kabeerun, am'na ahaduhuma fakana yamshi bin'namimati, va'ammal aakharu fakana la yastabri'u mimbaulhi.

282. **Abdullah Ibn Abbas** says that the Prophet passed by two graves. He said that both (the inmates) were being tormented and not for evils they could not get rid of if they wanted. Their crime is heinous indeed. One of them was a tale-bearer and the other careless about the spray of urine.

—Bukhari

(283) عن ابن عمر قال، نهى رسول الله صلى الله عليه وسلم عن النسيمة ونهى عن الغيبة والإنسامع إلى الفئة.

283. Anibni Umara qala, nahaa Rasulul'lahi Sallallahu Alaihi Wasal'lama anin'namimati vanahaa anilghibati val'istima'i ilal ghibati.
283. *Ibn 'Umar* said that the Prophet forbade us tale-bearing, back-biting and listening to back-biting.
—Riyaz-us-Salihin

17. JEALOUSY

284. An Abic Hurairata an'nan nabi'y'ya Sallallahu Alaihi Wasal'lama qaala iy' yakum val'hasada, fa'in'nal hasada yakulul hasanati kama takulun'harul hataba.

284. The Prophet said, "Abstain from jealousy as it consumes good deeds like fire consuming wood".
—Abu Da'ood

18. OGLING (CASTING AMOROUS GLANCES)


285. *Jareer bin Abdullah* says that asked the Prophet about a casual glance at an unknown woman (a stranger disallowed under the Shari'ah to look at). He said "Turn your gaze away from her".
—Muslim

286. An Buriedata qaala, qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama li'alii'yun ya aliyy'yu la tut'bi' in nazratana nazrata, fa'in'nama lakal oolaa valaisat lakal aakhiratu.
286. *Buriedah* says that the Prophet said to 'Ali "O Ali! If you accidentally happen to look at an unknown, woman turn your gaze away from her. Do not cast another glance over her. The first (casual) glance is yours but the second glance is not yours but Satan's".

— Abu Da'ood

Exposition: Both the reports are very explicit about lowering the gaze thus closing the door on Satan's machinations to entice people to take them to immodesty through glance to begin with and later on to further advances on the road to obscenity. In an Islamic society some sort of seclusion and lowering of gaze by both sexes is enough protection against immodesty and sex-offences, in conjunction with fear of Allah which is a Muslim's real shield.

'Unknown Woman' is one who is neither his wife nor one of the eternally or conditionally prohibited women who need no seclusion and can appear before him properly draped. All other women barring these are 'strange' (Ghair-Mahram- unprohibited) and hence lowering of gaze is must.
VII. MORAL EXCELLENCE

1. IMPORTANCE OF MORAL EXCELLENCE

287. In'na Rasulal'lahi Sallallahu Alaihi Wasal'lama qaala bu'i stu li'utam'mima husnal akhlaqi.

287. The Apostle of Allah said, "I have been commissioned by Allah to take moral excellence to perfection".

—Mu'watta Imam Malik

Exposition: The chief aim of the Prophet's mission, as revealed by him, here in this saying of his, was to reform the morals and dealings of people, to uproot the moral evils and replace them by better and desirable morals. This cleansing and purification was the purpose behind his being raised, and particularly at a time when moral bankruptcy had gone to the last limits in the then known world including his own native land. The Prophet both through his word and deed prepared an inventory of all the desirable morals and enforced them in all the departments of human life and instructed the people to cling to them under all sorts of conditions, favourable or otherwise.

What is moral excellence? Abdullah ibn Mumbarak has given its exposition in these words:

"Moral excellence is meeting people with an open countenance, spending one's substance on the poor and the needy servants of Allah and abstaining from harassment of any one".

How very wide is the sphere of moral excellence!

288. عَنْ عَبْدُ اللَّهِ بْنِ عُمَيْرِ بْنِ عمَّانِي الْجَاهِلِيَّةِ قَالَ لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمْ فَاجْتَهَأَ لَا مَتَفَضْحَا، وَكَانَ يُقْفُوْلُ إِنَّ مِنْ جَيْبِهِ كَمْ أَحْسَسْتُهُمْ أَخْلَاقًا.
288. An Abidil'labni Umr ibn Aasi qaala lam yakun Rasulul'lahi Sallallahu Alaihi Wasal'lama fahishav vala mutafahhishan, vakana yaqoolu in'na min khiyarikum ahsanakum akhlaqan.

288. Abdullah bin 'Amr bin-al-'As, says that the Apostle of Allah neither uttered an obscenity nor indulged practically in any thing shameful, nor reviled anybody. And he used to say, "Those of you who are morally superior are the better lot of you".

—Bukhari, Muslim

289. A'n Mu'azin qaala kaana aakhirama vas'sani bihi Rasulul'lahi Sallallahu Alaihi wasal'lama heena vaza'tu rijlie filgharzi an qaala ya mu'azu ahsin khuluqika lin' nisi.

289. Mu'az says, "The most emphatic parting (last minute) instruction that the Prophet gave me while I was putting my foot on the stirrup, was that I should treat the people politely and kindly".

—Mu'watta Imam Malik

2. SOLEMNITY AND SERENITY

290. In'nan nabiyya Sallallahu Alaihi Wasal'lama qaala li'Ashajji Abdil Qaisi in'na fieka lakhaslataini yuhib'bumal lahu alhilimu val'anatu.

290. The Prophet addressing the leader of the Abdul Qais tribe (entitled Shajj) said to him (as a token of approval) "you have two such good qualities which Allah likes, And they are patience (lack of sentimentality) and solemnity and serenity".

—Muslim, Ibn Abbas

Exposition: The members of the delegation of Abdul Qais that had come to the Prophet, all except one—their leader—ran down to meet him (the Prophet), without setting their
belongings, securing and feeding their mounts and bathing when they were laden with dust and grime, perspiring and stinking after a long, tedious journey through the burning desert.

And in direct contrast to them, their leader, was in no haste. After getting down from his mount he arranged the personal effects, his own and those of his companions. He secured the mounts and gave them food and water. The after taking bath and making himself presentable, he came to the Prophet, not rushing wildly as his companions had done, but most solemnly and serenely, as polished manners demanded. The Prophet liked his demeanour and approved his desirable manners.

3. SIMPLICITY AND CLEANLINESS

(291) قال رسول الله صلى الله عليه وسلم إن أثابَةُ خُفْرَةٍ مِنَ الإِنْسَانِ
(أبو طالب)

291. Qaala Rasulullah'ahi Sallallahu Alaihi Wasall'lama in'nal baza'zata minal'imani.

291. The Apostle of Allah said, "Simple living is a part of belief and Faith".

—Abu Da'ood, Abu Umamah

Exposition: Living a simple life is one of the traits of a believer's character. Since he is pre-occupied with making his life Hereafter as prosperous as he can make it, he does not evince any unusual interest in the so called good things of life (luxuries, comforts and embellishments).

(292) عن جابر قال آتانا رسول الله صلى الله عليه وسلم زائراً، قَرَأَهُ رَجُلاً
شِعَانَ فَذَفَّ قُصُرَ يَسَنُّ وَقَالَ مَا كَانَ يَجَذَّبُ هَذَا مَا يَسِكَّنُ رَاسَةً وَقَالَ رَجُلًا عَلِيَّ
يُبِبُ وَصَبْحُهُ. قَالَ مَا كَانَ يَجَذَّبُ هَذَا مَا يَفْيِلُ مَنْ نَوَّاهُ.

292. An Jabirin qaala atana Rasulullha hi Sallallahu Alaihi Wasall'lama zair an, fara'aa rajulan sha'isan qad tafar'ra qa sha'rahu, faqaala ma kaana yajidu hazaa ma yusakkinu ra'sahu war'a rajulan alaihi siyabun wasikhatun faqaala ma kaana yajidu haza ma yaghsilu bihi saubahu.
292. *Jabir* says that the Prophet came to see us and saw a person, dishevelled and filthy (laden with grim and dust). The Prophet remarked person "Has he no comb to dress his hair? "And then seeing another person with very dirty clothes on, he said, "Has he nothing with which to cleanse and wash his clothes"?

--- *Mishkat*

293. Kaana Rasulul'lahi Sallallahu Alaihi Wasal'lama filmasjidi, fadakhala rajulun sa'irur'asi val'lihyati, fa'ashara ilaihi rasulul'lahi Sallallahu Alaihi Wasal'lama biyadihi ka'an'nahu ya muruhi bi'islahi sha'rihi valihiyatihhi saf'ala sum'ma raja'a faqaala rasu'lul'laihi Sallallahu Alaihi Wasal'lama alaisa haaza khairam min an yatiya ahadukum yahuwa sa'irur'asi ka'an'nahu shai'taanun.

--- *Mishkat, 'Ata bin Yasar*

294. An Abil Ahvasi an' abiehi qaala ataitu Rasulul'lahi
Sallallahu Alaihi Wasal'lama ya'alay'ya saubun doonun faqaala ilea laka malun? faqultu na'am qaala min ayy'il mali? qultu min kul'il mali, qad a'ataniyal lahu minal'ibili valbaqari valghanami valkhaili var'raqueeqi qaala fa'iza aataka malan falyura asaru niematil lahi alaika.

294. Abul Ahwas reports from his father that he said, "I went to the Prophet in my ordinary clothes. The Prophet asked me, "Have you any worldly goods"? I said him, yes, "He again asked me, "what sort of goods"? I said him "Allah has given me all sorts of worldly goods, camels, cows, goats, horses and slaves". He said, "When Allah has bestowed all these bounties upon you, His bounty and Grace should have appeared on your person".

*Mishkat*

Exposition: What the Apostle of Allah wanted to bring home to him was the good sense that when Allah had blessed him with all sorts of worldly goods, mere expression of gratitude demanded that he had lived according to his real status and not appeared in public in tatters. Concealment of Divine Grace is not only ingratitude but sort of affected simplicity beside being uncalled for austerity if not niggardliness so abhorrent to Allah. Most probably he was doing it unwittingly.

4. GREETING OR SALUTATION

(295) إِنْ رَجَعْتُ نَادِيَ اللَّهُ وَلَيْسَ اللَّهُ عَلَى مَنْ كَانَ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّا أَنْ أَسْلَمَ إِلَّa

295. In'na rajulan sa'ala Rasulal'lahi Sallallahu Alaihi Wasallama ayyul islami khairun? qaala tut'imut'ta'ama vatuqri'us salama alaa man arafa vamal lam ta'rif.

295. Somebody asked the Prophet, "Which act in Islam is the best"? The Prophet said, "Feeding the needy and the poor and greeting every Muslim whether you know him or not. (Prior acquaintance and friendship is not a condition for wishing peace and security to a Muslim brother)".

*Bukhari, Muslim, Abdullah ibn 'Umar*
296. The Apostle of Allah said, "You cannot enter heaven until you become believers and you cannot become believers until you learn to love one another. Shall I not tell you the way you can come to love one another"? Give currency to mutual greeting".

—Muslim, Abu Hurairah

Exposition: The reports instructs us that we as Muslims must learn to love one another. This is the demand of his belief and faith. And this can be accomplished by making the mutual greeting common irrespective of acquaintance or the absence of it. This is really a very effective measure provided people understand the meaning of our greeting Asslamu-Alaikum and the spirit behind it.

5. CAREFULNESS IN SPEECH
(GUARDING THE TONGUE)

297. The Apostle of Allah said, "If a person provides guarantee of guarding his tongue and his genitals. I would give him assurance of an abode in heaven".

—Bukhari, Sahl bin Sa'd
Exposition: These two organs in the human body are the most vulnerable spots which Satan can attack very easily. Most of the sins are the result of their injudicious use. If somebody can guard and protect them from the attack of Satan, he would made himself deserving of Allah's Mercy and heaven.

(Q.298) قال رسول الله صللى الله عليه وسلم إن المعبود ليس كله بالكلمة من وضوان الله لأن يلقى لها بالأ يرفع الله بها ذريت وان المعبود ليس كله بالكلمة من سخط الله لأن يلقى لها بالأ يهوى بها فاي جهنم

298. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama in'nal'abda layatakall'lama bikalamati mir rizwanil'lahi la yulqi laha balan yarfa'ul'lahu biha darajatin va' in'nal'abda layatakall'lamu bikalimiti min sakhatil'lahi la yulqi laha balan yahvi biha fie jahan nama.

298. The Apostle of Allah said, "A servant of Allah utters word with which Allah is pleased. The servant does not give thought to it. But Allah raises him in rank due to that word. Similarly, man utters words, displeasing to Allah, carelessly, which take him down to hell".

—Bukhari, Abu Hurairah

Exposition: The purpose of this report is that man should not leave his tongue unbridled. He should weigh his word before utterance. Every word is recorded and is to be accounted for. (Q.L:18)
VIII. THE CALL TO FAITH

1. WHAT IS THE PROPHET CALLED TO?

(299) قال مَاذَا بَاِمْرُكُمْ؟ قَلْتُ يَقُولُ أَحْلَمُ وَلاَ تَشَكُّرُوا بِهِ فِيَّنَا وَأَتْرُكُوا مَا يَقُولُ بَاِمْرُكُمْ، وَيَبَشَّرُنَا بِالصَّلَاةِ وَالصَّدَقَةِ وَالْغُفَرَانِ وَالْيَسِيرَةِ

(ينحى ج) Scene 3

299. Qaala maaza yamurukum? qultu yaqoolu budul'laha vala tushriku bihi shai'an vatruku ma yaqoolu aaba'ukum, vayamuruna bis'salaati vas'sidqi valafasi vas'silati.

299. Heraclius (the Roman emperor, enquired of Abu Sufyan), "What does this person (Muhammad Sallallahu Alaihi Wasal'lam) say to you"? He (Abu Sufyan) replied, "This person tells us to obey Allah and ascribe no partners to Him in His Authority and Rule, to abandon the false belief and deeds coming down to us from our ancestors. And this person also commands us to offer prayers to take truthfulness, to lead a chaste and clean life and to do a good turn to our blood relations".

—Bukhari, Ibn Abbas

Exposition: This is a portion of a lengthy tradition known as the tradition of Heraclius. The sum and substance of it is that the Roman emperor, Heraclius, was in Bait-ul-Muqad' das, Jerusalem, when he received the epistle of the Prophet, calling him to Islam. It was then that he was in quest of an Arab national, who could furnish information about this person and his message. Abu Sufyan and some of his comrades happened to be there at that time on business.

Heraclius put many questions to Abu Sufyan. One of them was about the fundamentals of the Prophet's message. Abu Sufyan told him that he instructed them in the unity of Allah, saying that they should believe in Allah, the One and Only, Whose Authority was supreme on earth as in heaven. He rules with justice and equity the universe beyond as the earth
beneath our feet. In this authority and rule He has neither taken any one as His partner, nor has any one, with His own power and influence, become His partner. And when such is the case, we should bow down to Him alone, should invoke Him alone for help in every difficulty. Him we must love and Him alone we must obey. We must abandon the polytheistic way of life set up by our ancestors. Similarly, he (Muhammad Sallallahu Alaihi Wasal'lam) commands us to offer prayers and to take to the path of Truth, both in word and deed and also to live a life of modesty and chastity. He also commands us to shun deeds that are anti-social and treat our brethren kindly and benevolently. All of us are the progeny of the same parents and knit together in a fabric of universal fraternity.

300. An Amribni Abasata qaala dakhal'tu alan'nabiyyiyi Sallallahu Alaihi Wasal'lam'a bimak'kata, yani fi aw'walin nubuw'wati, faqul'tu ma anta? qaala nabiyyiyun, faqultu vama nabiyyun? qaala arsalaniyal lahu ta'alaa, faqultu bi'ayiyi shai'inn arsalaka? qaala arsalani bisilatil arhami vakasril ausaani ya'an yuwa'hadallahu la yushraku bihi shai'un.

300. 'Amr bin' Abasah says that he went to—Makkah in the early days of his commission as Prophet and enquired of him about his identity. He said, "I am a Prophet of Allah". He says, I again asked him, "What is a Prophet"? The Prophet said, "Allah has sent me as His Apostle (messenger)". I asked him, "With what message has He sent you"? He (the Prophet) said, "Allah has commissioned me to instruct them with regard to blood relationship and discarding idol worship. Also that they must adopt the unity of Allah as their creed and no partners be ascribed to Him".

— Muslim, Riyazus saliheen

Exposition: This report also brings out the basic elements of the Prophet's call to Truth. In as few words as possible he stated, "My call to humanity is that the relationship of Allah and
His servants be put on an even keel. The correct basis of this relationship is the unity of Allah—no one should be made partner in His authority. He alone must be worshipped and obeyed. And the sound basis of relationship between man and man is sympathetic treatment of the poor and needy and an attitude of mercy and benevolence. The entire mankind is the offspring of the same parents, (a man, Adam and a woman, Eve) and as such they are brethren—real brothers and sisters. So they should be sympathetic and a source of consolation to one another. The helpless and resourceless brethren should be supported in every way. If any one has been oppressed, one and all should rise together against the oppressor. If somebody is afflicted with a calamity all of a sudden, every one hearing of it should be grieved and run to his aid without delay.

These are the two bases of the Prophet's call to Truth—unity of Allah and unity of mankind or the universal compassion (human understanding). Here it should be noted carefully that the real basis is the unity of Allah. He who loves Allah shall also love His servants since He has commanded them to do so (love His servants).

Among the many demands of the love of the servants of Allah and well-wishing by them one is that also which Mughirah bin Shu'bah had stated before the Iranian general in the course of his interpretation of the call to Islam and the purpose of raising the prophets. In his attempt to remove the misunderstanding of the general he had said, "We are not traders. We have not come here watching new markets for ourselves. Any such thing is far from us. Our goal is not (the gains of) this world. The life Hereafter is alone our goal and the end we long for. We are the standard bearers of the True Faith, and to call humanity to it is our target". At this he (the general) asked him, "What is that True Faith? Introduce it to me". And Hazrat Mugheerah Raz. said:

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\text{أَمَامَعَمَّوْدَهُ الَّذِي لَا يَصْلِحُ شَيْئًا مِّنْهُ إِلَّا بِهِ فَشَهَادَةُ أَنَّ لَا إِلَهَ إِلَّا}
\text{اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَالْإِفْرَارُ بِسَبَاطٍ مِّنْ عَبْدِ اللَّهِ.}
\]

"The basis of our faith and its central point without which
none of its components can remain sound, is this that a person should bear witness that there is no god save Allah (Unity of Allah) and that Muhammad Sallallahu Alaihi Wasal'Ilam is the Apostle of Allah (Prophethood), and that he should adopt the divine law (the Qur'an) revealed by Allah".

The Iranian general said, "That is a very good teaching. Is there any more of it to this faith"? Mugheerah said in his reply:

وَانْخْرَجَ الْعَبَادَ مِنْ عِبَادَةِ الْجَبَلِ إِلَى عِبَادَةِ الْرَّحْمَٰنِ (Waikhrajul Ibadi min ibadatil Ibadi Ilaa Ibdatil'lahi)

"Yes, It is also the teaching of this faith that man should be freed from the slavery of man and brought under slavery to Allah".

The Iranian admitted that that too was good teaching. "What else does this faith say"? He asked. And Mugheerah replied:

وَالْإِلَهَ مُبَارَكَ، وَفَلَهُ أَخْوَافُكَ وَأَمَّاۡ وَأَمَّا Wannasu banu Aadama, fahum Ikhwatul li'abin wa'ummin.

"It is also a teaching of this faith that all men are the progeny of Adam and as such real brothers of one another".

This is the basic call (message) of the True Faith that Mugheerah presented to the Iranian general, Rustam. And it was also to him (Rustam), and in the same sitting that Ribi'yi bin 'Amir interpreted Islam thus:

اللّهُ الْأَعْلَمُ وَإِيَّاهُ تُقَدِّرُونَ، لَنْتَخْرِجَ منْ شَأْنَةِ عِبَادَةِ الْجَبَلِ إِلَى عِبَادَةِ اللَّهِ وَمِنْ شَأْنَةِ الْمَلَائِكَةِ إِلَى سَلَّمَتِهِ، وَمِنْ جُوُورِ الْاَدْنِىَاتِ إِلَى عَذَابِ الْعَذَابِ الْآَوَّلِ فَأتَسِلُنا بِذَٰلِكَ إِلَى حَقِيقِهِ لِنَذَهَّبَنَّهُ إِلَيْهِ. (al-baqari 2: 49)

Allahub ta'asana, linukhrija man sha'a min ibadatil ibadi Ilaa ibdatil'lahi vamin zieqid dunya ilaa sa'atiha, vamin jauril adyani ilaa adlixilisami fa'arsalana bidinihi ilaa khalqih ihnad uwahum ilaihi.

"Allah has commanded us to free such of his servants as are in quest of it, from the bondage of man to the slavery of Allah, and taking him from a very limited and narrow world bring him into one of very vast horizons, and extricating him form the
tyrannical systems of life bring him to the cool shade of justice and equity. So Allah has sent us with His faith to the humanity at large that we may call them to it." Al- Bidaya Wan'n nihaya vol.7, P-39

So, Allah has given us His Deen (Ethics) and sent to us human beings to invite them towards the Deen (Religion) of Allah.

2. FAITH AS A POLITICAL SYSTEM

(301) 301. An Khabbab bin al-Arat'qi qaala, shakauna ilan' nabiyy'i Sallallahu Alaihi Wasall'ta vahuwa mutava's sidum burdatal lahu fi'z'il'il ka'bat, faqulna ala tastansiru lana ala tad'u'llaha lana? qaala kaanar rajulu fir'man qablakum yuhfaru lahu fil' arzi fayujalu fiha, fayuja'u bilman shari' fayu za'ala ala rasihi fayushaq'qu bisnaini vama yasud'duha zaalika an deenii, vayumshatu bil'amshatil hadeedi madoona lahamihi min azmin va'asabin ma yasud'duha zaalika an deenii, val'lahi layatim'mana haa'zal amru hat'ta yiscerar rakibu min san'a ila ilaa hazra mauta la yakhafu il'lala laha aviz'ziba alaa ghanamihii valaakinnakum tasta'jiloon.

301. Khabbab bin al-Arat says that the Prophet was lying in the shade of Ka'bah, his head resting on a folded sheet. (In those days the Makkan's persecution of the believers was horrible indeed). He said to the Prophet, "You do not seek aid (succour) for us from Allah? (How long shall this terror continue? When will these calamities come to an end?) The Prophet on hearing all this from us said, "There have been people before you for whom a pit was dug, they were made to stand in it. Then a large saw was brought and the man half
buried in the pit was sawn in two. And yet they could not compel him to apostasy. And iron combs were dug into the flesh of some which reached the underlying bones, but the victim would not turn away from the Truth. By Allah, this Faith is going to triumph (over falsehood), until (a state of peace and security has been attained under which) a traveller will traverse the long distance between San'a (Yemen) and Hadharmut (Oman) and will have nothing to fear save the displeasure of Allah. However the shepherds may still be dreading the onslaughts of the wolves that could cause damage to their flocks. But it is a pity you are impatient”.

—Bukhari

Exposition: The Prophet was making a prophecy about the events to come when a very vast area extending from Yemen to Bahrain and Hadharmaut (Oman) will be under the control of the Islamic state of Madinah and the enemies vanquished and made harmless. The servants of Allah shall be free to worship Allah and live according to the diving pattern of life. But under the then existing conditions it would have appeared the dream of a Utopia to those listening the Prophet, though as true believers with a staunch belief, they could not have doubted his words. The need of the hour, patience and more patience was not lost sight of this occasion too by this greatest teacher of all times.

*Khabbah bin-al-Arat* has very briefly but comprehensively enough, presented the history of the Makkah period extending over thirteen years in this report. The Prophet, however, stressed patient perseverance with their mission.

302. An Ata'ibni Abie Rabahin qaala zurtu Ayeshata ma'a ubaidibni umairi nil'laisy'i fas'a'alānāha anilhijrati, faqaalat la hijratal yauma, kaanal mu'minoona yafir'ru ahaduhum bidienihi ilallahi va'ilaa rasulihi makhafata ay'yaflana alaihi.
fa'am'mal yauma faqad azharal'lahul islama valyauma ya'budu rab'bahu haisu sha'a valaa kin jahadun vaniy'yatun.

302. 'Ata bin Abi Ribah says, "I went to 'Ayeshah when 'Ubaid Laithi was with me. We enquired of her whether migration was still obligatory? (Must people still leave their homes and come to settle in Madinah?) 'Ayeshah replied that there would be no more migration that order has been abrogated, migration had been made obligatory because on entering the fold of Islam the believer became sick of life due to persecution. So he took refuge with Allah and His Apostle to save his belief and faith. But now that Allah has made the faith triumphant and overwhelming and a believer can live in obedience to Allah wherever he likes, why should he migrate. However, Jehad (striving in the way of Allah even armed struggle) and intention of Jehad shall continue".

—Bukhari

Exposition: The authoritative and triumphant faith of which 'Ayesha was speaking, its collective strength (as a monolithic structure) and inviolable authority were shaken after the passing away of the Prophet. However, Abu Bakr Siddiq with his indomitable spirit and unparalleled courage and determination saved it in time from what would have been a great catastrophe. The death of the Prophet had shocked the people in general and dejection and despair were casting their shadows on them. There was a lurking fear that the collective system of Islam may collapse (get fragmented). Abu Bakr Siddiq perceived this danger and made a lengthy speech in which he said.

303. Ay'yuhan'nasu man kana ya'budu Muhammadan-fa'innaa Muhammadan qadmata, vaman kana ya'budu laha fa'innal'laha hay'yu'lla yamootu, va'in'nal'laha qad taqad'dama
ilaikum fi amrihi fala tada'ooohu jaza'an, va'in'nal laha qadikhtara linabi'yihi ma indahu alaa ma indakum vaqabaza ilaa savabihi vakhal'lafa fiekum kitabahu vasu'nata nabi'yi faman akhaza bihima arafa vaman far'raqa bainahuma ankara, "ya'ay'yuhal'laziena aamanu kunu qaw'wameena bilqista" vala yaftinan'nakum an dienikum, fa'ajiluhu bil'lazie tu'jizunahu vala tastanziruhu fayalhqa bikum.

303. "O ye people! He who worshipped Muhammad (Sallallahu Alaihi Wasal'lam) as his idol should know that Muhammad is dead. And those who worshipped Allah as their deity, they must understand that He is living and shall never die. And Allah has given you command to protect the Faith. So due to impatience and perturbation do not give up the defence of your Faith. And Allah was pleased to take away the Prophet from your midst to raise him high in rank and honour him for his good deeds. And in your midst Allah left His Book and the Sunnah (way) of the Prophet. So he who follows both in his life shall have to take the path of goodness. And one who discriminates between them shall go on the path of evil. Addressing you Allah had said, "O ye believers! Persevere with the defence of the order based on justice, revealed by Us. (Q.IV:135). And it should never be allowed to happen that Satan keeps you entangled in the (event of the sad) demise of your Prophet.

So to oppose Satan adopt measures as early as possible to defeat him. Do not allow him time to act against you as he will fall upon you headlong and destroy your order based on faith."

Exposition: This speech of Abu Bakr Siddiq very clearly brings out the importance of the Islamic order established during the life time of the Prophet. Due to shock as a result of the Prophet's death the believers were not intending to abandon unity of Allah and the devotional acts such as prayers and fasting that he (Abu Bakr) felt the need of remonstrating with and warning them. Rather it was feared that the Islamic order of government, established after a long and arduous struggle, may collapse. So Abu Bakr Siddiq came forward, delivered a speech in a large gathering of the companions, in which, with a verse of Surah Nisa', O ye who believe stand out firmly for justice as witnesses to God (Q.IV:135), he pointed out that Allah had made them the defenders and preservers of the Order of Justice. He has entered a covenant with them for such defence. So they should not allow
the grief of the demise of the Prophet to overwhelm them. They must get up and defeat Satan. They should concentrate on preserving their religious order (caliphate).

Immediately preceding the verse of Surah Nisa' (Q.IV:135) referred to by Abu Bakr Allah says that before raising the Muslim Ummah he had entered a covenant with Israelites. But they were found guilty of unfaithfulness and breach of trust and invited Allah's wrath upon themselves. They were consequently divested of the honour of the leadership of the nations and were dominated and disgraced by pagans. Now you are being honoured with that position of great responsibility. You are being entrusted with the Book of Wisdom and with the great authority and rule. Beware! Do not be guilty of breach of trust and faithlessness like the Israelites. Stand firmly by your covenant (with Allah). Do not be unfaithful to the Book. They (the Israelites) were ungrateful, rebellious and disloyal and faced its evil consequence. And ("O ye Ummah of Muhammed! We command you to take the path of Taqwa (piety), do not resort to breach of trust, do not invite Our wrath by abandoning the way marked by the Qur'an. And last of all He gave the instruction: "O ye believers! Defend this divine Order of Justice and Equity at all costs".

The same theme with slight difference has been repeated in Surah Ma'idah (Q.V). This is the last Surah of Commandments in which the Law has been perfected. This Surah was revealed in Arafat (a halting place in the various stages of movements in Hajj). Its style gives an impression as if a covenant with this new Ummah is being made in this vast open expanse, (Arafat), saying, "The divine favour has been completed". The great authority and rule have been entrusted to you. Now it is up to you to stand firm by Our covenant or take heed! The (entire admonitory) history of the Israelites is before you-how they were guilty of betrayal of trust and how they were brought low!

This is the orderer based on faith and such is its great value and importance. But woe to this ummah! It has destroyed that blissful order. And the agony of it is that this Ummah after losing its greatest asset is totally insensitive to this loss and winding up the entire business' and consigning it to oblivion are now in deep slumber.
The caravan has not only lost its wherewithal,
But woe to it that it is not cognizant of that (great) loss.
— Iqbal

3. FORMATION OF JAMA'AT (PARTY)

(303) إن النبي صلى الله عليه وسلم قال إذا كان ثلاثة في سفر فيلزم أو أحدهم.

303. In'nan nabiyy'ya Sallallahu Alaihi Wasal'lama qaala iza kana salasatun fie safarin fa'l'yu'am'miru ahadahum.

303. The Prophet said, "When three persons are out on a journey, they should take one of them their Ameer".
— Abu Da'ood, Abu Sa'eed Khudri

Exposition: Shaikhu-al-Islam, Ibn Taimiya says, "When formation of party has been made obligatory for people on a journey, it should be all the more incumbent on the believers that they organize themselves into a party when their collective order has been confounded. It is not permissible for the believers to do individual existence. It is an un-Islamic way of life. Confusion and anarchy are for the pagans. Islam stands for organisation and unity.

(303) عن عبد الله بن عمار أن النبي صلى الله عليه وسلم قال لابنkel إلثلة

304. An Abdil'lahibni Amrin an'n'an'nabiyy'ya Sallallahu Alaihi Wasal'lama qaala la yahil'lulu lisalasatin yakoonoona bifalatim minal'arzi il'la am'maru alaihim ahaduhum.

304. Abdullah bin 'Amr bin 'As reports the Prophet to have said, "It is not permitted to three persons living in wilderness not take one of them as their Ameer (Leader)
— Muntaq
305. Qaala Rasulullah'ahi Sallallahu Alaihi Wasal'lama in'nash shaitaana ziebul insanil ghanama ya'khuzush shaz'zata valqasiyata van'nahiyati val'yakum vash'hi'aba, va'alaikum biljama'ati val'am'mata.

305. The Prophet said, "The way a wolf is the enemy of the goats, easily preying upon the stray one, Satan is the wolf of men (preying upon them). If they do not live closely knit in the form of a homogenus party he preys upon them very easily'.

"So, O ye poeple! Do not stray on to the bye-paths. It is incumbent on you to live with the party and the community of Muslims".

—Musnad Ahmad, Mishkat, Mu'az bin Jabal

Exposition: To stick to the party was the command when the party of Muslims (Al-Jama'ah) existed, and was fully functional. But what to do when such an organization of the believers is non-existent. This is a very important question. It simplest and straight answer is that Jama’ah (a party) should be formed so that ultimately Al-Jama’ah (the party) comes into existence.

306. Qaala Rasulul'ahi Sallallahu Alaihi Wasal'lama man sar'rahu ay'yaskuna buhubuhatal jan'nati fa'ilyanzamil jama’ata fa’innash shaitaana ma'alvahidi vahuwa minaisnaini ab’adu.

306. The Prophet said, "Whoever wishes to build an abode for himself in the centre of heaven should cling to the party, for Satan is always with a lonely person but departs as soon as (he joins another and) they become two".

Exposition: If the Al-Jama’ah (the Party) of the Muslims exists and is functional, it is necessary to cling to it. In that case doing individual existence, remaining cut off from the party is not permissible. Al-Jama’ah is that state of Muslim community where Islam is overwhelmingly dominant and in absolute authority and rule and the Muslims are one on the leadership and guidance of an Ameer. Under these conditions remaining aloof from the party cannot be permitted. But when the
4. THE NATURE OF RELATIONSHIP BETWEEN AMEER (THE LEADER) & MA'MOOR (THE LED)

(220) [Verse]

307. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ala kul'lukum ra'in vakul'lukum mas'ooolun an ra'i'y'yatih, fa'l'immul lazii alan'nasi ra'in vahuwa mas'ooolun an ra'i'y'yatih va'r'ajulu ra'in alaa ahli baitih vahuwa mas'uulun an ra'i'y'yatih, valmar'atu ra'i'y'yatun alaa bai'ti zaujiha vavaladihi vahiya mas'ooolatun anhum.

307. The Prophet said, "Each one of you is the protector and supervisor and he will be questioned about those that have been put under his charge. So the Ameer will be accountable for the people under his administration. And man is the supervisor over the members of his household (wife and children) and will be responsible for those under his care. And the housewife is the supervisor of the husband's household and his children. She will be asked to explain about the care and bringing up of the progeny."

—Bukhari, Muslim Ibn 'Umar

Exposition: Supervisor in this context means responsible for the corrective training. It is his duty to keep them under healthy conditions and protect them from going astray. If he is negligent in their proper training and leaves them free to have their own way, Allah shall call him to account on Doomsday.
308. An Ma'qil bin Yasaraq yasaatu Rasul-lahi Sallallahu Alaihi Wasal'lama yaqoolu mamin valin yali qal�a minal muslimenea vahuwa ghash'hu l'lahum illa har'ramal'alu alaihil jan'ana.

Ma'qil bin Yasaar says that he heard the Prophet saying, "The person who has been made responsible for the collective affairs of the believers and he betrays the trust, Allah will prohibit his entry to heaven".

—Unanimous

309. An Ma'qil bin Yasaraq yasaatu Rasul-lahi Sallallahu Alaihi Wasal'lama yaqoolu ayyuma vali vilji va min amril muslimenea shai'an falam yansah lahum valam yajhad lahum kanus'hihi vajuhidihi linafshihi kab'bahul'alu alaa vajhihi fin'nari, vafie rivayatin anibni Ab'basil lam yahfazhum bima bihi nafsahu va'ahlahu.

Ma'qil bin Yasaar says that he heard the Prophet saying, "The person who accepted the responsibility of the collective affairs of the believers and then he was not faithful to their cause and did not tire himself in this duty as he did in his own affairs, Allah will throw him into hell-face downward". And in the report of Ibn Abbas on this theme, we have: "Then he did not protect them the way he protected the members of his own household, he will not be able to benefit even by the fragrance from heaven".

—Tabrani, Kitab-al-Khiraj
310. An Yazidibni Abie Sufiyana qaala qaala Abu Bakrin hecna ba'asani ilash'shami, ya yazeedu in'na laka qarabatan asa'ita an tu'sirahum bilimarati vazaalika ak'baruma akhafu alaika, fa'in'na rasu'la'lahu Sallallahu Alaihi Wasal'lama qaala mav valiya min amril muslimeena shi'an fa'am'mara alaihim ahadam muhabatan, fa'alaihi lanatul'lahi la yaqbalul'lahu minhu sarfan vala adlan hat'ta yudkhilahu jahan'nama.

310. *Yazeed bin Abi Sufyan* says, "When Abu Bakr sent me to Syria as a commander of the fighting men, he counselled me thus: 'O yazeed! you have some relatives there. It is possible for you to entrust responsibilities to them on preferential basis. This is the greatest cause of anxiety to me concerning you. The Prophet has said, "Whoever is made responsible for managing the collective affairs of Muslims and he makes rules over them some men merely for consideration of his relationship with them, the curse of Allah be upon him. Allah shall not accept any excuse from him, until he has to cast into hell".

---*Kitab-al-Khiraj, Imam Abu Yusuf*

311. Qaalat Asma'u bintu Umaisin in'na Abu Bakrin qaala le'umara ibni khattabi in'ni in'namas takhlaftuka nazalarma khall'aftu vara'i, vaqad sahibta rasu'la'lahi Sallallahu Alaihi Wasal'lama fara'aïta min asaratih anfusana alaa nafsihi va'aahlana alaa ahlihi hat'ta in kun'na lanazal'lu lanuhdie ilaa ahlihi min fuzuli maaya'tina anhu.

311. *Asma 'bint' Umais* says that Abu Bakr addressing 'Umar said, "O you, son of Khattab! I have nominated you as caliph because of affection for Muslims. And you have benefited by the company of the Prophet, you have seen how the Prophet preferred us to himself and our families to his own family. Whatever remained form the gifts sent to us by him, we sent as gifts to the members of his household".

---*Kitab-al-Khiraj, Imam Abu Yusuf*
310. An Yazidabni Abie Sufiyyana qaala qaala Abu Bakrin heena ba'asani ilash'shami, ya yazeedu in'na laka qarabatan asaata an tu'sirahum bilimarati vazaalika ak'baruma akhafu alaika, fa'in'na rasu'la'lahu Sallallahu Alaihi Wasal'lama qaala mav valiya min amril muslimenea sha'ian fa'am'ima ra alaihim ahadam muhabatan, fa'alaihi lanatul'lahi la yaqbalul'lahu minhu sarfan vala adlan hat'ta yudkhilahu jahan'nama.

310. *Yazeed bin Abi Sufyan* says, "When Abu Bakr sent me to Syria as a commander of the fighting men, he counselled me thus: 'O yazeed! you have some relatives there. It is possible for you to entrust responsibilities to them on preferential basis. This is the greatest cause of anxiety to me concerning you. The Prophet has said, 'Whoever is made responsible for managing the collective affairs of Muslims and he makes rules over them some men merely for consideration of his relationship with them, the curse of Allah be upon him. Allah shall not accept any excuse from him, until he has to cast into hell'.

--- *Kitab-al-Khiraj, Imam Abu Yusuf*

(311) قال لأسامة نست عقیس إن أبابكر قال لعمري بابين الخطاب إلى إسحاق ولأحسنت نظر أبا خطاب ورأيت وقد ضحكت رسول الله صلی الله عليه وسلم فأحب من أن رأته أنفسا على نفسه وأهله على أهله حتى إن حسنًا لنسب إلى أهله من فضول مأكانتي عنة.

--- *Kitab-al-Khiraj, Imam Abu Yusuf*

311. Qaala Asma'u bintu Umain in'na Aba Bakrin qaala le'umara ibnil khat'abī in'ni in'namas takhlaltuka nazaraal lima khall'aftu vara'li, vaqad sahibta rasu'la'lahu Sallallahu Alaihi Wasal'lama fara'a'aita min asaratih anfusana alaa nafsihi va'ahlana alaa ahlihi hat'ta in kun'na lanazal'lu lanuhdie ilaa ahlihi min fuzuli maayatina anhu.

311. *Asma 'bint' Umain* says that Abu Bakr addressing 'Umar said, "O you, son of Khattab! I have nominated you as caliph because of affection for Muslims. And you have benefited by the company of the Prophet, you have seen how the Prophet preferred us to himself and our families to his own family. Whatever remained form the gifts sent to us by him, we sent as gifts to the members of his household".

--- *Kitab-al-Khiraj, Imam Abu Yusuf*
312. Khataba Umarubnul Khat'tabi razial'lahu anhu faqaala ay'yuhan'nasu in'na lana alaikum haq'qan nasiehati bilghaibi valma'unati alalkhairi, ay'yuhar'ria'u in'nahu laisa min hilmin ahab'ba ilal'lahi vala a'am'ma nafam min hilmi imamin varifqihi, valaisa min jahlin abghaza ilal'lahi va'am'ma zararam min jahli imamin vakharaiqhi.

312. The Ameer of the believers, 'Umar Ibn Khattab, addressing a mixed gathering (of the common people and the governors of the provinces) said, "O ye people! you owe an obligation to us, to be faithful to us behind our backs and help us in acts of charity. (He went to say), "O ye who have been made responsible for the collective affairs of the believers! Forbearance and gentleness of no other persons is so pleasing to Allah than that of the rulers of Muslims. Similarly, no other ignorance and clumsiness (bordering on stupidity) is more injurious and odious than those of the Ameer".

——Kitab-al-Khiraj, Imam Abu Yusuf

313. Qala Rasulul'lahi Sallallahu Alaihi Wasal'lamas sam'u vatt'a'atu alalm'ar'il muslimi fiema ahab'ba vakariha malam yu'llmar bima'siyatin, fa'iza umira bimasiyatin fala sam'a vala ta'ata.

313. The Apostle of Allah said, "The Muslim should listen to and obey those responsible for their collective affairs, whether their orders are tasteful or unpalatable provided they are not sinful (involving disobedience to Allah). If however, they are ordered to violate the divine injunctions, they should neither listen to nor obey them".

——Unanimous, Ibn 'Umar
314. An Tamimi nirdarya'y an'nabiy'ya Sallallahu Alaihi Wasal'lama qaalad'dinun nasihatun salasun quilton? qaala lil'lahi valirasa'i ihi valiktabihi vali'a'im'm atil musli meena va'am'matihim.

314. Tameem Dari reports the Prophet to have said, "Faith is sincerity and well-wishing" This he repeated three times. We asked him, "Sincerity for and well wishing by whom?" He said, "For Allah, for His Apostle, for His Book, for those responsible for the collective order and the Muslims in general". —Muslim

Exposition: The word (for sincerity and well-wishing) used in Arabic text is Naseehat which has a sense diametrically opposed to betrayal of trust, dishonesty, deceit and adulteration. It is usually translated as sincere loyalty and sincere well-wishing. It has already come for discussion under the heading "Belief in Allah" in the chapter ‘Elements of Belief’. Sincere loyalty to the Muslims in general has been given in detail under the chapter on 'Social Relations'. As for sincere loyalty to those responsible for the collective affairs of the Muslims it means that our relation with them must be one of love. If they command us, we must obey them faithfully and in the work of call to faith and organization we must offer them a helping hand cheerfully. If they are deviating from the right course, we must point out the error of their thought or action gently and politely. If somebody resorts to a mistaken notion of tolerance and witnessing the error does not point out them, such a person is not a well-wisher of the persons in authority. He is positively malevolent. Such an act amounts to betrayal at the party level. But this is possible only when the responsible persons can tolerate criticism (however mild and sincere). As a matter of truth, they should not only be just tolerant but should express their pleasure and gratitude to the person who has a sincere criticism and would be pleased to listen to their adverse opinions and pray for them for this kind of their gesture. Even if somebody does it awkwardly and harshly due to ignorance or harshness of his temper, they instead of rebuking him should
point out to him the error of the manner of his presentation.

'Umar was once criticised by somebody rather harshly, but when some one of the gathering wanted to discourage and silence him, 'Umar said,

داه عليه لا خير فيهم إن لم يفهموا لنا ولا خير فينا إن لم يفهموا

Da'hu la khaira fiehim il'lam yaqooluha lana vala khairi fiena il'lam naqbal.

"Let him say. If people do not say such things to us there is no goodness in them. And if we do not accept such well wishing there is no beneficence in us".

Exposition: Many such examples have come down to us from our forefathers, having instruction and light for both the leaders and the led. Here we are going to present just one such pattern. When 'Umar, (the second rightly guided Caliph) took over charge of the affairs of the Muslims, Abu 'Ubaidah and Mu'az bin Jabal wrote a joint epistle to him, each and every word of which is fragrant with sincerity and well wishing. The letter runs like this.

Min Abie Ubaidatabnil Jar'rahi vam'u'azibni Jabalin ilaa
Umarabnil khat'tabi salamun alaika. am'ma ba'du.
Fa'in'nama ahidnaka va'amru nafsika laka muhim'mun,
fa'asbah'ta qadvullita amra hazihil um'mati ahmarinha
va'asvadiha, yajlisu baina yadaikash shrarifu valvazie'u
valaduv'wu vas'sadeequ, valikul'lin his'satun minal'adli.
fanzur kaifa anta inda zaalika ya umaru va'in'na nuhaz'ziruka
yauman tanu fiehil wujuhu, vatajifu fiehil qulubu,
vatanqati'u fiehil hijaju lihuj'jati malikin faharahum
bijabaruthi, falkhalqu dakhiroona lahu, yarjoona rahmatahu,
vayakhafoona iqabaruh va'inna kun'na nuhad' dasu an'na amra
haazihil um'mati sayarji'u fie aakhiri zamanih a ila
ay'yakoounu ikhwanal alaniyati a'da'as sarirati va'in'na
nauzubil'lahi ay'yanzila kitabuna ilaika saval manzil'il lazr
nazala min qulubina, fa'in'nama katab'na bihi nasihatul laka
vas'salumu alaika.

Exposition: We have seen you in that condition when you
were anxious for your own reform, training and supervision.
And now the responsibility of the training and supervision of the
entire Ummah has devolved on you. Ameer-ul-Mo'minin. (leader
of the believers)! coming to your gathered meetings there will
be people of high rank and those of the lowest rungs
(Community) and friends and foes alike. And in seeking and
getting justice they have an equal share. Under the
circumstances you will have to think over and chalk out a policy
and programme for yourself. We remind you of the dread of the
Day when men will be bowed down before Allah, the Irrisistible
(eye downcast). The hearts will be trembling and before the
argument of Allah the Irresistible, all their arguments will be of
no avail. That day one and all shall be helpless in His Presence.
They will be hoping against hope for His Mercy and mighty
afraid of His punishment.

"And it has been related to us in a tradition that the men of
the Ummah in the last will be friends of one another only
apparently but in reality enemies of one another.

"And we seek refuge in Allah for it that you do not take this
epistle from us in its true spirit and light it deserves. We have
written this letter to you with the sentiment of sincerity and
well-wishing. Peace and blessing of Allah be upon you".
ف قد وليت أمر هذه الأمة أخمرها وآسدها يجلس بين بلدي الشرف والوزيع
واللعن والصلب بين وكيف جمع من العدل كتبناه الإمام كتبناه النبي ﷺ، وكتبناه
بذلك وليه لا مولى ولا قوة عند عمر عند ذلك الليل الليلي لعله غزٍّ، وكتبتا
تكبًّرنا نحن inserts عنده الأمة فلنا، وقبيصة كان اختلاف النبلاء واليهو يأخذي
الناس بقرننا كل يتعبد، وببلدين كل حيبي، وسباهان بكل مومنهد، حتى
تُقصر الناس إلى منازلهم من الجنة والطور، كتبناه تجد إلى أن أمر هذه الأمة
سيراً فهد آخر زمانها إلى أن يكونوا أخوان الغالبة أخاء الشرقية ولسنتم
بأولكم، وليس هذا بزمان ذاك، وذلك زمان نظير فيه الرغبة والرئية
تكون رغبة الناس بعضهم إلى بعض لصلح ذي نآمه كتبناه ذو النعم صلى الله ﷺ
نزل كتبناه دلالة المتنى الذي نزل من نوركنا، وأكتمنا كتبناه به نصيحة
لذي قد صدقناه قلنا ندعك الكتابة إلى، فإنه لائن لعنكما، وسلام علىكم.

(السُّلَّبِي، شروان، 1953)

من عمر بن الخطاب إلى عباد الله والمعاذ ﷺ، سلمت علماً بعضاً:–

فقد وليت أمر هذه الأمة أخمرها وآسدها يجلس بين بلدي الشرف والوزيع
واللعن والصلب بين وكيف جمع من العدل كتبناه ﷺ، وكتبناه 
بذلك وليه لا مولى ولا قوة عند عمر عند ذلك الليل الليلي لعله غزٍّ، وكتبتا
تكبًّرنا نحن عنده الأمة فلنا، وقبيصة كان اختلاف النبلاء واليهو يأخذي
الناس بقرننا كل يتعبد، وببلدين كل حيبي، وسباهان بكل مومنهد، حتى
تُقصر الناس إلى منازلهم من الجنة والطور، كتبناه تجد إلى أن أمر هذه الأمة
سيراً فهد آخر زمانها إلى أن يكونوا أخوان الغالبة أخاء الشرقية ولسنتم
بأولكم، وليس هذا بزمان ذاك، وذلك زمان نظير فيه الرغبة والرئية
تكون رغبة الناس بعضهم إلى بعض لصلح ذي نآمه كتبناه ذو النعم صلى الله ﷺ
نزل كتبناه دلالة المتنى الذي نزل من نوركنا، وأكتمنا كتبناه به نصيحة
لذي قد صدقناه قلنا ندعك الكتابة إلى، فإنه لائن لعنكما، وسلام علىكم.

(السُّلَّبِي، شروان، 1953)
vaqad sadaqtuma, fala tada' al kitabata ilay'ya, fa'innahu laghinaa lie ankuma, vas'salamu alikuma.

Al- Muslimoon, Feb. 1954

When this letter found 'Umar, he wrote back in reply:

From 'Umar bin Khattab to Abu 'Ubaidah and Mu'az. "I send good wishes of peace and blessings of Allah. I am in receipt of your joint epistle in which you have written that prior to this new responsibility I was anxious about my own reform, training and supervision. But now the entire responsibility has come to my shoulders. There will come to my assemblies high and low and friend and foe alike. And every one of them has the right to justice and equitable treatment. You have written that I should think over my course of action under these conditions. What can I say in answer to this (thought-provoking) suggestion, since 'Umar has neither prudence nor power.

They can come from Allah alone. Then you have instilled fear of Allah into my heart regarding the end outcome of our deeds -as before us had been warned about their ending. This alternation of day and night, associated closely with the life of man, is bringing closer the which is distant, is decaying everything fresh and is bringing closer our eyes every prophecy, until the life on earth comes to an end life Hereafter commences, which shall take every one to heaven or hell according to his record of deeds (and the decision of Allah). You have also warned me about the fact that people in the last days shall be friends of one another in appearance and enemies of one another in disguise. So be sure that you are not the people about whom it was said in the report. Nor is this the period when such hypocrisy will make its appearance. That will be the period when men will love one another for (the promotion of) their worldly interests and to safeguard these material interests they will be afraid of one another. You have also written that you seek refuge in Allah that I take your letter in the wrong light. Undoubtedly what you say is true. You have written this letter with the sentiment of sincere well-wishing. Do not stop writing to me. I can never be independent of the sincere advice of both of you. And I pray for the peace and blessing of Allah for you also (as you have wished me)".
5. LOVE OF TRUTH, AVERSION TO EVIL, ENJOINING JUST AND GOOD AND FORBIDDING EVIL?

315. Qaala Rasulul'lahi Sallallahu Alaihi Wasall'lama man waq'qara sahiba bid'atin faqad a'ana alaa hadmil Islami.

315. The Apostle of Allah said, "Whoever honoured an innovator, helped in the scattering of the Faith".

—Mishkat, Ibrahim bin Maisarah

Exposition: An innovator is one who introduces into Islam some view or deed which is (not only alien) but contradictory or not in keeping with its basic principles. Such a person tries to scatter Islam. And he who honours him helps him in his mission of destroying the divine faith. What the Prophet wants to stress is that such persons should not be looked upon with a respect and treated honourably in Muslim society and their nefarious activities should not be tolerated. Looking at our society in the light of this tradition, we find it in a deplorable state of degeneration and decay.

316. Qaala Rasulul'lahi Sal'lal'lahi Alaihi Wasallama la taqu lun'na ilmunifiqi say'idun fa'innahu in yakun faqad askhat'tum rabb'akum.

316. The Apostle of Allah said, "Do not address an innovator as (your) leader, for by so doing you will displease you Lord and Cherisher."

—Mishkat

Exposition: Do not address the innovator as (your) leader means that a person whose word and deed are contradictory,
who does not believe in Islam as the only true faith, who is sceptical where Islamic teachings are concerned, is not worthy of becoming your leader. If you make him your leader, you will annoy Allah. And one with whom Allah is annoyed cannot find asylum anywhere. He is contemptible in this world and doomed in the next.

(52) عن عَبْدِ اللَّهِ بْنِ عُمَيْرِ بُنِّ أَلْخَانِصٍ قَالَ لَا تَعْفَدُوْ شَرَابَ العِصْرِ إِذَا مَرَضْوَاً

(الزَّرْقَوُي)

317. An Abdil'lahibni Amribnil Aasi qaala la ta'udoo shur'abal khamri iza marizoo.

317. Abdullah Ibn Umar says, "When the drunkards fall (ill) do not visit them to enquire of their health".

—Al-Adab-ul-Mufrad

(318) قال رسول الله صلى الله عليه وسلم لئنا وقعت بنو إسرائيل في المنعاسي نهيمهم وجعلهم فما علّمهم قلبه وجعلهم في مجاعهم وكثرهم وصاروا فذلًا لله فنفون بعض عقلهم على ليزان دازد ووعيّس بن مريم ذلك بما عصروا إلا كأنى يغتنون. قال فجليس رسول الله صلى الله عليه وسلم كان ملكنا فقال لا واتّندا نفسي يبدد لك أضركم بالعزو فضل ورضون عن السَّمْنَك ولا خذن على يدي الظالم ولئن أطرها أو يضبط الله يقلب بعضكم على بعض ثم يلعنكم عمالكم.

318. Qaala Rasulu'llahi Sallallahu Alaihi Wasall'lama lam'ma vaqa'at banu isra'ila filma'asi nahath'um ulma'a hum falam yantahu fajaalasuhum fie majaalisihim va'aakaluhum vashaarabuhum fazara'labahu quluba ba'zihim biba'zihim fala'anahum alaa lisaani da'ooda va'eesabni maryama, zaalika bima asauw'wa kaanu ya'tadoon. Qaala fajalasa rasu'ul'lahi Sallallahu Alaihi Wasall'lama vakana mu'taki'an faqala la, val'lazie nafsi biyadihi latamuran'na bilmaroofi valatanhawun'na anilmunkari valatalhuzun'na alaa yada yiz'zalimi valata' tirun'hahu alal haq'qi atran aulayazriban'nal lahu biqulubi ba'zikum alaa ba'zin sum'ma layalan'nanakum kama la'ana'hum.
318. The Apostle of Allah said, "When the Israelites indulged in violation of the divine injunctions, their Ulama tried to restrain them but in vain. However, (instead of boycotting them) they participated in their gathering and started eating and drinking with them as usual. When things came to such a pass, Allah made them similar in mind and heart and cursed them through the Prophets David (Daood) and Jesus (Maseeh), son of Mary. This was done because of their violation of divine injunctions and their persistence with excesses. Abdullah Ibn Mas'oood, the reporter of this tradition says that the Prophet was in a reclining position (at this stage) sat erect and said, "No, by one in whose hand rests my life you shall surely be enjoining good and prohibiting evil, holding the hand of the tyrant and forcing him to bow down to truth. If you abstain from it, the hearts of all of you too will become similar. And then Allah will throw you off from his Mercy and Guidance just as he did with the Israelites.

— Baihaqi, Mishkat, Ibn Mas'oood

319. Aninnumanibni Basheerin qaala, qaala Rasulul'ahi Sallallahu Alaihi Wasal'lama masalul mudhini fie hudoodil'ahi val'vaqi'i masalu qaumi nistahamu safinanat, fasara ba'azuhum fie asfaliba vsara ba'zuhum, fie a'alah, fakanal lazie fie asfaliba yamur'ru bilma'i alal'laziena fie a'alah fataz'zubhi fa'akhaza fas'an, faja'alala yanguru asfalas safienati fa'atauHU faqalu malaka? qala ta'az'zitum bie vala bud'dalie minal ma'i, fa'in akhazu alaa yadaahi anjauhu vanaj'ju anfusahum va'in tarakuHU ahlakhu va'ahlaku anfusahum.

319. Noman bin Basheer reports that the Apostle of Allah said, "One who violates the commandments of Allah and he who witnessing the acts of his does not restrain him but tolerate
them, their example is like that of persons who hired a boat and cast lots for the upper and lower deck. Those in the lower deck had to pass by those in the upper deck to fetch water from the sea, and the latter were put to some inconvenience. So the occupants of the lower deck took an axe and began rending the bottom of the boat. The men in the upper deck came down to them, saying, "what are you doing"? They said in reply, "We need water which can be had only from the upper deck. But since you are inconvenienced by our frequenting your deck, we shall now obtain our supply of water direct after rending holes in the bottom of the boat. "After relating the example of the boat and its occupants the Prophet added. "If the men in the upper deck prevent the lower deck men from rending holes in the boat they would save them from drowning and themselves too. However, if they do not restrain them from it (their suicidal attempt) and Connive of it, they are sure to drown all the occupants of the boat including themselves".

—Bukhari, Noman bin Basheer
sum'ma qaala ma balu aqwamil la yufaq'qihoon va jeeranahum
vala yu'al'limoona vala ya'izzoona? vama balu
aqwamil'la yata'allamoona min jiranihim vala
yatafafaq'qahoona vala yatta'izzoona? val'lahi layu'al'liman'na
qaumun jiranihum vayufaq'qihunahum vayamurunahum
vayanhaunahum valayata'all'aman'na qaumun min jiranihim
vayatafafaq'qahoona vayat'ai'izzoona aula'u'a jilan'nahumul
uqoobaba sum'ma nazala, faqala qaumum man taraunahu
anaa bihaa'ula'i? qaalu al'ash'ariy'yina, hum qaumun fuqaha'u
valahum jiranun jufatum min ahlil miyahi val'arabi,
fabalagha zaalkikal ash'ariy'ycena fa'atau rasulal'lahi
Sallallahu ala'ihi Wasal'lama, qaalu ya Rasu'lal'lahi zakarta
qaumam bikhairiv vazakartana bishar'rin fama baluna faqala
lyua'lliman'na qaumun jiranihum valaya'izun'nahum
valaya'mum'nahum valayazhawun'nahum valayatal'aman'na
qaumun min jiranihim vayat'ta'izzoona vayatafafaq'qahoona
aula'u'a jilan'nahumul uqoobaba fid'dunya, faqalu ya
rasu'lal'lahi anfat'tinu ghairana? fa'daaqaulahu alaihim
fa'adoo qulhum "anufat'tinu ghairana? faqala zaka aizan,
faqala amhila sanatan, fa'amlahum sanatan, liyufaq'qihih-
huhum vaya'izzoohum sum'ma qara'a rasulul'lahi Sallallahu
Alaihi Wasal'lama hazihil aayata "lu'inal'laziiena kafaroo mim
banie Isra'ela.

320. The Apostle of Allah harangued one day and praised
some Muslims in it. Then he said, "Why is it that some people do
not educate them and create understanding of the faith in
them? They do not bring home to them the evil consequences of
their ignorance of the faith and do not restrain them from evil
deeds. And why is it that some people do not learn their faith
from their neighbours to create in themselves comprehension of
the faith and do not learn from them the exemplary
consequences of lack of religious knowledge? By Allah! The
people must educate their neighbours, create the perception of
the Faith in them, admonish them, preach goodness to them,
and restrain them from evil deeds. Also people will have to learn
their faith from their neighbours, create in themselves
understanding of the faith and accept their (neighbours)
admonitions and sermons otherwise I will punish them before
long, some men from the audience asked him,"Who are these
people against whom you have made these remarks'? Some
others opined that the Prophet alluded to the faithful,
Asha'rites. They have a clear understanding of faith and in their neighbourhood the inhabitants of the hamlets by the streams are ignorant rustics. When the Ash'arites heard about the harangue of the Prophet they came to him and said, "O Apostle of Allah! you have approved of some people and shown your annoyance for us. What is our fault? We would very much like to know". He (the Prophet) said, "Men must educate their neighbours, admonish them, enjoin good and forbid evil. Similarly, men will have to learn the faith from their neighbours, accept their sermons and admonition and create (in themselves) the comprehension of the faith or I will chastise these people in the life of this world before long. At this the Ash'arites said, "O Apostle of Allah! Shall we create understanding of faith in others too? (Is education and preaching of faith to others also our responsibility")? The Prophet said, "yes. That is your responsibility, "They requested him for one year's time (to accomplish it) and the Prophet granted their prayer for one year's respite (during which period they would create perception of the faith in their neighbours and teach them the position of Islam pertaining to the commandments (the Shari'ah). After that the Prophet recited the following verse of the Qur'an:

Curses were pronounced upon those among the children of Israel who rejected faith, by the tongue of David and Jesus, the son of Mary: because they disobeyed and persisted in excesses. Nor did they forbid one another the iniquities which they committed: evil indeed were the deeds which they did".

—Al Qur'an V81-82

6. PREACHING WITHOUT PRECEPT

٣٢١١ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ: نَجِيَّهُ الْجَنَّةَ يَوْمَ الْقِيَامَةِ فَِّي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ قَطَعَّهُ فِي النَّارِ Qalal Rasul'l'ahi Sallallahu Alaihi Wasall'llama yuju'u bir'rajuli yaumal qiymati fayulqaa fin'nari fatandaliqu
aqtabuhu fin'nair fayat'ahnu fieha kathnil himari birahahu fayajtami'u ahlu'nari alaihi fayaquloona aiye fulanu ma shanuka? alaisa kunta ta'muruna bilma'roofi vatanhana anilmunkari? qaala kuntu aamurukum bil ma'roofi wala aatiehi wa anhaakum anil munkari va'atichi.

321. The Apostle of Allah said, "A person will be brought on Doomsday and thrown in to the Fire. His entrails shall come out (of his abdomen). Then he will go round them as a donkey takes rounds of the mill (it has to drive). The other in mates of fire will gather round him and enquire of him" O you such and such! What is this calamity you are afflicted with? Did you not enjoin good and forbid evil to us in the life of the world (we have left behind) (How do you happen to be here in spite of preaching good deeds)? That person (being thus tormented) will say, "I preached goodness to you but never acted upon it myself, and forbidding you evil did not abstain from it.

—Bukhari, Muslim Usamah bin Zaid

322. In'na Rasul'llahi Sallallahu Alaihi Wasal'lama qaala ra'a'ita lailata usriya bie rijalan tuqrazu shifahuhum bimaqarieza min narin, qultu man ha'ula'i ya jibrielu? qaala ha'ula'i khutaba'u um'matika ya'murunan'nasa bilbir'ri vayansauna unfusahum.

322. The Prophet said, "I saw on the night of ascension some people whose lips were being incised with scissors of fire. I asked Jibril. "Who are these people?" Jibril said, "they are the preachers of your Ummah. They enjoined good and instilled fear of Allah in other persons but forgot themselves".

—Mishkat, Anas
323. An Harmalata qaala, qultu ya RasulAllah'i matamuruni bihi a'amalu? faqaala ie'til maroofa vajtanibil munkara, vanzur ma yujib uzuunaka an yaqoola lakal qaumu iza qumta min indihim fa'tihi, vanzur'il'la zie takrahu an yaqoola lakal qaumu iza qumta min indihim fajtanihbu.

323. Harmalah says that he said to the Prophet, "What are the things you would command me to practise? The Prophet said, "If you like that men after your departure from their assembly remember you with your good qualities, create them in yourself. And those that you detest being associated with you (in their conversations) shun them". —Bukhari

Exposition: The desire of man to be mentioned among his fellow beings with his good points on without the least reference to the dark side of his character is natural. And for this too will have to become really good and abstain from all evil since.

324. Inna rajulan qaala libni Abbasin uriedu an aamura bilma'roofi va'anhaa anilmunkari, faqaala lahubnu Abbasin abalaghta tilkal manzilata? qaala arjo, faqaala lahu il'lam takhsha an tuqtazaha bisalaasi aayatim min kitabi'lahi faf al, qaalar'rajulu vama hun'na? qaala qauluhu "atamuroonan nasa" aalayata, fahal ahkamta hazihi qaala la, faqaala vas'saniyatu qauluhu "lima taquloona mala tafaloona" fahal ahkamtaha? qaala la, faqaala vas'salisatu maqalatu shu'aibin "mauriedu anukhalifakum ilaa ma anhaakum anhu" fahal ahkamtaha? qaala la, qaala fabda binafsika.

324. A certain person said to Abdullah Ibn Abbas, "I wants to preach faith and to enjoin good and forbid evil". Abdullah Ibn Abbas said". Have you attained that position"? He said, "yes I hope so. "Ibn Abbas said, "If you are not afraid that the three
verses of the Quran will bring you to disgrace, do preach faith". He asked him (Ibn Abbas), "Which are those three Quranic Verses"? Ibn Abbas said, "The first verse is this: Do ye enjoin right conduct on the people and forget (to practise it) yourselves? (Q. II.44) Ibn Abbas said to him, "Have you practised it fully in your life"? He replied, "No". Continuing, Ibn Abbas said, "and the second verse in this: O ye who believe! why say ye that which ye do not. (Q. LXI.2). Have you lived upto it satisfactorily"? That person said. "No". "And the third verse" he went on to say is, "I wish not in opposition to you, I do that which I forbid you to do" (Q.XI:88). Ibn Abbas asked him, if he had put into practice this third verse. He said, "No". Then Ibn Abbas told him to go and enjoin good on him and forbid evil to himself before (trying it on) others. This is the first stage of preaching".

—Al-Da'wah

Exposition: This person probably due to ignorance of the delicate position of grave responsibility of a preacher of Faith, had in good faith, taken into his head that the best charitable act could be preaching faith of Allah to his servants before he had practised it on himself. Abdullah Ibn Abbas measured him with the Qur'anic yard stick (norms and principles) and through his own confession demonstrated in his own capacity for this delicate job.

(235) عَنْ النَّهْسِي، قَالَ: الْعَلِيمُ عَلَّمَنَّاهُ، فِي الْقُلْبِ فَذَاكَ الْعَلِيمُ الْأَفْقِ. وَعَلِيمُ عَلَّمَ الْيَسِيَّةَ فَذَاكَ حُجَّةُ اللَّهِ عَزَّوَجَلَّ عَلَى الْيَسِيَّةَ. (435)

325. Anilhasani qaal ilmu ilmani, fa'ilmun filqalbi fazakal ilmun nafi'u, va'ilmun alal'lisani fazaka hujjatul lahi az'za vajal'la alabni aadama.

325. Hasan said, "Knowledge is of two kinds" One is that which from the tongue passes on to the heart and settles there. If knowledge will be thin that will stand in good stead on the Day of Judgment. And the other is that which remains limited to the tongue only and does not find its way to the heart. The latter knowledge shall become an argument and inviolable evidence against man on Doomsday.

—Darimi
Exposition: Ignorance of law is no excuse. Yet an ignorant person pleads for favourable consideration and implores for a certain amount of diligence in his case and his prayer may be entertained to some extent in genuine case. But it would be the height of simplicity and erroneous notion to think that he would go scot-free in the face of overwhelming evidence to neglect or wilful disobedience with full knowledge of the code of conduct (law and how he had arrogantly violated it. Allah, the Exalted and Mighty shall say to him, "You knew everything. What then prevented you from putting your knowledge into practice which would have awaited you here, this Day?

7. ACQUISITION OF THE KNOWLEDGE OF FAITH

326. An Muaviyatqa qala, qala Rasulul'lahi Sal'lahu'ahu Ala'hi Wasal'lama man yuridillahu bihi khairan yasafq'qihi hu fid'dieni.

326. The Apostle of Allah said, "The person whom Allah graces with excellence. He bestows upon him knowledge and understanding of His faith".

—Bukhari, Muslim, Mu'aawiah

Exposition: Apparently enough the knowledge and understanding of Faith is the fountain head of all goodness. One who comes by it is blessed with the bounties of both the worlds. He will amend and adorne his own life and those of others.

1. The Prophet Sho'aib had made this remark when admonishing exhorting his people to give up their fraudulent trade and their notorious sharp practices of short weighing and short measuring and highway robbery, extracting forcibly as much as they could from the trade caravans passing the highway close to their hamlets as the demand of the right of way and safety, of life granted to them. He (Sho'aib) had pointed to them that unlike them his word and deed had no contradiction but perfect accord.
327. An Abie Hurairata qaala, qaala Rasulul'lahi Sallallahu Alaihi Wasal'llama man salaka tariqan yaltamisuf fiehi ilman sah'halal lahu lahu bihi tariqan ilal jan'nati vamajtama'a qaumun fie baitim mim buyutillahi yatloona kitabal lahi yayatada rasunahu, bainahum illa nazalat alaihimus sakienatu vaghshiyatuhumur' rahmatu vahaffathumul malaa'ikatu yazakarahumullahu fiemen indahu vamam bat'tabhihi amaluhu lam yusra bihi nasabuhu.

327. The Apostle of Allah said, "The person who undertakes a journey for acquisition of knowledge Allah shall make his way to heaven easy. And those who get together is one of the houses of Allah (mosque) and recite the Book of Allah and discuss it, on them descends the peace of mind inspired by Allah. His Mercy covers them, the angles surround them and Allah mentions them in the assembly of his angles. And one whose deeds make him a laggard in this respect, his nobility of birth cannot advance him".

—Muslim, Abu Hurairah

Exposition: In this report the Prophet has on the one side given glad tidings to those in quest of religious lore and on the other warned them against the risks of not putting that knowledge into practice (which is its real use). If he lags behind in living up to his knowledge, neither his erudition nor his high birth can raise him in position in the right of Allah. The one thing that can exalt him are his own good deeds.

328. An Abidi'lahibni Amrin an'na Rasulal'lahi Sallallahu Alaihi Wasal'llama mar'ta bimallisaini fie masjidih, faqala kilahuma alaa khairun va'ahadu huma afzalu min sahibih. am'ma ha'ula'i fayad'oonal'laha vayarghaboona ilaihi. fa'in sha'a a'taahum va'in sha'a mana'ahum. va'am'ma ha'ula'i
fayata'allamoonal ilma vayu'allimoonal jahila fahum afzalu, 
va'in'nama bu'isti mu'alliman, fajalasa fiehim.

328. Abdullah bin 'Amr bin-al-As says, "One day the Prophet came to his mosque (Prophet's mosque) and found two assemblies there. (One of them was busy with remembrance of Allah and his Clarification and the other was occupied with learning and imparting knowledge of faith). He said, "Both of them are engaged in good deeds, still one of them is superior to another, The people absorbed in remembrance of Allah may or may not be given by Allah (what they desire) at will. As for the other group they are devoted to learning and teaching faith. And I have been sent as a teacher. And with these words he joined the second assembly".

—Mishkat, Abdullah bin 'Amr

8. IMPORTANT PRINCIPLES OF THE CALL TO FAITH

329. Kaana Abdul'lahibnu Mas'ooodin yuzakkirun'nasa fie kul'li khameesin faqala lahu rajulun ya aba abdir'rahmaani lavadit'tu an'naka zak'kartana fie kul'li yaumin, faqala aama in'nahu yam'nauni min zaalika an'nic akrahu an umil'lakum va'inni atakhaw'walukum bilmau'izati kama kaana Rasulul'lahi Sallallahu Alaihi Wasal'lama yatakhaw'walu-na biha makhatatas sa'aamati alaina.

329. Abdullah Ibn Mas'oood used to preach every Thursday. Somebody said to him, "O Abu Abdur-Rahman! I would like that you admonish us everyday. "He (Ibn Mas'oood) said, what restrains me from preaching every day is that you will (soon) get tired of it, which I do not like. I admonish with intervals just as the Prophet used to harangue with intervals. And he did it so that we may not be wearied.

—Bukhari, Muslim, Abdullah Ibn Mas'oood
Exposition: The principle confirmed by the practice of the Prophet and Abdullah Ibn Mas'oood is that those preaching faith should not worry people by too frequent admonitions, they should take stock of the existing, condition study a particular selling and situation whether it is favourable for preaching or not. The preacher should be like a cultivator who is eagerly looking for rains. And as soon as there is a shower he starts preparing ground for sowing his seed. So neither it timed preaching is proper, nor negligence in looking for favourable occasions can be justified. Proper occasion may keep coming but the preacher may go on measuring his own dignity and prestige and not avail them.

330. An Ikramata an' nabna Ab' basin qaala had'disin nasa kul' la jum' atin mar' ratan, fa' in abaita famar' ra taini, fa' in aksarta salasa mar' ratin vala tumil' al' lan nasa haazal cur' ana, vala ulfiyan' naka tatil qauma vahum fie hadiesim min hadecsihim fataqys' sa alaihim fataqta' a alaihim hadiesuhum fatumil' lahum, valaakin ansitu fa' iza amarooka fahad' dashum vahum yashtahoonahu, vanzuris saj' a minad' dua' i fajtanibhu fa' inni ahit' tu rasul' al' lahi Sallallahu Alaihi Wasal' lama va' ashabahu la yasfaloona zaalika.

330. Ikramah reports Abdullah Ibn Abbas to have said, "Preach once every weak. You may do it twice a week but never more than thrice a week. Do not create aversion to Qur'an in people. And it should never be that ever on finding them engaged in some discussion on your arrival you thrust yourself on them with your sermon. Keep quiet on such occasions and preach on when you perceive inclination in them and they request you for it. And beware! Refrain from use of
measured and rythmical (affectable) speeches. I have seen the Prophet and his companions. They never made affectable speeches and adorned language.

—Bukhari, Ikrama

Exposition: A tradition has been quoted in mabsoot by Imam Sarkhasi in which the Prophet is reported to have said, "Do not adopt the ways whereby men come to detest service and devotion to Allah".

The words 'request you' or make a demand for it in the tradition means that they either say it in so many words or their countenances give an indication that they are in mood to listen to you. Only then you should preach them. Wasting your breath on an unwilling crowd and their boredom (total lack of interest) evinced by their countenances and gestures may not sound such an insult to you personally but the Book of Allah and the Sunnah of the Prophet deserve much respect.

331. Innan nabiyya Sallallahu Alaihi Wasal'lama ba'asa rajulan yusad'diqun'na heena amarahul lahu an yakhuzas sadaqata, faqaala lahu la takhuz min hazarati anfusin'na shai'an, khuzish'sharifa valbikravazatal aibi fazahaba fa'akhaza zaalika alaa ma amarahun nabiyyu an yakhuzha hat'ta ja'a ila rajulim min ahil badiyati fazakara lahu innal'la amara rasulahu an yakhuzas' sadaqata minan'na yuzak'kihim biha vayutah'hiruhum biha, faqaala lahu' rajula qum fakhuz, fazahaba fa'akhazash sharifa valbikra vazatal
331. When *Zakat* was made obligatory and the Prophet was commanded by Allah to realize *Zakat* from people, He appointed a person for its collection and instructed him saying that he should not take the best part of people’s property, so close to their hearts. Take from them old she camels and the issueless (very young females) and take their defective she-camel. So the collector of *Zakat* went out and collected *Zakat* from the cattle of the people according to the instructions of the Prophet until he came to a beduin Arab and told him that Allah has ordered the Prophet to realize *Zakat* from men. This (payment of) *Zakat* shall remove their (moral and spiritual impurity and make their belief firmer. That beduin (tribes) Arab said to the collector, "There are our animals go and take from them, that which you like". When the collector look old. Defective and very young she-camels from his stock, the owner said to him, "No, one before you ever came here to take Allah’s share from our camels. By Allah! you will have to take the best animals. (How can inferior and defective thing, be presented before Allah)".

—*Kitab-al-khiraj, Abu Yusuf*

Exposition: If the Prophet had started taking the best part of their property, a revolt, against this commandments of Islam was possible. But gradually when the faith and belief became firmly rooted in their hearts and they had been trained, their sentiment in this behalf was so refined that the beduin (tribes) Arabs in the wilderness insisted that the best part of the properly be taken as *Zakat*

332. Kaanan nabiyyu Sallallahu Alaihi Wasallama iza takall'lama bikalimatin a'dadaha salaasan hat'ta tufhama anhu.

332. The Prophet repeated his words thrice (whenever
he felt there was need for it) so that men may fully comprehend them."

—Bukhari Anas

Exposition: Every language has its own peculiarities of speech. It is necessary to be fully acquainted with them. The aim is to convey one's message to the minds and hearts of men. The speaker will have to adopt the language and style according to the need of the audiences. To adopt a philosophical style of speech and men verbosity (or resorting to jargou) is to make the call to faith meaningless. About the Prophet Ayeshah has said, "His (Prophet's) speech was so clear that whoever heard it, understood it".

333. Qaala Aliy'yun razial'lahu anhu inna lilqulibi shahavatib va'iqbalav va'idbaran fa'atuha min qibali shahavatiha va'iqbalaha, fa'innal qalba iza uktiha amiya.

333. Ali said, "The hearts have some cravings and inclinations of their own. They are at times ready to listen to you and at others are closed to such reception. So find your way to the hearts of men through their inclinations and give them your message when they are prepared to listen to you. For, the heart. When compelled (to receive or accept any thing) becomes, blind (unreceptive and unaccommodating)".

—Kitab-al-khairj Imam Abu Yusuf

334. Qaala Aliy'yubnu Abie Talibin razial'lahu anhu, alfaqihu kul'lul faqihi man'lam yuqnit'in'asa mir rahmatil lahi valam yurakh'khis lahum fie ma'asil'lahi valam yu'am'minum min azabil'lahi.
334. 'Ali Ibn Abu Talib says, "The best learned man (in the religious lore) is he who does not make people despair of Allah's Mercy through his speeches and sermons. Nor does he seek allowances and indulgences for boldness in disobedience to Allah and making them dauntless of Allah's visitation on them (His chastisement)."

— Kitab-al-Khiraj

Exposition: The tradition is very clear in conveying its message to the preachers that they should never adopt that approach which leaves no redeeming factor for the defaulter. Despairing of Allah's mercy he may give up all attempt at self reformation. On the other hand his tone in the mother of Allah's Mercy and his unlimited indulgence in conjunction with a mistaken concept of intercession of the Prophet may embolden them to deliberate violation of divine injunctions and yet reposing hope in their absolution out of divine mercy. Both sides must be placed before them in their proper proportion. Mercy shown to culprits and black guards in disregard of justice and equity becomes injustice to obedient servants of Allah. Allah is most Merciful to His servants but He is just, Q'aim bil Qist standing firm on justice (Q.III:18) but he is irresistible and lord of retribution also. In fact justice demands that arrogance and defiance in disobedience smacking of independence must receive their due. There must be perfect equilibrium between Mercy and justice of an All-wise Allah. The middle course as in everything else is the best and appealing to our common sense also.

9. GLAD TIDINGS TO THOSE ENGAGED IN SERVING THE FAITH

335. Qaala Muayiyatu samietun nabi'y'a Sallallahu Alaihi Wasal'lama yaqoolu la yazalu min um'matie um'matun
335. Mu'aviyah reports that he heard the Prophet saying, "A group shall always exist in my ummah that will protect the Faith of Allah. Those who do not stand firm by that group or those opposing it, shall not be able to totally eliminate it, until the Decision of Allah comes to pass (the world comes to an end). And this group of the defenders of faith shall remain in fact (unharmed and undeviated from the Right Path"

—Bukhari, Muslim

336. In'na Rasul'ah Sallallahu Alaihi Wasal'lama qaala in'na m'in ashaddi um'mati lie hub'ban, nasun yakunoona ba'die yavad'du ahadu hum lauranie bi'ahlhih vamalih.

336. The Prophet said, "Some of the men of my ummah, loving me most. Will come in late times. Every one of them will be longing if he had seen me with his household and his property".

—Muslim, Abu Hurairah

337. Qaala Rasul'lahi Sallallahu Alaihi Wasal'lama in'na'deena bada'a gharibani, vasaya'udu kama bada fatooba lilghuraba'i vahumul'aziena yuslihoona ma'afsadan'nasu mim ba'die min sun'nati.

337. The Apostle of Allah said, "The Islamic faith was alien to people in the beginning and before the long time it will once again become alien as before. So glad tidings for the strangers. And those strangers will be the people who will rise to revive my sayings (Sunnah) which others have corrupted".

—Mishkat, Amro bin Auf
Exposition: Islam has been the true faith revealed by Allah in every age from Adam to Muhammad (Sallallahu Alaihi Wasal’lam) in when it was most perfect and final form (edition) to last to the end of days. But before that it had been corrupted after the passing away of the Prophets. This corruption was worse confounded before the final most authentic edition of Islam and the abiding Book of Allah——the Qur’an——was revealed through the last Prophet, Muhammad Sallallahu Alaihi Wasal’lam inspite of the following of two earlier revealed editions of Islam (with later corrupted misnamers Judaism and Christianity) it was the darkest period of known history and Islam was the most alien faith. Then through the unifications of the efforts of the Prophet and his staunch followers for nearly three years it got introduced to the then known world and was soon dominant with authority and rule. Men in large numbers entered its fold and it was no more alien to mankind. But with the passage of time due to the deteriorating condition of its followers it began to lose its pristine purity. Innovations were introduced, slight differences of opinion and practice gave rise in due course to opposing sects, each one jubilant over its own edition of the faith. And it has once again become alien to a vast majority of so called believers and unbelievers alike. And those lucky few who rise to revive it in its original purity and brilliance, themselves become strangers to the generatrum of humanity. Such strangers have the glad tidings from the Prophet.
IX. REQUISITE QUALITIES FOR SERVING THE FAITH

1. THANKFULNESS

Ordinarily every individual of the Muslim ummah, must of necessity have this quality. But for those who devote themselves to revive faith in this corrupt atmosphere, it is inevitable and a plentiful supply of it at every step. Thankfulness in reality is the then; that when man thinks about himself with reference to the universe around him he is reminded of his own position in relation to his Creator and the fact his Creator long before his birth in this world provided air and nutrition for him in the darkness of his mother's womb. And when he was born into this world how many marvellous provisions had already been made for the most helpless creature like a human newborn baby.

A loving mother who gave him suck, a provision made for him in her breast by Allah, before he was born. He could neither speak nor move about. But his lord and Cherisher made his mother so kind to him, even at the cost of her own comforts, even sleep, without which he could not have survived. Under the loving care of his parents, his Lord brought him up, gave his body strength and endowed him with power of speech, thought and understanding. And for his existence maintenance and progress in this world, the entire machinery of the universe is constantly at work under his command, without which life on earth would have been impossible.

On the one hand he looks to his own helplessness and infirmities and on the other the countless bounties of Allah being constantly showered on him. This rouses in him love of his Creator, lord and Cherisher, and spontaneously he has moved to praise and thank his Benefactor, the Lord of the bounties and all his physical and mental faculties became devoted to please his most Benevolent Master and to strive to his utmost on the way pleasing to him.
It is this state of his mind and this attitude of devotion that urges him on to dedicate himself whole-heartedly to serve and please his Lord that is known as thankfulness. It is the fountain-head of all goodness. It was to revive and rouse this sentiment that Books have been revealed and Apostles of Allah raised among the nations of the world. And it is, again, this sentiment that Satan, the arch-enemy of man, wants to deaden in him (man) in his untiring campaign. The Book of Allah tells us about this campaign of Iblis (Satan):

He (Iblis) said, "Because Thou hast thrown me out of the way, Lo! I will lie in wait for them on Thy Straight way, Then will I assault them from before them and behind them, from their right and their left: nor wilt Thou find, in most of them, gratitude (for Thy Mercies)." (Q.VII:61-17)

It was the part of this mischievous man-baiting of Iblis that Adam fell a victim to his treachery and disobeyed his Lord. The question arises why Adam violated the express command of his Lord to abstain from approaching a certain tree in the Garden of Eden, then his abode. The answer is that Iblis succeeded in his evil machinations through constant temptation and promise of eternity and a kingdom to which decay is unknown. The Qur'an says: "O Adam! shall I lead thee to the tree of Eternity and to a kingdom that never decays?" (Q.XX:120). He strived with all his wiles and false premises—and Satan's promises are always false—that the strong apprehension of the providence the Cherisher and His unlimited bounties, very much alive in them (Adam and Eve), may be enfeebled and suppressed. And it was only after such suppression that he fell a victim to Satan's wiles.

So the more alive and active this sentiment in man, the greater his effort in the way of obedience to his Lord and Cherisher. And when this perception is in abeyance, it will be possible for man to approach sin. Allah's Prophet Yusuf (Joseph of O.T.) emerged safe from the tempest stirred by a wicked woman of unruly passion, only because he was reminded of the providence of Allah, his Lord and Cherisher. He said to himself, "Such being the benevolence of my Lord, how can I be ungrateful and disobedient to Him." (Q.XII:23)

Once this sentiment of gratitude is awakened in the heart of man, his wife adopts the course of obedience to Allah.
238. An Muazibni Anasin qaala, qaala Rasu il'lahi Sallallahu Alaihi Wasal'lama man akala ta'amman faqaala alhumdu lil'ilahil lazie at'amanie haaza min ghairi haulim mini vala quw'watini ghufira lahu mataqad'd ama min zambihii.

238. The Apostle of Allah said, "Whoever takes food and then says, "I thank Allah who gave me this food without my own power and effort, his former sins are forgiven".

— Abu Da'ood

Exposition: After taking his food he says, "Allah, my Benefactor and Bountiful Lord has given me food with which my own wits and effort had nothing to do. What, after all, is my contrivance, my planning and what my mental and physical efforts? I am a weak, helpless creature and whatever I could boast of, is not mine, but a bounty of my Lord. This daily food of mine too is a boon from Him. If he had not given it to me, I could not get it. Such a person who earns his livelihood with his own contrivance and effort and calls it the bounty of his Lord, is not likely to fall into sin deliberately. And if inadvertently he errs and deviates from the right course at the impulse of the moment, he turns without delay to his Master in repentance and implores His forgiveness. Most likely he will be absolved of his sins.

339. An Abie Sa'eedi nikhudriy yi qaala, kaana rasu'il'lahi Sallallahu Alaihi Wasal'lama izas tajad'da sauban sam'mahu be'ismihi imamatan auqameesan aurida'an, yaqoolu allahum'ma lakal hamdu anta kasautanihi, as'ala Allah khairaha vakhairama sunnya lahu va'oozubika min shar'rihi vashar'rima sunnya laahu.

339. Abu Sa'eed khudri says, "When the Apostle of Allah put
on new clothes a new turban, shirt or sheet, he would (name it and) say, "O Allah! I thank Thee tha Thou hath given me this to put on. I request Thee for its benefits and the better aspect of the purpose for which it was made. I seek refuge in Thee from the evil of this garment and evil aspect of the purpose for which it was made".

—Abu Da’ood

Exposition: A garment or anything else has it’s uses and abuses. A believer takes clothes as a bounty from the Lord and thanks Him on getting them. He also prays to Allah that with them on, he may not indulge in evil, nor use them for any evil purpose. Rather he says that he should be graced with intention to put them to good use. This attitude and bent of mind of his is not confined to clothes alone. On getting every gift from Allah, this is his pattern of thought, and this is the mode of his prayer.

(335) عن علي بن زبيدة، قال شهدت علي ابن أبي طالب النبي ببداية لقوله، فأسأله ووضع رجليه في الركاب، قال يسوع الله، فلم يسوى علي ظهره قال الحمد لله الذي سبحانه هذا، وما كنا له مقرئين ونأتي إلى ربنا لمستقبليون.
(ابن حبان)

340. An Aliy'yibni Rabie'ata, qaala shahit'tu Aliy'ya abna Abie Taliben razzii, ootiya bidab'batil liyarkabaha, falam'ma vaza'a rijlahu fir'rikabi qaala bismil'lahi, falam'mas tavaa alaa zahirha qaalal hamdu lil'lahil laziw sakhi'dharaona haaza, vama kunna lahu muqrinien va'in'na ilaab rab'bina lamunqaliboon.

340. Ali Ibn Rabi'ah says that he saw 'Ali Ibn Abi Talib when a mount was brought to him putting his foot in the stirrup, he said, "In the name of Allah", and when he got firmly seated on its back, he added, "Glory to Him Who has subjected these (animals) to our (use), for we could never have accomplished this (ourselves), and to our Lord surely, must we turn back!"
(Q.XLIII-13,14)

—Abu Da’ood, Ali bin Rabi’ah

Exposition: If Allah, the Exalted, had not subjected the camels, horses and other animals to our use, man, so tiny compared to them, and poor in physical might (brute strength), could not have accomplished it. But Allah, the Exalted has, so
beneficently, made them tractable. The believer thanks his own and their creator for this boon in his earthly life and his thoughts turn at once to the life Hereafter. He is painfully conscious of the patent fact that for every gift and assignment there is accountability, and these animals that made transport easy for him are also a gift and he would be called to account for them too. It can be imagined how much advanced in doing good will such a person be. It is the same with the very highly developed mechanised means of transport in the matter of our gratitude to Allah.

(322) عن حذيفة قال كُنَّ النبي صلى الله عليه وسلم إذا أخذ مضجعه من الليل وضع بدها تحت خمته ثم يقول اللهم يا مسلم كأموت و آخِي و إذا استيقظ قال الحمد لله الذي أحيانا بعد ما أشطنا وإليه النشور.

341. An Huzaiifata qaala kaanan nabiyy'yu Sallallahu Alaihi Wasal'lama iza akhaza mazja'ahu mina'llaili vaza'a yadahu tahta khad'dihii sum'ma yaqool allahumma be'ismika amootu va'ahya, va'izas tajqaza qaalal hamdu lil'lahil lazie ahyana ba'ada ma ama tana va'ilaihin'nushoor.

341. Huzaiifah says that when the Prophet went to bed at night, he kept his hand under his cheek and said, "O Allah! I live and die with Thy name on My tongue". And when he woke up from sleep, he used to say, "I thank Allah that He revived us after our death and we have once again to appear before Him on rising (from our graves On Doomsday)".

—Bukhari

Exposition: When anxiety for the life Hereafter has taken a firm hold on our minds and hearts, at the time of going to sleep, we remember Allah and want that Allah's name must remain with us in life and at the time of death, when going to bed and on waking up from sleep. And when we get up from bed, we thank Allah that he has granted us some more time for working towards righteousness. If yesterday we had been sluggish in our duty as servants of Allah, we should see to it that we are more active today, and must take proper advantage of this one more day of respite.

This is our condition every day. When we wake up in the
morning we call to mind the Last Day and its accountability. That we must die one day and then raised to appear before our Lord to render full account of our worldly career. If we waste the period granted to us to live here. We will cut a sorry figure tomorrow when appearing before the Divine Court of Justice.

342. An Abie Sa'eedin qaala Mu'aviyatu inna rasu'lallahi Sallallahu Ala'hi Wasal'lama kharaja alaa halqatim min ashaabihi, faqaala ma ajlasakum hahuna? faqaalu ajlasana nazukurullahaha vanahmadahu alaa ma hadaana lil'islami vaman'na bihi alaina.

342. Abu Sa'eed Khudri reports that Mu'awiyah told us that one day when the Prophet came out of his house he saw some of his companions sitting in a circle. He asked them, ("O ye my companions! Why are you sitting here and for what purpose")? They replied, "We are sitting here to remember Allah, calling to mind His favours conferred on us in as much as he sent down His Faith to us and graced us with the intent to accept it and showed us the Right Path".

—Muslim

343. An Abie Musal ashariy'yi an'na Rasulallahi Sallallahu Ala'hi Wasal'lama, qaala iza mata valadul abdi qaalal lahu ta'alaa limala'ikatihi qabatzum valada abdi? fayaquloona. na'am, fayaqoolu qabazatum samarata fu'adihi? fayaquloona na'am, fayaqoolu famaza qaala Abdi fayaquloona hamidakas vastarja'a. fayaqoolul lahu ta'alaa ibnuliabdi baitan til jan'nati vasam'muhu baital'hamdi.
343. Abu Moosa Ash'ari reports the Prophet to have said, "When one of the progeny of a servant of Allah dies, Allah asks his angels, "Have you taken the soul of the progeny of My servant?" They say 'yes'. Allah asks again "Have you taken the fruit of his heart?" They say 'yes' Again, He puts the question to them, 'What did My servant say'? They submit', He praised and thanked Thee in this calamity of his, and also said, 'To Allah we belong and to Him is our return', Then Allah says to them, 'Build an abode for him in heaven and name it 'Bait-ul-Hamd'. (The House of Praise and Gratitude)".

—Tirmizi

Exposition: The believing servant of Allah said, O Allah! I thank Thee. In this bereavement of mine, I am not mistrustful of Thee. Whatever Thou dost is no wrongful and iniquitous. If Thou takes back what is Thine, there is no cause for complaint.

"To Allah we belong and Him is our return", is a saying from the Qur'an (Q.II:156), that teaches patience, since it reminds us that we are the object slaves of Allah. Our mission is to live in the world with His pleasure as our objective and to Him is our final goal. If we are patient in calamity and persevere with it, there is hope of an excellent reward for this conduct. And failing in this trial we may have to face the unhappy end. Everything here in this transitory world is doomed to death and decay. This trend of thought makes it easier to put up with a calamity, however crushing.

(333) قال رسول الله صلى الله عليه وسلم عجبنا برأى المومياء، إذ أشار الله له خيراً، وليس ذلك إلا للسومي، إن أصابت يداً صبر فكان خيرًا له، وإن أصابته سرأة شكر فكان خيرًا له.

(سلم صديق)

344. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama ajabalu lighi amrili mini, in'na amrahu kul'lahu lahu khairun, valaisa zaalika il'lata il'umumini, in asabathu zar'ra'u sabara fakaana khairal'lahu, va'in asabathu sar'ra'u shakara fakaana khairal'lahu.

344. The Prophet said, "What unique is that of a believer? Under whatever condition he may be, he makes it a source of earning good, And this good fortune is not the
privilege of any one else. If he is faced with hardships, disease and anguish, he is patient. And when he is relieved and finds himself better off, he is grateful. And both these circumstances become a source of goodness and well-being for him.

—Muslim, Suhaib

345. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama unzuru ilaa man huwa asfalu minkum vala tanzuroo ilaa man huwa fauqakum fahuwa ajdaru al'la tazdaroo ni'matal'lahi alaikum.

345. The Apostle of Allah said, "Look at those who are lower than you in worldly goods and social status (and you will thus be inclined to gratitude). And do not look at those who are superior to you in riches and other paraphernalia so that the bounties of Allah that you have at present may not appear meagre to you (which may lead to ingratitude raising its head in you)."

—Muslim, Abu Hurairah

2. MODESTY

346. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lamal hayaa'u la yatie il'la bekhairin.

346. The Apostle of Allah said, Modesty does not bring but goodness".

—Bukhari, Muslim 'Imran bin Husain

Exposition: Modesty is really the fountainhead of goodness. One with this trait of character will not come near evil. He will be inclined to do good. Imam Navavi, writing on the nature of modesty has stated:
"Modesty is a quality that rouses aversion to evil in man and restrains him from dereliction of obligations to others". And Junaid Baghdadi has said:

The truth about modesty is that when man observes the bounties of Allah and realizes his own shortcomings in thanking the Lord of the bounties, a feeling arises in him which is modestly”.

And the Prophet himself has clarified the demands of this quality in a tradition (No. 384) under the title, "Anxiety for the Hereafter".

3. PATIENCE AND PERSISTENCE

347. Qaalan nabiyyu Sallallahu Alaihi Wasallama man yatasab‘baru yusab‘birhul’ lahu vama ootiya ahadun ata‘an khairan va‘ausa‘a minas’sabri.

347. The Apostle of Allah said, Whoever will endeavour to have patience, Allah will bestow patience upon him. And there is no gift better and more comprehensive of so many excellence than patience”.

—Bukhari, Muslim, Abu Sa‘eed Khudri

Exposition: A Person who is impatient in a trial cannot do so without a staunch belief and trust in Allah. And the person lacking in gratitude cannot be patient either. That shows how many virtues patience comprises.
348. An Usamata qaala arsalat bintun nabiyyiyi Sallallahu Alaihi Wasall'lamu an' nabni qadihtuzira fa'ash'hadna, fa'arsala yuq'ri'us' salama vayaqoolu in'na lil'lahi ma akhaza valahu ma a'taa vaklu'llu shai'in indahu be'ajalim musam'man, faltasbir val'tah'tasib fa'arsalat ilaihi tuqsimu alaihi liyatiyan' naha faqama vama'ahu Sa'adubnu Ubadata va'Mu'a'zibnu Jabalin va'Ubay'yubnu ka'bin va Zaidubnu sabitin vir jalun raziallahu anhum farufia ilaa rasu'il'lahi Sallallahu Alaihi Wasall'lamas sabiyyu fa'afaduhu fie hijrihi vanafshuha taqa'qa'u fafazat ainahu, faqala sa'adun ya rasulal'ahi ma haaza? faqala haazii rahmatun ja'alaha'llahu fie quloobi Ebadihi.

348. Usamah says that the daughter of the Prophet sent a message to him, "My son is in death pangs. Please come", The Prophet sent her greetings with the message, "Whatever Allah takes away is His, and whatever He gives is also His. And everything with Him is settled and every thing is timed. So have patience, hoping for reward in the life Hereafter". She again sent a message to him, "Do come please". Then he went to her with Sa'd bin 'Ubaadah, Mu'az bin Jabal, Zaid bin Thabit and some others. The child was brought to him and he put him on his lap. The child was in the last throes of death. The piteous sight brought tears to the eyes of the Prophet. Sa'd bin Ubaadah said (in surprise), "What is that"? (you are weeping that not impatience)? To this the Prophet replied, "No. (It is not lack of patience). It is a sentiment of compassion which Allah has created in the hearts of his servants".

---Bukhari, Muslim---
349. Qaala Rasul'ilahi Sallallahu Alaihi Wasal'lama ma yazalul bala'u bilmu'mini valmu'minati fie nafshihi vavaladihi vamalihir hat'ta yalqall'a ha ta'alaa vama alaihi khatie'atun.

349. The Apostle of Allah said, "Believing men and women face trials from time to time. At times man himself is the victim of some calamity, at others his progeny and his worldly goods. (And in the face of all these trials and troubles he perseveres with patience which keeps him free from evil thoughts and deeds), until he meets his Lord in a state of purity and freedom from sin.

— Tirmizi, Abu Hurairah

350. Qaalan nabiyy'yu Sallallahu Alaihi Wasal'lama in'na izamal jaza'i ma'a izamil bala'i, va'innal laha ta'alaa iza hab'ba qauman ibtalahum, faman razia falahur'rizaa vaman sakhita falahus sakhatu.

350. The Prophet said, "The more severe the trial greater the reward, (provided man does not get frightened and run away from the field of trial—-the Path of Truth). And when Allah loves a community He (to further purity them) puts them to trial. So those who are resigned to the divine decree and patiently persevere, Allah is pleased with them. And those who get disgruntled in this trial (and fret and fume), Allah too is annoyed with them".

— Tirmizi, Anas

351. Qaala Rasul'ilahi Sallallahu Alaihi Wasal'lama ma yusiebul muslima min nasabin vala vasabin vala hammin
vala huznin vala azan vala gham'ma hat'tash shaukati yushakuha il'la kaffara'l'lahu biha min khataya.

351. The Prophet said, "The believer who comes by a mental anguish, physical pain or some grief and he patiently puts up with it. as a result of it Allah absolves him of his faults, so much so that if even a thorn pricks him, it becomes an excuse for his absolution from sins".

--- Unanimaous

(253) غَنِيَ السَّفَيْنُ بِن ٍ عَبْدِ اللَّهِ قَالَ قُلْتُ بِاِسْمِ الَّذِي كَانَ عَلَيْهِ الْإِسْلَامَ قُولَا لَا أَسْتَفْلِى عَنْهُ أَحَدًا غَيْرَكَ، قَالَ قُلْلَ أَسْتَفْلِي بِاِسْمِ اللَّهِ الَّذِي رَحَمَتَ.

(254)

352. An Sufiyanabni Abd'il'ahi qaala qultu ya Rasul'il'ahi qulli filislamli qaual la as'alu anhu ahadan ghairaka, qaala qul aamantu bil'il'ahi sum'mas taqim.

352. Sufyan Ibn Abdullah says, "I asked the Prophet to tell me something comprehensive about Islam that I may never have to ask anybody else about it. The Prophet said, "Say, I believe in Allah and (then stand firmly by it")".

--- Muslim

Exposition: The Prophet in the fewest possible words indicated to him (the questioner) the secret of success here and Hereafter. After taking to Islam, the Faith of the unity of Allah, man should make it his guide at every step in his life and to stand firmly by the stronghold, even under the most unfavourable conditions. And herein lies felicity for all time to come.

(253) غَنِيَ السَّفَيْنُ بِن ٍ عَبْدِ اللَّهِ قَالَ قُلْتُ بِاِسْمِ الَّذِي كَانَ عَلَيْهِ الْإِسْلَامَ قُولَا لَا أَسْتَفْلِى عَنْهُ أَحَدًا غَيْرَكَ، قَالَ قُلْلَ أَسْتَفْلِي بِاِسْمِ اللَّهِ الَّذِي رَحَمَتَ.

(254)

353. Anilmiqdadibnil Aswadi qaala samietu Rasul'il'ahi Sallallahu Alaihi Wasal'lama yaqoolu in'nas sa'eeda laman junnibal fitana (salaasan) valamanibtuliyia fasabara fawahan.

353. Miqdad reports that he heard the Prophet saying, "Undoubtedly, fortunate is the person who escaped from temptations and trials". These words he repeated thrice. "But
he who was tried and yet firmly held on the Truth, is superb, worthy of applause".

— Abu Da'ood

Exposition: The word trials in this report alludes to those conditions which confront him in a period when falsehood reigns supreme and Truth is overwhelmed. What calamities and trials is the lot of those opting for Truth and clinging to it firmly is too well known to need elucidation.

In such a period, if a person, inspite of all the impediments and difficulties places in his way by the champions of falsehood, remains steady on the Path of Truth, is praiseworthy of the Prophet's prayers.

Tabrani reported a quote by Mu'az bin Jabal in which it has been said that when the political order of Islam gets corrupted, there will come to rule over the Muslims men who will take the society to evil ways. If the believers obey them they will go astray. And in case of refusal or resistance they will lose their lives at the hands of the despots. People asked him:

(الف) كيف قضتم يا رسول الله؟

(A) Kaifa nas'ha'u ya Rasoolallahi?

(A) "O Apostle of Allah! What do you instruct us to do under such conditions"?

Then he answered:

(ب) كم صنعت أصحاب عيسى بن مريم نشروا بالميشار وحملوا
على الخشب موت في طاعة الله خير من حياة في معصية الله.

(B) Kama sana'a ashaabu Eisabni Mar'yama nushuru bilminshari vahumilu alal khushubi mautun fie ta'atillahi khairum min hayatin fie ma'siyatillahi.

(B) "You will have to put up with all that the followers of Jesus, son of Mary, experienced at the hands of their persecutors. They were sawn in two and were crucified, but did not submit to the authority of falsehood. To die in a state of obedience to Allah is far better than a life lived in disobedience to Him".


354. The Apostle of Allah said, "There will surely come a time when firmness of a believer in his Faith will be like his holding in his hand a live cinder".

— Tirmizi, Mishkat, Anas

Exposition: What the Prophet has conveyed to the believers in this tradition is that conditions will become unfavourable, falsehood will be in absolute power, overwhelming the Truth. The majority of people shall become this-worldly (materialistic in outlook). Under such circumstances, those firmly holding on to Faith have been given glad tidings. To play with fire and holding in hand live cinders is a game worthy of the valiant in spirit and not the chicken-hearted lot.

4. TRUST IN ALLAH (TAWAKKUL)

355. 'Umar reports that he heard the Prophet saying, "If you repose your trust in Allah as He should be trusted, He would provide you with livelihood just as He provides birds with food. When they come out in the morning in search of food their gizzards are flat. But when they return home in the evening they (the gizzards) are distended".

— Tirmizi
356. Qaala Rasulullahi Sallallahu Alaihi Wasall'ama
min sa'adatibni aadama rizahu bima qazallahu lahu,
vamin shaqavatibni aadama tarkhus tikhharatal lahi,
vamin shaqaava tibni aadama sakhatuhu bima qazallahu.

356. The Apostle of Allah said, "Fortunate is he who is
resigned to the Divine decree and is content with it. And
wretched is he who does not pray to Allah for excellence. And
his greatest wretchedness is his displeasure with what Allah
has decreed for him.

—Tirmizi, Saad

Exposition: The word used in the Arabic text of the report,
Tawakkul, means to make Allah one's Wakeel (Trustee) and
reposing full trust in Him. However, Wakeel in Arabic is not just
a trustee, attorney or business representative, but a guardian
and patron who is a well-wisher of his ward and guards him
against harm and evils from other sources.

The patron of a believer is Allah and as such he has a firm
conviction that whatever comes from Him is good and in it lies
his well-being and he is perfectly satisfied under whatever
condition He keeps him. A believer strives to the last extent of
his capacity in his affairs and then entrusts them to Allah
saying, 'O my Lord and Cherisher! This weak and infirm servant
of Thine has done what he could. Whatever faults, and
shortcomings still remain are due to his own infirmity. So O
Thou Omnipotent and Most Perfect One! Perfect this affair of his
also for him'.

357. Qaala rajulun ya Rasulallahi aaqiluha va'atavakkalu au
utliquha va'atavakkalu? qaala ieqilha va'atavakkal.
357. Somebody asked the Prophet, "O Apostle of Allah! Shall I secure my she-camel and then entrust it to the care of Allah or leave it unsecured and trust Allah for its security?" The Prophet said, "Secure it first and then repose your trust in Allah".

— Tirmizi, Anas

Exposition: Whatever effort to achieve success in any undertaking is humanly possible should not be spared and then only Allah should be invoked for His aid and support. This is Tawakkul in its true sense.

358. An Amribnul Aasi qaala, qaala Rasulul'lahi Sallallahu Alehi Wasal'lama in'na qalabni aadama bikulli vadin shubatun, faman atba'a qalbahush shuaba kullaha lam yubalil'lahu bi'y'yi vadin ahlakahu, vaman tavakkala alal'lahi kafahush shu'aba.

358. 'Amr Ibn-al-'As reports the Apostle of Allah to have said, "Man's heart and mind stray into every valley. So if man leaves them to stray into every gorge, Allah will have little care which ravine or gorge destroys him. And he who reposes his trust in Allah, Allah, the Exalted, will save him from straying into and destruction in those gorges and ravines.

— Ibn Majha

Exposition: If man does not make Allah his wakeel and patron he will always be troubled in mind and conflicting thoughts will deprive him of his peace of mind. But one whose thoughts are focussed on Allah, he will be one-sided and single-minded.

5. REPENTANCE & SEEKING FORGIVENESS
359. An Anasibni Malikin qaala, qaala Rasulul'lahi Sallallahu Alaihi Wasal'llamal lahu afrahu bitaubati abdihi min ahadikum saqata alaa ba'eerhi vaqad azallahu fie arzin falatin.

359. Anas Ibn Malik reports the Prophet have said, "When His servant after sinning turns to Allah in repentance, Allah is pleased (with this turning of his) more than the person who lost his she-camel (with his provisions on it) on which depended his life and found it suddenly and unexpectedly (standing close to him).

—Bukhari, Muslim

Exposition: Travelling in the wilderness of a vast desert without any land marks, shade, a drop of water or a blade of grass is almost impossible on foot or any mount other than a camel. For, camel is the only animal peculiarly designed by Allah for this purpose, that can, not only, put up with all the hardships, but is an asset to the traveller in ways unimaginable to the uninitiated. The beduins (tribe) know it. So chance straying and loss of one's mount in the vast sandy stretches, spells slow but sure agonising death to the traveller. His joy can be imagined when despairing both of his mount and his life, he suddenly finds it has returned to him. Allah is more pleased with the return of a lost soul turning to Him in repentance than that camel-driver on getting back his lost mount.

360. An Abie Moosal ashariy'yi anin nabiy'yi Sallallahu Alaihi Wasal'llama qaala innal laha yabsutu yadahu bi'l'laili liyatooba musiun nahari vayubsutu yadahu bin'nahari liyatooba musiullaili hat'ta tatlu'ash shamsu mim maghibiha.

360. Abu Moosa Ash'ari reports the Prophet to have said, "Allah, the Exalted, extends His hand at night so that any person having sinned during the day may turn to Him during the night. And he extends His hand during the day so that the person sinning during the night may turn to Him during the day. And
Allah will continue with it until the sun rises from the West (the advent of Doomsday).

—Muslim

**Exposition:** Allah’s extending of hand means that He calls His guilty servant to seek shelter in His Mercy which is always there for the asking. If at the impulse of the moment he has fallen into sin during the night, there is a chance for him to wipe off that filthy spot from his character-roll at day-break. Delay may help Satan in taking him away further from Allah. And distance between him and Allah spells the ruination of man.

(321) گَنَّ عَبْدِ اللَّهِ يَبْعَثُ غَمَرَ غَمَرَ صَلَّى اللهُ عَلَىِّهِ وَسَلَّمَ قَالَ
إنَّ اللَّهَ غَمَرَ وَجَلَّ يَقْبَلُ نَعْمَةَ اللهِ مَالِمُ يَغَرَّغْرَ
(تَرَّي)

361. An Abidillahibni umara aninnabi'yi Sallallahu Alaihi Wasal'llama qaala innal laha azza vajalla yaqbalu taubatal abdi malam yughar ghir.

361. The Prophet said, "Allah accepts the repentance of His servant before death rattle".

—Tirmizi

**Exposition:** A person spent his entire life in disobedience to Allah (and never once repenting), if he repents and seeks remission of sins before the unconsciousness of death pangs has overtaken him, he may be absolved of them. However, once the death rattle has started and a state of intoxication- *Sakarat* has set in, the Reality hidden from our eyes in the life of this world, becomes apparent to him, penitence and seeking forgiveness become meaningless. So every one should see to it that he or she seeks absolution long before the appearance of death pangs. But even this great concession is risky, for he may die in an accident or while asleep and never get a chance to implore his Lord for pardon. The only wise policy therefore, would be to clear one’s account immediately after realization of an error creeping in. Present is the hour to make or mar one’s life. Future is unknown and so uncertain. So it is a need of time to realize and apologise to be free for future.

(322) عَنِ الَّذِينَ يُصِيبُ قَالَ قَالَ وَسُلَّمَ اللَّهُ عَلَيْهِ وَسَلَّمَ
362. The Apostle of Allah said, "O ye people! Seek forgiveness of your sins from Allah and turn to Him in repentance. Look at me, I implore Allah seeking absolution a hundred times in a day."

—Muslim, Aghar bin Yasaar

363. An Abie Zarrin anin nabiyyi Sallallahu Alaihi Wasall'ama fiema yarvie anillahi tabaraka va ta'alaa annahu qala ya ibadi inni harramtu zalma alaa nafsi vaja'altuha bainakum, muharraman fala tazalama, ya ibadid kullukum zallun illa man hadaituhu fastahdooine ahdikum, ya ibadid kullukum. jaa'iiun illa man at'amtuha fastaat'imooni uti'mum, ya ibadid kullakum aarain illa man kasautuha fastaksoonie aksukum ya ibadid innakum tuki'toona billaili vannahari va'ana aghfiz'zunooba jamie'an fastaghfirooni aghfriakum.

363. The Prophet said, "Allah the Exalted says, "O ye My servants! I have made iniquity forbidden to Myself. So you too regard it prohibited in your mutual dealings. O ye My servants! Every one of you is misguided save one whom I guide (to the Right Path). So pray to Me for guidance and I shall guide you. O ye My servants! Every one of you is hungry except one whom I feed. So ask Me for your sustenance and I shall feed you. O ye My servants! Every one of you is naked barring one whom I
invest. So ask Me for it and I shall provide you clothing. O ye My servants! you have sins day and night and I can forgive all your sins. So seek forgiveness of your sins and I will forgive you”.

— Muslim

6. LOVE OF MANKIND


364. Abu Zarr Ghefari says, "I asked the Prophet, "Which deed of man is excellent——ideal"? He said, "To believe in Allah and to strive in the way of Allah (with all one’s physical and mental capabilities, and to lay down even one’s life if necessary),” I asked him again, "What kind of slave it is better to set free”? The Prophet said, "Such slaves as command a higher price should be freed, and also those that are superior in the sight of their masters". I said him, "If I am unable to do it what am I to do”? The Prophet said, "Then you should offer a helping hand to some one doing something (uncouthly). Or do somebody’s work who is unable to do it himself (talentless)”. I said to him, "If I am unable to do that even”? The Prophet said, "Do not cause trouble to people. It will be Sadqah (charity) on your part, and you will be rewarded for it”.

— Bukhari, Muslim

Exposition: To believe in Allah means entering the fold of Islam, the unitarian Faith. And Jehad means to confront those bent upon wiping out the True Faith. If they resort to an armed conflict to annihilate the Faith and its adherents, it is the duty of
the believers to take to arms and declare that their Faith is
dearer to them than their own lives and those of the opponents
of the Faith; and if they decide on slaughtering it (the
Faith), they will slaughter them or get slaughtered themselves
in its defence.

Slavery was in vogue in Arabia. And Arabia was not an
isolated example, the then entire civilized world had this curse
to its "credit" Islam from its very advent had a plan for elevating
this fallen section of humanity and to bring it up to the level of
human brotherhood, had included redemption of slaves with a
priority in its programme. Freeing the necks of bounded
brothers was declared to be a great deed of charity and an
expiation from many major sins. Enslavement was strictly
forbidden.

Similarly, capabilities differ from man to man. All men have
not been equally gifted with talents for excellent performance.
This is a great drawback with some who are lacking in wits and
necessary skills. So it was declared a deed worthy of great
reward to help those uncouth at their jobs or totally incapable of
performance. Even sincere sound advice to a person of
lower intellect and little knowledge of the world is Sadaqah (an
act of charity).

(365) قال النبي ﷺ صلى الله عليه وسلم من أعتق رقية مسلمة أعتق
اللهجة يبكي في غصون نفسي عضوًا من السنار
(بخاري - سلم)

365. Qaalan nabiyy'u Sallallahu Alaihi Wasal'lama man
a'ataqa raqabatam muslimatan a'ataqallahu bikulli uzvim
minhu uzvam minan'nari.

365. The Prophet said, "Whoever gives freedom to a slave
who has entered the fold of Islam, Allah will redeem him from
fire, every organ of his body for every organ of the freed slave".
—Bukhari, Muslim
366. The Prophet said, "Do not undervalue an act of charity. Your meeting to your brother with a smiling countenance is an act of virtue, and your filling the vessel of your brother from your own bucket is also a good deed (worthy of reward)."

— Tirmizi

367. Aby Hurairah said, "The Messenger of Allah said, 'You should consider the people of Allah as you consider the people of this world. If you see a brother of Allah, you should see him as a friend of Allah. If you see an enemy of Allah, you should see him as an enemy of Allah. If you see a stranger, you should see him as a guest.'"

— Ibn Memyen

368. The Prophet said, "A good deed is better than charity. If you give someone a lift on your mount or lighten his burden and transfer it to your mount, it too is sadaqah (a charitable act). Ever every good word you utter is sadaqah (an act of charity). Every step that you take for prayer (at the mosque) is charity. And removing objects from the public path that cause inconvenience or injury to wayfarers is also sadaqah (charity)."

— Bukhari

Exposition: In another report it has been said, "If you benefited anybody through your rank and social status it is charity. Somebody who cannot express himself properly and you are gifted with that bounty, mere presentation of his case nicely or, if necessary advocacy on behalf of your brother is charity. If you have physical might and prowess, do help some one who is weak of limb and lacking in daring. It would be an act of charity. If you have wisdom with knowledge that is power, opening closed doors and making solution of problems easy,
counselling your less fortunate brothers in this direction is also
*Sadaqah* (an act of charity).


368. *Abu Moosa Ash'ari* reports the Prophet to have said, "To offer *Sadaqah* (performance of charitable acts) is obligatory for every believer". I said to him, "If somebody has not the means for it, what then". The Prophet said, "He should earn, spend it on himself and give something to others". I again said to him, "If he is unable to do that too for some reason? The Prophet said, "He should help some needy or afflicted person". I said again, "What if he cannot manage to do even that"? He said to me, "He should induce people to charitable deeds". I said to him, "What if he fails to do that either?" The Prophet said "He should not give trouble or cause inconvenience to any one. That too is *Sadaqah* (a charitable deed)".

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*Muslim, Abu, Moosa Ash'ari*

369. *Ibn ‘Umar* reports that the Prophet said, "The person who comes to the aid of his brother in need, Allah will help him in the hour of his need".

—Bukhari, Muslim

**Exposition:** In another tradition it has been said, "Allah has created some of His servants to meet the needs of people. They take their needs to them and these servants of Allah meet them. All such charitably disposed people shall be secure from the wrath of Allah and His punishment on Doomsday".

### 7. SINCERITY OF DEEDS

(60) فَأَلْهُم رَسُولُ اللَّهِ صَلَّي اللهُ عَلَيْهِ وَسَلَّمُ فَاللَّهُ تَعَالَى أَنَا أَخْيَى الشَّرَكَةِ عَن
المُشْرِكِينَ، مَنْ عَمَلَ عَمَلَ الشَّرَكِ فَهُوَ مَعْيَ غَيْرِي فَأَنَّاهُ مَنْ يُبِيرُهُ، هُوَ لِلَّذِي عَمَلَ لَهُ

(سُلَيْمَانُ بْنُ الْجَبَرِيَّةِ)

370. Qaala Rasulullahi Sallallahu Alaihi Wasal’lama qaalal lahu ta'alaa ana aghnash shuraka'i anish shirki, man amila amalan ashuraka fiehi ma'i ghairie fa'ana minhu barium, huwa liilazie amila lahu.

370. The Apostle of Allah said that Allah says, "As compared with other partners I am more independent of Shirk or partnership. Whoever did some good deed and he also made someone My parnter, I have nothing to do with that (charitable) act of his, I am disgusted with it. It is the share of that 'some one else' whom he made My partner".

—Muslim, Abu Hurairah

**Exposition:** Those brethren in Faith who have been graced with intent for good deeds and also those serving the cause of Islam, should in particular give though to what has been said in this report. The Prophet has said in it that whichever act of goodness is performed whether related to devotional acts or dealings (it may be prayers or service of the servants of Allah) If its motivating sentiment is publicity and hence renown or a particular individual or group’s applause is in view, that act of goodness will amount to zero in value in the sight of Allah. And if along with seeking Allah’s countenance as its motive, others’
applause is also associated with it, even then it will be wasted. And if in the beginning Allah's good pleasure goaded him on to it, but at a later stage others' approval and pleasure took its place, such an act will also be in vain. So we will have to be very much on our guard with regard to sincerity of intent. There are a thousand and one doors of entry for Satan. There is only one way of guarding ourselves from the onslaughts of an invisible enemy and that is to seek refuge in Allah... to prostrate ourselves before Him and to put up before Him our fallibility. If Allah does not help, how can weak humans be safe against Satan's multi-pronged attacks.
X. MEANS OF REFORMATION AND TRAINING

1. REMEMBRANCE OF THE DIVINE ATTRIBUTES

١٦٢٢: عَنْ أَبِي حُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ﷺ لِلَّذِينَ هُمْ يَسْأَلُونَ ﴿١٦٢٢﴾:

(بخاري)


371. **Abu Hurairah** reports the Prophet to have said, Allah has ninety nine names, a hundred less by one. Whoever remembers them shall be enter in heaven”.

---Bukhari

**Exposition:** Rememebering means to understand their meaning and live up to their demands. In other words it means that a person should absorb these attributes and act on their demands all his life.

All the names of Allah have not been given in detail in this report. The best way to know them and their demands is to recite the Qur'an in which Allah has stated all His Attributes and their demands and how man should benefit by them. All these details have been given in the Qur'an but only one who forms the habit of studying it (the Qur'an) with full understanding can benefit by this knowledge. Then, the Prophet has also stated them with their demands in his own words. And a study of both of these sources will tell him how to benefit by remembrance of the Divine Attributes. Here we mention some of those outstanding Attributes which are oft-repeated ones in the Qur'an and which havebeen used for the training of the believers to a large extent. We have stated them very briefly since the scope of the book in hand does not allow a detailed treatment of this subject.
ALLAH is the name of that Being Who has given life to the entire universe. This word has never been used for any being other than the Creator, Lord and Cherisher of the universe. The root ḥāl which goes into the construction of this word has a two fold sense---to rush to someone with love and to advance rapidly towards any one to escape danger and to seek asylum under his protection. So Allah is our ḥāl which demands that our hearts should be brimming over the love for Him and no other love should find room in it. All our physical and mental faculties should be entirely devoted to Him, and obedience and worship should be exclusively for Him and none else. We must bow down to Him only and present all our offers of oblations and sacrifices to Him alone. We must repose our trust entirely in Him and devote ourselves to His service alone. We should not call to our aid any one other than Him (Invoke Him alone in danger and distress for protection, aid and support. And whatever our needs in our daily life, even the petty ones, we must ask Him for them and none else.

AR-RABBU The root of this word means to cherish, to develop and to keep in proper condition, guarding, against all imminent dangers and taking to the highest point of perfection. The cherishing attribute of Allah is quite an obvious fact. Who is it that provides air and nutrition for growth to the foetus in the manifold darkness of the mother's womb? Who makes provision for the new born before his birth in the mother's breast? And again, who creates love for him in the hearts of the parents and others, in the absence of which none would have taken the trouble of attending to the needs of a helpless mass of flesh and held it close to their bosoms. Who could have provided for his needs when he himself was unable even to ask for them? And who developed his physical and mental faculties and brought them to perfection? Whose endowment is his youth and radiant health? And above all who has set this gigantic machinery of the heavens and earth in motion for him? Is not all this the gift of His Attribute of Cherishing? Is there any one else having a share in this Act of Providence? If He alone is our Benefactor and Provider, its very clear demand is that all our capabilities of tongue (speech), limbs, body and soul should be devoted to His service alone. And He has not just provided us with our physical needs (necessary for the maintenance of life and perfect health) but made provision to keep our life on an even keel and nourishment of the soul also. He revealed a Book from Himself
which is the greatest of all bounties of His. It is the demand of this beneficence that we should hold it in great esteem, make it the nourishment of our hearts and souls, absorb its teachings in our lives and as grateful slaves, we should introduce it to the entire world, acquainting the uninitiated with its sweet taste.

AR-RAHMAN-UR-RAHEEM: Both these words are the derivatives of the root Rahimah, having the sense of mercy, pity and compassion. The first part, Rahman implies rush and abundance and the latter, Raheem, has the sense of perpetuity and continuity in it. Rahman is He Whose Mercy is gushig forth to inundate the beneficiaries with Mercy. Provision of air’ water and all other needs is the reflection of this attribute. And it is due to it that He sent to us the greatest of all gifts, the Qur’an. He Himself has said: “God, Most Gracious. It is He Who has taught the Qur’an. He has created man: He has taught him speech (and Intelligence). (Q.LV:1-4) And Raheem is One Whose Mercy is perpetual and eternal. Belief in these two attributes demands that man should live a life that Rahman likes for him, so that he may become deserving of greater Mercy more and more of it as man advances in his upright earthly career. He should not base his life on the erroneous principles that are annoying to Him or He and His Mercy would trun away from him. And those busy with the service to Faith, in the midst of unfavourable conditions and in the whirlwind of resistances and calamities should often call to mind that since they are occupied with the mission entrusted to them by their Rabb-e-Raheem, who is the Most Merciful Lord and Cherisher, He will not deprive them of His Mercy and Blessings.

AL-QA’IM BIL-QIST: (Standing firmly on Justice) And since Allah is just, the faithful and the criminals (disobedient) cannot be equal in His sight. He will treat them on an equal footing neither in world nor in the next.

AL-AZEEZ: Mighty, powerful, strong, whose authority is supreme and no one can challenge it. If He decides to bestow power and authority on His faithful slaves, no power can hinder it. And he whom He wants to punish, the culprits cannot run away from it, nor any one else can nullify this decision of His.

AR-RAQEEB: The Guardian Lord and patron. since He is constantly watching the activities of His servants, He is sure to mete out to them their just share of reward or punishment.
AL-'ALEEM: Omniscient, having perfect knowledge of who is where and what he is doing. And what are his needs? Where are His Faithful servants and confronted with what difficulties and troubles? And since He is the All-knowing, He can never be iniquitous in the matter of bestowals and rewards. He will give to every one what he deserves. Those deserving His Mercy and Aid can never be unsuccessful in their mission. And those making Him wroth and deserving punishment can never be the recepients of felicity.

These are some of the most outstanding Divine Attributes covering most of the others. Space does not permit us to go into details. We would once again like to remind the reader that for a better and comprehensive knowledge of Allah's excellent and most beautiful attributes, a study of the Qur'an and Hadith is essential. Both the initiated and otherwise in the knowledge of the Arabic language will be compelled to think during the course of such a study why these Divine Attributes have been interposed at the end of the Quranic verses and what lesson is there in them for us. (Whatever has been stated, facts, principles, admonitions, evil and glad tidings, Allah's Attributes as the concluding words are really the most powerful arguments in support of the subject matter).

2. LACK OF INTEREST IN THE EPHEMERAL & ANXIETY FOR THE ETERNAL

372. Anibni Mas'oodin qaala tala Rasulullahi Sallallahu Alehi Wasallama. "faman yuridillahu ay'yahdiyahu yashrah sadrahu lilislami" faqaa la rasu'llullahi Sallallahu Alaihi Wasallama innan noora iza dakhias sadran fasaha, faqeela ya rasu'llallah hal hitilka min alamin ya'rafu bihi? qaala na'am, attajfisef an darilghooroori val'inabatu ilaa darilkhuloodi valisteed adu lilmauti qabla nuzulihi.
372. Abdullah Ibn Mas'ood reports that the Prophet recited the following verse: Those whom God (in His Plan) willeth to guide,———He openeth their hearts to Islam (Q. VI : 125). Then he said, "When light enters the breast, it opens up". Those around asked him if there was any tangible sign of it by which it may be perceived. He said "Yes. A perceivable sign of it is that man's heart loses interest in the transient and becomes anxious for his abode of eternity and long before his death he starts to (welcome and) greet it".

—Mishkat, Ibn Mas'ood

Exposition: The person in whose heart Islam becomes deep-seated, evinces little interest in the pleasures and vanities of the world, actually running away from them due to disgust. He becomes anxious for the eternal bounties and unending felicities of the Hereafter, preparing himself to meet death with a smiling face long before it comes.

373. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama inna akhvafa ma atakhawwafu alaa ummatil hawaa vatoool amali, fa'ammal havaa fayas uddu anilhaq'qi, va'amma toolumamali fayunsil aakhirata, haazhiid'dunya mur tahilatan zahibatun vahaazhiil aakhir- atu murtahilatan qadimatan, valikulli vahidatim minha banoon, fa'inistat atumallatakoonu mim baniddunya fasaloo, fa'innakumul yauma fi darilamali vala hisaba, va'antum ghadan fie daril aakhirati vala amala.

373. The Apostle of Allah said, "The worst thing that I am afraid of regarding my Ummah is that it may pursue lusts and make long term plans of achieving its worldly ends. The result of its pursuit of lusts will take it far away from the Truth and its long term worldly plans and enertaining bright hopes shall lead to neglect of the Hereafter, (O ye people). This world has
started marching and going away. And the Hereafter too has started marching and is steadily approaching. And there are votaries of both. So it will be good for you not to be a devotee of this world. Today you are in the field of action. The hour of Reckoning has not yet come. And tomorrow you shall be in the world of Reckoning where there will be no possibility of action (to make amends for the past negligence and mistakes of a lifetime)."

—Mishkat, Jabir

374. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama lirajulin vahuwa ya'izuhu, ightanim, khamasan qbla khamsin, shababaka qabra haramka, wasih'hataqa qabra suqmika, vaghinkaka qabra faqrika, vafaraghaka qabra shughlika, vahyataqa qabra mautika.

374. The Apostle of Allah admonishing a person said to him, "Regard five things boons before five others: Your youth before senility and decrepitude, your health before illness, your prosperity before adversity (poverty and indigence), your leisure and convenience before engagement (and difficulties) and your life before its termination.

—Mishkat

Exposition: The wise counsel tendered here is evident enough. Man's life is short and that too is beset by impediments, disabilities and unforeseen calamities and miseries. Man is lethargic and seldom takes advantage of opportunities coming his way. He is forgetful also and puts off things for some future date under the erroneous notion that things will be better in future or at last status quo maintained for him. He is fully acquainted with the law of change, decay and death, and that youth must give way to senility and the greatest disability for that matter. Health too is not a permanent state and diseases both curable and incurable are deterrents to good deeds. And material prosperity is not a permanent feature of man's life either. A millionaire today may be pauper tomorrow. And then
there is death, the inevitable end of all mortals, that cannot be put off. Even the paths of glory lead to the grave and the world beyond.

So would it not be a wise policy to take time by the forelock and whatever can be done for the well-being of the life eternal (Hereafter) before it is too late? Devotional acts taking time and energy and those that demand spending of one's substance in the way of Allah are best performed while their reservoirs are not yet dry——sound health and wealth have not departed. Leisure too is wealth, a great asset, and is best utilized to purchase the more permanent wealth of good deeds before death closes the door on him——the door to action for good.

375. An Abie Sa'eedin qala kharajan nabiyy'u Sallallahu Alaihi Wasal'lama lisalaatin fara'an naasa ka'anahum yaktashiroona, qala ama innakum lau aksartum zikraha zimillazati lashagal- akum amma araa, almauti, fa'aksiroo zikraha zimillazzatil mauti, fa'innahu lam yati alalqabri yaumun illa takallam, fayaqoolu ana baitul ghurbati, va'ana
baitulvahdati va'dana baitut'turaabi, va'dana baitud doodi, 
v'iza dufinal abdul muminu qaala lahal qabru marhabav 
va'ahlan ama in kunta laahhabba may'yan- 
shi alaa zahri ilay'ya fa'iza vullaitukal yamuma vsirta ilay'ya, fasatara 
sanie'i bika, qaala fayat'tasie'u lahu madda basarihi 
vayuftahu lahu babun ilal jannati, va'iza dufinalabdul fajiru 
avilkafiru, qaala lahal qabru la marhabav vala ahlun, ama in 
kunta la'abghaz may'yanmshie alaa zahri ilay'ya fa'iza 
vullaitukal yauuma vsirta ilay'ya fasatara sanie'i bika, qaala 
fayalta'imu alaihi hatta takhtalifa azla'ahu, qaala vaqala 
rasu'ullahi Sallallahu Alaihi Wasal'lama bi'asabisi 
fa'adkhalat ba'zahat fie jaufi ba'zin, qaala vayuqabbazu lahu 
sabboona tinninal la'anna vahidam minha nafaka filarzi, ma 
ambatat shai'am ma baqiyatid'dunya, fayanhasnahu 
vayakhdisnahu hatta yuqzaa bihi ilal hisaabi, qaala, vaqala 
rasu'ullahi Sallallahu Alaihi Wasal'lama innamal qabru 
rauzatum mir riayzil jannati ahufratun min hufrinnari.

375. Abu Sa'eed Khudri says that one day when the Prophet 
came to the mosque. He found some person giggling. He said, 
"If you had often remembered death that cuts off lusts. It would 
have restrained you from such loud laughter. Remember death 
often which cuts off lusts and grave says every day, "I am the 
house of travellers (far from home in a strange land). "I am the 
house of loneliness" "I am the house of dust" "I am the house of 
worms. And when some believer is buried in a grave, it 
welcomes him and says, "Among those treading on my back 
you were the dearest to me. So today that you have been 
entrusted to my care, and you have (after all) come to me, you 
will see how benevolently I treat you". The Prophet went on to 
say, "For that believing servant of Allah the grave becomes 
spacious as far as he can see and a door for him is opened 
towards heaven. And when a (hardened) sinner or an 
unbeliever is buried in the grave, it does not greet him. It says to 
him, "You were the worst among those who were treading on 
my back. Now that you have been placed under my charge and 
you have (at last) come to me, you will see how I maltreat you". 
The Prophet continued in the same strain, "Then the grave will 
shrink and become (too) narrow for him until his ribs are 
interwined". Saying this the Prophet interwined his fingers of 
one hand with those of the other. He went on to say, "Then 
seventy dragons shall be set over him, each one of these
monsters shall be so poisonous that if it were to breathe once on earth, it would have become barren forever. And all those dragons shall bite and scratch him. And this treatment (meted out the inmate of the grave) will go on till Doomsday, and he will be brought before the Court of Divine Justice. And after that he Prophet said, "The grave becomes a garden, from the gardens of heaven or a pit from the pits of hell".

— Tirmizi, Abu Sa'eed Khudri

Exposition: When a person dies struggling against the evils of this world and preparing for the life Hereafter, the life of waiting (Barzakh), the intermediate stage between the life on earth and that in the next, called the grave, Allah treats him kindly and he rejoices in it. And one who went on with his evil deeds to the end of his days and died without repentance, seeking remission of his sins, will be treated somewhat like the person in police custody before trial or in a remand home. (It is not actual punishment that is his due but sort of a nightmare in face of an impending danger. However, it is to be clearly kept in mid that these are all conjectures about the world unseen. Whatever the Prophet has tried to convey in this behalf may or may not be comprehensible to us, a Muslim believes in it. We have no other source of information and our senses and mental faculties miserably fail to help in any way.

The last portion of the tradition makes it clear that man has an open choice of making his grave a sojourn of peace and comfort through a life of gratitude in the world or turn it into a hole of misery and pain as a result of a life-long course of evil deeds with impunity.

376. An Buraidata qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama kuntu nahaitukum an ziyaratil quburi fazooro oha.

376. The Apostle of Allah said, "I had prohibited you visiting the graveyards (so that the creed of the unity of Allah may become firmly rooted in your hearts). But now you may visit them".

— Muslim, Buraidah

Exposition: In another report quoted Muslim, it has been said, "Now you may visit them if you like, since the graves
remind you of the life Hereafter". (And hence a deterrent to evil deeds, reminding man of his own end).

(282) عن نَبِيّ، قَالَ: "كَانَ السَّنَّةُ صَلِّي الله عليه وسلم يُبَيِّنُهُمْ إِذَا خَرَجُوا إلى المَقَابِرَةَ أنِّ يُقْولُ قَالُوا: "سَلِّمُوا علَيْكُمْ أَهْلُ الْبَيْتِ الَّذِينَ مِنَ المُؤْمِنِينَ وَالمُسْلِمَاتِ، وَأَنْ تَسْأَلُوا اللَّهَ لِلْحَقِيقَةِ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمَا الْغَفَائِٰٰ.

377. An Buraidata qaala kaanan nabiyyu Sallallahu Alaihi Wasal'lama yuallimuhum iza kharaju ilalmaqabiri ay'yaqoola qa'aliluhum, ass'salaamu alaikum ahlad diyari minalmumineena valmuslimeena, va'inna in sha'allahu bikum lahiqoona, as'alullaha lana valakumul afeeyata.

377. Buraidah says that the Prophet instructed those visiting the graveyard to say, "Peace be on you, O ye obedient believers of this settlement; Allah willing we too are coming to join you. We pray for you and for ourselves that both of us be spared the wrath and punishment of Allah". — *Muslim*

(288) عن مُعْذِبِي جَبَالِي، قَالَ: "أَنَّ رَسُولَ اللَّهِ صَلِّي الله عليه وسلم لَمْ يَكُنْ هُدِيَهُ إِلَى الْيَتِيمِ، فَأَيَّا أَكْمَلْ واَشْتَغِظْمُ، فَإِنَّ عِبَادَ اللَّهِ لَا يَسْتَمِعُونَ بالْمَوْجِبِينَ.

(289)

378. An Mua'zibni Jabalin anna Rasulallahi Sallallahu Alaihi Wasal'lama lamma ba'asa bihi ilalya mani, qaala iy'yaaka vattana'uma, fa'inna ibadallahi laisu bilmuta na'imeena.

378. Mu'az bin Jabal reports that when the Apostle of Allah sent him out to Yemen as Qazi (Judge) or governor, he had said, "O Mu'az! Guard yourself against a life of luxury, for, the servants of Allah are not given to luxury and comforts". — *Mishkat*

Exposition: What the Prophet wanted to impress upon him was that he was going there as a high-ranking officer of the Islamic state and (if he was not wary) he would have ample opportunities of tasting the good things of this life and be pampered on fat bribes. But he should no get entangled in the snares of the world and never allow himself to adopt the ways of the worldly men in authority, since it is not in keeping with godliness.
379. The Apostle of Allah addressing his companions said, "My Ummah shall fall upon days when other Ummahs (nations) shall fall upon it as those invited to sumptuous feast fall upon the rich tasty vituals on the table". Somebody from the audience asked him if their numbers shall be so meagre that other Ummahs shall unitedly fall upon them (to devour them)? The Prophet said, "No. You will not be an insignificant minority at that time. Rather you will be in exceedingly large numbers then. Still, you will be like the foam blown up by flood waters and your enemies shall be totally dauntless of you, and your own hearts shall be sapless". A person from the audience asked him, "O Apostle of Allah! Why will this saplessness creep into us"? He said, "It will be because you will nurse the love of the world (mammon) in your hearts (instead of the anxiety for the Hereafter) and (far from laying down your lives in the way of Allah) you will come to have a disgust for death and shall be running away from it".

—Abu Da’ood, Thauban
380. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama man ahabba dunyahu azarra bi'aakhiratihi, vaman ahabba aakhiratahu azarr bidunyahu fa'aasiru mayabqaa alaa ma yafnaa.

380. The Apostle of Allah said, "He who loves the world shall mar his chances of success and felicity in the next. And he who cherishes the life Hereafter shall harm his life of this world. So, O ye people! Prefer the eternal to the ephemeral".

—Mishkal, Abu Moosa

Exposition: The tradition brings us to the conclusion that our preference of one of the two worlds, Here and Hereafter, must be definite, (clear cut and one-sided) and whole-hearted during our worldly career. According to the maxim, 'You cannot make the best of both the worlds it will be foolish to think of success and prosperity without taking pains for either, particularly on occasions when they are conflicting in their demands. But there is one weighty consideration in favour of the Hereafter. It is abiding whereas the present one is fleeting and short-lived. Ordinary common sense demands that the sacrifice of the ephemeral for the sake of the eternal is not a bargain of loss. Rather it is the most gainful deal.

(381) قال رسول الله ﷺ صلى الله عليه وسلم: الكيس من ذأن نفسه وعمل لها
بعد المبرة والعاجر من أغنى نفسة هوا وتمسك على الله

(زهراي- سورة الاعراف)

381. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama alkay'isu man dana nafsahu va'amila lima ba'adal mauti val ajizu man atba'a nafsahu hawaha vatamanna alallah.

381. The Apostle of Allah said, "Sensible and discreet is he who controlled his psyche or spirit and set about adorning the life Hereafter. And foolish is he who set himself to the pursuit of lusts and yet reposed false hopes in Allah for setting things right for him undeservedly, giving him free admission to Paradise!"

—Tirmizi, Shaddad bin Aus

Exposition: The second part of the report is most admonitory. A person who in preference to the prusuit of Truth, blindly follows his lusts and yet hopes against hope that Allah shall reward him with the bounties of heaven, must surely be
out of his mind. The Prophet has told us in another tradition (386), that Allah's commodity or heaven is not so cheap that it can be had for the asking. And yet the Jews and Christians of the period of the revelation of the Qur'an, were given to such wishful thinking. And so are many of our Muslim brethren today, steeped in transgression and heinous sins, yet talking of the unbounded Mercy of Allah in the Hereafter which in conjunction with the equally false notion of the intercession by the Prophet, will condone everything and accommodate them freely in paradise, without rendering account.

382. Qaalan nabi'yu Sallallahu Alaihi Wasall'Iama azarallahu ilamri'in akh' khara ajalahu hatta balagha sittiena sanatan.

382. The Prophet said, The perso whom Allah gave a long life until he attained the age of sixty years (and even then failed to reform himself), he will have nothing to say to Allah in (his defence on meeting Him).

—Bukhari, Abu Hurairah

383. Qaala Rasulullahi Sallallahu Alaihi Wasall'Iama istahyoo minallahi haqqaal haya'i, qulna inna nastahyoi minallahi ya rasulallahi valhamdu lillahi, qaala laisa zaalika, valaakinnal istihya'a minallahi haqqaal haya'i an tahfazar rasa vama va'aa, valbatna vama hawa vatazkuralmauta valbilaa vaman aradal aakhirata taraka zinatat dunya va'aasaral aakhirata alal oola, faman fa'alaa zaalika faqad istahyoo minallahi haqqaal haya'i.

383. The Apostle of Allah addressing us, (the companions) said, "Be fully modest before Allah, "We said to him. "We thank
Allah that we are modest before Him. The Prophet said, "Modesty before Allah is not only (that which you have in your minds) but to be perfectly modest before Allah means that you keep an eye on your head and the ideas that enter it, and that you are constantly on the look out concerning the food entering your stomachs. And remember the decay (of your body) after death. (And after that he said) "Whoever seeks (is ardently desirous of) the Hereafter (renounces the good things of life voluntarily) and comes to prefer (the bounties of) the Hereafter at every step. So one who does all this is the one truly modest before Allah.

— Tirmizi

384. An Abie Ay'yoobal ansariyiyi qaala ja'a rajulun ilan nabiyyiyi Sallallahu Alaihi Wasal'lama faqaala iznie va'aujiz, faqaala iza qumta fie salaatika fasalli salaata muvaddi'in vala takallam bikalamin tu'ziru minhu ghadan, va'ajmi'il yaasa mimma fie aidinnasi.

384. Abu Ayyub Ansari says that a person came to the Prophet and said, "O Apostle of Allah! Instruct me very briefly and comprehensively". The Prophet said, "When you are offering prayers, pray like the person saying the last prayer of his life (immediately before leaving the world). And do not utter any word that you will not be able to account for in the reckoning of the Doomsday. And become totally independent of the worldly goods that others have with them".

— Mishkat, Abu Ay'yub Ansari

Exposition: The man departing from this world will naturally say his prayer with utmost concentration and devotion. He will cut himself off from everything else save his communion with Allah.

The word a person has uttered in the world if it is against Truth and he has not made amends for it by imploring Allah earnestly for forgiveness, he will obviously have nothing left for him to say in his defence. As for the worldly belongings of
others he should not envy them. After all wealth and other paraphernalia are but transitory awaiting the inevitable hour. Until one becomes oblivious of the way side attractions, the goal (Hereafter) remains dim (indistinct). Only complete independence of wherewith all can take one to the heights of the abode to Eternity.

385. An Abic Barzatal aslamiyyi qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama la tazoolu qadama abdin hatta yus'ala an umrihi fiema afnahu va'an ilmihi fiema fa'ala, va'am malihii min ainaktasabahu vafiema anfaqahu va'an jismihii fiema ablahu.

385. The Apostle of Allah said, "On the Day of Judgement man cannot move away from the divine court of Justice until he has rendered account of five things: He will questioned about the pursuits in which he spent his life. How far did he live up to the teachings of the Faith which could become his share? Where (from what source) did he earn his wherewithal? and Where (through what channels) did he spend it? And in what manner did he utilize his physical energy and mental faculties"?

—Tirmizi

386. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama man khafa adlaja vaman adlaja balaghal manzila, ala inna silatatalli ghaliyatun, ala inna silatatallih jannatu.

386. The Apostle of Allah said, "The traveller who is afraid of failing to get to his destination in time, does not sleep during the night but starts on his journey during the early part of the night. And whoever does that arrives at the destination safe, in time. Lo! Allah’s commodity (paradise) is high-priced. Lo! Allah’s Commodity is heaven".

—Tirmizi, Abu Hurairah
Exposition: Man's real home was the Garden of Eden (heaven). He was sent here temporarily on trial, so, in truth, he is a traveller. Before returning home, he must have enough of that commodity which can avail him in his homeland. the tinsel of the world is of temporary use to him (in this brief sojourn—earthly life only. So those who remember their real homeland and want to get there safely (unscathed by the impending perils of the way, should see to it that they do not become careless for a moment, getting lost in the petty attractions of the land of their brief sojourn. They should start on their journey early. It brooks of no delay. There can be no amends for the time lost, since the (time) is man's greatest asset, the respite he has been granted or his life span. Those who spend it in sleeping shall have to repent on waking up, but in vain.

Again, one who has made his target Allah's good pleasure, and the house of reward, heaven, must know that Allah's bounties, heaven, is not a cheap commodity to be had at throw-away price by any bidder. To come by the commodity of Allah we will have to pay a heavy price. We will be confronted with great sacrifices of wealth, time and physical and mental faculties in this deal with Allah.

Allah has said in the Qur'an: Allah has purchased of the believers their persons and their goods: for their reward (in return) is the Garden of Paradise (Q. IX : III). In fact this sacred deal is one of the conditions of a believer's Faith and belief and all that is demanded of him is to keep his promise and abide by the condition of the deal.

3. RECITATION & CONTEMPLATION OF THE QURA'AN

387. Anin Nawasibni Sam'aana qaala sameitu Rasulallahi Sallallahu Alaihi Wasallama yaqoolu yutaa yaumal qiyamati bilqur'aani va'ahlihil laziina kanu ya'maloona bihi fiddunya taqdimuhu suratulbaqarati v'aalu imrana tuhajjani an sahibihima.
387. *Nawas bin Sam'an* reports that he heard the Prophet saying, "On Doomsday the Quran and those who followed its teachings will be brought to the Divine Presence, and *Surah Baqarah* (Q. II) and *Surah Aat'e-imran* (Q. III) as representatives of those who had lived in keeping with the commandments therein: they will say, "This person is deserving of Divine Mercy and pardon, and Mercy should be shown to him and he should be absolved of his faults and shortcomings."

—*Muslims*

388. An *Ubaidatal Mulaikiyyi* vakanat lahu suhabatun—qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama ya'ah!al quraani la tatavassadul qu'aana, vatloohu haqqa tilavatihi min aana'il laili yannahari, va'afshuhu vataghanna uhu vatatdabaroo mafiehi la'allakum tuflhihoona, vala ta'ajjalu savabahu fa'innana lahu savaban.

388. The Prophet said, "O ye who follow the Quran, do not make it your pillow and recite (and ponder over it) properly during the day and the night. Introduce it to others and let them also make it a common practice. Pronounce its word with proper articulation. And whatever has been stated in the Quran, contemplate it with a view to be guided by it so that you may succeed. And never desire worldly benefits through it. Recite it only seeking the countenance of Allah.

—*Mishkat*

Exposition: By making the Quran your pillow is meant making it something of ordinary daily use or not giving it the importance it deserves. The last sentence also warns the believers that they should show greater respect to it than seeking worldly rank and postition or wealth through it, just as the Jews of the days of the Quranic revelations had made their scripture a means of earning wealth and a exalted position in the society. The Prophet has also informed us that some people after acquisition of the knowledge of the Quran will make it a
ladder for material gains. It is still worse in our own days. Some of them have made it a begging bowl.

389. An Abie Zarrin qaala dakhaltu alaa rasu'llillahi Sallallahu Alihi Wasal'la ma’ qultu ya Rasulallahi ausini, qaala useeka bitaqwallahi fa’innahu azyanu li’amrika kullihi, qultu zidni, qaala alaika bitilavatil quar’aani vazikrillahi azza vajalla, fa’innahu zikrul laka fissama’i vanoorul laka fil’arzi.

389. Abu Zarr Ghifari reports, "I came to the Prophet—— I asked him to admonish me". He said to me, "Fear Allah’s displeasure. It will keep your Faith and your dealings on the right keel". I requested him for some more of it. He said, "Make a regular habit of the recitation of the Qur’aaan and remembrance of Allah, and Allah will remember you in heavens. This (recitation of the Quran and remembrance of Allah), will serve you as light in the darkness of life".

—Mishkat, Abu Zarr

Exposition: Remember Allah and He will remember you. The Qur’an is guidan and light and serves as such those who seek.

390. Qaala Rasulullahi Sallallahu Alihi Wasal'lama inna hazihilqo looba tasda'ul kama yasda'ul hadeedu iza asabahul ma'ut, qeela ya Rasulallahi vama jala'uha? Qaala kasratu zikrul mauti vatilavatul quar’aani.

390. The Prophet said, "The heart too becomes rusty as the iron becomes rusty on being afflicted by water." He was asked,
"What is that which removes the rust of the heart"? The Prophet said, "The rust of heart is removed by remembering death too often and reciting the Quran".
— Mishkat, Ibn 'Umar

Exposition: Remembering death means man should think over the very patent fact that the respite known as life-span is given only once. Another such opportunity (to mend things) can never be afforded to him. Man should call to mind that which closes on him the door for action which alone may redeem him. And recitation of the Qur'an means reading it carefully with proper articulation and to understand whatever has been stated in it and follow it. This is the meaning of the word Tilavat or recitation in the Quran itself and also in Hadith. An additional meaning is preaching the Quran and taking its teachings to others who have so far not been fortunate in this respect.

4. SUPEREROGATORY PRAYER
A LATE NIGHT PRAYER (TAHAJJUD)

391. An Abie Zarrin qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'la ma yaqoolullahu------vaman taqarraba minni shibran, taqarrabtu minhu zira'an vaman taqarraba minni zira'an, taqarrabtu minhu ba'an, vaman atanie yamshie ataituhu harvalatan.

391. Abu Zarr Ghifari reports that the Apostle of Allah said that Allah says", Any one who advances a span towards Me, I get closer to him by a cubit. And one who gets nearer to Me by a cubit, I get closer to him by two cubits. And one who comes to Me walking I come to him at a much faster pace".
— Muslim, Abu Zarr

Exposition: Whoever, of his own intent and accord, decides to proceed on the way to Allah, He makes his journey easy for him. His servant rushes forth to Him, and out of regard for His
(servant's) weakness, Allah in all affection and Mercy brings him closer to Himself, just as a toddler rushes towards his father but due to weakness does not get to him and the father comes running to him, collects him in his arms and holds him close to his bosom.

392. An Abie Hurairata qala, qaala Rasulullahi Sallallahu Alehi Wasall'la ma-vama qaarraba ilayya abdie bishai'in alhabba ilaiyya mimmaftarzi alaihi, vama yazalu abdie yata qaarrabu ilayya binnavalfi hattaaha btuhu fa'iza ahbabsahu kuntu sam'ah ullazie yasma'u bihi vabasarahallazie yubsiru bihi, vayadahullati yabtishu biha, varijlahullati yamshi biha.

392. The Prophet said that Allah, the Exalted, says, "The dearest to me of all those deeds by which My servant gets closer to Me, are those that I have made obligatory for him. And my servant constantly gets closer to Me through supererogatory devotional acts, until he becomes My beloved. I become his ear with which he hears, and I become his eye with which he sees, and I become his hand with which he holds (things), and I become his feet with which he walks".

—Bukhari

Exposition: The person who wants to get close to Allah, first of all makes a point to discharge his obligatory duties. But he does not stop there. Out of love for Allah, he, on his own, takes to supererogatory prayers, fasting and other acts of charity until he becomes beloved of Allah. This means that Allah takes all his physical and mental faculties under His own protection and care and thus his eyes, ears, hands and feet and all other faculties are devoted to the service and pleasure of Allah and Satan has no share in them.
393. An Ummi Salmata annan nabiyya sallallahu Alaihi Wasallama istaiqaza laillatan faqala subhanallah maza unzila laillata minalfitan, maza unzila minal khaza'eeni may'yuqizu sawahib halihurati, ya rubba kasiyatun fiddunya ariyatun filaakhirati.

393. **Umm-e-Salmah** says that the Prophet got up one night and said, "Allah is free from all defects and shortcomings. How full of trials and temptations is this night, which should be guarded against? And how many treasures this night is full of, the treasures of Mercy, which should be collected? Who is to wake up these (ladies) living in seclusion. There are many people whose faults and blemishes are hidden in this world. In the Hereafter they will get exposed". —Bukhari

**Exposition:** This report tells us that the Prophet included his consorts also get up for **Tahajjud** (late night) prayer, telling them that they should make it a point to collect the treasures of the Mercy of Allah. They had the unique honour of being the consorts of the Prophet and from this aspect they had a dignified position. But if they did not strive in the way of Allah, their close relationship with the Prophet would be of no avail. It is the deeds that elevate anybody in the sight of Allah.

394. An Aliyyin annan nabiyya sallallahu Alaihi Wasallama taraqahu vafa timata laillan faqala alaa tusalliyani?

394. 'Ali says that— "The Prophet came to our house one night at the time of **Tahajjud** prayer and said to me and Fatima, 'Do both of you not offer **Tahajjud** prayer'?" —Bukhari, Muslim, Ali

**Exposition:** Like the immediately preceding report, this too tells us that those in authority and responsible for the
spiritual welfare of their wards should induce them to offer *Tahajjud* prayer.

395. An Abdillahibni Amribnil Aasi qaala, qaala lie Rasulullahi Sallallahu Alaihi Wasal'ama ya abdallahi la takun misla fulanin kaana yaqaumu minallaili fataraka qiymal lailiki.

395. Abdullah son of 'Amr bin al 'As says that the Apostle of Allah said to me, "O Abdullah! Do not behave like such and such person who used to offer *Tahajjud* and then gave it up". —Bukhari, Muslim

396. An Masrooqin qaala sa'altu Ayeshata ayyul amali kaana ahabba ila rasu'llilahi sallallahu Alaihi Wasal'ama qaalat adda'imu qultu fa'llya heenin kaana yaqoomu minallaili? qaalat kaana yaqoomu iza sami'as sarikha.

396. Masrooq Tabi'i (succeeding the companions, not having met the Prophet) says, "I asked Ayeshah what kind of devotional act the Prophet liked most"? She said, "That which was persisted with, without break". I asked her, "When did he get up at night (for *Tahajjud* prayer)". 'Ayeshah replied, "He used to get up at the time when the cock crows (meaning the last portions of the night)". —Bukhari, Muslim, Masrooq
397. The Apostle of Allah said, "When one third of the night is left Allah comes to this (visible) heaven (vault of the sky overhanging the earth) and calls His servants saying, "Who is there to call Me that I may rush to his aid? Who is there to beg of Me that I may give him? Who is there to ask Me for remission of his sins that I may forgive him"?

—Bukhari, Muslim, Abu Hurairah

5. INFAQ (SPENDING IN THE WAY OF ALLAH)

398. An Saubana qaala, qaala Rasu'ullahi Sallallahu Alaihi Wasallama afzalu dinarin yunfiquhur rajulu deenarun yunfiquhu alaa iyalihi, vadeenarun yunfiquhu alaa dabbatihi fie sabillillahi, vadeenarun yunfiquhu alaa as'ha-abihi fie sabiellillahi.

398. The Apostle of Allah said, "The Deenar that a person spends on his wife and children is excellent. And that Deenar too which he spends on the purchase of a mount for striving in the way of Allah (Jehad). And excellent is that Deenar also which he spends on his companions engaged in Jehad in the way of Allah".

—Muslim, Sauban
399. An Abie Hurairata qaala, ja'a rajulun ilan'nabiyi Sallallahu Alehi Wasall'ama faqaala ya Rasulallahi ayyus sadaqati azamu ajran? faqaala an tasaddaqa va'anta sahihun takhshat faqra va'amulul ghinaa, vala tumhil hatta iza balaghatil hulqooma qulta lifulanin kaza valifulanin kaza, vaqad kaana lifulanin.

399. A person came to the Prophet and asked him, "Which Sadaqah (Charity) is superior from the point of view of reward"? He said, "That Sadaqah is excellent which you give away when you are healthy, fit in body and afraid of indigence and expecting also to earn more of the worldly goods. Under such conditions giving away in charity is most excellent. And you should not wait for it (spending in charity) until death-rattle, saying, "So much for so and so and that much for such others. What use is your intervention? Now it (of a surety) has become the property of so and so".

—Bukhari, Muslim, Abu Hurairah

400. An Abie Hurairata annan nabiyya Sallallahu Alaihi Wasal'llama qaala ma min yaumin yusbihul abdu fiehi illa malakani yanzilani fayaqqolu ahaduhuma allahumma a'ti munfiqan khalafan, vayaaqoolul aakhiru allahumma a'ti mumsikan talfan.

400. Abu Huraira reports that the Prophet said, "Not a day passes but Allah's angels descend heaven; one of them prays for the generous servant of Allah saying, "O Allah! Give an excellent reward to one who spends (in Thy way), and the other angel curses the niggardly miser saying, O Allah! Bring nothing but destruction to the stingy".

—Bukhari, Muslim, Abu Hurairah

401. An Abie Umamata qaala, qaala Rasulul lahi Sallallahu
401. The Prophet said, "O son of Adam! If you spend the surplus of your wealth on the needy and indigent servants of Allah and promotion of the cause of the Faith, it will be better for you. And if you do not spend it on the needy it will prove an evil for you in the end. If you do not have surplus wealth but only just enough to meet your bare needs and you do not spend out of it, Allah will not reprove you for it. And begin your Sadaqah (charity) from those you support".

—Tirmizi

402. An Abie Hurirata qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama qaalal lahu ta'alaa anfiq unfiq alaiika.

402. The Prophet said that Allah says, "If thou spendeth on My indigent servants and on the promotion of the casue of Faith, I will spend on thee".

—Bukhari, Muslim

**Exposition:** "I will spend on thee" is meaningful, both from the points of view of Here and Hereafter. The person who spends from his earnings on the needy servants of Allah and in striving for the cause of the Faith is not wasted, but he will be recompensed here (in the life on earth) and in the next also after his death. He will be blessed with growth and addition to his means in the world. And what will be his share in the Hereafter will be beyond his wildest dreams".
403. An Abie Zarrin qaalan tahaitu ilan nabiyyi Sallallahu Alaihi Wasal'lama vahuwa jalisun fie zillil ka'bati, falamma rani qaala humul akhsaroona, faqultu fidaka abie va'ummi man hum? qaala humul aksaroona amwalan illa man qaala haakaza vahaakaza vahakaza mim baini yadaihi vamin khalfihi va'an shimalihi vaqeelum mahum.

403. Abu Zarr Ghifari says, "I came to the Prophet. He was sitting in the shade of Ka'abah. When he looked at me he said, "Those men have been ruined". I said to him, "My parents be sacrificed to you, who are those people that have been ruined". He said, "They who do not spend inspite of wealth, have been ruined. Successful is only he who spends freely on those before him, behind him and to his left. And such freely spending men are but few".

—Bukhari, Muslim

6. REMEMBRANCE & SUPPLICATION

404. An Abie Hurairata qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama innal laha ta'alaa yaqoolu ana ma'a abdie iza zakar anie vataharrakta bie shafatahu.

404. The Prophet said, "Allah says, "that when My servant remembers Me and when both of his lips move in this remembrance, I am with him at that time".

—Bukhari

Exposition: To the with him means that Allah takes him under His Protection, Keeps him away from evil and disobedience. The tradition also informs us that remembrance of Allah in one's heart is not enough. The lips and tongue should also come into play. It need not be loud enough to be audible to others, but he himself should be able to hear and understand them. The same has been said about recitation of the Quran. Just visual survey is not enough. The tongue and lips should participate in it giving sweetness to the words with their proper articulation and one's own voice in as much as one is gifted in this behalf.
405. An Abie Musa qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama masalullazie yazkuru rab'ahu vallazie la yazkuru masalul hayyi valmayyi.

405. Abu Musa reports that the Prophet said, "The example of the person who remembers Allah is that of a living one (with all the activities of life). And the example of one who does not remember Allah is that of a corps".

—Bukhari Muslim

Exposition: Remembrance of Allah enlivens the heart, and negligence in this behalf brings death to it. The life of the human body depends on nutrition. In the absence of that it dies and decays. And the soul inside the body is nourished by remembrance of Allah. If it remains deprived of this nourishment, death sets in, no matter how strong the shell enclosing it (the body) is.

406. An Sa'adibni Abie Vaqqasin qaala, ja'a a'rabiyyun ilaa Rasulillahi Sallallahu Alaihi wasal'lama, faqala allimnic kalaman aqooluhu, qaala qu lala ilaah illallahu vahdahu la sharika lahu. allahu akbaru kabeceran valhamdu illahi kaseeran vasubhaanal lahi rabbila'alameen, la haula vala quwwata illa billahil azizeel hakem, faqala haa'ulaai lirabbi famalice? faqala qu lallahummagh firli varhamni va'ahdini va'arzuqni.

406. Sa'd bin Abi Waqqas says: "A beduin (tribes) Arab came to the Prophet and said to him, "Teach me words with which I
may remember my Lord”. The Prophet said, “Say La-Ilaha illallah...”. There is no being other than Allah who can be loved, obeyed and worshipped. He is One and Only. He has no partner in divinity. Allah is the Greatest. And all praise and gratitude are due to Him alone. Allah is free from every fault and shortcoming. He is the Lord and Cherisher of one and all. The servant (of Allah) has neither plan nor power (of his own). Planning and power come to man from Allah alone who commands sole authority, using it with supreme wisdom, knowledge and justice”. That rustic said, “All that is about Allah. What is for me? What am I to say”? The Prophet said, “Allahu-mma”. "Allah! Forgive my sins. Have Mercy on me. Guide me to the Right Path and give me my sustenance”.

—Muslim, Sa’d, bin Abi Vaqqas

407. An Shad'dadibni Ausin qaala, qaala Rasulullahi Sallallahu Alaihi Wasal'lama sayyidul istighfari un taqoolo allahumma anta rabi la ilaaha illa anta khalaqtani, va'ana abduka va'ana alaa ahdika vava' dika mas'tata'tu a'oozubika min sharri ma sana'tu, aboo'u laka bini'matika alayya, va'aboo'u bzombie faghfirlie fa'innahu la yaghfir uz'zunooba illa anta.

407. Shaddad bin Aus reports that the Apostle of Allah said, "The best Istighfar (supplication for remission of sins) is this: "O Allah! Thou art my Lord and Cherisher. There is no deity (worthy of obedience and worship) other than Thee. Thou created me. I am Thy servant. I shall abide by my covenant with Thee as best I can. The sins I have committed I seek refuge in Thee from their evil consequences. I acknowledge all Thy beneficences, and I confess that I have sinned. So O my Lord and Cherisher! Forgive my sins. Who else can forgive them".

—Bukhari
408. An Abie Huraira said: when the Prophet went to bed at night, he placed his right hand below his cheek—always sleeping on the right side to begin with—and said, "O my Lord and Cherisher! I placed my side on the bed with Thy name and it will be lifted. If Thou taketh to Thyself my soul (to night in my sleep), have Mercy on it. And if Thou granteth further respite to me, protect me as Thou protecteth Thy obedient servants".

—Bukhari

409. An Abie Bakrata said: the Apostle of Allah said, "The distressed and the grieved person should pray thus. "Allahumma...". "O Allah! I eagerly look to Thy Mercy. Do not for a moment make me over to myself. (Keep me under Thy Own protection)." And set right all my affairs and circumstances for me. There is no deity save Thee".

—Abu Da’ood, Abu Bakra

Exposition: So long as a person remains under divine protection his own psyche or self cannot come to have a hold over him and it is not possible for it to prompt him to sin. But as soon as the servant deprives himself of Allah’s protection his psyche exerts itself and drives him headlong on the road to ruin. That is why a believer prays to Him, "O Allah! Do not
forsake me (leaving me to myself even for a moment) or I will be ruined. And make my life upright in its entirety, setting right whatever is topsy-turvy in it”.

410. An Anas it kaanan nabiyyu Sallallahu Alaihi Wasal'lama yaqoolu allahumma innic a'oozubika minal hammi valhuzni valajzi valkasli vazala'iddaini vaghalabatir rijali.

410. Anas reports that the Prophet used to pray like this: "Allahumma----". "O my Allah! I humbly surrender myself to Thee for Thy protection from distress, grief, helplessness, inaction and indolence, the burden of indebtedness and dominance of people”.

—Bukhari, Muslim, Anas

Exposition: To give oneself over to Allah for His protection means that the servants is fully conscious of his own infirmity and helplessness. So he seeks refuge in his Lord Who is Almighty and free from all these shortcomings (human fragilities).

The impending peril casues distressed and worry (Hamm), and when it has touched him, it gives him grief (Huzn). Helplessness is one's inability to accomplish something it also means dulness (or dull-wittedness) and lack of planning. For example, man in his simplicity thinks that he will be able to do a certain simple job during the night. But the night passes away without his accomplishing it. Then he puts it off for the morow and so on until he has lost the opportunity that had come his way to do it.

The outcome of the supplication is that the believer says to his Lord and Cherisher to Protect him from impending dangers and the worry caused by them. And in the face of trouble to give him power of enduring it and putting up with it patiently. "Give me the courage and patience to take losses in the stride. And in the
pursuit of the Right Path let me not become careless and lazy. And do not allow such a heavy load of debts on me which I may not be able to redeem. And finally I beseech Thee not to let me be overcome by the evil doers and tyrants".

411. Allahumma aati nafsie taqwaaha vazakkiha anta khairu man zakkaaha, anta valiyyuha vamaulaha, allahumma innie a'oozubika min ilmilla yanfa'u, vamin qalbilla yakhsha'u, vamin nafsilla tashba'u, vamin da'watilla yustajubu laha.

411. The Prophet used to pray thus: Allahumma.... O my Allah! Make my psyche such as will refrain from disobedience to Thee and fear Thy punishment. Cleanse it of its evil traits. Thou art the best of all those who can cleanse it. Thou art its Guardian and Master. O my Allah! I seek refuge in Thee from knowledge that benefits not and from the heart that does not bow down to Thee and the psyche that remains unsatisfied and a prayer that is not likely to be accepted".

—Muslim, Zaid bin Arqam

Exposition: Beneficial knowledge is that which instills fear of Allah in man, prompts him to action and makes him deserving of Allah's Mercy in this life and the Hereafter.

The unsatisfiable psyche is that which is not content however much it may get. The lust increases constantly. And non-acceptance of prayer may be due to so many causes, the most outstanding being prohibited earnings as explained earlier under 'Permitted Livelihood' in the chapter on DEALINGS.

412. Kaana min dua'i Rasulullahi Sallallahu Alaihi
Wasallama allahumma innie a'oozubika min zawali nimatika vatahaww uli afiyatika vafaj'aati niqmatika vajamee'i sakhatika.

412. The Prophet used to pray thus, "Allahumma...". "O my Allah! I seek refuge in Thee from it that the bounty Thou hast bestowed upon me may be taken away from me (due to my evil deeds), and the security that I enjoy, I may be deprived of it. And also that a visitation from Thee may come down upon us. Thy punishment may visit me and that Thou mayst be wroth with me. I seek refuge in Thee from all these".

—Muslim, Abdullah Ibn 'Umar

Exposition: Security here means sound condition of belief and Faith: Physical well-being also comes under security (from illness and other mishaps).

413. An Abie Maliki nilashja'iyyi an abiehi qaala kaanar rajulu iza aslama allamah un nabiyyu Sallallahu Alaihi Wasal'lamas salaata summa amarahu ayyad'oo bihaa' ulaa'il kalimati allahummagh firlie varhamnie va'ahdinie va'afini varzuqnie.

413. Abu Malik reports from his father that he (father) said, "Whenever any person entered the fold of Islam, the Prophet would teach him Salat (prayer) and then say to him to pray like this: "Allahumma.....". "O my Allah! Forgive my sins, Have mercy on me, Guide me to the Right Path and Give me security and sustenance".

—Muslim
414. An Mu'azin anna Rasulallahi Sallalla hu Alaihi Wasal'lama akhaza biyadihi vaqaala ya Mu'azu vallahi inni la'uhibbuka, summa qaala ooseeka ya mu'azula tada anna fie duburi kulli salaatin taqoolu "alla humma a'inni alaa zikrika vashukrika vahusni ibadatik.

414. Mu'az bin Jabal reports that the Prophet hold caught of my hand and said, "O Mu'az! I love you". Then he said, "I command you to pray like this after every obligatory prayer and never miss it: "Allahumma.......". "O my Allah! I seek Thy aid in Thy remembrance, gratitude to Thee, and in the matter of excellence of devotional acts".

—Riyaz-us-Swalihin, Abu Da'ood, Nasai

Exposition: Remembrance of Allah is the nourishment of the soul which keeps it alive, and without which it dies. Gratitude to Allah induces man to good deeds seeking the good pleasure of Allah. These three together, if kept in mind and persisted with, there are remote chances of a man straying from the Right Path and displeasing Allah. But man is weak and he is fully conscious of his human fragility. So he seeks aid from Allah here too, without which difficulties always arise.

415. Inna Rasulallahi Sallallahu Alaihi Wasal'lama kaana yaqoolu fie duburi kulli salaatin maktoobatin iza sallama la ilaahah illallahu vahdahu la shareeka lahu lahu mulku valahul hamdu vahuwa alaa kulli shai'in qadeer. allahumma la mani'a lima a'taita vala mu'tiya lima mana'ta, vala yanfa'u zal jaddi minkal jaddu.

415. The Prophet used to supplicate like this after every obligatory prayer", La-Ilaha Illallah.......". "There is no one worthy of worship and obedience save Allah. He is the One and Only. He has no partners in authority. Absolute authority is in His hand. And He alone is worthy of praise and gratitude. He has
sway over everythings. O Allah! Whatever Thou Intends to give
to any one nobody has the power to stop it. And whom Thou
decides to deprive there is no power that can give it to him. And
against Thee the power of no holder of power and authority can
be of avail”.

—Bukhari

7. FROM THE LIVES OF THE PROPHET & HIS COMPANIONS

(1) Devotional Acts

416. An Jabiribni Samurata qaala kuntu usallí ma'an nabiyyi
Sallallahu Alaihi Wasal'lama fakaanat salaatuhi qasda
vakhutbatuhu qasdan.

416. Jabir bin Samarah reports that he used to pray with the
Prophet. His prayer was moderate, and so was his harangue,
neither too lengthy nor too brief.

—Muslim

417. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama inni la
aqaumu ilas'salaati va'ureedu un utawwila fieha fa'asma'u
buka'as sabiyyi fa'atajawwazu fie salaatie karahiyata un
ashaquu alaa ummihi.

417. The Prophet said, “I come for prayer and want to make
it fairly lengthy. But then I hear the cry of a child and shorten my
prayer. For, I do not like to cause pain to the child’s mother by
lengthening my prayer”.

—Bukhari, Abu Qatadah
Exposition: During the Prophet's period, women used to come to the mosque and offered prayers with the congregation. Among them were mothers who came with their very young babies. They could not leave them behind since there were no baby-sitting arrangements in those days. It is such women and children that have come for mention in this report. There is also a lesson for the Imams (those leading the congregation) who are totally oblivious of the needs of their followers (in the congregation) and lengthen their prayers.

418. An Ziyadin qaala samie'tul mughirata razia'llahu anhu yaqoolu in kaanan nabiyyu salla alaihi wasal'llama layaqoomu liyusalliya hatta tarima qada mahu ausaqahu fayuqalu lahu, fayaqoolu afala akoon 'ubbada shakooru.

418. Ziyad reports that he heard Mugheerah (R) saying that the Prophet stood for Tahajjud (late night) prayer until his feet became oedematous (swollen). To this the people would say to him, "Why do you take so much trouble? (When all your present and future sins have been forgiven). He would reply, "Shall I not be a thankful servant of Allah"?

—Bukhari, Ziyad

(2) Mode Of Teaching

419. An Ayeshata qaa'lat, kaana Rasulul lahi Sallallahu Alaihi Wasal'llama iza aamarahum minal a'mali bima yutiqoo na.

419. 'Ayesha says that Prophet commanded people to do only those things they could (easily) do and which were within their power.

—Bukhari
420. An Mu'awiyatul nil hakamis sulamiyyi qaala baina ana usalli ma'a Rasulillahi sallatu alaihi wasall'ama iza atasa rajulum minal qaumi, faqultu yarhamukal lahu faramanil qaumu bi'absarihim, faqultu vasukla ummiyahu mashanukum tanzuroo na ilayya? falamma ra'aituhum yusammitunani lakinnie sakattu filmaa sallaa Rasulu Ilahi Sallallahu Alaihi Wasall'ama fabi'abiratwa va'ummi ma'a-ra'aitu mualliman qablahu vala ba'dahu ahsana tal'ecam minhu, ma kaharani vala zarabani vala shatamani, qaala inna haazinins salaata la yasuluhi fikhum shai'tum min kalaminnasi, innama hiyattasbiehu vattakbieru vaqiratul qu'ani.

420. Mu'awiyah bin Hakam Sulami says "I was praying with the Prophet (in congregation) when somebody sneezed and I responded to him with the words Yarhamukumallah or "May Allah have mercy on you". People looked at me in surprise. I said to them, "May you live long! Why do you look at me like that"? At this they pointed out to me (through sign language) to keep quiet, and I help my tongue. When the prayer came to a close the Prophet—my parents be sacrificed to him, I never saw a better teacher than the Prophet, neither before him nor after him— he neither rebuked me nor beat me, nor reviled me. He said only this: "This is prayer talking is prohibited in prayer. Prayer is glorification of Allah and recitation of the Qur'an". —Muslim
421. A Bedouin (tribal) Arab urinated in the mosque. People rushed to give him good thrashing. The Prophet said, "Let him alone. Throw a bucket of water to flush out urine. You have been raised to draw people to the Faith and make it easy for them, and not to make their coming to it difficult by your indiscreet (harsh) behaviour".

—Bukhari, Abu Hurairah (R)

Exposition: The Prophet, while sending Abu Moosa (R) and Mua'z (R) to Yemen had instructed them saying, "Present the Faith to the people there beautifully so that they find it easy. Do not adopt a mode of teaching which may make it difficult for them. Try to be gentle and get familiar with them. Do not frighten them or make yourselves and your Faith repugnant to them".

422. An Malikibnul Huwairisi qaala, atainan nabiyya Sallallahu Alaihi Wasal'lama vanahnu shababatum mutaqariiboona, fa'aqamna indahu ishreena lailatav vakana Rasulullahi Sallallahu Alaihi Wasallama raheeman rafeeqan, fazamna anna qadishtaqa ahlana fasa'ala amman tarakna min ahlina. fa'akhabarnahu, faqaalar ji'u ilaa ahlkeum fa'aqeeemtu fiihim va'allimuhum vamarooohum vasallu salata...
kaza fie heeni kaza vasalaata kaza heeni kaza (vafie rivayatīv vasallu kama ra'āitumunie usallie) fa'īza hazaratis salaatu falyu'azzin lakum ahadukum valya'u mmukum akbarukum.

422. Malik bin Huwairith said, "We, several coeval young men came to the Prophet to learn our Faith. We stayed for twenty days. The Prophet was very compassionate person and gentle in behaviour. He realized that we wanted to go back home. He asked us who were those people we had left behind. We told him and he said, "Go back to your wives and children and teach them what you have learnt here. Teach them good things: offer such and such prayer at such and such time and such and such prayer at such and such time". (in another report it has also been said, "And say your prayers as you have seen me praying) and when the (scheduled) time for prayer comes, one of you should give a call for prayer and one who is superior to others in knowledge and character should lead the prayer".

—Bukhari, Muslim

(3) AFFECTION FOR MANKIND
423. Jareer bin Abdullah says, "We were sitting with the Prophet in the morning when some people came to us. They were armed with swords and had coarse thick blankets on them, leaving the major part of their bodies naked. Most of them were tribesmen of Mudhar, rather all of them were Mudharites. Observing their indigence and straitened circumstances, the Prophet's face became pale with anguish (at human misery). Then he went into his house and came out immediately. He ordered Bilal to give the call for prayer (by now it was time for Zuhr or early afternoon prayer). Bilal called people to prayer announced standing of congregation and the Prophet led the
prayer. At the completion of the prayer, he harangued the gathering in which he recited the first verse of Surah Nisa' (Q. IV:1) and the first verse of the last Ruku' (paragraph?) of Surah Hashr (Q. LX: 18) and then said, "People should offer Sadaqah (charity) in the way of Allah. They may give Deenars, Dirhems, clothes a sa' (about 2 kgs.) of wheat or dates, until he said, if somebody had only a split date to offer he should (not hesitate to) give it". After listening to this harangue of his, a person from Ansar came out with a purse in hand which he could with difficulty hold with one hand. And people started bringing their contributions of Sadaqah one after the other, until I saw there were two big heaps of food grains and clothes. At this generous response (of the Madinites) to his appeal, his (the Prophet's) face brightened as if it had been plated with gold. The Prophet said, "Whoever introduces a good practice in Islam he will be rewarded for it. And those who follow his example, he will get reward of their acts too, without, in any way, detracting from their rewards. And he who introduces some evil practice in Islam, he will be punished for this sin and also for the sins of those who follow his example, in that evil, without in any way diminishing the punishment of those of the followers". —Muslim

Exposition: There are two basic teachings of Islam, Tauheed or unity of Allah and the other compassion and affection for the indigent and the needy servants of Allah. That was why the Prophet's face paled with anguish (at human distress) and brightened like glittering gold when provision was adequately made for their relief in the form of food, clothes and cash.

The Prophet recited the first verse of Surah Nisa', which runs like this: "O mankind! Be careful and try to save yourselves from the wrath of your Guardian Lord, Who created you from a single person, created of like nature, his mate, and from them twain scattered countless men and women; — so be careful about saving yourselves from the wrath of your Cherisher and Creator, Allah, through Whom you demand your mutual (rights) and fulfil your obligations to them, for Allah ever watches over you". (Q.IV:1)

In this Quranic verse Allah has said two things: unity of Divinity and unity of mankind. The first demands that Allah alone is deserving of worship and obedience. This is unity of divinity is
its simplest form. And unity of mankind means that all men are
the progeny of the same parents (Adam and Eve). So their
mutual relations should be based on Mercy and affection. On
seeing these people distressed by hunger and nakedness, in his
appeal for generous offers of Sadaqah, his recital of this verse
clearly indicates that not extending a helping hand to ameliorate
the distress of the indigent and the needy of the society invites
the wrath of Allah upon those in a position to do so. And the
verse of Surah Hashr that he recited runs like this:

"O ye who believe! Fear Allah (and save yourselves from His
wrath). And let every soul look to what (provision) he has sent
forth for the morrow (Doomsday). Yea, fear Allah (His wrath) for
Allah is well acquainted with (all) that ye do. (Q. LIX : 18).
Reciting this verse the Prophet pointed out that the substance
one spends on the needy becomes an asset for him in the life
Hereafter. It is not wasted.

The person who had initiated the offer of Sadaqah (most
generously, the Prophet praised him and told him that he would
not only get reward for his own deed but also for the stimulus
thus created for a good deed.

424. An Abdirrahmaanibni Abie Bakri nis siddiqi anna
ashabas suffati kaanu unasan fuqara'a, va'annan nabiyya
Sallallahu Alaihi Wasall'ama qaala marratam man kaana
indahu ta'amus naini falyazhah bisalisin, vanan kaana
indahu ta'amu arba'atin falyazhah bikhamisin bisadisin au
kama qaala. va'anna abu bakrin ja'a bisalasativ vantalaqan
nabiyyu Sallallahu Alaihi Wasall'ama bi'ashratin.

424. Abdu-Rahman, son of Abu Bakr Siddiq, reports that
As'hab Suffa† (Companions of the Platform) were very poor
people (victims of chill penury). Once the Prophet said to his
companions that those having food for two should take home
with him a third person from them (the men of platform). And on
having food enough for four should take one or two persons. So my father, Abu Bakr, took home along with him three persons and the Prophet took charge of ten of them.

—Bukhari, Muslim

Exposition: The Prophet was the leader and guide of men. If he had not set that example of taking ten persons to feed, other common people could have hardly undertaken feeding of two, four six and eight persons. As a general rule and behaviour of human nature, if the leaders set examples of sacrifices, their followers would be induced to vie with one another in this field. And in case the leaders flinch and lag behind in his behalf, their followers will be the worse for miserly mentality thus created in them.

425. An Anas inna ma su'il la Rasulullah Sallallahu Alaihi Wasal'llama alalislami shai'an illa a'tahu, valaqad, ja'ahu rajulun fa'a'tahu ghanamam baina jabalaini, faraja'a ilaa qaumihii, faqaala yaqaumi aslimu fa'innah Muhammadan Yu'tie ata'a malla yakhshal faqra, va'in kaanar rajulu layuslimu ma yuriedu illaddunya fama yalbasu illa yaseeran hatta yakoonal islamu ahabba ilaihi minad'dunya vama alaiha.

425. Anas says that the Prophet gave people to bring them close to Islam. Whatever was demanded of him he never refused. Once when a person came to him, the Prophet gave him all the goats grazing in the valley between two hills. He went to his tribesmen and said to them, "O ye my people! Enter the fold of Islam, for Muhammad (Sallallahu Alaihi Wasal'llam) gives like a person who is not afraid of indigence and starvation. The reporter (Anas) says that a person accepted Islam for the sake of material benefit, but before long, through the education and training of the Prophet, Islamic teachings percolated deep into his soul and became dearer to him than all the world and whatever is in it.

—Muslim
4. IN THE WAY OF ESTABLISHMENT OF THE DIVINE ORDER

426. An'ibni Mas'ooodin qaala ka'anin anzuru ila Rasu'llillahi Sallallahu Alaihi Wasal'lama yahkie nabiiyyan minal anbiya'i salatullahi wasalama alaihim zarabahu qa'mumuha fa'adma'ahu vahuwa yamsahud dama aw'wajhihi vayaqoolu allahummaghfar liqaumie fa'innahum la ya'lamoon.

426. Abdullah Ibn Mas'oood says that Apostle of Allah was relating the incident of the life of a Prophet. The scene presented by him is still before my eyes: He said, "For the "Crime" of calling them to faith his people gave him a sound beating so much so that he started bleeding. As for the Prophet's reaction, wiping blood from his face, he was saying, "O Allah! For give this crime of my people (and do not send a visitation to them yet), for they are ignorant of the reality.

—Bukhari
427. 'Ayesha reports that she asked the Prophet, "Have you ever passed through a day whose hardships and misery were greater than that of (the battle of) Uhud"? The Prophet said to her, "O 'Ayesha! Your people, the Quraish, gave me great trouble, and the day of hardest trial and trouble was the day of 'Uqabah when I presented myself to Ibn 'Abd Yaleel son of Abd Kalal. But what I wanted of him (entering the fold of Islam) he refused outright. Dejected in spirit and in a sad plight, I left the place and when I arrived at Qarn-al-Tha'lib my grief got a little mitigated, I lifted my eyes heavenward and saw Jibril there. He called out to me saying, "Allah the Exalted, has heard everything that passed between you and your people——your offer of Faith to them and their response to your message. And Allah has sent the angel placed in charge of the mountains. You may order him what you please. He will obey your orders relating to the rejecters of the Faith. Then the angel of the mountain called out and greeted me saying, "O Muhammed (Sallallahu Alaihi Wasal'lam)! Allah has heard all that your people said to you, I am in charge of the management of mountains, and my Lord has sent me to you so that you may order me what you like. So please tell me what are your commands. If you like I can bring together the hills on both sides of this valley so that those living in it (the valley) may be pulverised". The Prophet said, "No. Rather I hope that out of
their progeny there will be people who will worship Allah and not give Him partners”.

—Bukhari, Muslim

Exposition: The day of 'Uqabah means the day the Prophet visited Ta'if. In this city the leaders of Quraish were engaged in leather business on a large scale. The people of Ta'if and the Quraishites of Makkah were closely related. When the Prophet despaired of Makkaans he visited Ta'if, hoping that the seed of Truth may take root there. But Ibn Abd Yaleel, set ruffians and streeturchins after him who pelted stones at him until he fell unconscious bleeding all over.

When a people has rejected the call of a Prophet to Truth, they become deserving of Allah’s wrath and visitation from Him. But the Prophet of Allah seldom despairs of them. He goes on with his missionary work among his people and prays all the time to Allah that he should grant the rejecters further respite and not destroy them. May be they accept Islam tomorrow. When the angel of retribution said to him that at his bidding he could bring together the two Makkan mountains, Abu Qubais and Jabal Ahmar and crush them to pulp, the Prophet said, "Let me preach to my people. It is possible for them to accept Islam in future, and who knows their progeny may be upholders of the unity of Allah, not ascribing partners to Him”.

This is the pattern of work, the model to be kept in view, by those who have taken upon themselves the heavy responsibility and the onerous task of extolling the word of Allah. Without unending patience and affection for fellow-beings the tiring struggle for exaltation of the faith and establishment of the Divine Order cannot succeed.

8. SOME FACTS FROM THE LIVES OF HOLY COMPANIONS:
THOUGHTFULNESS ABOUT THE ACCOUNTABILITY, HEREAFTER, DEVOTIONAL ACTS, ACTS OF CHARITY, AUSTERITY & SACRIFICES IN STRIVING THE WAY OF ALLAH

٣٧٨ (حمَّسَ اللهٰ بِنُغَمَّةَ الْلَّهِ بِنُحَمَّةَ عَنِّيَّةٍ عَنْ أَبِيِّهِ أَبِيَّةَ الْلَّهِ صَلَّى اللَّهُ عَلَيْهِ)

وَسَلَّمَ رَسِلُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَعَمَّلُ الْرَّجُلُ عَنْهُ اللَّهُ نَعَمَانُ أَبِيَّةَ الْلَّهِ بِنُحَمَّةَ فَكَانَ عَنِّيَّةٍ عَنْ أَبِيِّهِ أَبِيَّةَ الْلَّهِ صَلَّى اللَّهُ عَلَيْهِ فِيُقَالُ عَنِّيَّةٍ عَنْ أَبِيِّهِ أَبِيَّةَ الْلَّهِ صَلَّى اللَّهُ عَلَيْهِ (بِتَابِعِهِ بِسَمِ)
428. An Salimibni Abdillahi Umara an abiehi annan nabiyya Sallal- lahu Alihi Wasall'lama qala nimar rajulu Abdullahi lau kaana yusalli minallaili, qaala saalimun fakaana Abdullahi ba'da zaalika la yanamu minallaili illa qaleela.

428. Saalim reports from his father, Abdullah Ibn 'Umar that the Prophet said, "Abdullah is a very good person. If only he got up for Tahajjud prayer!" Saalim says, "After this remark of the Prophet my father slept only for a short time during the night".
—Bukharim Muslim

429. Inna fuqara'al mahajiriena atau Rasulallah Sallallahu Alaihi Wasal'lama faqaalu zahaba ahlud dusuri biddarajatil ulaa vannaeemii muqeemi, faqaala vama zaka? faqalu yusalloon kama nusalli, vaya sumoona kama nasoomu, vayatasad daqoona vala nataсаддаqu, vaya'tiqoona vala nатigu, faqala rasu'lullahi Sallallahu Alaihi Wasal'lama afala u'allimukum, shai'an tудрикоona bihi min sabaqakum val tasbiqoona bihi mam ba'dakum, vala yakoonu ahadun afzala minkum illa man sana'a misla ma sanatum? qaalu balaa ya Rasu'llallahi qaala tusabbihoono vatukabbir oona vataхmadoona daboora kulli salaatin salaasан vasalaseena marratan, faraja'a fuqara'al muhajireena ilaa rasu'llillahi Sallallahu Alaihi Wasal'lama, faqaala sami'a ikhwanuna ahul amvaali bina fa'ala fafa'alloo mislahu faqala rasulallahi Sallallahu Alaihi Wasallamama zaalika fazlullahi yootiehi mayyasha'u.
429. Abu Hurairah said that out of the migrants from Makkah those who were poor and indigent (unable to spend in the way of Allah) came to the Prophet and said, "Abiding prosperity and high ranks are the share of the rich (and we are, as it were, deprived)"). The Prophet asked them, "How can you say that"? They replied, "We offer prayers so do they. We observe fasts, they too fast. (In devotional acts involving physical effort and hardship, both, of us are equal). But they spend their substance in the way of Allah and we cannot. They free slaves with their wealth and we don't have access to it". The Prophet after listening to their plea, said to them, "Shall I not tell you something with which you will come up with those who are ahead and remain ahead of those following you. And only those shall excel you who do the same that you do". The Prophet instructed them to make a habit of saying after every obligatory prayer, Subhan-Allah (Glory to Allah) 33 times, Allahu-Akbar (Allah is Greatest) 33 times and Alhamdu-Lillah (Praise be to Allah) 33 times. (So they went away satisfied and started with it.

1. Some of the companions of the Prophet had put themselves at the disposal of the Prophet for the whole time service to Islam. The had no houses of their own and were stationed in a portion of the country yard of the Prophet's mosque raised as platform or Suffah, and hence the name Ash'hab-e-suffa or companions of the platform.

They spent all their in learning their faith from the Prophet and also used to run errands including teaching of Faith to the fresh entrants to the rank of Islam outside Madinah and also petty excursions and short homes. In some of these mission they had sold their homes. In some of these missions they had lost their lives also due to foul play on the part of some cunning hypocrites.

Since they had no time to earn their own livelihood, they were fed by the Prophet and philanthropists of the Muslim society, themselves in no enviable position financially going without food for days. To cover their nakedness they had a small sheet or rough blanket hanging down their necks and held with both hands for fear of becoming naked. Their privation and hardships during the early days of the madinah phase of the Prophet's mission, despite the Prophet's relief to them from a mere trickle of the occasional spoils, on priority basis (his own consorts and daughter often ignored) were touching indeed. But they stood firm like rocks, facing all the trials and tribulations like men—particularly those dedicated to a mission. Their condition could be ameliorated only after extensive conquests outside the Arabia peninsula spelled and atomosphere of general prosperity.

This was the first ever Islam University and produced so many wonderful gems of exquisite lustre, to whom the Ummah is indebted for their glorious services to the cause of Islam under the most trying conditions. May Allah be pleased with them and all the companions of the Prophet (P.B.U.H.).
as instructed). When those better off learnt that the Prophet had taught their Muhair brethren this tasbeeh (Glorification of Allah) they too adopted it. When the poor Muhajirs came to the Prophet once again and informed him that their rich brethren too had taken it up. The Prophet said to them, "This is Allah's beneficence. He gives it to whomsoever He likes".

— **Muslim, Abu Hurairah**

**Exposition:** This report brings to light the fact how eager was the party organized and trained by the Prophet to advance as much as possible on the path of their Faith and to attain a high ranking position in the life Hereafter. And we also learn from it that those who have not the means to spend in the way of Allah can make up the deficiency by means of remembrance of Allah and supplication. And incidentally we learn that redemption of slaves from the curse of slavery and to bring them to the level of free humanity is a very good deed worthy of great reward.

**This tradition puts the number of the words Allah-o-Akbar (Magnifying Allah) at 33. In another tradition it is 34. Our pious ancestors had adopted the latter whereby the words of Tasbeeh add up to 100 in stead of 99 on the basis of this report. Some other traditions have put the words of each separate constituents of Tasbeeh at 10 (and the total at 30).**

430. Ja’a rajulun ilan nabiyyi Sallallahu Alaihi Wasal’ama faqaala innie majhoudun, fa’arsala ilaa ba’zi nisa’ihi faqalat
vallazie ba'asaka bilhaqqi ma indie illa ma'un, summa arsala ilaa ukhraa, faqaalat misla zaalika hatta qulna kulluhumna misla zaalika, lavallazie ba'asaka bilhaqqi ma indie illa ma'un, faqaala mayyuziefu haazihi ilaitalata? faqaala rajulum minal ansair ana ya Rasulallahi fa'antalaqa bihi ilaa rahlhi, faqaala liamra'atihzi akramie zaifa rasulillahi Sallallahu Alaihi Wasal'lama, vafie rivayatin qaala liamra'atihzi hal indaki shai'un? qaalat la illa quutu sibyanie qaala fa'allilihim bisla'in va'iza aradul asha'i fanavvimihim bishai'in va'iza dakhala zaifuna fa'atfi'ssiraja va'ariehi anna nakulu faqa'adu va'akalaz'zaifu vabatata viyaini, falamma asbaha ghada alaan nabiyy yi Sallallahu Alaihi Wasal'lama faqaala laqad ajiballahu min sanie'ikuma bizaifikumal laitala.

430. *Abu Hurairah* reports that a certain person came to the Prophet and said, "I am ill at ease due to hunger". The Prophet sent somebody to one of his consorts to bring something to eat if she had any. Her reply was that there was nothing save water in the house. This enquiry was repeated with another wife and got the same disappointing answer, until all of them related the same sad story. Then he turned to those around (the companions) and said, "Who is going to feed this guest of mine to night"? One of them from Ansar took over the responsibility of feeding him. So he took the guest home with him and said to his wife, "He is the guest of the Prophet. Entertain him. Have you anything that you can give him"? She said, "No. Nothing except a little food for the children. And they have not taken it yet". The Ansari gentleman said to her, "Entertain them with something and diverting their attention from food, coax them to sleep. And when the guest comes in for food, put off the light (oil lamp) and by some strategem make him understand that we too are partaking of food with him. So all of them sat to eat. The guest ate and fully satisfied his hunger, but these two, man and wife went without food that night. In the morning when this Ansari gentleman met the Prophet he said, "What you two husband and wife, did to entertain the guest, Allah was highly pleased with it".

---Bukhri, Muslim, Abu Hurairah

**Exposition:** The person who had come to the Prophet was very uneasy due to pangs of hunger gnawing at his stomach. It was for this reason that he was given preference over the
children since they were given something and were put to bed. The parents were sure they would not die of hunger during the night. Anyway, the guest of the Prophet entrusted to their care had preference. But this is not so easy unless one has the passion for sacrifice in full play. From this point of view this is a rare example of sacrifice that a person has just enough food for his own need and yet he gives priority to a person whom he finds in greater need. He feeds a hungry mouth and denies food to himself.

The Quranic verse referring in general terms to such rare sacrifices as the one mentioned above, is the following:

"... but give them preference over themselves even though poverty was their own lot". (Q. LIX : 9) The Prophet giving the glad tidings to the Ansari gentleman was probably informed about Allah's approval of this generous act by Jibril the next morning or the same night.

431. An Khababibnil Aratti qaala hajarna ma'a Rasulillahi Sallallahu Alaihi Wasal'lama nahtamisu vajhallahi ta'alaa favaqa'a ajruna alallah, faminna mam mata lam yakul min ajrihi shai'an, minhum Mus'abub nu Umairin, qutila yauma Uhudin vataraka namiratan, fakunna iza ghattaina ra'sahu badat rijlahu, va'iza ghattaina jiljilahi badarasuhu fa'amran Rasulullahi Sallallahu Alaihi Wasal'lama un nughattiya ra'sahu vanaj'alaa alarijilahi shai'am minal izkhiri, vaminna man aina'at lahu samaratuhu fahuwa yahdibuha.

431. Khabab says, "We migrated from Makkah seeking pleasure of Allah and came to Madinah with the Prophet. Some of us died. They got nothing by way of worldly reward. Mus'ab bin 'Umair was one such person. He fell to the sword of the
enemy in the battle of Uhud. He had nothing on his body more than a thick blanket to cover his nakedness. And that became his shroud also. But it was not enough to cover his body in its entirety. If the head was covered, the feet remained exposed and vice versa. Seeing it, the Prophet directed us to cover his head with his sheet and the exposed feet to be covered with a locally growing fragrant grass lzkhir. And some of the migrants are those who have received the reward of their sacrifices for the Faith in the life of this world also and they are enjoying it”.

——Bukhari, Muslim

Exposition: Mus'ab bin 'Umair was the scion of a very prosperous family of Makkah. He lived a life of ease and luxury. He had well-bred fine steeds for riding morning and evening and costly costumes for various occasions which he changed several times a day. But when the truth of the message of the Prophet dawned upon him, he made all possible haste in accepting it. He plunged headlong into this severely persecuted movement, totally oblivious of grave dangers to life, honour and property of which he was not any the less conscious. He had been a spectator of all that had been happening to the believers.

Comparing his life before he entered the fold of Islam and after that, often brought tears to the eyes of the least sentimental person the Prophet, but Mus'ab himself never reminisced the past life of luxury and comfort, Never a word of complaint escaped his lips.

432. An Abie Hurairata qaala, laqad ra'aitu sab'eena min ahlis suffati ma minhum raju lun alaihi rida'un, imma izaruv va'imma kisa'un, qadra batoo fie a'naqihim, famin hama yablughu nifsas'saqain, vaminha ma yablughul ka'baini. fayajma'u'hu biyadihi karahiyata un tabdu va'auratu'hu.
432. Abu Hurairah says, "I have seen seventy person from Ashab Suffah (companions of the platform) in this condition that not one of them had a sheet which could completely cover his mankedness. They had a piece of cloth worn round the waist or a rough blanket hung from the neck coming down to the upper part of their shins, seldom to the ankles. They held it with both hands for fear of exposing their private parts".

---Bukhari

433. An Abie Hurairata qaala, falâbisa inda hum aseeran hatta ajma'u alaa qatlihi fasta'ara mim ba'zi banatil harisi musaa yastahiddu biha fa'arathu fadaraja bunayyul laha vahiya ghafilatun hatta atahu, favajadahu alaa fakhizihii valmusaa biyadihi fafazi'at faza'atan arafaha khubaibun, faqala atakhshaini an aqtuluhi? ma kuntu l'afala zaalika qalat vallahi ma ra'aitu aseeran khairam min khubaibin,

433. Abu Hurairah said----- Khubayb stayed with Banu Harith as their captive until they decided upon his execution (for Khubayb had killed Harith in the battle of Badr). When Khubayb came to know of it, he requested one of the girls to lend him a razor for undershave. She gave it to him. Meanwhile her child approached him. She was busy and had not seen the child going over to him. Khubayb endearingly lifted the child and put him on his thigh. When she noticed it she was mighty afraid that the captive (to be shortly executed) might kill her child. Khubayb discerned it and said to her, "You are afraid that I shall murder your child. No. I can never do it. (Islam does not allow murder of children)". That woman used to say afterwards that she had never seen a captive of better moral character than Khubayb.

---Bukhari
Exposition: This is part of a lengthy tradition in which the story of Khubaib’s captivation and his martyrdom at the hands of his captors has been related. Khubaib knew only too well that they were going to kill him. Under these conditions the child of the enemy came to him whom he could easily slaughter. But he reassured the apprehensive mother that he could not do so, since the Faith he had embraced did not allow murder of children. How true was the verdict of that woman when she said that she had never seen a nobler soul than their captive, Khubaib.

When they took Khubaib to the place of execution he neither shed tears nor became crazy with thoughts of his helplessness. All that he said was, "When I am being killed in a state of firmness on Islam, I care little on which side I fall dead. Whatever is going to happen to me is for the pleasure of Allah and for the Faith. So what do I care how many pieces my body is cut into".
434. Inna Ayeshata huddisat anna Abdallahibnazz Zubairi qaala fie bai'in auata'ain a'tathu Ayeshatu "vallahu latantahiyyanna Ayeshatu aula ahjaranna alaiha qaala ahuwa qaala haaza? qaalu na'am, qaatal huwa lillahi alayya nazrun alla ukallimabnaz zubairi abadan, fastashfa'ubnuz zubairi ilaiha heena taalatil hijratu faqaalat la vallahi la ushaffi'u fiehi abadav vala atahanassu ilaa nazrie, falamma tala alabniz zubairi kallamal misvarabna makhramata va'abdar rahmanib nil aswadibni abdi yaghusa vaqaala lahumta ansudu kumallahu lama adkhaltumani alaa Ayeshata, fa'inna la yahillu laha un tanzira qat'iati, fa'aqbalu bihil misvaruva Abdur'rah mani hattas ta'zana alaa Ayeshata faqaalas salaamu alaiki varahmatullahi wabarakatu anadkhulu? qaatal Ayeshatud khulu, qaalu kulluna? qaatal na'am, udkhulu kullukum vala ta'amumu anaa ma'humabnaz zubairi, falamma dakhulu dakhalabnuz zubairiil hijabu, fa'atanaqa Ayeshata vatafiqa yunash iduha vayakbi, vatafiqal misvaru va'abdur'ra hmani yunashidaniha illa kallamathu vaqabiltu minhu, vayaqoolani innan nabiyya Sallallahu Alaihi Wasal'lam nhaaa amma qad amiliti minahljirati, vala yahillu limuslimin ayyahjuru akhahu fauqa salasi layalin falam ma aksaru alaa Ayeshata minat'tazkirati vat'tahrejiji faqiqat tuzakkiruhuma vatabkii vataqoolu inni nazartu vannazru shadeedun falam yazala biha hatta kallamatibnaz zubairi, va'ataqaat fie nazriha arba'eena raqab atan vakanat tazkuru nazraha ba'da zaaliqa fatabkii hatta tabulla dumu'uhu khimara ha.

434. 'Auf bin Malik reports that some people went to Ayesha and said to her, "Such and such thing that you have sold or bestowed on somebody, about it Ibn Zubair (nephew of Ayesha) says that if his maternal aunt did not mend her ways he would put checks on her (whatever she receives from Baitul-ul-mal or public exchequer, he would stop and allow her only bare maintenance"). 'Ayeshah said, "Did he say so"? She was told
that he had said it. Then Ayesha said, "I swear by Allah that I shall never speak to Ibn Zubair. And thence forward she severed her relation with Ibn Zubair. When these strained relations continued over a long time, Ibn Zubair tried to use the good offices of some people with 'Ayesha to forgive him and establish normal relations once again. But she did not agree to any patch up and said, "I shall not listen to any one's intercession on behalf of Ibn Zubair, nor violate my oath in this matter. This state of affairs was extremely painful for Ibn Zubair. So this time he asked Miswar bin Makhrama and Abdur Rahman bin Aswad under oath to somehow manage to take him to 'Ayesha. "She has severed relations with me under oath and this is not permitted to her by Islam." So Miswar and Abdur Rahman along with Ibn Zubair went to the house of 'Ayesha and knocked at the door. They greeted her and sought permission to enter. Ayesha granted them the permission, both of them further asked her, "May we all enter"? She said, "Yes. You may, all of you". She did not know that Ibn Zubair was also with them. When they all got in, Ibn Zubair went to the place where 'Ayesha was sitting behind the curtain. Once there, he fell upon her neck. He was weeping and imploring her for forgiveness of his fault, putting her under oath. On the other side Miswar and Abdur Rahman were also putting her to oath and requesting her to forgive Ibn Zubair and be on speaking terms with him once again. They also reminded her that the Prophet had said that it was not permitted to any believer to remain cut off from a Muslim brother for more than three nights. When this collective pressure was brought to bear upon her, reminding her that she was sinning, she began to weep and said, "I have taken an oath which is a serious matter. But these two (intercessors) continued with their persuasion, until she, violating her oath, spoke to Ibn Zubair and freed forty slaves (as atonement). And during the rest of her life whenever she called to mind this mistake she burst into tears, so much so that her scarf became wet".

—Bukhari, 'Auf bin Malik
435. An Ayeshata qaalat jaa'a rajulu ilan nabiyyi Sallallahu Alaihi Wasall'ama faqa a ya Rasulallahi inna lie hamlukeena yakzibunani vayakhununani vaya'sunani va'ashtimuhum va'azribihum fakaifa ana minhum? faqala Rasulullahi Sallallahu Alaihi Wasalla'ma iza kaana yaumul qiyamati yahsabu ma khanooka va'asauka vakazabooka va'iqabuka iyyahum fa'in kaan iqabuqa iyyahum biqadri zunubihim kaana kafasan la va alaika, va'in kaana iqabuka iyyahum fauqa zunubihim uqtussa lahum minkal fazlu, fatanah'har rajulu vaja'ala yahtifu vayabkie, faqala lahu Rasulullahi Sallallahu Alaihi Wasall'am a taq'ar'u qaulallahi ta'alaa- "vanaza'ul mawazienal qista liyaumil qiyamati fala tuzlamu nafsun shai'an, va'in kaana misqaalab habbatim min khardalin ataina biha vakafaa bina hasibeen." faqalar rajulu maajidu lie valihaa'ula'ai shai'an khairam mim'mufara qatihim ush'hiduka annahum kulluhum ahraru.

435. 'Ayesha says that a person came to the Prophet and said, "O Apostle of Allah! I have some slaves who tell lies, are guilty of betrayal of trust and disobedience to me, and I scold them and beat them. What will become of me with regard to them"?

The Prophet said, "When Doomsday arrives their Perfidy, disobedience and lies and your punishment inflicted on them, will both be taken into account. If your chastisement just equals their crimes, your are equit with them. And if your punishment is found to be less than their crimes, it will be a credit to your account. However, in case your punishment exceeds their total crimes you will have to pay to the extent of excess.

On hearing this, that person betook himself to a corner and
burst into tears. The Prophet then said to him, "Have you not read in the Qur'an Allah's edict which runs like this:

We shall set up scale of Justice for the Day of Judgement so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed we will bring it (to account): and enough are We to take account.

— (Al-Qur'an XXI: 47)

On hearing it that person said, "Now it would be better for me to severe relations with those slaves. O Apostle of Allah! I hold you witness over it that I have set them free".

— Tirmizi, Ayesha

Exposition: There are many people in the world who beat their servants (and are not in the least worried about it). Why did this person then come to the Prophet? And why did he ask him about his accountability regarding his treatment meted out to his slaves? If he had not been full of anxiety for himself in the Hereafter, this question would not have disturbed him at all. Again, on hearing from the Prophet he wept bitterly (and was not calm) until he set all those slaves free, so that this benevolent gesture on his part may become recompense for any possible excess in his dealing with them for their crimes.

9. ANXIETY FOR DOOMSDAY

(332) َعَنْ عَبْدِ اللَّهِ نَبِيٍّ نَمَّى عَمَّارَ قَالَ كَانَ مَعِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسُلَّمَ فِيَّ بِعْضٍ غَزَّوْتُهُ. فَمَضِيَ فَقُولُهُ، فَقَالَ مِنَ الْقُوْمِ؟ قَالَ تَنْهَيْنَ الْمُسْلِمُونَ، وَإِلَّا اِلْلَّهُ تَحْسِبُ بُفْتَانًا زَمِيمًا اِبْنِهَا. إِذَا ارْتَفَعَ زَمَّةُ تَخْتَذَتَهُ، فَأَتَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسُلَّمَ فَقَالَ فَأَتْنَى رَسُولَ اللَّهِ؟ قَالَ نَعْمَ، قَالَ بَلَّى أَنْتُ آمِنُ الْيَسِّ الْلَّهِ أَرْحَمَ الرَّاجِعِينَ، قَالَ بَلَّى، قَالَ الْيَسِّ الْلَّهِ أَرْحَمَ بَعْدَهُ مِنْ النَّعْمَ، قَالَ لَوْ نَزْلَتْ مَيَتَّى، فَأَيْنَ الْيَسِّ الْلَّهِ؟ قَالَ إِنَّ اللَّهَ لَا يَتَّقَفُّ وَلَدَمَا يُنَادَى، فَأَيْنَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسُلَّمَ؟ قَالَ إِنَّ اللَّهَ لَا يَتَّقَفُّ وَلَدَمَا يُنَادَى. َعَنْ أَبِي عَبْدِ اللَّهِ نَبِيٍّ نَمَّى (تَعَمَّرَى)
436. Abdillahibni Umara qaala kunna ma'an nabiyyi Sallallahu Alaihi Wasal'lama fie ba'zi ghazavi'iti, famarrabiqqaumin, faqala manilaqamun? qala bu nahnul muslimo ona, va'amra'atun tahuqibi' biqadriha vama'a habnul laha, fa'izar tafa'a vahajun tanah'hat bihi, fa'atatini nabiyya Sallallahu Alaihi Was allama faqalat anta rasu'llallah? qaala na'am, qaqlat bi'abie anta va'ummi alaisal lahu arhamar raahimeen? qaala balaa, qaqlat alaisallahu arhama bi'ibadihi minalummi bivaladiha, qaqla balaa, qaqlat innal umma la tifulic valadaha finnari, fa'akkaba, Rasulu Ilahi Sallallahu Alaihi Wasal'lama yabki, summa rafa'a ra'sahu ilaiha faqaala innal laha la yu'aqqibu min ibadihi illal marida al mutamarridal lazrie yatamarradu alallahi va'abaa ayyaqoola la ilaaha illallahu.

436. Abdullah bin 'Umar reports, "We were on a journey for Jehad with the Prophet. He passed by some people and asked them, "Who are you people"? They said, "We are Muslims". Abdullah says that nearby a woman was cooking food and adding fuel to the hearth was flaring the fire. She had a baby on her lap. When the flames leapt up she moved the baby away from it. When she came to the Prophet and said to him "Are you the Apostle of Allah"? The Prophet said, "Yes, I am". She said, "My parents be sacrificed to you, is not Allah the best of those who show mercy"? The Prophet said, Yes. Why not". She said, "Is not Allah more Merciful to His servannts than a mother is to her child? The Prophet said, "Yes. He is more compassionate to His servants than a mother to her child". On this assurance from the Prophet, the woman said, "But no mother could ever throw her child into fire". Hearing this from her the Prophet bowed his head and began to weep. After a while he raised his head and turning to her said, "Allah shall not torment any but that headstrong, arrogant person who rejected the Kalimah of the unity of Allah (the epitome of the Islamic Faith and Belief).

—Mishkat

Exposition: Evidently enough this woman was a Muslim and well acquainted with the mercifulness and other attributes of Allah. Why did she then put these questions to the Prophet? The reason is not for to see, the anxiety for the well-being of the Life Hereafter was behind it and uppermost in her mind. Even after
doing all in her power towards that end, she knew that it was not enough to be rewarded with heaven, and stood in great dread of hell. The Prophet told her that hell would be the portion of him who was presented with the message of peace but he haughtily rejected it. She was a believer; why should Allah throw her into hell? Allah will not throw those in hell who entered the fold of Islam and were meeting its demands. For such a thoughtful believing woman the reply of the Prophet was based on practical wisdom.


437. 'Amr bin-al-As says, "When Allah created in me the stimulus for acceptance of Islam, I came to the Prophet, I said to him, "Please extend your hand, I want to take oath of fealty at your hand. But when he extended his hand I withdrew mine. At this he said, "What is that? Why have you withdrawn your hand"? I said to him, I want to condition my Bai'at (oath of fealty)". He asked me, "What is that condition?" I told him, "The condition is that my sins of the past life may be wiped off". The Prophet said, "O 'Amr! Do you not know that Islam demolishes (wipes off) all those sins that a person committed before accepting Islam".

—Bukhari

Exposition: What is to be fully understood here is that Islam was presented by the Prophet, Muhammad (Sallallahu Alaihi Wasal'llam) in such a way that they became anxious about their life Hereafter. The past record of deeds of the person accepting
Islam was before his eyes. He must have been ashamed of it. He was sure that the ancestral Faith could be of no avail to him. And also that the life after the termination of the present one is a certainty, and it is that life for which man should be really anxious.

(338) عَنْ رَبِيَّةِ أَبَنِيَّ، كَذَّبَ قَالَ: قُلْتُ أَبِيُّ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخَذَهُ وُضُؤُهُ وَخَافَهُ، فَقَالَ: مَنْ أَتَّلَكَ مَا فَقَدْتُكُمْ فِي الْجَنَّةِ. فَقَالَ آوْلُيْهِ ذِلَّكَ؟ فَقُلْتُ هُوَ ذَاكَ، قَالَ: فَأَعْمَلُ عَلَيْكُمْ عَلَى نَفْسِكُمْ بِكَرَّةَ السُّجُودِ.

438. An Rabie'atibni Ka'b'na qala kununt abietu ma'a Rasulillahi Sallallahu Alaihi Was allam fa'atih biyazoo'ih medabali faqala salnie faqu'tu as'aluka murafqataka filjann ati, faqala aughaira zaalika? qultu huwa zaa ka, qaala fa'a'innie alaa nafsika bikasratis sujiid.

438. *Rabi'ah bin Ka'ab* (the servant of the Prophet) said that he was with the Prophet during the night. I brought water for his ablutions and served other petty needs. One day he (the Prophet) said, "Ask me for something that you like". I said to him, "I want to live with you in heaven". He asked me if there was anything else I wanted"? I replied, "I want nothing else. Only this is my earnest desire". The Prophet then said, "If you want to live in heaven with me, do help me with abundance of your (supererogatory) prayers.

— *Muslim, Rabee'a bin Ka'b*

Exposition: A young man has so many cravings and ambitions and he could ask the Prophet for anything material that he could give him. But no, that was not the pattern of thought of those receiving training at the Prophet's hands. After entering the fold of Islam and receiving the ennobling and life-giving training in his company, all earthly values soon gave way to the heavenly and man's one desire was to be spared the torments of hell and to be rewarded with an abode in heaven. But here in this and so many other cases, in fact one and all, sincere believers, coming in close contact with the Prophet, (enamoured of his sweet, disarming and balanced personality), could not think of separation from him. And living in heaven with him was their most cherished goal.
But in spite of infinite Mercy, the law of divine justice is so candid that it permits of no special privileges to those connected in any capacity with the Prophet. He had declared to his aunt Safiyyah that he could do nothing for her. And to his most beloved daughter, Fatimah, he had said, "You may take anything that I have here, but I can do nothing for you in the Hereafter. They should themselves strive for it here". (Tradition No. 42). So this servant of the Prophet, Rab'ah bin Ka'b, also received a similar reply. For a high-ranking position like that of the company of the Prophet in heaven, he must have a large share of good deeds, abundance of prayers and other acts of charity performed with sincere devotion.

439. *Qatadah* says about the Prophet that he, in a harangue of his, said, "Belief in Allah and striving in His way with all one's faculties, even laying down his life, if necessary, are the best deeds". A person from the audience got up and said, "O Apostle of Allah, if I lay down my life in the way of Allah, shall my sins of the past life be wiped out"? The Prophet said, "Yes. If you fight in the way of Allah, stand your ground firmly and do not run away from the battle field, and all that with the hope of reward only from Allah, and you get killed (in this armed struggle against the upholders of falsehood), all your sins shall be wiped off". After a while the Prophet said, "What did you ask me just now"? He said that he had asked him if fighting in the way of Allah he got killed, could it wipe off his sins of the past life. The Prophet said, "Yes, they will be wiped off if you are patiently persevering in facing the enemy, fight with the intent of reward from Allah and do not run away from the battle field, all your sins shall be wiped off. However, the debt you owe somebody shall not be condoned. Jibril has told me this just now".

— *Muslim, Abu Qatada*

**Exposition:** When the belief of the Hereafter goes deep down into the heart of man, he is extremely anxious about the remission of his past sins.

The report also highlights the importance of man's obligation to man to which Allah in His infinite mercy and beneficence has attached much greater importance than man's obligation to Himself. That should be cause for greater concern in this behalf. If a person was indebted to another and being solvent he did neither care to pay nor got it remitted, even if he lays down his life in the way of Allah, he cannot escape the accountability of the Hereafter. And then there are things that man makes light of. A foul word to some one, which is soon forgotten, partaking of the most delicious dish in idle conversation—back biting or eating the flesh of a brother—stand there as much on his record as any other due, if not remitted before death.
440. An Anasin qaala innakum lata'maloona aamalan hiya adaqqu fie a'yunikum minash' shari kunna na'udduha alaa ahdi Rasulillahi Sallallahu Alaihi Wasal'lama minal moobiqati ya'nilmuhlikaati.

440. *Anas* said to his contemporaries, "You indulge in so many such acts that are lighter than a hair in your estimate (insignificant), but we regarded them deadly sins during the period of the Prophet".

—*Bukhari*

**Exposition:** The gravity or otherwise of any action depends on how a person feels about it and how he takes it in the general run. Those who are not careful about minor faults or petty shortcomings soon get inured and go on repeating them without the slightest pangs of conscience. And it is not long before they fall in for grievous sins know as major sins under the Islamic Shari'ah. That is why we have been warned against repetition of minor sins also, which we are told, cummulativey become major sins.

To err and sin is in human nature. His wits get overwhelmed by and surrender to unruly passions and he is easily carried away by them. And he is also forgetful. But so long as he has a feeling of guilt, things can be set right. The greatest loss to man is a loss of this feeling which makes him insensate and he sins with impunity. He becomes a callous, shameless wretch and is doomed.

(335)

إِن زَجَّلَ قَالَ بَارِسُوْلَ اللَّهَ مَيْتِي السَّاعَةَ؟ قَالَ وَلَكَ رَمَا أُعَدَّتُ لَهَا؟ قَالَ مَا أُعَدَّتُ لَهَا إِلَّا أَنْ أَحْبَبَ اللَّهَ وَرَسُولَهُ، قَالَ أَنتُ مِنْ أَهْبَتِهِ، قَالَ أَنْسَ فَمَا رَأَيْتَ الْمُسْلِمِينَ فَرِخَّؤَا يَشِيْشُ بِهِ، بَعْدَ الْإِسْلَامِ فَرِخَّؤُوهُ بِهِ.

(بَارِسُوْلَ مَوْلُكَ)

441. Inna rajulan qaala ya Rasulallah matas sa'atu? qaala vailaka vama a'datta laha? qaala ma a'dattu laha illa innie uhibbullaha varasu lahu, qaala anta ma'a man ahbabta, qaala Anasun fama ra'aitulmuslimeena farihu bishai'in ba'dal islam bishai'in bagi.
441. Anas reports that a man came to the Prophet, "When is the Doomsday to come? The Prophet said to him, "Woe to thee! Hast thou prepared thyself for it"? He said, "I have not done much by way of preparation for it. However, I love Allah and His Apostle". The Prophet said, "Man shall be afforded the company of those he loves". Anas says, "Never after entering the fold of Islam, the believers felt so happy as they did on hearing the glad tidings from the Prophet on this occasion".

—Bukhari Muslim, Anas

Exposition: How much advanced were the companions of the Prophet in the field of good deeds, the Qur'an bears ample testimonial to it, saying that Allah was pleased with them and they with him on more than one occasion (Q.V:119, IX: 100, LVIII: 22, LXLVIII : 8) And yet they were anxious about their well-being in the Hereafter. Hearing the glad tidings from the Prophet they must have rejoiced immensely. And such things can be said to such thoughtful persons only. May Allah be pleased with all of them. Amen!

†—The End—†