



# JAWAHIRUL HADITH

(Gem of the saying of the Prophet)



Compilation and Commentary by :  
**SHAMS PIRZADA (R.H.A)**



English Virsion by  
**Abdul Karim Shaikh, B.A. ( Hons.)**



**Idara Da'watul Qur'an**

59, Muhammad Ali Road Mumbai 400003  
Phone : 23465005

8<sup>th</sup> Edition:1000  
June. 2016

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أُعْطِيتُ جَوَامِعَ الْكَلِمِ . (مسلم)

“I have been given comprehensive speech.”  
(Muslim)



## NOTE

(1) “Sallal Lahu Alaihi Wa Sallam” written with the name of the Prophet means “May Allah’s blessings and peace be upon him”. A verse in the holy Qur’an exhorts Muslims to send blessings for the Prophet. In a hadith, the Prophet has directed Muslims to pray for Allah’s blessings being sent to the Prophet, whenever they come across his name. This is the shortest form of the blessings to be recited by Muslims. Some writers use the English substitute. “Peace be upon him” or the short form: P.b.u.h.

(2) (R) written immediately after the name of every companion of the Prophet stands for the Arabic sentence: “Radhiy Allahu Anhu”, which means may Allah be pleased with him. These words occur in the holy Qur’an in praise of the companions of the Prophet for their devotion to the religion of truth. Muslims use these words whenever they utter or write the name of companions of the Prophet as a mark of respect to them in appreciation of their sterling services to the cause of Islam. This is a distinction exclusively reserved for the companions of Prophet Muhammad (Sallal lahu Alaihi Wa Sallam).

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## Publisher's Note

The foremost task of "Idara Dawatul Qur'an" is to spread teachings of Qur'an and Sunnah, at least in five languages i.e. Urdu, Marathi, Gujrati, Hindi and English.

By the grace of Allah, we have published the translation of Holy Qur'an with commentary in all the above mentioned five languages. Thus we have achieved one of our two goals.

In the field of Hadith, Maulana Shams Pirzada (Rh.a) had compiled two valuable volumes pertaining to only authentic Ahadith. He has avoided Hadiths like "Seek knowledge even if it is in China" How a Benefactor of mankind, who was taught by almighty Allah can ask others to seek knowledge from China?

Maulana had compiled two separate collections of ahadith viz. Jawahirul Hadith to be presented to our non-Muslim brothers, to make them aware of the great personality and his teachings and to eradicate their misunderstandings. This book was translated by Late Abdul Karim Shaikh. May Allah bless him.

The other collection viz. "Tanveerul Hadith" is to enhance moral character of Believers in particular and non-Believers in general. So far we have published it in four languages. i.e. Urdu, English, Marathi and Gujrati, also to be published in other languages.

We are taking opportunity to present 8<sup>th</sup> Edition of English version of Jawahirul Hadith. Its Marathi and Gujrati versions already Published.

The karnataka society (Shanthi Parakashna) has also Published the same in kannada language.

We pray Allah to shower his blessings on Maulana and give us an opportunity to spread his work in all the other languages.

**Muhammad Siddique Qureshi**

Secretary,

**Idara Dawatul Qur'an**



## TRANSLATOR'S NOTE

It is indeed my extreme good fortune that I am translating the Idara's publication, Tafseer Dawatul Qur'an, into English. In addition. I was asked to translate another prestigious publication of theirs, viz. "Jawaharul Hadith" into English, which I consider a signal honour, for which in all humbleness I am thankful to the Almighty.

The publication of a collection of the authentic sayings of the world's greatest man of all times is the urgent need of the hour. The great Indian poet of Islam, Dr. Iqbal, has somewhere said that he believes Islam to be a true faith because Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam) says so. The absolute honesty and truthfulness of the Last Prophet of Islam are historical facts, which not even his bitterest Enemies have challenged. He is the only historical figure whose every act and every word has been preserved by his faithful companions for posterity. Therefore, to understand the conditions of his time, and the great movement. Islam, which changed the shape of the world, there cannot be a better source than his sayings and those of his contemporaries about him. Besides, without learning about his life, views and character, comprehension of the true sense and spirit of the Divine Book, Qur'an, would be impossible, as it is said about him that he lived Qur'an.

Unfortunately, the English language is rather poor in the matter of books on the authentic traditions (Hadith) of the Prophet. By providing such a book, the Idara Dawatul Qur'an is making available to the English reading people a glimpse into the life of a man, who was undoubtedly a Perfect Man (Sallal Lahu Alaihi Wa Sallam).

The Commentator Maulana Shams Pirzada, has tried to bring out the essence (Jauhar) of every tradition in his remarks, and I on my part have tried to keep the language as simple and readable as possible. I hope that we have succeeded in our efforts.

May Allah greet our efforts with success.

Mumbai, 13<sup>th</sup> March 1985.

Abdul Karim Shaikh



In the name of Allah, Most Gracious, Most Merciful

## FOREWORD

A hadith (plural ahadith) is the saying of or the narration about the doings of the Prophet of Allah, Muhammad, (Sallal Lahu Alaihi Wa Sallam). These ahadith (traditions) are in reality the explanation of the Qur'anic writings and the details of Qur'anic commands. The ahadith were narrated by the sincere companions of the Prophet in an extremely responsible way, which were recorded by the subsequent reliable narrators, till they were compiled in book forms, which are known by the titles: Bukhari, Muslim, Tirmizi, Abu Daud, Nasai, Ibn Majah, Ahmad, etc. Among these, 'Sahih Bukhari' and 'Sahih Muslim' are ranked the most reliable from the point of view of the authenticity of their sources.

From the treasure of the ahadith of the Prophet, we have selected a few such gems as are so valuable and useful, from the aspect of guidance to humanity, its education and training, and the reformation of its ideas and practices that whoever would study them with a clear mind would unhesitatingly admit that the personality whose sayings have been presented is really a very great personality and the palace (religion) that has been built up with these gems is not only peerless but also a real shelter for the entire humanity and the best abode of peace.

This selection of the ahadith is presented under the title: "Jawahirul Hadith".

In the beginning of the book a few traditions have been presented under the caption 'A few glimpses of the holy life', which depict the greatness of the personality of the Prophet (P.b.u.h.), and the aspect of his noble character and virtuous attributes come into prominence Under the caption 'Building of Character' and 'Things that corrupt those traditions have been presented in which teaching is imparted to reform one's conduct and character to make life civilized, to develop the good qualities of humanity, and to eschew the things which corrupt one's conduct and character. Under the head 'Politics and Government' the traditions that have been presented show that Islam is not only the religion of individual living but also the religion of collective or social living, and it offers guidance in politics as well as in matters of government. An attempt has been made to depict without any reservations, the Islamic viewpoint about the world in the light of the Prophet's traditions, under the caption 'The position of the World, so that the love for world may get the needed telling blow, and the desire to make the Hereafter the objective of one's endeavours in this life the needed

impetus. By the traditions under the heading 'Polytheism and Innovation' not only the practice of polytheism has been refuted but the fact of grave-worshipping' being an innovation (Bid'ah) has also been shown, so that the non-Muslims may know that what is found in the form of worship at dargahs and mazars is un-Islamic and that real Islam is which is found in the Unity of Allah (Tawheed) and Sunnah. Under the rubric 'Unity of Allah' the positive aspect of the oneness of God has been presented and light has been thrown on the religion of nature and the pillars of Islam. Under the heading 'The Prophethood of Muhammad' (Sallal Lahu Alaihi Wa Sallam) those traditions have been selected which make the fact of his being a Prophet for the entire world and of his being the saviour of the world of humanity, and in which his distinguishing characteristics are brought, into prominence. Under the rubric 'Qur'an' clarification is given about the receiving of the Revelation, and the holy book being a book of guidance and of its being the means of the rise and fall of the nations have been made clear. Problems after death, Barzakh, Doomsday and the life in the Hereafter have been touched upon in the traditions selected under the caption, 'Life after Death,' and these traditions have been explained keeping in view the mentality of the non-Muslims, In the end, a few facts about the acceptance of Islam by non-Muslims have been presented inviting non-Muslims to give a serious thought to this matter.

In the selection of ahadith full care has been taken to see that only those ahadith are presented which are authentic and reliable" For this purpose, tradition mostly from 'Sahih Bukhari' and 'Sahih Muslim' have been selected. As regards other books of traditions, from these only those have been selected about whose authenticity and reliability there was convincing proof. In the matter of selection of traditions we have maintained a very high standard and have tried not to include any weak tradition in this collection, in order that the things presented to the non-Muslims in the name of the Prophet should have no shadow of doubt in the matter of their reliability.

May God fulfill the purpose for which this book was compiled and may He make it a means of reform and guidance.

This book was compiled and written in Urdu, which already has been published, Now its English translation is being presented, the translation has been done by our friend, Mr. Abdul Karim Shaikh. The translator has tried to render it into as readable a language as possible. May Allah accept his efforts and bless him with His rewards.

Mumbai, 27<sup>th</sup> March 1985

Shams Pirzada.

## 1

## A FEW GLIMPSES OF THE HOLY LIFE.

# Auspicious Appearance and Features

## HADITH

### حديث

عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ سَأَلْتُ خَالَيَ هِنْدَ بْنَ أَبِي هَالَةَ وَكَانَ وَصَافًا عَنْ حُلْيَةِ رَسُولِ اللَّهِ ﷺ وَأَنَا أَشْتَهِي أَنْ يَصِفَ إِلَيَّ شَيْئًا أَتَعَلَّقُ بِهِ فَقَالَ كَانَ رَسُولُ اللَّهِ ﷺ فَحْمًا مُحَقَّمًا، يَتَلَالُوْ وَجْهُهُ تَلَالُو الْقَمَرِ لَيْلَةَ الْبَدْرِ ، أَطْوَلُ مِنَ الْمَرْبُوعِ وَأَقْصَرَ مِنَ الْمُشَدَّبِ ، عَظِيمُ الْهَامَةِ ، رَجُلَ الشَّعْرِ إِنْ انْفَرَقَتْ عَقِبَتُهُ فَرَّقَ وَ الْآفَلَ . يُجَاوِزُ شَعْرُهُ شَحْمَةَ أُذُنَيْهِ إِذَا هُوَ وَقَرَهُ ، أَزْهَرَ اللَّوْنِ ، وَاسِعَ الْحَبِيْنِ أَرْجَ الْحَوَاجِبِ سَوَابِغٍ مِنْ غَيْرِ قَرْنٍ بَيْنَهُمَا عَرَقٌ يَدْرَهُ الْعَضْبُ ، أَقْسَى الْعَرْنَيْنِ ، لَهُ نُورٌ يَعلُوهُ يَحْسِبُهُ مَنْ لَمْ يَتَمَلَّهْ أَشْمٌ ، كَثَّ اللَّحْيَةِ ، سَهَلَ الْخَدَّيْنِ ، صَلِيحَ الْفَمِ ، مُفْلَجَ الْأَسْنَانِ ، دَقِيْقَ الْمُسْرَبَةِ ، كَانَ عُنُقُهُ جَيِّدٌ ذُمِيَّةٌ فِي صَفَاءِ الْفِضَّةِ ، مُعْتَدِلَ الْخَلْقِ ، بَادِنًا مُتَمَّا سِكَاءَ الْبَطْنِ وَالصَّدْرِ ، عَرِيضَ الصَّدْرِ ، بَعِيدَ مَا بَيْنَ مَنْكَبَيْنِ ، ضَحْمَ الْكَرَادِيْسِ ، أَنْوَرَ الْمُتَجَرِّدِ ، مَوْضُولَ مَا بَيْنَ اللَّبَّةِ وَالسَّرَّةِ بِشَعْرِ يَجْرِي كَالْحَطِّ عَارِي الشَّدِيْبِيْنَ وَالْبَطْنِ مِمَّا سَوَى ذَلِكَ ، أَشْعَرَ الدِّرَاعِيْنَ وَالْمَنْكَبِيْنَ وَأَعَالِي الصَّدْرِ ، طَوِيْلَ الزَّنْدِيْنَ ، رَحْبَ الرَّاحَةِ شَيْخَ الْكُفْيِيْنَ وَالْقَدَمِيْنَ ، سَائِلَ الْأَطْرَافِ أَوْ قَالَ سَائِلَ الْأَطْرَافِ ، حَمَصَانَ الْأَحْمَصِيْنَ ، مَسِيْحَ الْقَدَمِيْنَ يَنْبُو عَنْهُمَا الْمَاءُ ، إِذَا زَالَ زَالَ قَلْعًا ، يَخْطُو تَكْفِيًّا وَيَمْشِي هَوْنًا ، ذَرِيْعَ الْمِشْيَةِ إِذَا مَشَى كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ وَإِذَا التَفَّتْ التَفَّتْ جَمِيْعًا فَاحْضَ الطَّرْفِ ، نَظْرُهُ إِلَى الْأَرْضِ أَكْثَرُ مِنْ نَظْرِهِ إِلَى السَّمَاءِ جُلُّ نَظْرِهِ الْمَلَأَ حَظَّةً ، يَسُوْقُ أَصْحَابَهُ وَيَبْدُءُ مَنْ لَقِيَ بِالسَّلَامِ .

( شمائل الترمذی )

## Translation

Hasan bin Ali states: "I asked my maternal uncle Hind bin Abi Halah about the auspicious appearance of the Messenger of Allah (Peace be upon him), because he used to describe his appearance with great merit, and I wanted him to describe it to me so that I might remember it. Accordingly he described his appearance in this way -

"The Messenger of Allah (Peace be upon him) was the owner of a handsome and dignified personality. His face shone like the full moon of the fourteenth night. In height he was a little tallish, but not too much. Head big, hair a little curly, if the hair parted automatically, he let it be otherwise not. If he grew hair, it reached below the tip of the ears. Complexion was clear and fair. Forehead broad, eyebrows arched, thin, luxuriant with hair and separate, the vein between the two used to fill with blood in the state of anger. Nose high, glowing prominently; any person who cast a glance on him considered him high-thinking. Hair of Beard luxuriant, cheek fleshy, mouth broad, teeth not closely joined, thin hair on the chest, neck (long) as if that of a statue, and as clear and shining as silver. Limbs proportionate, body full and tight chest and belly even, chest broad, distance between the two shoulders, big joints, open part of the body shining. a line of hair from the chest to the navel, both the breasts and belly bereft of hair except this line of hair, hair on hands, shoulders and upper part of the chest. Wrists long. palms broad. both the palms and the feet full, fingers long, soles deep. steps so flat that water could not settle. while walking used firm steps, walked bending and with humility and so fast as if he was going from a higher plane to a lower plane. If he turned his attention towards anybody, he did it with full attention. Eyes downcast, used to be directed towards the ground more than towards the sky, used to look from the corner of his eye. He used to keep his companions ahead and whomsoever he met, he used to salute first."

(Shamail At-Tirmizi)

## EXPLANATION

There is no picture of the Prophet in the world, but the picture that has been drawn in words gives the glimpses of a great personality. The excellence of 'character with the excellence of appearance, and the internal goodness with the external beauty has made his personality doubly attractive.

In view of his greatness and prophethood, his sincere companions have not only preserved his sayings and the description of his acts, but they have also described every movement and practice of his daily life, so that with the message of the Prophet, his personality may also be properly known by the people and they may be able to fulfill their duties of trusteeship.

Allah had made him a noble model for humanity, and it is His great favour that He had arranged for imprinting on the tablet of history the entire record of this godly, history-making, and perfect man, in such a way that even today, after a lapse of fourteen hundred years, it seems that the Prophet is still living with us, and this Sun of Guidance is shedding its light with full brilliance. But to walk in this light is the fortune of only those who keep their eyes open.



## The Prophet's Excellence of Character and the Roman Caesar's Impressions.

### HADITH

#### حديث

عَنْ ابْنِ عَبَّاسٍ (رض) أَنَّ اَبَا سُوَيْبَانَ بْنَ حَرْبٍ اَخْبَرَهُ أَنَّ هِرَقْلَ ارْسَلَ اِلَيْهِ .....  
 ثُمَّ كَانَ اَوَّلَ مَا سَأَلَنِي عَنْهُ اَنْ قَالَ كَيْفَ نَسَبُهُ فَيَكْتُمُ قُلْتُ هُوَ فِينَا ذُو نَسَبٍ قَالَ فَهَلْ قَالَ  
 هَذَا الْقَوْلَ مِنْكُمْ اَحَدٌ قَطُّ قَبْلَهُ قُلْتُ لَا قَالَ فَهَلْ كَانَ مِنْ اَبَائِهِ مِنْ مَلِكٍ قُلْتُ لَا، قَالَ  
 فَاَشْرَافَ النَّاسِ يَتَّبِعُونَهُ اَمْ ضَعُفَاؤُهُمْ قُلْتُ بَلْ ضَعُفَاؤُهُمْ قَالَ اَبْرِيذُونَ اَمْ يَنْقُصُونَ قُلْتُ  
 بَلْ يَزِيدُونَ قَالَ فَهَلْ يَرْتَدُّ اَحَدٌ مِنْهُمْ سَخِطَةً لِدِينِهِ بَعْدَ اَنْ يَدْخُلَ فِيهِ قُلْتُ لَا قَالَ فَهَلْ  
 كُنْتُمْ تَتَّهَمُونَهُ بِالْكَذِبِ قَبْلَ اَنْ يَقُولَ مَا قَالَ قُلْتُ لَا قَالَ فَهَلْ يَغْدِرُ قُلْتُ لَا وَنَحْنُ مِنْهُ فِي  
 مُدَّةٍ لَا نَدْرِي مَا هُوَ فَاعِلٌ فِيهَا قَالَ وَلَمْ تُمْكِنِّي كَلِمَةٌ اَدْخُلُ فِيهَا شَيْئًا غَيْرَ هَذِهِ الْكَلِمَةِ  
 قَالَ فَهَلْ قَاتَلْتُمُوهُ قُلْتُ نَعَمْ قَالَ فَكَيْفَ كَانَ قِتَالُكُمْ اِيَّاهُ قُلْتُ الْحَرْبُ بَيْنَنَا وَبَيْنَهُ سِجَالٌ  
 يَسَالُ مِنَّا وَنَسَالُ مِنْهُ، قَالَ مَاذَا يَأْمُرُكُمْ قُلْتُ يَقُولُ اَعْبُدُوا اللَّهَ وَحْدَهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا  
 وَاتْرِكُوا اَمَا يَقُولُ اَبَائُكُمْ وَيَأْمُرُنَا بِالصَّلَاةِ وَالصَّدَقِ وَالْعَفَافِ وَالصَّلَاةِ فَقَالَ لِلتَّرْجَمَانِ قُلْ  
 لَهُ سَأَلْتِكَ عَنْ نَسَبِهِ فَذَكَرْتَ اَنَّهُ فِيكُمْ ذُو نَسَبٍ فَكَذَلِكَ الرُّسُلُ تُبْعَثُ فِي نَسَبٍ  
 قَوْمِهَا . وَسَأَلْتِكَ هَلْ قَالَ اَحَدٌ مِنْكُمْ هَذَا الْقَوْلَ فَذَكَرْتَ اَنْ لَا فَقُلْتُ لَوْ كَانَ اَحَدٌ قَالَ  
 هَذَا الْقَوْلَ قَبْلَهُ لَقُلْتُ رَجُلٌ يَأْتِيَنِي بِقَوْلٍ قَبْلَ قَبْلِهِ وَسَأَلْتِكَ هَلْ كَانَ مِنْ اَبَائِهِ مِنْ مَلِكٍ  
 فَذَكَرْتَ اَنْ لَا قُلْتُ فَلَوْ كَانَ مِنْ اَبَائِهِ مِنْ مَلِكٍ قُلْتُ رَجُلٌ يَطْلُبُ مُلْكَ اَبِيهِ وَسَأَلْتِكَ  
 هَلْ كُنْتُمْ تَتَّهَمُونَهُ بِالْكَذِبِ قَبْلَ اَنْ يَقُولَ مَا قَالَ فَذَكَرْتَ اَنْ لَا فَقَدْ اَعْرِفَ اَنَّهُ لَمْ يَكُنْ  
 لِيَذَرَ الْكَذِبَ عَلَى النَّاسِ وَيَكْذِبَ عَلَى اللَّهِ وَسَأَلْتِكَ اَشْرَافَ النَّاسِ اتَّبَعُوهُ اَمْ ضَعُفَاءُ هُمْ

## Translation

Ibn Abbas (R) states that Abu Sufyan narrated to him that the Emperor of Rome, Hercules, called him to his court and asked him about the Prophet (Abu Sufyan continues:) "The first question of Hercules was: 'How is he by birth?' I said that he belongs to a very noble family. He asked me whether any of you had claimed to be prophet before this? I told him: 'No.' He asked me: 'Has there been a king among his forefathers?' I said: 'No' He asked whether his followers were influential people or weak ones? I replied: 'Weak' He asked whether there was an increase in the number of his followers or decrease I replied that there was an increase. He asked whether there was anybody among his followers who might have turned away from his religion, being dissatisfied? I said: 'No.' He asked whether you had accused him of telling lies before his claim of prophethood? I said: 'No.' He inquired whether he breaks his promises? I replied: 'No. Now let us see whether he stands by the peace agreement made with him. Abu Sufyan says: "Except for this one statement, I could not say anything on my own He asked whether we had fought a war against him? I said: 'Yes.' He inquired about the result of the fighting. I replied: 'Sometimes he had the upper hand and sometime we had. He inquired: 'What does he command you to do? I replied: 'He says: Worship one Allah, and do not join anybody as His partner, give up the practices of the forefathers (pre-Islamic); he asks us to offer prayers, to speak the truth, to be righteous and to do good to our relatives.

After this conversation, Hercules told the interpreter to tell Abu Sufyan that he asked him about his birth, and he said that the Prophet was noble by birth, and prophets are always born in decent families: 'I had asked you whether anybody from you had claimed to be a prophet? You said no.' Had anybody claimed to be a prophet before this, then I would have thought that this is the effect of that claim. I had asked whether any of his forefathers was a king, you said no. If it were so, I would have thought that he was trying to get back the lost Kingdom of his forefathers. I asked whether you had accused him of lying before the declaration of his prophethood, you said no. I do not think that a man who does not speak untruth can ascribe untruth to God. I asked you whether influential people were his followers or the weak ones. You replied weak people. And followers of the Prophet are such people only. I inquired whether there was an increase or decrease in the number of his followers. You answered that

فَدَكَرْتُ أَنْ ضَعَفَاءُ هُمْ اتَّبَعُوهُ وَهُمْ اتَّبَاعُ الرُّسُلِ وَسَأَلْتُكَ أَيَزِيدُونَ أَمْ يَنْقُصُونَ  
فَدَكَرْتُ أَنَّهُمْ يَزِيدُونَ وَكَذَلِكَ أَمْرُ الْإِيمَانِ حَتَّى يَتِمَّ وَ سَأَلْتُكَ أَيَرْتَدُّ أَحَدٌ سَخَطَةً  
لِسُدَيْبِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ فَدَكَرْتُ أَنْ لَا وَكَذَلِكَ الْإِيمَانُ حِينَ تُوَاطَى بِشَاشَتِهِ الْقُلُوبُ  
وَسَأَلْتُكَ هَلْ يَغْدِرُ فَدَكَرْتُ أَنْ لَا وَكَذَلِكَ الرُّسُلُ لَا تَغْدِرُ وَسَأَلْتُكَ بِمَا يَأْمُرُكُمْ  
فَدَكَرْتُ أَنَّهُ يَأْمُرُكُمْ أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَيَنْهَىكُمْ عَنْ عِبَادَةِ الْأَوْثَانِ  
وَيَأْمُرُكُمْ بِالصَّلَاةِ وَالصَّدَقِ وَالْعَفَافِ فَإِنْ كَانَ مَا تَقُولُ حَقًّا فَسَيَمْلِكُ مَوْضِعَ قَدَمِي  
هَاتَيْنِ وَقَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ لَمْ أَكُنْ أَظُنُّ أَنَّهُ مِنْكُمْ فَلَوْ أَنِّي أَعْلَمُ أَنِّي أَخْلَصْتُ إِلَيْهِ  
لَتَجَشَّسْتُ لِقَاءَهُ وَلَوْ كُنْتُ عِنْدَهُ لَعَسَلْتُ عَنْ قَدَمِهِ ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ  
الَّذِي بَعَثَ بِهِ دُخِيَّةَ الْكَلْبِيِّ إِلَى عَظِيمِ بَصْرَى فَدَفَعَهُ إِلَيَّ هِرْقَلٌ فَقَرَأَهُ فَإِذَا فِيهِ:

”بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○ مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرْقَلٍ عَظِيمِ  
الرُّومِ سَلَامٌ عَلَيَّ مَنْ اتَّبَعَ الْهُدَى أَمَّا بَعْدُ فَأِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ أَسْلَمَ تَسْلَمَ  
يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْيَرِيسِيِّنَ وَيَا أَهْلَ الْكِتَابِ تَعَالَوْ  
إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَنْ لَا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا  
بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ“

قَالَ أَبُو سُفْيَانَ فَلَمَّا قَالَ مَا قَالَ وَفَرَّغَ مِنْ قِرَاءَةِ الْكِتَابِ كَثُرَ عِنْدَهُ الصَّغْبُ  
وَأَرْتَفَعَتِ الْأَصْوَاتُ وَأُخْرِجْنَا فَقُلْتُ لِأَصْحَابِي حِينَ أُخْرِجْنَا لَقَدْ أَمَرَ ابْنُ أَبِي كَبْشَةَ  
أَنَّهُ يَخَافُهُ مَلِكُ بَنِي الْأَصْفَرِ فَمَا زِلْتُ مُوقِنًا أَنَّهُ سَيُظْهَرُ حَتَّى أَدْخَلَ اللَّهُ عَلَيَّ الْإِسْلَامَ .

(البخارى بدء الوحي)

there was an increase. And this is a peculiarity of faith that it goes on increasing, till it reaches perfection. I inquired whether anybody turns away from his religion after being dissatisfied? You answered in the negative. And that is the peculiarity of Faith that when it enters hearts, it does not come out. I asked whether he ever broke his promise, you said no. And such is the character of the prophets that they never break their promises. I asked him about his teachings. You said that he teaches to worship one Allah, and not to join anybody as His partner, he forbids idolatry and commands to offer prayers, to speak the truth, and to adopt modesty.

“If all this talks of yours is correct, then one day his sovereignty will be at the place where I have my feet today. I knew that a Prophet is to come, but I did not think he would be from amongst you. If it were possible for me to meet him I would have done so inspite of the difficulties, and if I were to meet him I would have achieved the privilege of washing his feet.”

“After this speech, Hercules called for the letter of the Prophet, which Dehya (R) had sent through the ruler of Basrah. He read the letter, whose contents were as under:

“In the name of Allah, Most Gracious, Most Merciful. From Muhammad, who is the slave of Allah and His messenger; This letter is to Hercules, King of Rome. Salaam to him who follows the guidance. I invite you to accept Islam. Embrace Islam, you will be saved and Allah will give you double reward. But if you refuse, then the sin of the Arises (countrymen) will be on your head. O People of the Book! Come to a point which is common between us and you, that is we shall worship none but Allah, and that we shall associate no body with him, and that none of us shall take others as lords beside Allah. Then if they turn away say: “Bear witness that we are Muslims.” (Surah Nisa: 64)

Abu Sufyan says: “When Hercules finished his speech and completed the reading of the Prophet’s letter, there was a big noise and commotion in the court and we were made to go out. After coming out I said to my companions that Ibn Abi Kabshah (meaning the Prophet) is getting more powerful, so much so that now the Emperor of Rome has also become afraid of him. After this event I was certain that he would get supremacy soon, till at last I was guided by Allah to embrace Islam.”

-(Bukhari-Bad-ul -Wahi).

## EXPLANATION

This is the witness concerning the holy character and the prophetic role of the Last Prophet which was given in the court of the Roman Caesar by a man who was the deadliest enemy and a leader of the tribe of Quraish. He openly admitted the Prophet’s truthfulness, excellent character and conduct. He could not point out a single objectionable thing. Abu Sufyan at that time was an enemy of Islam, but subsequently that is on the occasion of the victory of Makkah he embraced Islam.

The Caesar of Rome, Hercules, was a Christian. Therefore, according to the prophecies of the Injeel and the glad tidings he was waiting for the coming of a prophet. When he came to know of the claim of the prophethood by Muhammad (Sallal Lahu Alaihi Wa Sallam), he wanted to know whether the signs, symbols and characteristics of a prophet were there in him or not. When he was convinced that all the signs and characteristics of a Prophet were found in the Last Prophet, he did not feel any difficulty in admitting him to be the prophet. In spite of this admission, he did not embrace Islam, because power and government prevented him from doing so. In this way many people who realise what is the truth, but because of some worldly consideration or for fear of encountering difficulties on giving up their forefathers’ religion, are not prepared to embrace Islam. As a result they are deprived of Allah’s guidance and success in the Hereafter.

Since Islam is the religion revealed by Allah and sent down for the guidance of the entire human world, its addressees are all, beggars and kings. For this reason the Prophet had sent letters in the year 006 A.H. (628 A.D.) to the Caesar, Cyrus and other kings, inviting them to accept Islam. The Emperor of Rome was Hercules. (The title of the Roman kings was Caesar). He was present in Elia. Syria was also under his rule, and the capital of Syria was Basra. The auspicious letter of the Prophet was given by his companion, Dehya Kalbi (R.) to the ruler of Basra. who sent it to the Caesar. Abu Sufyan had been to Syria with a caravan in connection with his trade. Caesar called him to his court and inquired about the Prophet, the details of which were related by Abu Sufyan after embracing Islam.

## Virtuous Attributes prior to Prophethood

HADITH

حديث

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا قَالَتْ ..... فَرَجَعَ بِهَا رَسُولُ اللَّهِ ﷺ يَرْجِفُ  
فَوَاضَهُ فَدَخَلَ عَلَى خَدِيجَةَ فَقَالَ زَمَلُونِي زَمَلُونِي فَرَمَلُونِي حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ  
فَقَالَ لِيخَدِيجَةَ وَأَخْبَرَهَا النَّبِيَّ لَقَدْ خَشِيتُ عَلَى نَفْسِي فَقَالَتْ خَدِيجَةُ كَلَّا وَاللَّهِ  
لَا يُخْزِيكَ اللَّهُ أَبَدًا إِنَّكَ لَتَصِلُ الرَّحِمَ وَتَحْمِلُ الْكَلَّ وَتَكْسِبُ الْمَعْدُومَ  
وَتَقْرِي الضَّيْفَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ - (البخاري بدء الوحي)

### Translation

Ummul Mumineen Ayesha (R) states:

“Then the Messenger of Allah (P.b.u.h.) returned home (from the Cave of Hira). He was shivering. He went to Khadija (R) and said: Cover me with a wrap, cover me with a wrap. So he was covered with a wrap. When the fear passed away, he related the whole event and stated that he was feeling a danger to his life. Khadija said: ‘Never! By God, Allah will never disgrace you. You do good to your relatives. You carry the burden of others. You help the needy. You feed your guests, and help in the sufferings of the path of Truth.’ (Bukhari -Bad’ul -Wahi).

### EXPLANATION

When the first Revelation came to the Prophet it was the first time that he saw an angel. Therefore, he was naturally frightened, and he related the whole event to Khadija (R). Khadija (R) was fully aware of his kind nature and virtuous conduct. So she expressed her impressions that a virtuous person and a man of good and blameless character cannot be influenced by Satan and therefore something good must have come down from God.

The statement of Khadija (R) about the character and conduct of the Prophet (Sallal Lahu Alaihi, Wa Sallam) is a proof of the fact that before he received Prophethood, his life was extremely purified and chaste and even at that time he had reached the high peak of excellence of character.

## Noble Conduct

HADITH

حديث

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ خُلُقًا.  
(مسلم كتاب الفضائل)

### Translation

Anas bin Malik (R) states that the Messenger, of Allah (Sallal Lahu Alaihi, Wa Sallam) was, with regard to moral conduct, the best among the people. (Muslim)

### EXPLANATION

With regard to character, and conduct the personality of a Prophet is eminently great and it is the proof of his being truthful. Therefore there is no difficulty in recognising him.

So far as the moral character of the Prophet Muhammad (Sallal Lahu Alaihi, Wa Sallam) is concerned the holy Qur’an itself has given the witness in the Verse No.4 of Surah Al Qalam which say:

إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ (القلم: ٤)

O Prophet ! “Verily you are of a very high noble character”

In the book, of Hadith, the detail, of the excellence of his moral conduct and noble attributes are found in such abundance that history cannot present its equal. Any person, who studies, the holy life of the last Prophet of Islam, cannot but admit that he was at such a height of excellence of moral character that the world cannot present any other example like him.

## Excellent Treatment with the Enemies HADITH

### حديث

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ وَمَنْ أَلْقَى السَّلَاحَ فَهُوَ آمِنٌ وَمَنْ أَعْلَقَ بَابَهُ فَهُوَ آمِنٌ.  
(مسلم كتاب الجهاد)

### Translation

Abu Hurairah (R) says: "The Messenger of Allah (Peace be upon him) said (on the occasion of the victory of Makkah): 'Whoever enters the house of Abu Sufyan will be safe, and whoever puts down his weapons will be safe, and whoever keeps his door closed will be safe.'" (Muslim Kitabul Jihad)

### EXPLANATION

This declaration was made by the Prophet (Sallal Lahu Alaihi, Wa Sallam) on the occasion of the victory of Makkah. Abu Sufyan was the deadliest enemy of the Prophet. He was the chief of the Quraish and the commander of the Infidel army. In the Battle of Uhad he was after the Prophet's blood. But when Makkah was conquered by the Prophet, the realisation came to him, and he embraced Islam. The Prophet not only pardoned him, but also all those persons who entered Abu Sufyan's house. Similarly, there were other enemies of Islam in Makkah, who had fought in the battles against the Prophet. But he declared a general amnesty and said:

لَا تَشْرِبُ عَلَيْكُمْ الْيَوْمَ إِذْهَبُوا أَنْتُمْ الطُّلَقَاءُ .

Today there is no blame on you. Go, you are all free.

## Goodness in Reply to Evil HADITH

### حديث

عَنْ أَبِي هُرَيْرَةَ قَالَ : كُنْتُ أَدْعُو أُمَّيَ إِلَى الْإِسْلَامِ وَهِيَ مُشْرِكَةٌ ، فَدَعَوْتُهَا يَوْمًا فَاسْمَعْتَنِي فِي رَسُولِ اللَّهِ ﷺ : مَا أَكْرَهُ . فَاتَيْتُ رَسُولَ اللَّهِ ﷺ وَأَنَا أَبْكِي . قُلْتُ : يَا رَسُولَ اللَّهِ ! إِنِّي كُنْتُ أَدْعُو أُمَّيَ إِلَى الْإِسْلَامِ فَتَابَى عَلَيَّ . فَدَعَوْتُهَا الْيَوْمَ فَاسْمَعْتَنِي فِيكَ مَا أَكْرَهُ . فَادْعُ لَلَّهِ أَنْ يَهْدِيَ أُمَّ أَبِي هُرَيْرَةَ . فَقَالَ رَسُولُ اللَّهِ ﷺ ( اَللَّهُمَّ ! اهْدِ أُمَّ أَبِي هُرَيْرَةَ ) . فَخَرَجْتُ مُسْتَبْشِرًا بِدَعْوَةِ نَبِيِّ اللَّهِ ﷺ . فَلَمَّا جِئْتُ فَصَرْتُ إِلَى الْبَابِ . فَأَذَا هُوَ مُجَافٌ . فَسَمِعْتُ أُمَّيَ خَشَفَ قَدَمَيَّ .. فَقَالَتْ : مَكَانَكَ يَا أَبَا هُرَيْرَةَ ! وَ سَمِعْتُ خَضْخَضَةَ الْمَاءِ . قَالَ فَاعْتَسَلْتُ وَلَبِستُ دِرْعَهَا وَعَجَلْتُ عَنْ حِمَارِهَا . فَتَحَتِ الْبَابَ . ثُمَّ قَالَتْ : يَا أَبَا هُرَيْرَةَ : أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ . قَالَ فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَاتَيْتُهُ وَأَنَا أَبْكِي مِنَ الْفَرَحِ . قَالَ قُلْتُ : يَا رَسُولَ اللَّهِ ! أَبَشِّرُ قَدْ اسْتَجَابَ اللَّهُ دَعْوَتَكَ وَ هَدَى أُمَّ أَبِي هُرَيْرَةَ . فَحَمِدَ اللَّهُ وَاتْنَى عَلَيْهِ وَقَالَ خَيْرًا .

(مسلم كتاب فضائل الصحابة)

### Translation

Abu Hurairah (R) states: "My mother was a polytheist, and I used to invite her to embrace Islam. One day when I presented the Islamic dawah to my mother, she uttered some words against the Prophet (Sallal Lahu Alaihi Wa Sallam), which were unpleasant to me. I went to the Prophet (Sallal Lahu Alaihi Wa Sallam) crying, and said: 'O Messenger of Allah! I invite my mother to accept Islam, but she refuses. Today when I presented the Islamic dawah to her, she said something about you which I did not want to hear. You pray to Allah that He may give guidance to Abu Hurairah's mother. The Prophet (Sallal Lahu Alaihi Wa Sallam) prayed and said: 'O God! Give guidance to the mother of

Abu Hurairah.' Gladdened by this prayer of the Prophet I started for home. On reaching there I found that the door of the house was closed. My mother, hearing my steps, called: 'Abu Hurairah! Wait.' I heard the sound of water dropping. She had bathed and put on kurta, and did not take odhni (Covering Cloth) in haste. She opened the door and said:

(أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ)

I give witness that there is no god except Allah, and I give witness that Muhammad is His slave and messenger.' Hearing this I went to the Prophet (Sallal Lahu Alaihi Wa Sallam) in such a condition that tears of happiness were flowing from my eyes, and I said: Be glad, Allah has accepted your prayer and He has guided the mother of Abu Hurairah. 'Hearing this, the Prophet thanked God, praised Him and said a few auspicious words of kindness. (Muslim Fazailus-Sahaba)

## EXPLANATION

The most prominent aspect of this event is the character of the Prophet that when a lady uses unkind words about him, he does not take offence but prays for her guidance. It is this greatness of character which made people his devoted admirers, and even today, reading these events the truthful people send gifts of darud and salaam for him. In this regard a poet has remarked:

"Salaam to him, who gave blessing on hearing abuses." Ignorant people think that Islam was spread by means of sword, while actually the secret of propagation of Islam is hidden in the holy life of the Prophet and in the call of truth.

The second aspect of the event is the acceptance of the prayer of the Prophet by God that in no time a polytheist woman became a faithful lady. The third aspect is that a son presents the Islamic dawah to his mother and is quite restless on her account. The fourth aspect is that when a missionary succeeds, tears of happiness flow from his eyes, and he thanks God for this success.

## Treatment with the Prisoner

### HADITH

#### حديث

عَنْ أَبِي هُرَيْرَةَ (رض) قَالَ بَعَثَ النَّبِيُّ ﷺ خِيْلًا قَبْلَ نَجْدٍ فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ فَخَرَجَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ مَا عِنْدَكَ يَا ثُمَامَةُ؟ فَقَالَ عِنْدِي خَيْرٌ يَا مُحَمَّدُ إِنْ تَقْتُلَنِي تَقْتُلْ ذَادِمٍ، وَإِنْ تُنْعِمَ تُنْعِمَ عَلَيَّ شَاكِرٍ وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ مِنْهُ مَا شِئْتَ فَتَرَكَ حَتَّى كَانَ الْعَدُوُّ ثُمَّ قَالَ لَهُ مَا عِنْدَكَ يَا ثُمَامَةُ؟ قَالَ مَا قُلْتُ لَكَ إِنْ تُنْعِمَ تُنْعِمَ عَلَيَّ شَاكِرٍ. فَتَرَكَهُ حَتَّى كَانَ بَعْدَ الْعَدُوِّ فَقَالَ مَا عِنْدَكَ يَا ثُمَامَةُ؟ فَقَالَ عِنْدِي مَا قُلْتُ لَكَ فَقَالَ أَطْلُقُوا ثُمَامَةَ فَأَنْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ، فَأَغْتَسَلَ ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُوْلُ اللَّهِ. وَاللَّهِ مَا كَانَ عَلَى الْأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ فَقَدْ أَصْبَحَ وَجْهَكَ أَحَبَّ الْوَجُوْهِ إِلَيَّ، وَاللَّهِ مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ فَاصْبَحَ دِينَكَ أَحَبَّ الدِّيْنِ إِلَيَّ، وَاللَّهِ مَا كَانَ مِنْ بَلَدٍ أَبْغَضَ إِلَيَّ مِنْ بَلَدِكَ فَاصْبَحَ بَلَدَكَ أَحَبَّ الْبِلَادِ إِلَيَّ.

(البخارى كتاب المغازى)

## Translation

Abu Hurairah (R) states: "The Prophet (P.b.u.h.) dispatched a squad of cavalry soldiers towards Najd. These soldiers brought a captive by name Thumama bin uthal of the tribe of Bani Hanifa, and tied him to a pillar of the mosque. The Prophet went to him and asked: 'O Thumama! What is your guess?' He replied: 'My guess is good, O Muhammad! If you will kill me, you will kill a person who deserves to be killed. If you will do me a favour, you will do it to a thankful person. And if you want

ransom, you can ask for anything you like.' But the Prophet left him in the same state. On the second day he went to him and asked: 'Thumama! What is your guess?' He replied: 'The same which I had stated, that if you will do me a favour, you will do it to a thankful person. On that too the Prophet left him in the same state.

On the third day he again went to him, and asked: 'Thumama! What is your guess? He replied: 'The same which I have stated. Hearing this reply, he ordered him to be released. Thumama (on being free) went near a palm tree close to the mosque and took a bath (behind it). After the bath, he came to the mosque and recited the kalimah:

(أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ)

I give witness that there is no god, except Allah, and I give witness that Muhammad is His slave and Messenger, and said: 'O Muhammad! By God, there was no face more despicable in my eyes than yours in the whole world, but now your face is most lovable in my eyes. By God, to me there was no religion more detestable than your religion, but now your religion is liked by me the most. By God, there was no city more abominable to me than your city, but today your city is the most pleasing to me.' -(Bukhari-Kitabul Maghazi)

## EXPLANATION

Bani Hanifa was a powerful tribe, which lived in Yemamah near Yemen. Thumama was the sardar of this tribe. When he was brought as a captive to Madina, he was tied to a pillar in the mosque. In the holy atmosphere of the mosque he got the opportunity of watching the Islamic manner of prayers and to see the Islamic society and to understand it. He was so much influenced by the excellent treatment meted out to him by the Prophet that immediately on being released he declared his conversion to Islam. Now his angle of view had undergone a change and a revolution had taken place in his feelings. The personality which was the most hated in his sight had become the most loved one, and the religion about which he had formed a prejudiced view had become a religion of his liking.

Thumama received the wealth of faith owing to his captivity, and it is a fact that the kicks of life sometimes become the means of rousing the inner self, provided a man's conscience has not become totally dead.

## Excellent Treatment with Infidels and Polytheists given by the Prophet.

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ ضَافَهُ ضَيْفٌ كَافِرٌ فَأَمَرَ لَهُ رَسُولُ اللَّهِ ﷺ بِشَاةٍ فَحَلَبَتْ فَشَرِبَ ثُمَّ أُخْرَى فَشَرِبَهُ ثُمَّ أُخْرَى حَتَّى شَرِبَ حَلَابَ سَبْعِ شِيَاةٍ ثُمَّ أَصْبَحَ مِنَ الْغَدِ فَأَسْلَمَ فَأَمَرَ لَهُ رَسُولُ اللَّهِ ﷺ بِشَاةٍ فَحَلَبَتْ فَشَرِبَ حَلَابَهَا ثُمَّ أَمَرَ لَهُ بِأُخْرَى فَلَمْ يَسْتَيْمِهَا فَقَالَ رَسُولُ اللَّهِ ﷺ : الْمُؤْمِنُ يَشْرَبُ فِي مَعَى وَاحِدٍ وَالْكَافِرُ يَشْرَبُ فِي سَبْعَةِ أَمْعَاءَ .

(ترمذى .. ابواب الاطعمة)

## Translation

Abu Hurairah (R) says: "One night an infidel came as a guest to the Prophet (Sallalahu Alaihi Wa Sallam). He ordered to serve him goat's milk. Accordingly one goat was milked and the milk was given to him. He drank it. Then the milk of another goat was given and he drank it. Then the milk of the third goat was given to him, which also he drank. In this way he drank the milk of seven goats. Then morning came and he embraced Islam. The Prophet ordered goat's milk to be given to him. Accordingly a goat was milked and the milk was given to him which he drank. The Prophet ordered the milk of another goat to be given to him, but he did not drink it fully. Seeing this, the Prophet said: 'Momin drinks in one intestine, while the infidel drinks in seven intestines.

(Tirmizi-Abwabul At-imah).

## EXPLANATION

This was the treatment meted out to an infidel who was the guest of the Prophet (Peace be upon him). This treatment impressed him so much that he accepted Islam as his faith.

The meaning of an infidel drinking in seven intestines is that owing to his world-loving mentality, an infidel is a greedy person in matters of eating and drinking. As against this a faithful slave of God, a Momin, owing to his faithful mentality is a balanced person in matters of eating and drinking.

## HADITH

## حديث

عَنْ أَسْمَاءِ ابْنَةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ أَتَتْنِي أُمِّي رَاغِبَةً فِي عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَسَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْصَلَهَا ؟ قَالَ نَعَمْ ، قَالَ بِنُ عَيْنَةٍ فَأَنْزَلَ اللَّهُ تَعَالَى فِيهَا : لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ . (بخارى كتاب الادب)

## Translation

Asma bint Abu Bakr (May Allah be pleased with them) says: "In the time of the Prophet my mother (who was a polytheist) came to me (in Madina) for fair treatment. I asked the Prophet whether I should give her fair treatment? He said: 'Yes, give her fair treatment.'

The narrator, Ibn Uyainah says that Allah, in this connection sent down this verse of Surah Mumtahaenah,

لا ينهاكم الله عن الذين لم يقاتلوكم في الدين 'La yanhakum . ..... (Bukhari)

## EXPLANATION

Asma (R) was hesitant about giving a fair treatment to her mother because she was a polytheist, but the Prophet permitted her to do so. This event, as is clear from other narrations took place at the time of the making of the Treaty of Hudaibiyah.

The translation of the Verse No.8 of Surah Mumtahaenah, which the narrator quoted in support of giving good treatment to the polytheists is as under:

"Allah does not prevent you from giving fair treatment and dealing justly with those who had not fought against you in the matter of religion, nor did they oust you from your homes. Allah likes those who do justice."

It is thus made clear that Islam does not prohibit Muslims to deal with the general polytheists in a fair, just and humanitarian way. Therefore, the commands that have been given in connection with the polytheists who are at war with the Muslims cannot, in fairness, be applied to the general polytheists and non-Muslims.

## Living Like a Common Man

## HADITH

## حديث

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُ الْمَرِيضَ وَيَشْهَدُ الْجَنَازَةَ وَيَرْكَبُ الْحِمَارَ وَيُجِيبُ دَعْوَةَ الْعَبْدِ . (شاميل الترمذى)

## Translation

Anas Bin Malik say: The Messenger of Allah used to visit and comfort the sick, attend the funeral, ride the donkey and accept the invitation (for meals) of a slave." (Shamail At-Tirmizi)

## EXPLANATION

That is In spite of being the most exalted personality of the world, he used to live like a common man, totally free from formalities and pride. He used to visit the sick to comfort them, and he used to join the funeral procession and the funeral proceedings. Donkeys were a common medium of transport in those days, and the Prophet used to ride them without any hesitation. Similarly he did not hesitate in accepting the invitation of slaves for joining them in their meals.

## HADITH

## حديث

عَنْ أَنَسٍ قَالَ لَمْ يَكُنْ شَخْصٌ أَحَبَّ إِلَيْهِمْ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَكَانُوا إِذَا رَأَوْهُ لَمْ يَقُومُوا لِمَا يَعْلَمُونَ مِنْ كَرَاهِيَّتِهِ لِذَلِكَ . (شاميل الترمذى)

## Translation

Anas (R) says that there was none more lovable for the Companions than the Prophet (Sallalahu Alaihi Wa Sallam). Despite this, the companions did not use to stand up as a mark of respect on his arrival, because they knew that this practice was not approved of by him. (Shamail-At-Tirmizi)

## EXPLANATION

As a mark of respect to the Prophet, his Companions did not use to stand up, because he did not like this practice. This is a proof of his greatness, for we observe in our daily life that hollow men want people to stand up as a mark of respect for them.

## An Epitome of Modesty and Shyness

HADITH

حديث

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: كَانَ النَّبِيُّ ﷺ أَشَدَّ حَيَاءً مِنَ  
الْعَذْرَاءِ فِي خُدْرِيهَا. (بخارى كتاب احاديث الانبياء)

### Translation

Abu Saeed Khudri says that the Prophet (Sallal Lahu Alaihi Wa Sallam) was more modest and shy than a veiled virgin girl.  
(Bukhari Kitab Ahadis-ul Ambiya)

### EXPLANATION

Modesty and shyness are high moral values A person who has these qualities feels uncomfortable when confronted with evil and he does not like to even cast a glance at it Therefore, this quality becomes a guardian of his honour and chastity. This quality in women is a means of their beauty.

The Prophet had this quality to the highest degree as if he was an epitome of modesty. If he disapproved of anything it was reflected on his face. He did not say a thing which displeased others in a meeting. What an excellent example of morality and consideration!

## Broadness of Character

HADITH

حديث

عَنْ أَنَسٍ قَالَ خَدَمْتُ رَسُولَ اللَّهِ ﷺ عَشْرَ سِنِينَ فَمَا قَالَ لِي أُفٍّ قَطُّ وَمَا قَالَ  
لِشَيْءٍ صَنَعْتُهُ لِمَ صَنَعْتُهُ؟ وَلَا لِشَيْءٍ تَرَكْتُهُ لِمَ تَرَكْتُهُ. (ترمذى ابواب الصلوة)

### Translation

Anas (R) states: "I have served the Prophet (Sallal Lahu Alaihi Wa Sallam) for ten years. He had not even once said 'Oh' to me, nor did he ever ask me about a work as to why I did it or for not doing any work as to why I did not do it." (Tirmizi Abwab-us-Silah)

### EXPLANATION

About the broadness of the Prophet's character and his broadmindedness, this is the witness of a person who had spent ten years in his service. It shows that in his personal matters, what a composed and cheerful man he was and that he never used to find fault in petty matters.

## Large Heartedness

### HADITH

#### حديث

عَنْ جَابِرٍ قَالَ مَا سُئِلَ النَّبِيُّ ﷺ عَنْ شَيْءٍ قَطُّ فَقَالَ لَا .

(بخارى كتاب الادب)

#### Translation

Jabir (R) says that it never happened that something was asked of the Prophet (Sallal Lahu Alaihi Wa Sallam) and he refused to give it. (Bukhari Kitabul Adab)

#### EXPLANATION

It gives an idea of his broadness of heart, generosity and excellence of character. The man who never said 'NO' to anything demanded of him must be a man of a very extraordinary character.

#### HADITH

#### حديث

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : لَوْ كَانَ لِي مِثْلُ أُحُدٍ

ذَهَبًا مَا يُسْرُنِي أَنْ لَا يَمُرُّ عَلَيَّ ثَلَاثَ وَ عِنْدِي مِنْهُ شَيْءٌ

الْأَشْيَاءُ أَرْصِدُهُ لِذَيْنِ . (بخارى كتاب الاستقراض)

“Abu Hurairah (R) says that the Prophet (Sallal Lahu Alaihi Wa Sallam) stated: ‘Even if I have gold equal to the mount of Uhud, I would not like that three nights should pass away in such a state that something of it should have remained with me, except what I would have kept aside for payment of debts.’ (Bukhari)

## Expenditure in Allah's Cause and Generosity

### HADITH

#### HADITH

#### حديث

عَنْ ابْنِ عَبَّاسٍ (رض) قَالَ كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيْلُ وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ

فَلَرَسُولُ اللَّهِ ﷺ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ . (بخارى بدء العوجى)

#### Translation

Ibn Abbas (R) states: “The Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) was most generous. His generosity used to increase in the month of Ramdhan when the Archangel Jibril used to meet him, every night in Ramdhan and both used to recite Qur'an together. In those days his generosity used to be speedier than the fast blowing breeze.” (Bukhari)

#### EXPLANATION

Charity and generosity were a part of the Prophet's nature. In Ramdhan this attribute used to reach the highest degree” because in this month he used to recite Qur'an with Jibril. In other words it is the direct good effect of Qur'an that blessings and feelings of sympathy surge up and one is engrossed in the good and righteous acts.

#### HADITH

#### حديث

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهُمْ ذَبَحُوا شَاةً فَقَالَ النَّبِيُّ ﷺ مَا بَقِيَ مِنْهَا؟

قَالَتْ مَا بَقِيَ مِنْهَا إِلَّا كَتِفُهَا، قَالَ بَقِيَ كُلُّهَا غَيْرَ كَتِفِهَا . (ترمذى)

#### Translation

It is narrated by Ayesha (May Allah be pleased with her) that people slaughtered a goat, and the Prophet asked what was left? She said except the forelegs nothing was left. The Prophet said: Everything is left except the forelegs.” (Tirmizi)

## EXPLANATION

After slaughtering the goat, its flesh was given away in charity, and only the flesh of its forelegs had remained. On this occasion the Prophet pointed to this reality that whatever, is given away in charity to please Allah is the wealth that remains, because it is deposited In the bank of the Hereafter, and on the day of Judgment its full reward will be received by the man who gives in charity. But what a man finishes by eating and squandering, is really what finishes. Therefore those who hoard wealth in this world, do not in reality collect the wealth, but they lose it. As opposed to this, those who spend their wealth in order to seek Allah's pleasure, do not lose it, but they collect and store it for the coming world (Hereafter).

### HADITH

#### حديث

عَنْ أَبِي هُرَيْرَةَ (رض) أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ عِزًّا وَجَلًّا . (مسلم)

### Translation

It is narrated by Abu Hurairah (R) that the Prophet (Sallal Lahu Alaihi Wa Sallam) said: "Charity does not decrease wealth, and the man who gives pardon, Allah increases his honour. And the man who adopts humility for the sake of Allah, Allah the Exalted and Glorious grants him elevation." (Muslim)

## Extensive Praying

### HADITH

#### حديث

عَنِ الْمُغِيرَةَ بْنِ شُعْبَةَ أَنَّ النَّبِيَّ ﷺ صَلَّى حَتَّى انْتَفَخَتْ قَدَمَاهُ فَقِيلَ لَهُ أَتَكَلَّفُ هَذَا وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ فَقَالَ أَفَلَا أَكُونُ عَبْدًا شَكُورًا . (مسلم كتاب صفة القيامة)

### Translation

Mughirah bin Sho'bah (R) states "The Prophet (Sallal Lahu Alaihi Wa Sallam) used to offer prayers extensively, so much so that his feet swelled. Some one said 'You undergo so much suffering, while all your preceding and succeeding sins have been forgiven' The Prophet said 'May I not become a thankful slave?'" (Muslim)

### EXPLANATION

From this tradition, this aspect of the Prophet's character is brought to our view that he was very much fond of offering prayers, so much so that by continually standing for offering nawafil prayers his feet used to get swollen. To spend a considerable portion of the night in praying was his routine and the feeling behind this worshipping during the night was of obedience and gratitude to God. The greater this feeling in a man, the closer he would be to Allah.

## Avoiding Bad Words

HADITH

حديث

عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ قَالَ سَأَلْتُ عَائِشَةَ عَنْ خُلُقِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ لَمْ يَكُنْ فَا حِشًّا وَلَا مُتَفَحِّشًا وَلَا صَخَابًا فِي الْأَسْوَاقِ وَلَا يَجْزِي بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَعْفُو وَيَصْفَحُ - (ترمذى ابواب الصلاة)

### Translation

Abu Abdullah Jadali (R) says: "I asked Ayesha (R) about the conduct of the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam). She replied: 'He was neither a lewd talker, nor user of bad words. He did not shout or howl in the market places, nor did he repay evil with evil; he used to forgive people, and overlook their errors.'" (Tirmizi)

### EXPLANATION

Lewd talk and abusive language is the antithesis of good morals and decency. Obscene speech vitiates the environment, the avoidance of which is necessary. The Prophet was the epitome of modesty and shyness, therefore, only purified and decent talk issued forth from his holy tongue. Even in the market places he did not act in an undignified or unbecoming manner.

HADITH

حديث

عَنْ أَنَسٍ قَالَ لَمْ يَكُنِ النَّبِيُّ ﷺ سَبَّابًا وَلَا فَا حِشًّا وَلَا لَعَانًا كَانَ يَقُولُ عِنْدَ الْمَعْتَبَةِ مَا لَهُ تَرِبَ جَبِينُهُ - (بخارى كتاب الادب)

### Translation

Anas (R) says that the mouth of the Prophet (Sallal Lahu Alaihi Wa Sallam) was always free from abuses, lewd talk, curses and reproaches. If he was angry with anybody, he would only say: What has happened to him, let his forehead be sullied with dust. (Bukhari)

## Reliance on Allah

HADITH

حديث

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ عَزَا مَعَ رَسُولِ اللَّهِ ﷺ قَبْلَ نَجْدٍ فَلَمَّا قَفَلَ رَسُولُ اللَّهِ ﷺ قَفَلَ مَعَهُ فَأَدْرَكَهُمْ الْقَائِلَةُ فِي وَادٍ كَثِيرٍ الْعُصَاةِ فَنَزَلَ رَسُولُ اللَّهِ ﷺ وَتَفَرَّقَ النَّاسُ فِي الْعُصَاةِ يَنْظِلُونَ بِالشَّجَرِ ، وَنَزَلَ رَسُولُ اللَّهِ ﷺ تَحْتَ سَمُرَةٍ فَعَلَّقَ بِهَا سَيْفَهُ فِيمَا نَوْمَهُ ثُمَّ إِذَا رَسُولُ اللَّهِ ﷺ يَدْعُونَا فَجِئْنَا . فَإِذَا عِنْدَهُ أَعْرَابِيٌّ جَالِسٌ فَقَالَ رَسُولُ اللَّهِ ﷺ إِنَّ هَذَا اخْتَرَطَ سَيْفِي وَأَنَا نَائِمٌ فَاسْتَيْقِظْتُ وَهُوَ فِي يَدِي صَلْتًا . فَقَالَ لِي مَنْ يَمْنَعُكَ مِنِّي . قُلْتُ : اللَّهُ فَهِيَ هُوَ ذَا جَالِسٍ ثُمَّ لَمْ يُعَاقِبْهُ رَسُولُ اللَّهِ ﷺ . (بخارى كتاب المغازى)

### Translation

Jabir bin Abdullah (R) narrates that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) had undertaken a journey towards Najd in connection with a Jihad. He was also participating in it. It is narrated by him: "When the Prophet was returning, I was also with him. During the journey he camped for resting in a valley where there were many Thorny trees. His companions went to different directions where there were bushes for having a rest in their shades. The Prophet also lied down under the shade of an acacia tree. He had hung his sword on the tree. We slept for a short time. Suddenly we heard the Prophet's voice. He was calling us. When we went to him, we saw that a Bedouin was sitting by his side. The Prophet (Sallal Lahu Alaihi Wa Sallam) said: 'I was sleeping, when this man drew my sword I woke up instantly. I saw that he had the open sword in his hand, and he was saying who would save you from me. I replied: "Allah". Hearing this, the sword fell from his hand, and I picked it up. So look at him, he is sitting here. 'After this the Prophet did not take revenge on him.'" (Bukhari)

### EXPLANATION

What a great example of confidence, determination and firmness! In such a perilous condition also he was not frightened, and replied to him very coolly that Allah would save him. And in reality Allah did save him. Another aspect of his character which came to light on this occasion is that after overpowering his enemy, who had come to kill him, he did not take revenge on him. It was this nobility of character that produced followers of very high character.

## Prophet's Simple Life

HADITH

حديث

عَنْ مَالِكِ بْنِ دِينَارٍ: مَا شَبِعَ رَسُولُ اللَّهِ ﷺ مِنْ خُبْزٍ قَطُّ وَلَا لَحْمٍ إِلَّا عَلَى ضَفْفٍ. (شاميل الترمذی)

### Translation

It is narrated by Malik bin Dinar (R) that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) did not eat bread or mutton to his heart's content, except when he was eating with other people.

(Shamail At-Tirmizi)

HADITH

حديث

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ يَبِيتُ اللَّيَالِيَ الْمُتَتَابِعَةَ طَاوِيًا هَوًّا وَأَهْلُهُ لَا يَجِدُونَ عَشَاءً وَكَانَ أَكْثَرَ خُبْزِهِمْ خُبْزَ الشَّعِيرِ. (شاميل الترمذی)

### Translation

It is narrated by Ibn Abbas (R) that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) used to pass several consecutive nights in a state of hunger. He and his family did not get food for the night, even though the bread which he used to eat was generally made from barley. (Shamail At-Tirmizi)

HADITH

حديث

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: أَخْرَجَتْ لَنَا عَائِشَةُ (رض) كِسَاءً وَإِزَارًا عَلِيًّا. قَالَتْ قَبِضَ رَسُولُ اللَّهِ ﷺ فِي هَذَيْنِ. (بخاری)

### Translation

Abu Moosa Asha'ri (R) narrates: "Ayesha (R) took out and showed

us a sheet of cloth and a rough loin cloth and stated that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) died in these clothes." (Bukhari).

HADITH

حديث

عَنْ عَائِشَةَ (رض) قَالَتْ إِنَّمَا كَانَ فِرَاشُ رَسُولِ اللَّهِ ﷺ الَّذِي يَنَامُ عَلَيْهِ مِنْ أَدَمٍ حَشْوُهُ لَيْفٌ. (شاميل الترمذی، بخاری)

### Translation

Ayesha (R) narrates that the bed of the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) which he used to lie down upon was of leather, filled with the fibers of the palm tree.

(Shamail At-Tirmizi, Bukhari)

## EXPLANATION

This is a glimpse of the simple living of that great personality who lived like a poor man in his kingship. In eating and drinking, in dress and living, in short in every matter he liked simplicity and informality, and used to be content with whatever was available. And even in poor circumstances he used to be generous to others. Accordingly he never saved any wealth for himself. His food consisted of ordinary things, like bread of barley and dates, and sometimes even these ordinary things were not available, and he was required to sleep on an empty stomach. His dress was very simple and according to the custom of the time consisted only of a cloth sheet and a loin cloth (Izar). Similarly his bed was also made of the fiber of the palm tree. At the time of leaving this world, he did not leave behind any wealth or property, not only this but his own armour was mortgaged with a jew. What an excellent model of simplicity, informality, contentment and desirelessness and what a good example of preferring the life of The Hereafter to the life of this world.

## Less Eating and Content with Simple Food

### HADITH

#### حديث

عَنْ عَائِشَةَ قَالَتْ لَقَدْ مَاتَ رَسُولُ اللَّهِ ﷺ وَمَا شَبِعَ مِنْ خُبْزٍ وَزَيْتٍ فِي يَوْمٍ  
وَاحِدٍ مَرَّتَيْنِ. (مسلم كتاب الزهد)

### Translation

It is narrated by Ayesha(R) that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) passed away from this world in this condition that he had never eaten bread and oil to his heart's content twice in a day. (Muslim Kitabuz- Zuhad)

### HADITH

#### حديث

عَنْ عَائِشَةَ قَالَتْ إِنَّا كُنَّا آلَ مُحَمَّدٍ ﷺ لَنَمْكُثُ شَهْرًا مَا  
نَسْتَوْقِدُ بِنَارٍ. إِنْ هُوَ إِلَّا التَّمْرُ وَالْمَاءُ. (مسلم كتاب الزهد)

### Translation

It is narrated by Ayesha (R) that we, the household of Muhammad (Sallal Lahu Alaihi Wa Sallam), used to pass one whole month in such a condition that no fire was kindled in our stove. We lived on dates and water. (Muslim Kitabuz- Zuhad)

## Not Finding Fault With the Food

### HADITH

#### حديث

عَنْ أَبِي هُرَيْرَةَ قَالَ مَا عَابَ النَّبِيُّ ﷺ طَعَامًا قَطُّ إِنْ اشْتَهَاهُ أَكَلَهُ  
وَإِلَّا تَرَكَهُ. (البخارى كتاب احاديث الانبياء)

### Translation

Abu Hurairah (R) narrates that the Prophet (Sallal Lahu Alaihi Wa Sallam) never used to find fault with the food. If he liked it, he ate it. If he did not like it, he left it. (Bukhari)

### EXPLANATION

Finding fault with the food amounts to not appreciating the favour of God who had granted the food and it also displeases the household people. Therefore, if anything is not approved of it should be left without mentioning its defects. That is the etiquette of eating.

The Prophet has taught the perfect manner of living the Islamic life, he has even taught the etiquette of eating and drinking.

## Indifference to Luxury

HADITH

حديث

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ نَامَ رَسُولُ اللَّهِ ﷺ عَلَى حَصِيرٍ  
فَقَامَ وَقَدْ أَثَّرَ فِي جَنْبِهِ، فَقُلْنَا يَا رَسُولَ اللَّهِ لَوْ اتَّخَذْنَا لَكَ وِطَاءً،  
فَقَالَ مَالِي وَلِلدُّنْيَا، مَا أَنَا فِي الدُّنْيَا إِلَّا كَرَائِبٍ اسْتَظَلَّ تَحْتَ  
شَجَرَةٍ، ثُمَّ رَاحَ وَتَرَكَهَا. (ترمذى ابواب الزهد)

### Translation

Abdullah bin Masood narrates: "(Once) The Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) slept on a mat. When he got up, there were marks on the side of his body. Seeing this, we told him: 'O Messenger of Allah! What is wrong if we provide you with a soft bed?' He said: What have I to do with the world! My concern with the world is like that of a traveler on animal back who stays under the shade of a tree (for a short time), and then leaves and goes away.

(At-Tirmizi)

### EXPLANATION

When a man becomes comfort-loving, the love of the world overpowers him, and then he, instead of proving his concern for his duty in connection with his responsibilities, tries to be easy going. The Prophet by nature was an active working man, and his life was the life of striving. In matters of livelihood, whatever was available he was content with it, and he did not like any kind of elaborate formality. The example cited by him about the stay in this world is a great reality. If this reality is properly understood by man, then he would become a duty-loving and a contented person, instead of running after the comforts and the luxuries of this world.

## Service to the Household

HADITH

حديث

عَنِ الْأَسْوَدِ قَالَ سَأَلْتُ عَائِشَةَ مَا كَانَ النَّبِيُّ ﷺ يَصْنَعُ  
فِي أَهْلِهِ؟ قَالَتْ كَانَ فِي مِهْنَةِ أَهْلِهِ فَإِذَا حَضَرَتِ الصَّلَاةُ  
قَامَ إِلَى الصَّلَاةِ. (بخارى كتاب الادب)

### Translation

Aswad (R) narrates: "I asked Ayesha (R) as to what the Prophet (Sallal Lahu Alaihi Wa Sallam) used to do in the house. She replied that he used to render service to the people of the household, and when the time of the prayer came, he used to get up."

(Bukhari)

### EXPLANATION

Who could have a higher position than the Prophet (Peace be upon him)? But a man of such a high stature did not feel it below his dignity to serve the members of his family. The fact is that service does not diminish a man's dignity, but increases it. Only those persons consider it infradig who think themselves to be very big. An humble man wins the hearts of his companions by serving them.

The practice of the Prophet in the matter of the service to one's own family is the best example. In this connection the point worth noting is that the occupation in the house need not prevent one from offering prayers (Salat) at the appointed time. Whenever the prayer becomes due, man should get up and perform it, as the worship of Allah takes precedence over all service to people.

## Consciousness of Accountability Before God

HADITH

حديث

عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ قَالَ قَالَ لِي رَسُولُ اللَّهِ ﷺ اِقْرَأْ عَلَيَّ فَقُلْتُ  
يَا رَسُولَ اللَّهِ اِقْرَأْ عَلَيَّكَ وَعَلَيْكَ أَنْزَلَ قَالَ إِنِّي أَحِبُّ أَنْ أَسْمَعَهُ  
مِنْ غَيْرِي فَقَرَأْتُ سُورَةَ النَّسَاءِ حَتَّى بَلَغْتُ وَجَنَابِكَ عَلَيَّ هُوْلَاءِ  
شَهِيدًا قَالَ فَرَأَيْتُ عَيْنِي النَّبِيَّ ﷺ تَهْمِلَانِ . (شمائل الترمذی)

### Translation

Abdullah bin Masood (R) says: "I was asked by the Prophet (Sallal Lahu Alaihi Wa Sallam) to recite Qur'an to him. I said: 'O Messenger of Allah! May I recite Qur'an before you when it were you to whom the Qur'an was revealed?' He said: 'I like to hear Qur'an being recited by others.' Hearing this I began reciting Surah Nisa, and when I reached the verse(No.41)

وَجَنَابِكَ عَلَيَّ هُوْلَاءِ شَهِيدًا

'O Messenger! We will make you a witness for these people. I saw that tears were flowing from prophet's eyes."

### EXPLANATION

"When Abdullah bin Masood, reciting Qur'an before the Prophet reached this verse, the Prophet was so much moved that tears appeared in his eyes, because as this verse confers an honour on him, it also places a heavy burden On the Day of Judgement every Prophet will have to give witness before Allah to the effect that he had conveyed the religion of Allah, without any kind of alteration, to those people to whom he was sent, and Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam) will also have to give this witness. And Qur'an clarifies that the Last Prophet was sent for all the nations of the world, and that he is the last of the Prophets, therefore the period of his Prophethood is till the Doomsday."

(Dawatul Qur'an Vol. I Page 256)

## In What Condition the Prophet Left This World

HADITH

حديث

عَنْ عَائِشَةَ قَالَتْ تُوَفِّيَ النَّبِيُّ ﷺ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ  
بَثْلًا ثَيْنٍ يَعْنِي صَاعًا مِنْ شَعِيرٍ . (بخارى كتاب المغازي)

### Translation

Ayesha (R) states that the Prophet (Sallal Lahu Alaihi Wa Sallam) passed away from this world in the condition that his armour was mortgaged with a jew for thirty measures (Sa'a) of barley. (Bukhari)

HADITH

حديث

عَنْ عَائِشَةَ قَالَتْ تُوَفِّيَ رَسُولُ اللَّهِ ﷺ وَمَا فِي رَفِيٍّ مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَبِدٍ إِلَّا  
شَطْرُ شَعِيرٍ فِي رَفِيٍّ لِي فَأَكَلْتُ مِنْهُ حَتَّى طَالَ عَلَيَّ فَكَلْتُهُ فَفَنِيَ . (مسلم كتاب الرهد)

### Translation

Ayesha (R) narrates that the Messenger of Allah Sallal Lahu Alaihi Wa Sallam ) passed away from this world in such a condition that there was nothing in her shelf which a living being could eat except a little barley which was kept in the shelf. She ate from it for many days, till she measured it one day and finally it was finished.(Muslim)

### EXPLANATION

When the Prophet breathed his last, the whole of Arabia was under his rule, and his companions were willing and ready to give everything to him. But his contentment, lack of desires, and generosity were such that he never saved anything for himself, so much so that when he died there was nothing in the house except a small quantity of barley, and even his armour was mortgaged. Ayesha (R) states that even this little barley that was left by him was so auspicious that it lasted her for many days.

## The Last Words of the Prophet

HADITH

حدیث

عَنْ عَائِشَةَ قَالَتْ فَكَانَتْ آخِرُ كَلِمَةٍ تَكَلَّمَتْ بِهَا  
اللَّهُمَّ الرَّفِيقَ الْأَعْلَى. (بخاری کتاب المغازی)

### Translation

Ayesha (R) narrates that the last words that were spoken by the Prophet (Sallal Lahu Alaihi Wa Sallam) were these: "O Allah, Exalted Friend!" (Bukhari)

In another narrative in Bukhari, the words given are:  
"Towards the Exalted Friend."

### EXPLANATION

These are the words that emanated from the mouth of the Prophet when he was leaving this world. It gives an idea as to how keen he was to meet God, It is Allah only who is the most exalted friend, and the desire to go to Him is, in the right sense, the ultimate goal of man.

BUILDING  
OF  
CHARACTER

## Importance of Moral in Islam

HADITH

حديث

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ  
مِنْ خِيَارِكُمْ أَحْسَنُكُمْ أَخْلَاقًا. (مسلم كتاب الفضائل)

### Translation

Abdullah bin A'mar narrates that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said that the best people among you are those whose morals are good. (Muslim-Kitabul Fazael)

### EXPLANATION

To have an idea of the high place granted to morals by Islam this saying of the Prophet is enough. It is a fact that a man's real worth is judged by his morals and to evaluate a man the proper touchstone is his morals.

In this age of materialism moral degeneration has reached its nadir therefore, the appreciators of good morals will be found with difficulty. But gold is gold, though it is rare.

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : أَكْمَلُ  
الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا. (ابوداؤد كتاب السنة)

### Translation

Abu Hurairah (R) narrates that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said that among the people of faith (Iman) those that have perfect faith are the ones that have the best morals. (Abu Dawood Kitabus Sunnah)

### EXPLANATION

It has become clear that there is a deep relationship between faith and morals. One who would have perfect faith would also essentially have good morals. In other words morals is the standard which fixes the degree of one's faith.

## God-fearing and Excellence of Morals

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ قَالَ سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ  
الْجَنَّةَ؟ قَالَ تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ. وَسُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ  
النَّاسَ النَّارَ؟ قَالَ الْفَمُّ وَالْفَرْجُ. (ترمذي ابواب الصلوة)

### Translation

Abu Hurairah (R) narrates that some one asked the Prophet: "What thing does largely make people deserving of Paradise?" The Prophet replied: "Fear of Allah and the Excellence of Morals." The questioner asked: "And what thing does largely make people deserving of Hell?" He replied: "Mouth and the private parts."

(Tirmizi Abwabus Silah)

### EXPLANATION

In this tradition the things that enable the people to become deserving of Paradise and Hell have been comprehensively stated. Fear of Allah (Righteousness) not only saves people from evils but also encourages them to adopt the path of virtue and excellence of morals, prompts men to pay the due rights of others and to treat them in a decent way. Therefore the person who would have both these qualities would act in the manner of the persons of the Paradise and on this account would be deserving of that place. Similarly the man who acts like the people of Hell would be deserving of Hell. The things that prompt men to act like the people of Hell are mouth and the private parts, if they do not control them. Through the mouth a man utters bad words and gulps down the forbidden morsels. Similarly if a man is not careful in respect of his private parts, then his carnal desires make him immoral. Therefore, the person, who wants to exercise control over his mouth and private parts, should develop in himself the qualities of piety and excellence of morals.

## Standard of Man's Being Good or Bad

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ  
وَ أَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَ أَعْمَالِكُمْ . (مسلم كتاب البر)

### Translation

Abu Hurairah (R) has reported that the Prophet (Sallal Lahu Alaihi Wa Sallam) said: Allah does not see your faces and your wealth, but He sees your hearts and your acts."

(Muslim -Kitabul Bir)

### EXPLANATION

It means that the standard of a man's being good or bad is not his face or his looks or his wealthy position, but it is his condition of heart (intention) and his acts and practice. It is useless for a person to be proud of his fair complexion or of his wealth, for a man's real beauty lies not in his appearance but in his character, and his real position is determined not by his wealthy condition but by his moral disposition. Only that person would be considered deserving of Allah's appreciation who would have the qualities of sincerity of heart and excellence of acts. A person, who might not have developed these qualities in himself, would not be considered by God deserving of any appreciation and reward, however beautiful and wealthy he might be.

## TRUTH

HADITH

حديث

عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى  
الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ  
صِدْقًا وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ  
الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا . (مسلم كتاب البر)

### Translation

Ibn Mas'ood (R) narrates that the Messenger of Allah (Sallal Lahu Alaihi Wa Salaam) stated: "Adopt truth, because truth leads to virtue, and virtue to Paradise. Man goes on speaking the truth, and adopts truthfulness, till he is recorded with Allah as Truthful. Avoid falsehood, because falsehood leads to evil, and evil to Hell. Man continues to speak falsehood and adopts falsehood, till he is recorded with Allah as a 'False one'. (Muslim -Kitabul Bir)

### EXPLANATION

In Islamic ethics, the foremost important thing is Truth, which is the foundation of character building. A man who always speaks the truth, and is ready to accept any truth, places himself in the right direction, as a result of which his character becomes truthful. Such a man comes forward to accept the truth that has come from Allah. For a man who has developed in himself the quality of truth fullness, how can such a man belie or deny the guidance from Allah who is the very source of truth ?

In other words speaking truth makes a man act truthfully, and a truthful man on account of it gets admission to Paradise. There come such delicate situations in life when a man is put to test for his truthfulness, but the man, who is prepared to undergo any loss for the sake of God and offer every kind of sacrifice in order to stick to truth, becomes the very epitome of truth. This is the place known as 'Siddiqiat,' (the truthfulness), which is the last goal of man's evolution.

As opposed to this the man who speaks lie, places himself on the wrong side, as a result of which wrong mentality develops in him, which makes him immoral and an evildoer, and in the Hereafter he will have to suffer the worst punishment in Hell. It is also a fact that if a man starts speaking lies, he forms this habit, till a time comes when he becomes a great liar.

## Kindness for the Fellow-Creatures

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ :

مَنْ لَا يَرْحَمُ لَا يُرْحَمُ . (بخارى كتاب الادب)

### Translation

Abu Hurairah (R) narrates that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said that whoever does not show kindness will not be shown kindness. (Bukhari-Kitabul Adab)

HADITH

حديث

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ :

لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ . (بخارى كتاب التوحيد)

### Translation

Jarir bin Abdullah narrates that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said that Allah does not treat kindly that person who does not treat kindly his fellow creatures.

(Bukhari -Kitabut Tawheed)

### EXPLANATION

In these traditions the Prophet's followers have been exhorted to treat their fellow-creatures kindly in a very effective way. This is Islam's general kindness, the teaching of which is imparted by Rehmatul-lil-A'lameen (Blessing for the worlds). A man deserves sympathy by virtue of being man, he may belong to any religion or nation; and only those become deserving of God's blessing who are kind to His creatures. But those whose treatment of their fellow creatures is oppressive, they prove themselves to be not deserving of God's blessings.

HADITH

حديث

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ  
إِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ . أَلرَّحِمُ شَجْنَةٌ مِنَ الرَّحْمَنِ فَمَنْ  
وَصَلَهَا وَصَلَهُ اللَّهُ وَمَنْ قَطَعَهَا قَطَعَهُ اللَّهُ . (ترمذى)

### Translation

Abdullah bin A'mar says that the Messenger of Allah, (Sallal Lahu Alaihi Wa Sallam) said: "Rahman will act kindly with those who act kindly. if you treat the denizens of earth kindly, then He who is the Owner of the heavens would treat you kindly. The word 'Raheem' (kindness) is derived from the word 'Rahman', therefore whoever will join (or preserve) it, Allah will join (or preserve) him, and whoever will cut it, Allah will cut (or break relation with) him.

### EXPLANATION

The word Raheem is derived from the word Rahman. This literal link demands that man should be kind to his fellow-creatures, therefore those who will preserve this human relationship, Allah will preserve the relationship of His blessing with them, but those who will cut the relationship of humanity, Allah will break the relationship of His blessings with them, Man will reap as he sows.

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ : لَا تُنْزَعِ الرَّحْمَةَ إِلَّا مِنْ شَقِيٍّ . (ترمذى)

### Translation

Abu Hurairah (R) states that he had heard Abul Qasim (Prophet family name) (Sallal Lahu Alaihi Wa Sallam) saying that Rahmat (Mercy) is taken away from the heart of that man who is unfortunate. (Tirmizi)

### EXPLANATION

It means that the person who has no feelings of kindness in his heart is bereft of goodness. Such a person proves to be harmful for humanity. Accordingly, his fate in the Hereafter will be bad.

## Human Sympathy

### HADITH

### حديث

عَنْ أَبِي هُرَيْرَةَ (رض): قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ عَزَّوَجَلَّ يَقُولُ،  
يَوْمَ الْقِيَامَةِ يَا ابْنَ آدَمَ! مَرَضْتُ فَلَمْ تَعُدْنِي قَالَ: يَا رَبِّ! كَيْفَ أَعُوذُكَ وَ  
أَنْتَ رَبُّ الْعَالَمِينَ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فَلَانًا مَرِضَ فَلَمْ تَعُدَّهُ أَمَا  
عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوْ جَدْتَنِي عِنْدَهُ يَا ابْنَ آدَمَ اسْتَطَعْمَتَكَ فَلَمْ تُطْعَمْنِي  
قَالَ يَا رَبِّ وَكَيْفَ أُطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ. قَالَ أَمَا عَلِمْتَ أَنَّهُ  
اسْتَطَعْمَكَ عَبْدِي فَلَانٌ فَلَمْ تُطْعِمْهُ أَمَا عَلِمْتَ إِنَّكَ لَوْ أُطْعِمْتَهُ لَوْ جَدْتَّ  
ذَلِكَ عِنْدِي يَا ابْنَ آدَمَ اسْتَسْقَيْتَكَ فَلَمْ تَسْتَقِنِي قَالَ يَا رَبِّ! كَيْفَ  
أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ. قَالَ: اسْتَسْقَاكَ عَبْدِي فَلَانٌ فَلَمْ تُسْقِهِ أَمَا  
أَنَّكَ لَوْ سَقَيْتَهُ وَجَدْتَّ ذَلِكَ عِنْدِي. (مسلم كتاب البر)

### Translation

Abu Hurairah (R) narrates that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) stated: "The Almighty Allah will say on the Day of Judgment: 'When I fell ill, you did not tend me.' The man will say: 'O My Lord! How could I tend you, when You are the Master of the universe.' Allah will say: 'You do not know that a particular slave of mine had fallen sick, but you did not tend him. Did you not know that if you would have gone to comfort him you would have found Me near him.

O son of Adam! I had asked for food from you, but you did not feed Me. 'He will say: 'O God! How could I feed you, when you are the Lord of the people of the world. 'He will say: 'You do not know that a particular slave of mine had asked for food from you, but you did not give him food. If you had given him food, then you would have found that (virtuous act) with Me today. O son of Adam! I had asked for water from you, but you did not give me water.' He will say: 'How could I give You water to drink, when You are the Sustainer of all the creatures?' He will say: 'A particular slave of mine had asked for water from you, but you did not give him water. If you had given him water, you would have found that virtue with Me today.' "

(Muslim-Kitabul Bir)

### EXPLANATION

This is a Hadith-i-Qudsi (a Hadith in which the Prophet narrates the words that came direct from Allah). In this Allah has exhorted His creatures to tend the sick and to provide food and water to the needy in a very delicate way. Allah has termed the tending of sick and the feeding of the needy as tending Him and feeding Him. This style of speech has been adopted with, a view to making the exhortation more effective, as it is quite obvious that no sickness affects Him nor does He ever feel hungry. He is free from all defects and He is independent of all wants. Examples of this style of speech are also found in Qur'an. He has termed the assistance to religion as assistance to Himself.

إِنْ تَنْصُرُ اللَّهَ يَنْصُرْكُمْ. (محمد: ٤)

This tradition throws light on the fact that these virtuous acts, a mention of which has been made in such a magnificent way, are very valuable acts in the eyes of the Almighty. Through these acts man can achieve nearness to Allah and His pleasure. It is, therefore, desirable for His slave that he should also hold these acts dear to himself and should perform them, only with the hope of getting reward from Him.

Tending the sick and comforting him is an act of human sympathy. Similarly the acts of providing food and water to the hungry and needy persons are humane acts and of service to the humanity. But if these acts are performed for not making a show or as a formality, but for achieving the pleasure of Allah and the reward in the Hereafter, then they really become virtuous acts and the means of winning for their performers rewards in the Hereafter.

## Maintenance of Orphans

HADITH

حديث

عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ  
هَكَذَا وَقَالَ بِإِصْبَعَيْهِ السَّبَابَةَ وَالْوُسْطَى. (بخارى كتاب الادب)

### Translation

It is narrated by Sahal bin Sa'ad that the Prophet (Sallal Lahu Alaihi Wa Sallam) stated: "I and the person who provides maintenance for an Orphan will enter the Paradise like this," while saying this the Prophet made a sign with his first and the middle finger.

(Bukhari -Kitabul Adab)

### EXPLANATION

An orphan is one whose father dies in childhood. Such children are weak and are generally in need of maintenance. To take care of them is to take care of the weakest section of the society, therefore, its reward is also very big. Qur'an has very strongly stressed the need to pay the dues of the orphans and has exhorted to help them in a very effective way. And the Prophet is called the guardian of the orphans and the Master of the slaves.' In this tradition, the Prophet has given the glad tidings that the person who looks after the orphans will go to the Paradise in so close a company of the Prophet as the first finger and the middle finger are close together.

It may be noted that this glad tiding is only for those who are believers and perform righteous acts. The infidels and disobedient persons cannot claim to deserve Paradise merely on the ground of providing maintenance to the orphans. This fact is clear from the teachings of the holy Qur'an and Sunnah, therefore, they have not been repeated at every place, In an effective speech, ifs and buts are not mentioned as they are generally understood, and everybody knows it, provided common sense is used.

## Righteousness in Every Circumstance

HADITH

حديث

عَنْ أَبِي ذَرٍّ قَالَ قَالَ لِي. رَسُولُ اللَّهِ ﷺ: اتَّقِ اللَّهَ حَيْثُ مَا كُنْتَ، وَاتَّبِعِ  
السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ. (الترمذى ابواب البر)

### Translation

Abu Zar (R) states that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "Fear Allah wherever you are; perform a good act after an evil act, so that it may blot it out and deal with the people in a polite way." (Tirmizi-Abwabul Bir)

### EXPLANATION

These are very important and comprehensive instructions, which the Prophet has given. Wherever you may be, in whatever condition you may be, fear Allah. That is, You may be in any part of the world, and in any country, either on land or in sea, walking on land or flying in the air, in privacy or in company, in the house or in the market place, in the mosque or in the field of politics, in poor circumstances or in wealthy comfort, in youth or in old age, in every place, at every time and in every circumstance, you should have the fear of God in your heart, and you should not perform any act which may earn His displeasure, and be counted as a sin.

Even if after adopting this righteous way of life, you happen to commit an evil act, then perform a virtuous and good act thereafter, so that the effects of evil are abolished. The holy Quran says: إِنَّ الْحَسَنَاتِ يُدْفِنُ السَّيِّئَاتِ (Hud-114). Virtuous acts remove the evil acts."

In the words: 'Deal with the people in a polite way' a glimpse of the real spirit of righteousness and piety can be seen, that where there would be righteousness in the real sense of the word, there surely would be good moral conduct and politeness. The more a man has Allah's fear in his heart, the more he would prove to be good for his fellow-creatures.

## Removing Harmful Things from the Path

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ ، وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ ، فَأَخْرَهُ فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ . (مسلم كتاب البر)

### Translation

Abu Hurairah (R) narrates that the Prophet (Sallal Lahu Alaihi Wa Sallam) said: " A person was walking on the road; he saw a branch full of thorns lying on the road. He removed it from there. Allah appreciated this act of his and granted him salvation."

(Muslims -Kitabul Bir)

### EXPLANATION

This is the teaching of the Prophet: To remove harmful things from the pathways so that people may be safe. It is such a virtue that it makes a man deserving of salvation from his Creator. Though this virtuous act appears to be a petty matter, it has behind it the spirit of selflessness and a strong feeling of sympathy for others, and these two things are the main spirit of the religion.

But where these feelings are not present, there the position is quite the reverse. Accordingly today we find various kinds of harmful things lying on the road. Some one throws the skin of a banana on to the road without realising that some other person may injure himself by slipping over it. A person throws dirty and evil smelling things on the road and does not care that the passerby would be feeling nauseated and would thus be put to great inconvenience. A man throws nails of iron on the pathways and does not bother to think that some one may step on them and injure himself and finally become a victim to tetanus, and thus endanger to his life.

These are some of the illustrations to show how much man has become irresponsible and careless today. As opposed to this, how much responsible and well wisher of humanity the teachings of the Prophet (Sallal Lahu Alaihi Wa Sallam) make a man !

## Sympathy and Fellow-feeling

HADITH

حديث

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : أَطْعِمُوا الْجَائِعَ وَعُودُوا الْمَرِيضَ وَفُكُّوا الْعَانِي . (بخارى كتاب المرضى)

### Translation

It is stated by Abu Moosa Ash'ari (R) that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "Feed the hungry, tend the sick, and help in releasing the prisoner." (Bukhari- Kitabul Merdha)

### EXPLANATION

Islam wants to build such a character whose most important characteristic should be sympathy, fellow-feeling, kindness and love. Man should help others in times of difficulties and he should feel the pangs of the suffering of others in his own heart This sympathetic treatment should be for every person who may be in difficulty, irrespective of the fact whether he belongs to one's own family or community or to others' and whether he is from one's own religion or nation, or otherwise.

To feed the hungry and to remove poverty is one of the most important objectives of Islam. In tending the sick is also included inquiring after his health and rendering him service. To help in the release of the prisoner means that one should help to get those prisoners released about whom one is satisfied that they had been arrested for no fault of theirs and are innocent.

# SANCTITY OF LIFE AND PROPERTY

(Khutba Hajjatul Wada)

HADITH

حديث

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ (رض) قَالَ آتَى رَسُولُ اللَّهِ ﷺ عَرَفَةَ فَخَطَبَ النَّاسَ وَقَالَ: "إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كَحَرَمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا. أَلَا كُلُّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمِي مَوْضُوعٌ، وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ، وَإِنَّ أَوَّلَ دَمٍ أَضَعُ مِنْ دِمَائِنَا دَمُ ابْنِ رَبِيعَةَ بْنِ الْحَارِثِ كَانَ مُسْتَرَضِعًا فِي بَنِي سَعْدِ فَتَقَاتَلَتْهُ هَذَيْلٌ، وَرَبَا الْجَاهِلِيَّةِ مَوْضُوعَةٌ وَأَوَّلُ رَبَا أَضَعُ رَبَانَا رَبَا عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ. فَاتَّقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئَنَّ فُرْشَكُمْ أَحَدًا تَكَرَّهُوْنَهُ فَإِنْ فَعَلْنَ ذَلِكَ فَاصْرَبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ وَقَدْ تَرَكَتُمْ فِيكُمْ مَالَنْ تَضَلُّوا بَعْدَهُ إِنْ اعْتَصَمْتُمْ بِهِ كِتَابَ اللَّهِ، وَأَنْتُمْ تَسْأَلُونَ عَنِّي فَمَا أَنْتُمْ قَائِلُونَ؟ قَالُوا نَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ وَأَدَيْتَ وَنَصَحْتَ فَقَالَ بِأَصْبَعِهِ السَّبَابَةَ يَرْفَعُهَا إِلَى السَّمَاءِ وَيُنْكِئُهَا إِلَى النَّاسِ أَللَّهُمَّ اشْهَدْ أَللَّهُمَّ اشْهَدْ ثَلَاثَ مَرَّاتٍ". (مسلم كتاب الحج)

## Translation

Jabir bin Abdullah (R) says that the Messenger of Allah (Sallal

Lahu Alaihi Wa Sallam) reached Arafat, and there he addressed the people. In this Khutba he said: "Your blood and your property are as sacred (haram) for you as are this day in this month and this city sacred for you. Beware! All the customs and the practices of the jahiliyah (pre-Islamic days) are under my foot, and the claim for the retaliation for killing during jahiliyah has been declared void, and the first killing which I forgo is the murder of my relative Rabia'h bin Harith-this child was being suckled in the tribe of Bani Sa'ad and was killed by Huzail. And the usury of jahiliyah has been declared void, and the first usury which I forgo is the usury of my relative Abbas bin Abdul Muttalib, which has been totally given up. (O People!) In the matter of women, fear Allah, because you have taken them with the refuge of Allah and you have made their private parts halal (permissible) for yourselves with Allah's permission. You have this right on them that they should not allow any person whom you do not like to sit on your bed, and if they do this then you can hit them, but such a hit as would not be damaging. And it is this right of theirs on you that you provide for them maintenance and clothes according to the decent well known custom. (O People!) I am leaving behind with you a thing which if you hold firmly you will never go astray, and that is Allah's Book. You will be asked about me, then what will be your reply?" Those present said: "We will bear witness that you conveyed to us Allah's religion, you discharged your duty, and you did well by us." He raised his first finger towards the sky, and pointing towards the people said three times: "O God! You be a witness. O God! You be a witness." (Muslim -Kitabul Hajj)

## EXPLANATION

These are the pieces of gems from that famous and long Khutba (sermon) which the Prophet had given on the occasion of his 'Hajjatul wida' (the last Hajj) (in Zil Hijjah 10 A.H., February 632 A.D.) in the ground of Arafat before a gathering of about one lakh Muslims. At that time the perfect system of Islam was fully established, and the system of jahiliyah was thrown out from the very roots. The best society, Muslim Ummah, had come into existence, and the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) was about to leave this world after fulfilling his duty. On this occasion, the commandments which the Prophet gave, addressing his Ummah, is not only Important for the Muslim community but also for the

entire mankind:

(1) Respect of the life and property is necessary. Its sanctity has been compared with the sanctity of the day of Hajj, the month of Hajj, Zil-Hijjah, and of the city of Makkah, for the extreme sacredness of this day, this month and this city was unquestionably admitted by the Arabs, and Islam had further added to their sanctity. There could not be a better comparison to stress on the sanctity of life and property.

(2) The claims for retaliation for killing during the period of jahiliyah are void. It was a practice and custom among the Arabs that they used to take revenge of a killing many years after by killing a person of the concerned tribe. As a result the series of fighting and killing that went on did never end. Islam did away with this custom of the jahiliyah, and gave qisas or retribution a legal position, that is: retribution can be had only from the killer himself and not from his whole family or from any other person of his family. In this way Islam established a principle of law and justice, and in this connection the Prophet first of all gave up his claim of revenge of his own family which was due as a result of the killing of the son of Rabia' bin Harith. Rabia' bin Harith was his cousin, whose son, by name Ayas, was being brought up in the tribe of Banu Sa'ad, and Huzail had killed him.

(3) The usury (interest) of the pre-Islamic days is void. Islam declared interest haram and had totally forbidden it. The arrears of interest which were due were declared null and void by the Shariah and by the law. This law was also first applied by him on his own family. Abbas (R) was his uncle and before Islam he was indulging in taking interest. The arrears of interest which were due to be paid by his debtors were at once written off and given up by the Prophet.

(4) In the matter of women, fear Allah. In the pre-Islamic days the fair sex was an oppressed class in every respect. Islam removed it from lowness and raised it high, and fixed the rights of husband and wife. The Prophet (Sallal Lahu Alaihi Wa Sallam) emphasized, on the occasion of this last Hajj, the necessity of paying special attention to this weaker section of the society, which gives us an idea as to how anxious he was to restore the rights of the weaker sections.

He stressed that people should provide food and maintenance to their wives and should treat them justly and not to subject them to any improper treatment, not to hit them except when they commit some improper act, as it may become necessary to do so for disciplining them, and even in such a case the beating should be light. It is not permissible to hit them in such a way that their bodies are harmed or damaged. Women should take care that they should not allow those persons to come to their houses whom their husbands do not like.

On the occasion of this grand and auspicious gathering at the time of the 'Hajjatul wada', the Prophet, while conveying this guidance and these commands, stressed on the need of developing a deep attachment to the main source of guidance, Qur'an. In the intricate pathways of life and complicated problems, whoever would try to seek guidance with sincerity from the Book of Allah, he will definitely see his path straight ahead of him.

The last thing which the Prophet said was his inquiry as to what would they say when asked whether he had conveyed to them the message of Allah. It shows how anxious he was to fulfill his onerous responsibility of Prophethood, and when his companions said with one voice that they bear witness that he had conveyed to them Allah's message dutifully, that he fulfilled his Prophetic mission faithfully, and that he did well by them, he made Allah a witness to this so that on the Day of Judgement people may not put up this excuse for their wicked acts and straying that the religion of Allah had not reached them. Now it is for us to ponder and think as to what is our attitude and our course of action with regard to the religion of Allah which the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) has so dutifully conveyed to us? And what will be our answer to Allah in His court on the Day of Judgement?



## The Wealth of Heart

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: لَيْسَ الْغِنَى عَنْ كَثْرَةِ  
الْعَرَضِ وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ. (البخارى كتاب الرقاق)

### Translation

It is narrated by Abu Hurairah (R) that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) has stated that richness is not the abundance of goods and property but the real riches is the richness of heart.

(Bukhari -Kitabul Riqaq)

### EXPLANATION

A very important psychological point has been disclosed in this tradition. People think that wealth or richness consists of abundance of property and money. If the real richness were abundance of money, etc. then the wealthy people would have been more happy and peaceful. But the general observation is that the rich people are very much restless mentally they do not get internal peace, and generally they are restive and disturbed.

On the contrary, the man whose heart is rich, is found to be carefree and peaceful; dearth of money and property does not make him feel needy and helpless, and this internal satisfaction provides him with real comfort and peace. Such people live like kings even in their poverty.

HADITH

حديث

عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ سَأَلْتُ النَّبِيَّ ﷺ فَأَعْطَانِي ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي،  
ثُمَّ قَالَ إِنَّ هَذَا الْمَالَ ..... وَرُبَّمَا قَالَ سُفْيَانُ، قَالَ لِي حَكِيمٌ! ..... إِنَّ هَذَا الْمَالَ خَصْرَةٌ  
حُلْوَةٌ، فَمَنْ أَخَذَهُ بِطَيْبِ نَفْسٍ بُورِكَ لَهُ فِيهِ وَمَنْ أَخَذَهُ بِإِسْرَافٍ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ  
وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى. (البخارى كتاب الرقاق)

## Translation

Hakim Bin Hizam (R) narrates: "I begged of the Prophet (Sallal Lahu Alaihi Wa Sallam) to give me something. He gave it. Again I begged, he again gave. I begged for more, then he gave me more and said: "Hakim! This wealth is green and sweet. Whoever takes it with purity of intention, he gets it with auspiciousness, and whoever takes it with greed, he does not get it with auspiciousness, and his condition becomes like the condition of the man who goes on eating and does not get satisfaction – And remember that the hand that is above is better than the hand that is below." (Bukhari-Kitabur Riqaq)

### EXPLANATION

Allah has kept an attraction for mankind in wealth, so that they may be tested in that matter. The person who is greedy finds himself in need of more and more and abundance of wealth is also not enough for him. On the contrary the person who keeps his heart free of greed and cupidity and thanks God for whatever he gets-for such a man even a little wealth is enough, for Allah blesses it with auspiciousness.

The meaning of 'The hand that is above is better than the hand that is below,' is that the person who gives in charity is better than the person who receives it.



## Charity and Alms

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ (رض) قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ، وَإِنَّ اللَّهَ يَتَقَبَّلُهَا بِيَمِينِهِ ثُمَّ يُرَبِّيَهَا لِصَاحِبِهِ كَمَا يُرَبِّي أَحَدَكُمْ فَلَوْهُ حَتَّى تُكُونَ مِثْلَ الْجَبَلِ. (البخارى كتاب الزكاة)

### Translation

Abu Hurairah (R) narrates that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) stated that whoever gave in charity something equivalent to a date from his pure earnings-and Allah accepts only the pure offerings -(for such a person) Allah will take the offering with His right hand and nourish it in the same way in which you nourish your calf, till this (ordinary) charity (after nourishment) becomes big like a mountain.

(Bukhari-Kitabuz-Zakat)

### EXPLANATION

A person, who spends something keeping the pleasure of Allah as his objective is fully appreciated by Allah, and he will be given full rewards in the Hereafter. If a man is unable to give in charity large amounts of money, then he should give in alms whatever is possible for him to give, because Allah does not only see the quantity but also the quality, that is the purpose and the spirit behind such alms-giving. If the charity has no mercenary feelings of exhibitionism. etc., but that it was given with the feelings of sincerity and selflessness, then it has great auspiciousness in it. Similarly for the acceptance of the charity the condition is that it should be from a Halal and permissible earning. If the source of earning is haram and forbidden, then it would not be acceptable by Allah, however big the amount and the offering may be, because the earning from the forbidden (haram) sources is impure. And how can it be expected of Allah that He would accept Impure things?

## Excellent Treatment with Women

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : اسْتَوْصُوا بِالنِّسَاءِ فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعٍ وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلْعِ أَغْلَاهُ فَإِنْ ذَهَبَتْ تُقِيمُهُ كَسَرْتَهُ وَإِنْ تَرَكَتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ. (البخارى كتاب احاديث الانبياء)

### Translation

Abu Hurairah (R) narrates that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) stated: "Treat women well because they have been created from the ribs, and the greatest curvature is in the upper portion of the ribs. So if you will try to straighten it completely, it will break, and if you will leave it alone, it will remain curved. Therefore, accept my exhortation of treating women well." (Bukhari).

### EXPLANATION

So far as the creation of women is concerned, they too have been created in the best form as the male of the species. In the Qur'an it is stated:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

"Surely We have created man in the best mould."

-(Surah At-Teen-4)

Therefore, the Hadith does not mean that there is some inborn defect in the creation of woman but its purpose is to indicate that defect in the temperament which is generally found in the womankind, so that men may have tolerance and patience when dealing with women and may adopt an attitude of forgiveness. The defect in the temperament has been likened to the curvature of the human rib. Accordingly these words are found in the narrative of the Sahih Muslim, which tradition is also narrated by the same Abu Hurairah:

إِنَّ الْمَرْأَةَ كَمَا لِضَلْعٍ إِذَا ذَهَبَتْ تُقِيمُهَا كَسَرْتَهَا وَإِنْ  
تَرَكَتَهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عَوَجٌ. (مسلم كتاب الرضاع)

“Woman is like the rib. If you would straighten it, you would break it, and if you leave it (as it is), you would benefit from it, even though there is curve in it.”

-(Muslim, Kitabur Rada’).

This narrative is very clear in the matter that the mention of the rib has occurred merely as a simile, and the purpose is not to disesteem woman but to direct men to be kind to the fair sex.

The fact is that women are relatively more emotional, and the Creator has made women abundantly emotional in order that it may help them in fulfilling their special duties, like pregnancy, child-birth, nourishing children, etc. The abundance of emotions helps them in withstanding these painful and trying experiences with equanimity and forbearance. The more a person is emotionally involved in a venture, the more he or she is prepared to withstand the sufferings resulting from it.

But as men tend to use their strength and capabilities in a wrong way, similarly women also tend to use their emotional strength in a wrong way. This results in the overpowering of the mind by the emotions, and the temperament becomes so emotional that grave errors are committed in understanding matters, so much so that even simple matters are complicated by them. It is this defective temperament which is created in women by not keeping themselves at the natural balance and by not taking proper training, and which adversely affects their morals. This weakness of theirs has been referred to as the curvature of the rib in the Hadith, and in view of this weakness men have been directed to be broad-minded and forgiving. And men have also been warned that if they fail to understand that true nature of women’s temperament and do not give concessions therefore, then separation between the two can result.

## To Earn the Livelihood in a Respectable Way

HADITH

حديث

عَنْ الزُّبَيْرِ بْنِ الْعَوَّامِ عَنِ النَّبِيِّ ﷺ قَالَ : لَأَنْ يَأْخُذَ أَحَدُكُمْ  
أَحْبَلًا فَيَأْخُذَ حُزْمَةً مِنْ حَطَبٍ فَيَبِيعَ فَيَكْفَى اللَّهُ بِهِ وَجْهَهُ خَيْرٌ مِنْ  
أَنْ يَسْأَلَ النَّاسَ أَعْطِيَ أَمْ مُنِعَ. (بخارى كتاب المزارعة)

### Translation

Zubair bin Awwam (R) narrates: “The Prophet (Sallal Lahu Alaihi Wa Sallam) said: “To collect the wood, to tie it with a rope and carry it, by one of you with the intention that by this means Allah may save his honour is better than his begging from people, and then he may get something or may not.”

(Bukhari).

### EXPLANATION

To beg of others is not a good thing. It injures one’s self-respect. That is why the Prophet has directed to avoid it and to earn the livelihood by doing some work. In those days the easy way of earning livelihood was to cut the wood in the jungle and sell it in the cities. Therefore, he pointed to this way of earning. On this basis other ways of earning the livelihood by undertaking labour can be imagined. In short, a man may not consider any kind of work or labour-----provided, it is pure and permissible ----below his dignity, however ordinary that work or labour may be, but that he should consider it below his dignity to beg from others, and then people may give him or may not give him.

## Right of the Labourer

### HADITH

### حديث

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَعْطُوا الْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَجْفَأَ عَرْفُهُ. (ابن ماجه باب اجراء الاجراء)

### Translation

It is narrated by Abdullah bin Umar (R) that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "Pay the wages of the labourer before the drying up of his sweat."

(Ibn Maja).

### HADITH

### حديث

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ قَالَ اللَّهُ تَعَالَى: ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ رَجُلٌ أَعْطَى ابْنِي ثُمَّ غَدَرَ وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ وَرَجُلٌ اسْتَأْجَرَ جِيرًا فَاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِهِ أَجْرَهُ. (بخارى، ابن ماجه)

### Translation

It is narrated by Abu Hurairah (R) that the Prophet (Sallal Lahu Alaihi Wa Sallam) said: "Allah says: 'There are three kinds of persons against whom I will be an opponent on the Day of Judgment: first a person who swore by my name and made an agreement, then dishonoured it; secondly a person who sold a free man as a slave and devoured the price; and third a person who hired a labourer on wages, got his work done fully and did not pay the wages.'"

(Bukhari, Ibn Maja).

## EXPLANATION

From these sayings it is clear how emphatically Islam has exhorted and advised its followers to pay the right dues of the labourers, so much so that it brooks no delay in payment of wages to the labourers. The person who makes the labourer or worker do his full work and does not then pay his wages will be subjected to severe reckoning. God Himself will claim this right of the labourer.

Accountability in the court of Allah on the Day of Judgment does not mean that there should be no legal measures in this world for preventing this kind of crimes, but that a reasonable and just legislation for this purpose would be quite in keeping with the teachings of Islam.

## Treatment with the Animals

HADITH

حديث

عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَاحْسِنُوا الْقِتْلَةَ. وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ. وَلْيُجِدْ أَحَدُكُمْ شَفْرَتَهُ فَلْيُرِحْ ذَبِيحَتَهُ. (مسلم كتاب الصيد)

### Translation

Shaddad bin Aus (R) narrates that the Messenger of Allah (Sallalahu Alaihi Wa Sallam) said: "Allah has prescribed giving kind treatment to every thing, so when you kill an animal, kill it in a nice way, and when you slaughter an animal, slaughter it in a nice way-sharpen your knife and make your animal for slaughter comfortable." (Muslim)

HADITH

حديث

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ (رض) أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ عَذِّبَتْ امْرَأَةٌ فِي هِرَّةٍ سَجَنَتَهَا حَتَّى مَاتَتْ فَدَخَلَتْ فِيهَا النَّارَ... لَا هِيَ أَطْعَمَتْهَا وَلَا سَقَتْ إِذْ حَبَسَتْهَا وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ حَشَاشِ الْأَرْضِ. (بخارى كتاب احاديث الانبياء)

### Translation

It is narrated by Abdullah bin Umar (R) that the Messenger of Allah (Sallalahu Alaihi Wa Sallam) stated: "A woman was subjected to divine punishment because she had kept a cat captive, and finally the cat died in that condition. So the woman had to enter the Hell-fire. Neither she herself gave anything to the cat to eat, nor did she free it to enable it to eat worms, etc." (Bukhari).

### EXPLANATION

The circle of the Prophet's mercy is so wide that even animals are drawn in it. In these sayings the Prophet has exhorted his followers to desist from hurting the animals, and he has termed the act of tying the animals and starving them to death as a severe sin.

While slaughtering, if the knife is not sharp, the animal experiences great suffering. Therefore, the Prophet has instructed that the knife be sharpened and the animal should be made comfortable to the maximum possibility.

## Course of Action of the Wise

HADITH

حديث

عَنْ شَدَّادِ بْنِ أَوْسٍ عَنِ النَّبِيِّ ﷺ قَالَ الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ اتَّبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللَّهِ.

(ترمذی البواب صفة القيامة)

### Translation

It is narrated by Shaddad bin Aus (R) that the Prophet, (Sallalahu Alaihi Wa Sallam) said: "Wise is he who makes his self obedient (to Allah) and who acts for the life of the Hereafter; and unwise is he who becomes a slave of his own self (desires), and entertains undue hopes from Allah."

(Tirmizi).

### EXPLANATION

Death does not signify the end of life, but death is the name of shifting of the living from the world of action to the world of results. Therefore, wise is that person who has his sight on the results and who corrects his attitude and course of action according to what the result is likely to be. But the man who follows his own carnal desires, without caring for what would be the result, and in spite of this wrong course of action he expects that he would be rewarded in the court of Allah such a person by becoming a slave to his own desires proves himself to be unwise and foolish. Persons of this kind are bereft of wisdom, though however wise and intellectual giants they may be considered from the worldly point of view.

## The Demands of Faith

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ أَهْلَهُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُؤَدِّ لَهُمْ كَيْفَ يُؤَدُّونَ لَكَ وَالْيَوْمِ الْآخِرِ فَلْيُؤَدِّ لَهُمْ كَيْفَ يُؤَدُّونَ لَكَ (بخارى كتاب الرقاق)

### Translation

It is stated by Abu Hurairah (R) that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "Whoever believes in Allah and the last Day should speak kind words, and nicely, or else he may keep quiet, And whoever believes in Allah and the last Day should not hurt his neighbour, and whoever believes in Allah and the last Day should give respect to his guest." (Bukhari).

### EXPLANATION

In this tradition three important demands of faith have been stated. The first is to be cautious in speech, the second is not to hurt or harm the neighbour, and the third is to give due respect to one's guest. Though these three things are connected with the general good conduct, in this matter also people behave carelessly. To talk aimlessly and or to utter wicked words from one's mouth is the proof of one's irresponsibility. The very meaning of believing in Allah and the Last Day is to believe that man is answerable for every word that he utters and for every act that he performs, to Allah, and this answer he will have to give on the Day of Judgment. If this belief is held by man in a conscious way, then he would essentially be cautious in his speech, and if he would open his mouth, it would be for speaking something good. Other wise he would prefer to be silent. In other words, the purification of the speech is the result of faith, and the thing which exercises control over it is being conscious of the Hereafter.

Similarly not to harm the neighbour and to respect guests are among the requirements of faith. It is thus obvious that in Islam belief or faith is not the name of dogma, but it is a consciousness which creates in man trust and confidence along with preparing him for living a principled and responsible life.

## Effect of Faith on Practical Life

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً، فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَ الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ. (مسلم كتاب الايمان)

### Translation

Abu Hurairah (R) narrated that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "There are more than seventy branches of faith. The finest among them is saying 'La Ilaha Illal Lahu (There is no god, except Allah), and the lowest is to remove a harmful thing from the path, and modesty is an important branch of faith.

(Muslim-Kitabul Iman)

### EXPLANATION

It means that the faith is not a static belief or dogma, but it is the acceptance of a particular reality. When a man accepts the reality towards which the Prophet is inviting, its effect on his entire life and excellent qualities are developed in his personality. The finest and the highest quality among these is to say 'La Ilaha Illal Lahu i.e. to believe in the oneness of Allah, and the lowest quality is the removal of harmful things from the path, so that the slaves of God may not be inconvenienced. In sum, true sympathy with people is part of faith. What higher place than this can be given to the service of the people!

What is stated in the Hadith about modesty, that it is an important part of faith is sufficient to show its importance. Modesty is the manifestation of faith, and it has an important place in character, because it is this tendency which prevents men from committing evil.

## Kind Treatment with the Relatives in reply to unkind Behaviour.

HADITH

حديث

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : لَيْسَ الْوَاصِلُ الْمُكَافِي وَلَكِنَّ الْوَاصِلَ الَّذِي إِذَا قُطِعَتْ رَحِمُهُ وَصَلَّهَا. (البخارى كتاب الادب)

### Translation

It is narrated by Abdullah bin A'mar (R) that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "The man who acts kindly with his relatives in reply to a kind act is not kind, but in reality a kind person is that man who acts kindly even if he has been treated unkindly by his relatives."

(Bukhari-Kitabul Adab).

### EXPLANATION

A man should be conscious of his responsibility, and he should try to perform his duty, irrespective of the fact whether his relatives realise their own responsibility or not and whether they pay his due rights or not. A man's greatness is not in the fact that he acts kindly in reply to a kind act done to him, but that he should, inspite of getting a raw deal from his relatives, act kindly towards them and do good to them. This thing is liked and approved of by Allah.

This teaching of the Prophet can develop a man in such a way that he can reach the high pinnacle of morality and this kind of noble teaching can come only from a Prophet.

## Excellent Treatment with Parents

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي؟ قَالَ : أُمُّكَ قَالَ ثُمَّ مَنْ؟ قَالَ أُمُّكَ قَالَ ثُمَّ مَنْ؟ قَالَ أُمُّكَ قَالَ ثُمَّ مَنْ؟ قَالَ ثُمَّ أَبُوكَ. (البخارى كتاب الادب)

### Translation

Abu Hurairah (R) narrates that a person came to the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) and said: "O Messenger of Allah! Who is more deserving of excellent treatment from me?" The Prophet replied: "Your mother." He asked: "Then who? The Prophet replied: "Your mother." He asked " Then who ? The Prophet replied Your mother" He asked: "Who after her?" The Prophet said: "After her, your father."

(Bukhari-Kitabul Adab).

### EXPLANATION

Great emphasis is laid in the Qur'an on treating parents kindly, and the sufferings which a mother has to undergo in connection with bearing and bringing up a child has also been mentioned in it. The hint that was hidden in that reference has been clearly stated by the Prophet and that is, in the matter of excellent treatment , mother has precedence over the father.

## To Control oneself, When Angry

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ  
إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ . (بخارى كتاب الادب)

### Translation

It is narrated by Abu Hurairah (R) that the Prophet (Sallal Lahu Alaihi Wa Sallam) said: "Strong is not the one who knocks out others, but strong in reality is the one who keeps control over his self in anger."  
(Bukhari -Kitabul Adab).

### EXPLANATION

The purpose is to make it clear that to knock out some one is not as difficult as it is to keep oneself under control while one is angry. Therefore, the person who keeps his self under control in the state of anger, really knocks out Satan, and so such a person in reality deserves to be called strong.

This is a very effective style of saying a thing in which the people are exhorted to keep their anger in control and their passions in check.

## To Be Soft and Broad-Minded in Dealings

HADITH

حديث

عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : رَحِمَ اللَّهُ رَجُلًا  
سَمَحًا إِذَا بَاعَ وَإِذَا اشْتَرَى وَإِذَا اقْتَضَى . (بخارى كتاب البيوع)

### Translation

It is narrated by Jabir Bin Abdullah that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "May Allah bestow His mercy on that person who behaves with softness and broad-mindedness in buying and selling and in demanding re-payment of his loans."  
(Bukhari)

### EXPLANATION

It means that the person who does not show narrow-mindedness while buying or selling his wares and who is not unnecessarily argumentative, and similarly is not harsh in demanding re-payment of the loan given by him to others, but shows broadmindedness and forgiving nature ---then this, kind of his behaviour makes him deserving of blessings and favours from Allah.

## THE THINGS THAT CORRUPT.

## Oppression and Excesses

### HADITH

### حديث

عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ فِيَمَا رَوَى عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ: يَا عِبَادِي إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ. يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ جَاءَ إِلَّا مَنْ أَطَعْتُهُ فَاسْتَطِعْمُونِي أُطِعْكُمْ. يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي اكْسُكُمْ يَا عِبَادِي إِنَّكُمْ تُحِطُّونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا صِرِّي فَتَضُرُّونِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي. يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى اتَّقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا. يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا. يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا لَكُمْ ثُمَّ أَوْفِيكُمْ بِهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ. (صحیح مسلم کتاب البر)

## Translation

Abu Zar (R) narrates that the Prophet (Sallal Lahu Alaihi Wa Sallam) said: "Allah says: 'O My slaves! I have prescribed oppression as haram for Myself, and I have prescribed it haram (forbidden) for you also. So, do not commit oppression against one another.

'O My Slaves! All of you are misguided except the one whom I guide. So seek guidance from Me. I will give you guidance.

'O My slaves! All of you are hungry, except the one whom I feed. So ask for food from Me, and I will feed you.

'O My slaves! All of you are naked, except the one whom I clothe. So beg for clothes from Me, I will clothe you.

'O My slaves! You commit sins day and night, and I forgive all kinds of sins. So seek forgiveness from Me, I will forgive you.

'O My slaves! You can neither harm Me nor can you benefit Me.

'O My slaves! If all your preceding and following men and jinns become equal to the most pious man, then it would not add anything to my kingdom.

'O My slaves! If all your preceding and following men and jinns become equal to the most wicked man, then it would not take away anything from my kingdom.

'O My slaves! If all your preceding and following men and jinns gather on a plain ground and beg of me and if I satisfy the needs of everyone, then it will not cause any depletion in my treasures, except the depletion which is caused by drowning a needle in the sea!

'O My slaves! These are your deeds, which I count, then I will give you full recompense for them. So the person who finds good, should thank Allah, and the person, who finds anything other than good, should reproach his own self.'

(Muslim-kitabul Bir)

## EXPLANATION

In this Hadith the Prophet has quoted the words of Allah with clarity. Such a hadith has very high place among the traditions and is called 'Al-Hadith-ul-Qudsi'.

In this tradition, Allah has addressed mankind with great love and affection. The repetitions of the words, 'O My slaves' points to this affection. This style of address awakens the inner feelings of man and helps him in avoiding to be oppressive against his fellow beings.

Exhorting mankind not to be oppressive among themselves, it has been mentioned that Allah, inspite of His being the Absolutely Powerful Ruler of the entire creation, is not unjust and oppressive to anybody,

then how can it be permissible for man that he may use the power, strength and authority granted by Allah against other humans. To consider oneself big after getting these temporary power and authority and to subject others to injustice and oppression is a manifestation of mean mentality. Human nature abhors oppression, and Allah's religion does not brook any excess from falsehood, although this excess may be committed against a member of any community or nation.

The tyrannies under which humanity is reeling today, and the manner in which one group acts against another group, one community against another community, and one nation against another nation inflicting injustice and excesses, and the cheapness of human life and blood — — the real remedy for all these ills lies in man's recognising his Creator and Master and in his turning to Him. It would awaken his conscience and he would deal with his fellow-creatures with justice and fairplay.

While presenting the concept of the greatness of Allah, this hadith invites men to accept the belief in Tawheed (Oneness of Allah), and it brings home to man this reality that the Greatest Ruler of this universe, our Sustainer and our Master is Allah, therefore, we should pin our hopes in Him and whatever we have to beg, we should beg from Him. He is the Possessor of such vast and unlimited treasures that we cannot even imagine them. The very idea of some one else being the Giver and Sustainer of all the creatures is false, whether it may be an idol, or star, devi or devta, god or goddess, jinn, angel, saint or prophet.

The last portion of this tradition presents the concept of the requital of the acts. Good acts will attract good rewards, and evil acts evil fate.

If after this clear and unambiguous exhortation from God, people do not pay heed and do not reform themselves, then they themselves are responsible for their adverse fate.

## HADITH

### حديث

عَنْ ابْنِ عُمَرَ (رض) قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : إِنَّ الظُّلْمَ ظُلُمَاتٌ

يَوْمَ الْقِيَامَةِ. (مسلم-كتاب الادب)

## Translation

Ibn Umar (R) narrates that the Prophet (Sallal Lahu Alaihi Wa Sallam) said: "Oppression will appear on the Day of Resurrection in the form of darknesses."

(Muslim - Kitabul Adab)

## EXPLANATION

When a man inflicts some injustice on somebody and oppresses him, he is like a blind man. Were he to see with his open eyes what he is doing, he would not have indulged in his oppressive act. But his pride, selfishness and prejudices make him blind. This spiritual darkness which is created in this world on account of oppression and tyrannies will envelope him fully on the Day of Judgment, in such a way as if layers of thick darkness cover him.

## Wrongful Occupation of the Land of Others

HADITH

حديث

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ (رض) قَالَ قَالَ النَّبِيُّ ﷺ مَنْ أَخَذَ  
شَيْئًا مِنَ الْأَرْضِ بِغَيْرِ حَقِّهِ حُخِّفَ بِهِ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ  
أَرْضِينَ. (بخارى - كتاب بدء الخلق)

### Translation

Abdullah Bin Umar (R) narrates that the Prophet (Sallal Lahu Alaihi Wa Sallam) said: "Whoever occupies another person's land wrongfully will be sunk into the earth up to seven lands."  
(Bukhari - Kitabul Bad-il-Khalq).

## EXPLANATION

To usurp another person's Land is a very tyrannical act. But there is no dearth of such persons in this world today, as there was no dearth in the past. The reason for this is that man is ignorant of the result in the next world of what he is doing today in this world. If he is convinced that the result of usurping another person's land is going to be his being buried in the earth up to seven lands, he would not dare to occupy wrongfully a single inch of some one else's land, even if this worldly law may catch him or not.

## Severing Relations with the Relatives

HADITH

حديث

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ رَحِمٍ. (مسلم كتاب البر)

### Translation

It is narrated by Jubair bin Mut'im that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "Whoever severs relations with his relatives will not be admitted to Paradise."

(Muslim Kitabul bir)

### EXPLANATION

To treat one's relatives unkindly and to sever relations with them is such a big sin in Islam that a person committing it is debarred from going to Paradise. Therefore those who break their relations with their kith and kin should not be under the false impression that because of their formal piety they would be deserving of Paradise. Only those would be deserving of Paradise who are righteous, i.e. have fear of God in their hearts, and a person who has this fear, would dare not sever relations with his relatives, but would try to join and strengthen them.

## Greed For Wealth

HADITH

حديث

عَنْ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: لَوْ كَانَ لِابْنِ آدَمَ وَاثِنَانِ مِنْ مَالٍ لَا بُتْغَىٰ ثَالِثًا وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ. وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ تَابَ. (بخارى كتاب الرقاق)

### Translation

It is narrated by Ibn Abbas (R) that the Prophet (Sallal Lahu Alaihi Wa Sallam) said: "If a man has two valleys full of wealth, he would hanker after the third. Only dust will fill man's belly. And Allah turns to the man who turns to Him."

(Bukhari-Kitabur Riqaq)

### EXPLANATION

This is a very effective example of man's greed for more and more. Man is so much greedy for wealth that he is never satisfied. He is fully absorbed in seeking more and more wealth, and spends his entire life in these efforts, though Allah has granted him this life for a very noble purpose. He is so much absorbed in seeking wealth that he is totally ignorant of the high ideal of life. It is obvious that such a person is an absolute failure in attaining the real objective. When the time for declaring the result will come, he would realise that he had led a useless life in the world, and he would not get anything but distress and failure.

'Only dust will fill man's belly' means that man's greed will end only in the grave. And the meaning of 'Allah turns to the man who turns to Him' is that the person who would turn to God, will be surely guided by Him and He would help him in overcoming his greed for wealth and direct him to strive for the real objective of life.

## Forbidden Livelihood

HADITH

حديث

عَنْ أَبِي بَكْرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَا يَدْخُلُ الْجَنَّةَ جَسَدٌ غُذِيَ بِالْحَرَامِ.

(مشکوٰۃ کتاب النبوع رواه الترمذی فی شعب الایمان)

### Translation

It is narrated by Abu Bakr (R) that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said "The body which is nourished by the forbidden livelihood (haram) will not be admitted to Paradise."

(Mishkat with ref. to Baihaqi)

HADITH

حديث

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا يَدْخُلُ الْجَنَّةَ لَحْمٌ نَبَتَ مِنَ الشُّحْتِ،

وَ كُلُّ لَحْمٍ نَبَتَ مِنَ الشُّحْتِ كَانَتْ النَّارُ أَوْلَىٰ بِهِ. (مشکوٰۃ کتاب النبوع رواه احمد)

### Translation

It is narrated by Jabir (R) that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said "The flesh which is nourished by haram will not be admitted to the Paradise, and every flesh that is nourished by haram deserves to be in Hell." (Mishkat-with ref to Ahmad)

### EXPLANATION

There is a great warning in this tradition for those who make livelihood as the objective of their life, and then try to earn it by every means, permissible and the forbidden. They have no concept of purity about the earning of livelihood, and consider this high moral value as narrow-mindedness. But Islam informs about this reality that the bread earned by impure means can make the flesh and body fat, but it cannot generate righteous blood, and the body in which impure and tarnished blood is circulating, deserves to be burnt in the Hell. It is obvious that impure and wicked bodies cannot find a place in the Paradise.

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ (رض) عَنِ النَّبِيِّ ﷺ قَالَ يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُبَالِي الْمَرْءُ

مَا أَخَذَ مِنْهُ أَمِنَ الْحَلَالِ أَمْ مِنَ الْحَرَامِ. (بخارى كتاب البيوع)

### Translation

Abu Hurairah (R) narrated that the Prophet (Sallal Lahu Alaihi Wa Sallam) said: "There will come a time for people when man will not care for the manner in which the wealth is earned, by a permissible (halal) or forbidden (haram) method." (Bukhari-Kitabul Buyu)

### EXPLANATION

The present day society is confronted with the moral degeneration which has been pointed out in the tradition. There is now no distinction between the permissible and the forbidden. People are driven by their desire and ambition to earn more and more wealth, by any means. It is worth noting how the prophecy of the Prophet has come out to be absolutely true.

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ

إِلَّا طَيِّبًا وَأَنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ يَا أَيُّهَا الرُّسُلُ

كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ وَقَالَ يَا أَيُّهَا الَّذِينَ

آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ. ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ

أَعْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ! يَا رَبِّ! وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَ

مَلْبَسُهُ حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ. (مسلم كتاب الزكاة)

### Translation

It is narrated by Abu Hurairah (R) that the Messenger of Allah (Sallal

Lahu Alaihi Wa Sallam) said: "Allah is pure, and He accepts only pure things. He has given command to the faithful about this, about which He has also given command to His messengers. He has said:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ. (المؤمنون-51)

"O Messengers! Eat good things and perform good deeds. I know whatever you do." (Al-Muminoon-51). And He said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ. (بقره-142)

"O You who believe! Eat of the good things which We have provided for you." (Baqarah-172).

The narrator says that the Prophet then mentioned about a man who undertakes a long journey (for Hajj), "whose hairs are disheveled (due to his journey), who raises his hands towards the sky and prays: 'O My Lord! O My Lord!' although his food, his drink and his clothes, all are from haram, and he has grown up from eating haram, then how can his prayer be accepted (answered)?" (Muslim, Kitabuz Zakat).

## EXPLANATION

Islam directs earning of livelihood or wealth through Halal, fair and permissible means. To its followers, its teaching is to follow the guidance and commands of Allah in the whole life, in which the economic life is also included. But the man who is earning wealth through unfair and Haram means and who does not care for the commands of Allah, his praying to God has no meaning. The prayer which is backed by a sincere obedience to and belief in Allah can only be expected to be answered.

## Miserliness

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا لِلَّهِمَّ اعْطِ مُنْفِقًا خَلْفًا وَيَقُولُ

الْآخَرُ اللَّهُمَّ اعْطِ مُمْسِكًا تَلْفًا. (بخارى كتاب الزكاة)

## Translation

Abu Hurairah (R) narrates that the Prophet (Sallalahu Alaihi Wa Sallam) said: "Two angels descend down daily in the hours of the morning; one says: 'O God! Give to the spender in the cause of Allah what he spend, and the second one says: 'O God! Perish the wealth of the miser.'" (Bukhari-Kitabuz Zakat)

## EXPLANATION

The wealth that is spent in paying the due rights cannot be devoid of auspiciousness. Allah provides wealth in place of the wealth spent in His cause. But those who are influenced by materialistic thinking feel that by spending in the cause of Allah wealth is diminished, therefore they become stingy even in paying the due rights, as a result of which the wealth is not spent in a good cause and it becomes a cause of his doom.

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ (رض) أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ : مِثْلُ الْبَخِيلِ وَالْمُنْفِقِ كَمِثْلِ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ مِنْ تَدْيِهِمَا إِلَى تَرَاقِيهِمَا فَمَا الْمُنْفِقُ فَلَا يُنْفِقُ إِلَّا سَبَعَتْ أَوْ وَفَرَتْ عَلَى جِلْدِهِ حَتَّى تُخْفِيَ بَنَانَهُ وَتَعْفُو أَثَرَهُ ، وَأَمَّا الْبَخِيلُ فَلَا يُرِيدُ أَنْ يُنْفِقَ شَيْئًا إِلَّا لَزِقَتْ كُلُّ حَلْقَةٍ مَكَانَهَا فَهُوَ يُوسِعُهَا وَلَا تَتَّسِعُ . (بخارى كتاب الزكاة)

## Translation

It is narrated by Abu Hurairah (R) that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "The example of the miser and the spender in the cause of Allah is like that of two men who have put on armours of steel, from the chest to the bone of the neck. When the spender for a good cause spends, his coat of arms increases and covers his whole body, even his toes and footsteps are also covered. As against this, when the miser intends to spend, the links of his coat of arms stick to their places, and he wants to widen them, but they do not widen." (Bukhari -Kitabuz Zakat)

## EXPLANATION

These are the examples of a generous and a miserly man. The widening or increasing of the coat of arms means that he does not feel any hesitation in spending in the cause of Allah and does so willingly and with pleasure, which results in the opening of his heart and he gets the much desired satisfaction of heart. When for the miser the occasion for spending for a good cause arises, his stinginess prevents him from spending, resulting in narrowness, which causes him great discomfort and restlessness.

## Hypocritical Characteristics

HADITH

حديث

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ ﷺ قَالَ أَرَبْعَ مَنْ كُنَّ فِيهِ  
كَانَ مُنَافِقًا خَالِصًا وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ  
خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَهَا إِذَا أُوتِمْنَ خَانَ وَإِذَا حَدَّثَ كَذَبَ  
وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ. (بخارى كتاب الايمان)

## Translation

It is narrated by Abdullah Ibn A'mar (R) that the Prophet (Sallal Lahu Alaihi Wa Sallam) said: "There are four things which if found in a person would make him a pure hypocrite; and if one of them is found in a person then it is the characteristic of hypocrisy, until he gives it up; when he is made a trustee, he proves to be dishonest; when he speaks, he lies; when he makes an agreement, he breaks it; and when he quarrels he uses bad language."

(Bukhari-Kitabul Iman)

## EXPLANATION

The meaning of Nifaq or hypocrisy is that a person may declare himself to be a Muslim, but he may not be sincere in his faith, for in a faithful person those characteristics cannot be found together, which are the very antithesis of faith. In the tradition these four characteristics have been mentioned which are the distinguishing features of a hypocrite's character, that is untrustworthiness or dishonesty, falsehood, dishonoring of promises and abusing. What a pity! In spite of the severe warning by the Prophet, all these things are found in the present day Muslims. It gives us an idea to what great heights of morality does Islam want to take Muslims, and to what low level the Muslims are descending!

## Harassing the Neighbour

HADITH

حديث

عَنْ أَبِي شُرَيْحٍ أَنَّ النَّبِيَّ ﷺ قَالَ : وَاللَّهِ لَا يُؤْمِنُ وَاللَّهِ لَا يُؤْمِنُ وَاللَّهِ لَا يُؤْمِنُ - قِيلَ وَمَنْ يَا رَسُولَ اللَّهِ قَالَ  
الَّذِي لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ . (بخارى كتاب الادب)

### Translation

It is narrated by Abu Shareeh (R) that the Prophet (Sallal Lahu Alaihi Wa Sallam) said : "By Allah! he is not faithful, By Allah! he is not faithful By, Allah! he is not faithful" Some one asked "O Messenger, of Allah! Who is not faithful?" He replied "The person whose neighbour, is not safe from his mischiefs."

(Bukhari-Kitabul Adab)

### EXPLANATION

It means that a Muslim who harms and oppresses his neighbour, despite he is Muslim or disbeliever proves by his attitude that he has not understood the reality of faith, for faith teaches to treat the neighbour, kindly, and not to tease and harass him.

In this saying of the Prophet there is a great warning for, those Muslims who take pride in calling themselves Muslims, but whose attitude in life is so wrong that it is not compatible with the requirements of faith. If they really had the fear of God in their hearts, which is a specific requirement of faith they would not have adopted the attitude of indulging in mischief and oppression.

## To be After Carnal Desires

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ حُجِبَتِ النَّارُ  
بِالشَّهَوَاتِ وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ . (بخارى كتاب الرقاق)

### Translation

Abu Hurairah (R) narrated that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "Hell has been covered with (people's) desires of self and Paradise by the things which are unpleasant to the self."

(Bukhari-Kitabur Riqaq)

### EXPLANATION

It means that man's self is ever willing to undertake those acts which satisfy his desires, because they provide pleasure. But it leads to hell, because it is the path of Allah's disobedience, for example, a man yields to his self and indulges in wine-drinking, illegal sex and forbidden earning; but by doing so he invites the wrath of God and gets nearer to the hell. As against this performance of righteous acts, is unpleasant to man's self, for it has no attraction and pleasure. But since these acts are performed as a mark of obedience to Allah and to seek His pleasure, their result is very pleasant, i.e. Paradise. So if a man wants that good result should accrue from what he does in this world, he should try not to yield to his self or his carnal desires, and should be in full control of them; he should undertake only those acts which are in accordance with the commands of Allah, even if they are unpleasant to his self.

## Racism

HADITH

### حديث

عَنْ أَبِي هُرَيْرَةَ (رض) أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : قَدْ أَذْهَبَ اللَّهُ عَنْكُمْ عُيْبَةَ الْجَاهِلِيَّةِ وَفَخَرَهَا بِالْأَبَاءِ ، مُؤْمِنٌ تَقِيٌّ وَفَاجِرٌ شَقِيٌّ وَالنَّاسُ بَنُو آدَمَ وَآدَمُ مِنْ تُرَابٍ . (ترمذى ابواب المناقب)

### Translation

It is narrated by Abu Hurairah (R) that the Prophet (Sallal Lahu Alaihi Wa Sallam) said: "Your vanity of jahiliyah (pre-Islamic days) and the practice of taking pride in your forefathers has been eradicated by Allah. A man is either a God-fearing Momin or an unfortunate wicked person. All mankind are the children of Adam, and Adam was created from dust." (Tirmizi-Abwabul Manaqib).

### EXPLANATION

In the pre-Islamic days, people indulged in racialistic practices. To them superiority of birth was the standard of goodness. This practice had created in them the feelings of vanity and pride, which prevented all attempts at their reformation. The Jews were also stricken with the disease of racism, which had made them inactive.

Islam declared this concept of jahiliyah as false and made it unambiguously clear that whether a man is good or bad depends on his character. The standard of superiority is not a man's birth and his forefathers, but his righteousness and fearing God, which create good and noble traits in man. A man may belong to any race, if he has faith and God's fear in his heart, he is the best of men, and if he is bereft of them, then he has no claim to honour and nobility.

## Nudity

HADITH

### حديث

عَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ : كَمْ مِنْ كَأْسِيَّةٍ فِي الدُّنْيَا عَارِيَّةٍ يَوْمَ الْقِيَامَةِ . (بخارى كتاب اللباس)

### Translation

Umm-e-Salma (R) narrates that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "How many women are there that are found clad in the world, but will be naked on the Day of Judgment!" (Bukhari-Kitabul Libas).

### EXPLANATION

It is a reference to semi-nude dresses of the women and to the thin and fine clothing through which their bodies can be seen. Besides, the very tight clothing worn by women is also included in it, which very prominently displays the curves of their bodies.

The present amoral civilization has turned women into such blind followers of the new trends in fashion that their sense of moral values has become dead and the modern woman is totally bereft of modesty and shyness, which were the attributes of womanhood. The scientific progress has helped in making this shamelessness common and popular by inventing thin and see-through materials like nylon for cloth making. But in the eyes of Islam real importance is on the moral values, therefore it disapproves of such clothes, that help immoral exhibitionism. Islam declares it open wickedness and warns that women wearing this kind of clothes will make them liable to be naked on the Day of Judgment, because when they have chosen for themselves lewdness, then they have proved themselves to be deserving of this punishment that they should remain naked on the Day of Requit. What a warning in the words of this tradition, and what an effectiveness in its meaning!

## Resemblance to Women

HADITH

حديث

عَنْ ابْنِ عَبَّاسٍ قَالَ لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ  
وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ. (بخارى كتاب اللباس)

### Translation

Ibn Abbas (R) states that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) has uttered curses for those men who try to resemble like women, and for those women who try to resemble like men.

(Bukhari-Kitabul Libas)

### EXPLANATION

The constitutions of men and women are not similar, and there is a natural difference between the two, Similarly the psychology of both the sexes is also different. Man represents strength and protectiveness and woman weakness and domesticity. This difference in the nature and psychology of the two sexes demands that their dresses, their appearances and their behaviour should also be different from one another.

Opposed to this, attempts of men to look like women and attempts of women to appear like men amount to fighting against nature, and for this reason they attract the wrath of Allah.

The Western civilization, which encourages blind following of fashions, has created such a tendency in women to resemble men and in men to resemble women that now-a-days on the roads we can see men looking like semi-women and women looking like semi-men; sometimes it becomes difficult to guess whether a certain person passing by us is a man or a woman. In their attempt to look like women, men first shaved their beards, which was an emblem of manly dignity, and then they began copying women in their dresses and ornamentation. In the same way women have also begun to don men's dresses in their efforts to look like the stronger sex they even trim their hair like men.

The prominent example of the men and women resembling one another is that set of 'civilized lunatics' who are known as hippies.

## Things that Vitiates the Mutual Relationships

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ  
أَكْذَبُ الكَذِبِ وَلَا تَحَسَّسُوا وَلَا تَجَسَّسُوا وَلَا تَحَا سَدُوا وَلَا  
تَبَاغَضُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا. (بخارى كتاب الادب)

### Translation

Abu Hurairah (R) narrates that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "Abstain from misgivings, for misgiving is the worst falsehood. Do not seek defects in others, nor be inquisitive. Do not be jealous of others, nor entertain rancour against others among yourselves, but O slaves of Allah! be brethren among yourselves."

(Bukhari-Kitabul Adab)

### EXPLANATION

These are the evil things which corrupt the morals and vitiate the mutual relationships. Among these, misgiving against others is at the head of the list. Misgiving is to form a bad opinion about some one, when there is no right basis or clear justification for it. In such a case man ascribes unreal things to others, and sometimes even acts against him. Subsequently when the real situation is made clear to him, he feels sorry. That is why the Prophet has declared misgiving as the worst kind of falsehood or lie. In the Qur'an also people have been asked to abstain from it.

To seek others' faults and defects and to be inquisitive is also a moral disease. A man, who wants to keep his own moral conduct above broad and healthy, would seek his own faults, so that he may try to

reform them. But the man who is negligent of his own reform tries to seek faults of others. Prophet Eesa had also given a very effective exhortation in this connection. In the Bible of Mathew it is mentioned:

“Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get. Why do you see the speck in your brother’s eye, when you do not notice the log in your own eye? Or how can you say to your brother, “Let me take the speck out of your eye,” when there is the log in your eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brothers eye.” (Mathew 7: 1 to 5)

Jealousy means that man can’t bear the well being or progress of the others, and wishes that everything should be snatched from him. In this way the jealous man himself burns in the fire of jealousy.

To entertain rancour against somebody on account of some selfish reasons shows the bitterness of heart. Islam wants to keep the heart of man clean and free from all kinds of bitternesses and ill-feelings, and its teachings are directed to this purpose only. Following these teachings strengthens the relationship of brotherhood.



## When Modesty Departs

HADITH

حديث

عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ النَّبِيُّ ﷺ : إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ  
النُّبُوَّةِ الْأُولَى إِذَا لَمْ تَسْتَحْ فَاصْنَعْ مَا شِئْتَ . (بخارى كتاب الادب)

### Translation

Abdullah bin Masood (R) narrates that the Prophet (Sallalahu Alaihi Wa Sallam) said: “It is one of the things which the people have learnt from the teachings of the earlier Prophets-that when modesty and shyness depart from you, do whatever you like.”

(Bukhari-Kitabul Adab),

### EXPLANATION

Maintaining modesty and shyness is also included in the teachings of the Prophets. It is a common saying that when modesty and shyness depart from you, you may do whatever you like, in fact this saying is a part of the teachings of the Prophets. And it is a fact that when man loses his sense of modesty, he does not hesitate to commit any evil. Therefore the quality of modesty and shyness are of basic importance, and they play a very important part in building man’s character.

## Result of Not Thwarting the Oppressor

HADITH

حديث

عَنْ أَبِي بَكْرٍ الصِّدِّيقِ أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَيَّ يَدِيهِ أَنْ يَعْزِمَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ. (الترمذى أبواب الفتن)

### Translation

Abu Bakr Siddiq (R) narrates that he heard the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) saying: "When people do not hold the hand of the oppressor when they see him, Allah sends down his general punishment on them." (Tirmizi -Abwabul Fitan)

### EXPLANATION

When the oppressor is not thwarted in his oppression, then the wrong elements get encouragement and oppression and excesses become rampant in the society. Other crimes also increase. Besides, gradually people begin to lose their sense of shock and the feeling that evil and wickedness should be removed from the society, with the result that they are habituated to tolerate everything. In other words, society allows the whole body to rot by not cutting away the rotten part. Therefore such a society, on account of its dereliction of duty, meets an adverse end. The ruination and doom of nations for indulging in oppression and tyranny is a historical fact and it is also a fact that this doom is from God and is according to His law of Requitul.

HADITH

حديث

عَنْ وَائِلَةَ بِنِ الْأَسْقَعِ قَالَتْ يَا رَسُولَ اللَّهِ مَا الْعَصِيَّةُ قَالَ : أَنْ تُعِينَنَّ قَوْمَكَ عَلَى الظُّلْمِ. (ابوداؤد كتاب الادب)

### Translation

Wailah bin Asqa' (R) states: "I asked the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam): What is bias?" The Prophet replied: "Bias is that you may help your community in oppression."

(Abu Dawood-Kitabul Adab)

## Wicked Practices in Trade

HADITH

حديث

عَنْ رِفَاعَةَ عَنِ النَّبِيِّ ﷺ قَالَ التُّجَّارُ يُحْشَرُونَ يَوْمَ الْقِيَامَةِ فُجَّارًا إِلَّا مَنْ اتَّقَى وَبَرَّ وَصَدَقَ. (الترمذى)

### Translation

It is narrated by Rifa'h (R) that the Prophet (Sallal Lahu Alaihi Wa Sallam) said: "Traders will be raised on the Day of the Resurrection as wicked people, except those who had adopted the practice of righteousness, goodness and truth." (Tirmizi)

### EXPLANATION

In business and trade people display purely materialistic mentality, so much so that even the persons known as 'religious people' do not deal justly and honestly as required by religion. They neither care for what is permissible and what is not permissible, nor do they worry about honesty and truth. They are concerned with only earning money, even at the cost of crossing the limits of moral and religious commands. For this reason the Prophet has warned the traders that if they do not adopt the policy of honest-dealing and good moral conduct, they will have to face the fate of wicked people on the Day of Judgment.

# Hoarding

## HADITH

### حديث

عَنْ مَعْمَرِ بْنِ عَبْدِ اللَّهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ : لَا يَحْتَكِرُ إِلَّا خَاطِيءٌ .

(مسلم كتاب المساقاة)

## Translation

It is narrated by Ma'mar bin Abdullah that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said that only that person indulges in hoarding who is a sinner (Muslim-Kitabul MUSAQAT)

## EXPLANATION

To hoard food grains and other commodities of daily necessity with a view to selling them at a higher price when their scarcity in the market is causing great hardship to the people, is to take undue advantage of the people's difficulties. Islam considers this kind of mentality as wrong and criminal because this method is contrary to human sympathy, a means of adding to the people's difficulties. In this saying the Prophet has very clearly declared the hoarders as sinners.

4

**POLITICS  
AND  
GOVERNMENT.**

## Consciousness of Responsibility

HADITH

حديث

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رِعِيَّتِهِ فَإِلَّا مَنَامَ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رِعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْ رِعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَّةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ. أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رِعِيَّتِهِ. (بخاری، کتاب الاحکام)

### Translation

Abdullah Bin Umar (R) narrates that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "Hark! Everyone of you is a guardian, and everyone will be asked about those who are under his guardianship. The Imam who is the ruler and leader of the people is a guardian and he will be asked about those persons who are under his guardianship. A man is a guardian over the members of his household, and he will have to answer for them. A woman is a guardian of her husband's house and his children, and she will be asked about them. A slave is a guardian of his master's property, and he will be asked about his responsibility. So beware! Every one among you is a guardian, and everyone of you will be questioned about his responsibility."

(Bukhari - Kitabul Ahkam).

### EXPLANATION

This tradition, which is one of the most magnificent of Prophet's sayings, warns man that whatever may be his position—a ruler, a worker, a leader or a servant, a man or a woman, a husband or a wife, he or she will have to answer before Allah about his or her responsibility concerning the persons under his or her guardianship, command, service or about his or her deposit in trust. He will have to answer about his responsibility as to how far he has been able to do justice to his duty as to the protection, training, guidance and welfare of his wards or subordinates and about the proper upkeep and management of the property in his trust. This account will have to be rendered in the court of Allah on the Day of Judgment. And verily this concept of accountability is sufficient to create a consciousness of responsibility among men and women.

## To Entrust Power to Incapable Persons

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِذَا ضَيَّعَتِ الْأَمَانَةَ فَاَنْتَظِرِ السَّاعَةَ قَالَ كَيْفَ إِذَا عَثَبَهَا قَالَ إِذَا وَسَدَّ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَاَنْتَظِرِ السَّاعَةَ. (بخاری، کتاب العلم)

### Translation

It is narrated by Abu Hurairah (R) that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "When trust would be wasted, then wait for the Doomsday. "The questioner asked: "How the trust will be wasted?" The Prophet replied: "When the affairs of the government are entrusted to unworthy persons, then wait for the Doomsday."

(Bukhari - Kitabul-Ilm)

### EXPLANATION

In this tradition there is a severe warning for those who entrust the reins of the government into the hands of incapable persons. This matter is considered of no significance, though it is a great cause of general corruption and mischief in the world. When the reins of government are given in the hands of incapable persons, they leave no stone unturned in spreading wicked ideas, popularising evil and lewd practices, getting and letting others, get haram property, becoming greedy for office and making the nation greedy for it, indulging in oppression and excesses, and in creating and encouraging wicked practices among the people. In their leadership every kind of evil and wicked practice gets full nourishment, and forbidden evils are on the increase. After this, the problem of reforming the people becomes very difficult.

By incapable persons is meant irresponsible persons, that is those

person who do not consider power a trust from God, and Who become fearless of God and use His trust in a wrong and improper way. In the hadith, power is termed as a trust, because it is a heavy responsibility that has been placed on the ruler, and about which he will have to give an account before Allah. This kind of interpretation is also found in Qur'an:

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

“Allah commands you to render trusts to those who are worthy of them.” -(Surah An-Nisa-Verse 58).

Doomsday will occur when the human society will reach its nadir of lowness, and the work of pushing the Humanity into this pit of lowness will be performed by these incapable and irresponsible persons in power, backed by the people.

## The Worst Ruler

HADITH

حديث

عَنْ عَائِدِ بْنِ عَمْرِو قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ إِنَّ شَرَّ الرُّعَاةِ الْحُطَمَةُ. (مسلم كتاب الامارة)

### Translation

A'iz bin A'mar (R) narrates that he heard the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) as saying “The worst rulers are those who crush the people” (Muslim-Kitabul Amarah)

### EXPLANATION

Government or power is in reality a trust given by Allah which should be used for the welfare of the people, establishment of justice and balance in society. But those rulers who use power to suppress the rights of the common people and to crush them, they set the worst example, and for this reason they deserve to be condemned.



## Beware of the Cry of the Oppressed

HADITH

حديث

عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَقَالَ: اتَّقِ دَعْوَةَ  
الْمَظْلُومِ فَإِنَّهَا لَيَسَّ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ. (بخارى، كتاب المظالم)

### Translation

It is narrated by Ibn Abbas (R) that when the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) sent Mu'az to Yemen (as a governor) he directed him". 'Fear the cry of the oppressed, for there is no curtain between it (oppressed) and Allah."

(Bukhari-Kitabul Mazalim)

### EXPLANATION

The real work of the government is to safeguard the rights of the people and to establish justice among them. But the intoxication of power is so overpowering that many rulers indulge in repression and excesses. That is why when the Prophet appointed Mu'az as governor of Yemen he directed him to take care that nobody's rights were usurped and no injustice was done to any person.

The words which the Prophet uttered on this occasion are very effective and touching, and which mean that the cry and the entreaties of the oppressed, crossing all the heaven, reach the Divine Throne. Therefore, the ruler should fear Allah and should abstain from indulging in all kinds of repression and oppressions.

From this, it can be imagined what kind of rulers Islam wants to develop.

## Killing A Non-Muslim Ally Is A Serious Crime

HADITH

حديث

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَتَلَ  
نَفْسًا مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيحَهَا يُوجَدُ مِنْ  
مَسِيرَةِ أَرْبَعِينَ عَامًا. (بخارى كتاب الديات)

### Translation

Abdullah bin A'mr (R) narrates that the Prophet (Sallal Lahu Alaihi Wa Sallam) said: "Whoever killed a non-Muslim who had become our ally will not be allowed to even sniff at the fragrance of Paradise, although its sweet smell can be smelt from a distance of forty years' journey."

(Bukhari- Kitabul Diyat)

### EXPLANATION

By the ally is meant that non-Muslim who may be a citizen of an Islamic state or those with whom the Islamic state has entered into an agreement of peace and non-belligerency. To kill such a non-Muslim unjustly is an open breach of the pact and any Muslim who would be guilty of this crime, would be deprived of Paradise. This saying of the Prophet strongly condemns acts of causing riots and inciting violence within the limits of the Islamic state against the non-Muslims and of jeopardising their property and life.

The emphasis laid by the Prophet on honouring the pacts and treaties is sufficiently clear from this one saying.

## Breach of Agreement

HADITH

حديث

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : لِكُلِّ غَادِرٍ لَوَاءٌ  
يَوْمَ الْقِيَامَةِ يُرْفَعُ لَهُ بِقَدْرِ غَدْرِهِ . الْأَوْلَى غَادِرٌ أَعْظَمُ غَدْرًا  
مِنْ أَمِيرٍ عَامَّةٍ . (مسلم كتاب الجهاد)

### Translation

It is narrated by Abu Saeed (R) that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "On the Day of Resurrection every breaker of covenant will have a flag, which will be raised according to his breaches of covenant. Beware! There is none greater breaker of covenant than a ruler of the people."

(Muslim -Kitabul Jihad)

### EXPLANATION

In this tradition the breach of covenants of the rulers and administrators in which they indulge against the common people, has been termed as the greatest dishonesty. Every breaker of covenant has been warned that on the Day of Judgment the flag of his disgrace would be raised.

In the present day dishonesty and breach of covenants by the persons in power is quite common. They promise to work for the betterment of the people, and take the oath of loyalty to the people, but they do not hesitate to go back on their promises and to prove traitorous to the people, whenever occasion arises. But a day will surely dawn, when the reality about their breach of promises will come out in the open and the fact about their loyalty will be known. Such a day will be a day of great dishonour and disgrace for these people.

## Bribery

HADITH

حديث

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ لَعَنَ رَسُولُ اللَّهِ ﷺ  
الرَّاشِيَ وَالْمُرْتَشِيَ . (ترمذى ابواب الاحكام)

### Translation

Abdullah bin A'mar (R) narrates that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) uttered curses for those who give bribe and those who take bribe.

(Tirmizi)

### EXPLANATION

Bribery throttles truth and justice, and the society in which bribery is common, tyranny and excess are also common. The rights of poor and un-influential people are trampled, and the officers and servants of the government become greedy for taking forbidden and illegal gratification. On account of its undeniable evils Islam has declared giving and taking of bribe, both haram and a means of earning curses.

It may be noted that if in this corrupt society a man is sometimes compelled to give something to somebody, not to usurp anybody's rights, but to get one's own due rights or to get justice or to avoid some mischief, then this kind of giving is permissible, because Islam makes allowances for compelling situations. But there is no question of permitting taking of bribes, for taking bribes is not compelling. Therefore, those who are filling their pockets with bribes, are collecting haram wealth and for this they deserve the curses of Allah.

## 5

# THE STATUS OF THE WORLD

## Reality of the World Compared to the Hereafter

HADITH

حديث

عَنْ مُسْتَوْرِدٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ وَاللَّهِ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هَذِهِ فِي الْيَمِّ فَلْيَنْظُرْ بِمَا تَرْجِعُ . (مسلم كتاب الجنة)

Translation

Mustaurid (R) narrates that the Messenger of Allah (Sallalahu Alaihi Wa Sallam) said: "By Allah! The world in comparison with the Hereafter is like the example of a man who may put his finger in the sea and then he may see how much water wets his finger." (Muslim-Kitabul Jan-nah).

EXPLANATION

The water that sticks to a finger put in the ocean is nothing compared to the stunningly huge amount of water in the ocean. Same is the condition of this world, life and comforts in it, when seen in opposition to the life and comforts of the next world. This worldly life and its comforts are so insignificant that there is absolutely no case for comparison. Therefore wisdom demands that instead of the luxuries of this world, the Hereafter should be made our goal and we should do such deeds as are beneficial in the Hereafter.

HADITH

حديث

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِالسُّوقِ دَاخِلًا مِنْ بَعْضِ الْعَالِيَةِ وَالنَّاسُ كَنَفَتَهُ فَمَرَّ بِجَدِيٍّ أَسْكٌ مَيِّتٌ فَتَنَّاوَلَهُ فَأَخَذَ بِأُذُنِهِ ثُمَّ قَالَ أَيُّكُمْ يُحِبُّ أَنْ هَذَا لَهُ بِدَرَاهِمٍ؟ فَقَالُوا مَا نُحِبُّ أَنَّهُ لَنَا بِشَيْءٍ وَمَا نَصْنَعُ بِهِ قَالَ تُحِبُّونَ أَنَّهُ لَكُمْ قَالُوا وَاللَّهِ لَوْ كَانَ حَيًّا كَانَ عَيْبًا فِيهِ لِأَنَّهُ أَسْكٌ فَكَيْفَ وَهُوَ مَيِّتٌ فَقَالَ وَاللَّهِ لِلدُّنْيَا أَهْوَنُ عَلَيَّ مِنَ هَذَا عَلَيْكُمْ . (مسلم كتاب الزهد)

## Translation

Jabir (R) narrates that the Prophet of Allah (Sallal Lahu Alaihi Wa Sallam) was coming from the upper part of the city. He happened to pass through a market place. There were a few persons with him. He passed by the carcass of the young of a goat, whose ears were small. He lifted the dead body holding the ear, and asked his companions: "Who among you would like to buy it for one dirham?" They replied that they would not buy it for any price, as they did not know what they would do with it. The Prophet asked: "Would you like to buy it without any price?" They said: "By God! Even if it were alive, it was defective on account of its ears being short, and now it is dead." The Prophet said: "By Allah! The world is more insignificant in the eyes of Allah than is this dead young of the goat in your eyes."

(Muslim -Kitabuz-Zuhd).

## EXPLANATION

In this hadith, the example of the dead and defective young of a goat has been given to show the insignificance of this world. The insignificance and unimportance of the world is in relation to its usefulness when compared with the, next world. The idea is that those who make the achievement of this world as their goal, ignoring the Hereafter, and who love its luxuries are in reality after a very insignificant and cheap thing as against the highly valuable and priceless treasures.

## The World is not a Place to Laugh

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَبَكَيْتُمْ كَثِيرًا.  
(بخاری کتاب الرقاق)

## Translation

It is narrated by Abu Hurairah (R) that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "If you knew what I know, you would laugh less and weep more."

(Bukhari- Kitabur Riqaq)

## EXPLANATION

However serious a man may be about his life, to the same extent he will be conscious of his responsibility, and the thought of being answerable before God will make him cautious in his talk and conduct. The result of every act of man that is going to be declared on the Day of Judgment, and man's being conscious of this forthcoming result would keep him within limits and would make him serious and careful in his attitude. This consciousness comes from knowledge, the knowledge which tells him about the result that will accrue" in the Hereafter. The more knowledge about this a man gets, the more he becomes careful and anxious about the result in the Hereafter, and this anxiety will make him weep more than laugh. Therefore, instead of wasting time in laughing and amusements, we should spend our time in acts of righteousness.

## Towards the Goal

HADITH

حديث

عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ قَالَ أَخَذَ رَسُولُ اللَّهِ ﷺ بِمَنْكِبِي فَقَالَ كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ. (بخارى كتاب الرقاق)

### Translation

Abdullah Bin Umar (R) says that the Prophet (Sallalahu Alaihi Wa Sallam) caught hold of his shoulder and stated: "Live in the world as if you are a stranger or a traveler." (Bukhari-Kitabur Riqaq).

### EXPLANATION

A person who will stay at a new place away from his native place for a temporary period will feel that he is a stranger in the new environment. He will feel uncomfortable in the new surroundings and his heart will yearn to go back to his native place. And since in the new place he has to stay only for a short period, he will not care and try to collect many things for himself, but that he would only get those things processing which would be essential. In the same way the person who considers this world to be merely his temporary abode and the next world as his goal and destination, will not find this world a comfortable place and the amusements of the world will not attract him. Such a person will adopt a mode of life of contentment instead of living a life of luxury, and his efforts will be confined to merely get the necessities of life.

The example of a man being a traveler is more appealing than that of a stranger, for the traveler carries with him only those articles which are absolutely necessary for him during his travel, and he is constantly anxious to reach his destination as soon as possible. Similarly those whose final goal is the Hereafter will not adopt that mode of living which is adopted by the materialistic people, and he will also not look with greed at the places of luxuries of this world, but he would be content with the bare necessities of life. The less weight a traveler carries, the more convenient it is for him in his travels. In the same manner it will be easier for the man who collects little or no amount of worldly wealth to cross the bridge between this world and the next.

## The World is Not a Place of Luxury

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ. (مسلم كتاب الزُّهد)

### Translation

It is narrated by Abu Hurairah (R) that the Messenger of Allah (Sallalahu Alaihi Wa Sallam) said: "The world is a prison for the faithful and Paradise for the infidel."

(Muslim-Kitabuz Zuhd).

### EXPLANATION

A man, who believes in God, has to live a responsible and lawful life. He has to control his desires, and to perform all his tasks within the limits of the Shariah. He bears willingly the sufferings that befall him in the path of Truth. He is bound by his loyalty and obedience to Allah and does not look at the world as a place for indulging in luxuries, but he looks at it as a place of trial and test. If he lived a responsible and obedient life, he will achieve an everlasting success, and he will get unending blessings and bounties in the Hereafter-such blessings and bounties before which the pleasures and the luxuries of this world are most insignificant.

This responsible and lawful life has been termed as the life of a prison and the world has been said to be a prison. As against this an infidel considers this world as a place of enjoyment, and he does not care to keep within the limits prescribed by God in securing material benefits and worldly pleasures, and goes after his desires. Therefore, he is not required to face the difficulties which a Momin has generally to face. He has also not to give those sacrifices which a faithful has to give in the

cause of Allah. Many times abundance of wealth and luxuries of the world come to the lot of the world people, so that they may enjoy as much as they can in the world, but in the Hereafter they will become the fuel of the Hell." From this point of view the opportunity provided for the infidels to live an unbridled life in this world and the manner in which this world becomes a place of amusement and luxuries for them, this world has been termed as Paradise for them.

But it does not mean that Islam is against worldly progress or material achievements, but that Islam believes in that progress with which there is also man's ideological, moral and practical evolution, so that man may be able to reach his goal. It does not believe in that kind of progress which is apparently material progress, but which may be the cause of man's ideological, moral and practical downfall, and because of which man may fall down in the pit of everlasting doom.

Man has to offer sacrifices for achieving some noble objectives, therefore, those who cherish success in the Hereafter have to offer, in following the principles of Islam, sacrifices of their comfort, luxury and a lot of worldly interests.

## 6 POLYTHEISM AND INNOVATION.



## The Greatest Sin

### HADITH

### حديث

عَنْ عَبْدِ اللَّهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَيُّ الذَّنْبِ أَعْظَمُ . قَالَ أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلْقَكَ، ثُمَّ قَالَ أَيُّ قَالَ أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً أَنْ يَأْكُلَ مَعَكَ قَالَ ثُمَّ أَيُّ قَالَ أَنْ تَزَانِيَ حَلِيلَةَ جَارِكَ . (بخارى كتاب الادب)

### Translation

Abdullah(R) narrates that he asked the Messenger of Allah (Sallalahu Alaihi Wa Sallam) "Which sin is the greatest" He replied: "Your considering others equal to Allah, while He has created you. "I asked: "After that, which is the next?" He replied: "Your killing your children for fear that they would share with you your food. " I asked: "Which one after that?" He replied: "Your having adultery with the wife of your neighbour." (Bukhari-Kitabul Adab).

### EXPLANATION

In this tradition, among the three major sins that have been listed the sin of considering others equal to Allah is at the top of the list. Considering others equal to Allah means to believe that some one other than Allah possesses divine attributes, or he is also worthy of being worshipped like God. This very thing is polytheism, and in Quran polytheism has been called the greatest evil. Here the reason is also given that when Allah is your Creator, then the one who is not a creator but is only a Creature, how can that being have the attributes of the Creator? Is not your act of making some one else as your god an act of ingratitude to your Creator and disloyalty to Him? If not, then what is? And as for the man who is ungrateful and disloyal to his own Creator, who can be a greater criminal and sinner than him? People think that believing in one God, or ten gods or not believing in any god at all-all are immaterial and one and the same thing, and that it does not affect their being good or bad, although this is against reality. This hadith

clarifies that polytheism is the greatest sin, the greatest crime, therefore, it should be avoided first.

After polytheism, the second greatest sin that has been mentioned is the killing of children. In the pre-Islamic days (Jahiliyah) Arabs used to bury their children, particularly girls, alive, for fear of poverty. This is the most heinous act, whether man may perform it for fear of poverty or for any other reason, and the unjust killing, whether of one's own children or of any other person, In all conditions is a major sin. Similarly fornication is also a major sin, but when it is committed with the wife of one's neighbour, then its wickedness is enhanced, because from a neighbour one expects that he would provide safeguard. But when a man instead of giving protection to his neighbour, robs him of his honour, then who can be a greater trample of rights than him?

### HADITH

### حديث

عَنْ أَبِي بَكْرَةَ قَالَ قَالَ النَّبِيُّ ﷺ : أَكْبَرُ الْكَبَائِرِ الْإِشْرَاكُ بِاللَّهِ وَحُقُوقُ الْوَالِدَيْنِ وَشَهَادَةُ الزُّورِ .

(بخارى كتاب استنابة المرتدين)

### Translation

Abu Bakrah (R) reports that the Prophet (Sallalahu Alaihi Wa Sallam) said: " Among the major sins, the greatest sins are these: to join partners with Allah, to ill-treat the parents and to give false witness."

(Bukhari)

## Polytheism Cause of Destruction

HADITH

حديث

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ وَمَنْ لَقِيَهِ يُشْرِكُ بِهِ دَخَلَ النَّارَ. (مسلم كتاب الايمان)

### Translation

Jabir bin Abdullah (R) narrates that he heard the Prophet (Sallalahu Alaihi Wa Sallam) as saying: "Whoever will meet Allah in the condition that he had not associated anything as Allah's partner, he will enter the Paradise, and whoever will meet Allah in the condition that he had associated some one as Allah's partner, he will enter the Hell,"

(Muslim-Kitabul Iman),

### EXPLANATION

It is "shirk" (polytheism) to associate any partners either with the person or attributes of Allah, whether it be sun or stars, fire or cobra, idol or man, angels or jinns, saints or prophets material things or spiritual things or some imaginary devi or devta,

An example of associating someone with the person of Allah is that which is found in Christianity. The Christians believe in three gods instead of one God: Father, Son and the Holy Spirit. The second example is that of the belief of a great religious group of India, which makes no difference between the Creator and the creatures, but believes in only one-existence.

That is: this group considers everything as god, and man is also a part of god. This theory is known as The Theory of Unity of Existence or Wahdatul Wujood.

One example of the association of partners to Allah in His attributes is the belief that others also are sharers with Him in the administration of the world and in His sovereignty, for example to believe that some one is the devta of rain, and some one of the winds, one is a devi of disease

and the other of wealth, etc. Similarly such concepts about saints and awliya that some one is a ghaus (helper) and some one a mushkil kusha (remover of difficulty), and that they meet the needs of men. It is obvious that the attribute of providing for the needs of men is that of Allah, and believing others to be so attributed is to consider them as partners with Allah in this attribute. A grand attribute of Allah is that He and only He is worthy of worship and it is His right that His slaves should worship Him. Polytheism, in this regard is to consider others also worthy of worship, or to perform puja or worship of some devi or devta, idol or sun, etc. All these are the forms of polytheism. Besides this, it is also an open case of polytheism that some one else besides Allah should be regarded as worthy of being obeyed totally and absolutely, that some one else should be considered as to have the right to change or modify the laws of the Shariah, or that this claim of the democrats should be considered right, ignoring the commands and laws of Allah that the people have the absolute legislative right and can make every kind of law.

Since polytheism is against the nature on which Allah has created man, and since this is total transgression and rebellion against Him, it is considered as the greatest of sin and unforgivable. Here it is necessary to understand that rejection of faith (infidelity) and apostasy also constitute polytheism, since it also means rejection and rebellion against Allah. By denying and rejecting Allah, man places himself and others on the pedestal of god. It is obvious in this way he becomes essentially guilty of polytheism, the only difference being that polytheism appears in the religious form and apostasy in the secular form.

----(Tafseer Dawatul Qur'an -page 259).

Polytheism, as is mentioned in the Qur'an (Surah An-Nisa, Verse No.48), is an unforgivable sin, therefore, every person who commits polytheism ----if he has not turned away from and discarded it till his last breath----will surely go to Hell on the Day of Requitul. However, whoever would have avoided committing polytheism will be considered as basically deserving of Paradise; and if this man would have committed other sins and if they are not forgiven then he would go to Paradise after undergoing punishment for the other sins. In sum, if he is a believer in Tawheed, (oneness of Allah), then his final abode is Paradise.



## Grave Worship

### HADITH

### حديث

عَنْ جَابِرٍ قَالَ : نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُحْصَصَ الْقَبْرُ وَأَنْ يُقْعَدَ عَلَيْهِ وَأَنْ يُنْبَى عَلَيْهِ . (مسلم، كتاب الجنائز)

### Translation

Jabir (R) narrates that the Messenger of Allah (Sallalahu Alaihi Wa Sallam) has forbidden making the grave firm with plaster, from sitting on it and from erecting a structure over them.

(Muslim-Kitabul Janaiz).

### EXPLANATION

This hadith cuts at the roots of grave worship, for this practice can be indulged into only where graves are made firm and pucca, and where structures are built over them and they are made into durgahs (shrines). But Islam does not allow the graves of the sages and respected, people to be turned into durgahs (shrines) or mausoleums. The magnificent mausoleums which the Muslims have built of their saints and sages (Aulia) are absolutely contrary to the directions given by Islam. Islam wants to see the grave---even it is of a saint or sage--- in an extremely simple form, so that the people remain attached to the belief of oneness of Allah, and they may not indulge in grave worshipping. But the magnificent edifices over the graves built by the Muslims and the durgahs constructed by them are so attractive and splendid that these graves, rozas and durgahs (shrines) have become the common haunts, of the people. The respect paid to them touches the limit of worship, and the holiness bestowed on them by the people has made them appear as divine, to such an extent that even sajda (prostration) is performed at these durgahs, prayers and pledges are made there, offerings are placed at the shrines, and benefits are said to be derived from there. These graves are decorated with silken covers, and flowery sheets, and these places are lavishly illuminated. Besides to attract people to these mazars (graves), arrangements like urs fairs and qawwali singing are also made. In spite of all these objectionable and forbidden acts, this grave-worshipping section of

Muslims think their action does not affect their belief in tawheed a wee bit, while actually according to the teachings of Quran and Sunnah this silken cover of the grave is the shroud of the religion, and the building of the splendid mausoleums amounts to digging the grave of Islam.

In the meaning of "the sitting on the graves," which has been forbidden in this tradition, is also included to sit near the grave to derive, some benefit, to sit in meditation, or for looking after the grave (mujawari). In Arabic the idiom **أَنْ يُقْعَدَ عَلَيْهِ**

'to sit on it' also mean to sit near it or by it, as is mentioned in the Qur'an in Surah Burooj, **إِذْ هُمْ عَلَيْهَا قُعُودٌ**

"Were sitting by the fire." Therefore, after this unambiguous prohibition of sitting by the grave, there is no question of there being any propriety of sitting for meditating or worshipping by the grave side, to act as a caretaker (mujawar) and to organise darbar near the grave.

### HADITH

### حديث

عَنْ أَبِي الْهَيَّاجِ الْأَسَدِيِّ قَالَ قَالَ لِي عَلِيُّ (رض): أَلَا أُبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ أَنْ لَا تَدْعَ تَمَثَالًا إِلَّا طَمَسْتَهُ وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَيْتَهُ . (مسلم، كتاب الجنائز)

### Translation

Abu Hayyaj Asadi (R) states that Ali (R) said to him: "May I not send you for the task for which the Messenger of Allah (Sallalahu Alaihi Wa Sallam) had sent me, and that is, not to leave any statue (idol) without demolishing it and any raised grave without leveling it."

(Muslim-Kitabul Janaiz).

### EXPLANATION

Islam does not believe in the civilization of statues and idols, for they are the causes of idolatry and hero-worship, and in today's civilized world this art is serving the cause of polytheism only. As regards the elevated graves, they also serve the cause of grave-worshipping, therefore, Islam has forbidden it also. It is altogether an alien trait that Muslims have developed in themselves a liking for building elevated graves.

## HADITH

## حديث

عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ لَعَنَ اللَّهُ الْيَهُودَ  
وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسْجِدًا . (بخارى كتاب الجنائز)

## Translation

Ayesha (R) narrates that the Prophet (Sallalahu Alaihi Wa Sallam) in his illness in which he died, said: "Curses of Allah on the Jews and Christians, they made the graves of their prophets places of worship."

(Bukhari-Kitabul Janaiz)

## EXPLANATION

The mission of Prophethood was given to the prophets in order that they might impart the teachings of oneness of Allah to the people. Accordingly, every Prophet taught his followers not to worship any being other than one God. But their followers, after the passing away of the prophets, mixed falsehood with their teachings, so much so that the Jews and the Christians began to worship the graves of their prophets. It was an open reversal of their teaching.

The Prophet of Islam, (P.b.u.h.) warned the Muslims about this straying in his final illness. So that they might not indulge in the same misdemeanour in respect of the grave of their own prophet, and they may abstain from making his grave a place of worship, because such an act is against the belief of tawheed and is an act that attracts the curses of Allah.

## HADITH

## حديث

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : لَا تَجْعَلُوا قَبْرِي عِيدًا وَصَلُّوا عَلَيَّ  
فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ . (ابوداؤد كتاب المناسك)

## Translation

It is narrated by Abu Hurairah (R) that the Messenger of Allah (Sallalahu Alaihi Wa Sallam) said: "Do not make my grave (Eed) a place of pilgrimage and congregation. However, send blessings (salat) on me, wherever you may be, your blessings will reach me."

(Abu Dawood-Kitabul Manasik).

## EXPLANATION

In this tradition the Prophet has directed the Ummah not to make his grave a place to be visited often. In the text the 'word 'Eed' is used, which means a place of repeated visits (haunt) or a place for congregation or enjoyment. It means that he has forbidden people to gather near his grave and to organise Urs or mela. For sending salat also, it is not necessary to visit the grave frequently. A Muslim wherever he may be can send his salat to the Prophet, and it will reach him duly. If a person has reached Madina, then he can get the honour of visiting the Prophet's grave, but it is not necessary for anybody to make special arrangements and undertake rigours of travels to visit his grave, for if the grave is made the goal and destination it is likely to create the evil of grave-worshipping. Therefore, in the matter of pilgrimage to the grave of the Prophet, there is a necessity of avoiding excess and to act in a balanced manner. When the grave of the Prophet cannot be made a place of frequent visits and congregation, then where does the question of making the graves of the religious saints and sages the , places of pilgrimage and organising their urs arise? The fact is that those Muslims, who cross the limits of visiting the graves and make them their places of pilgrimage (haunt), disobey the teachings of the Prophet. This act of their grave worshipping has no connection with Islam.

7

**UNITY OF ALLAH  
(TAWHEED).**

## Foundation of Islam

### HADITH

### حديث

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ ﷺ بِنِي الْإِسْلَامِ  
عَلَى خَمْسٍ. شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَأَقَامَ  
الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْحَجَّ وَصَوْمَ رَمَضَانَ. (بخارى كتاب الايمان)

### Translation

Abdullah Bin Umar (R) narrates that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "The foundation of Islam is on five things: To give witness that there is no god except Allah, to establish Salat (prayer) to give Zakat, to perform Hajj, and to fast during Ramzan."

(Bukhari-Kitabul Iman)

### EXPLANATION

Islam is a perfect system of worship, as also a perfect system of life. In this religion, the foremost and the most important place is enjoyed by, what is called in its terminology as, 'Ibadaat' or worship. Here these forms of worship have been mentioned as the foundation. These forms of worship create the right relationship between man and God. They establish the concept of tawheed firmly in the hearts. They create the condition of humility and awe in the heart of the devotees. They awaken the consciousness for obedience and abandonment. They teach the slaves to love their Lord and to pin their hopes in Him only. They warn them of His punishment and make them hopeful of getting rewards from Him. They create in them the love of their Lord, nourish their passions of faith, and breathe the spirit of obedience and loyalty in them. They prompt man to live and die for the pleasure of Allah only, and to offer sacrifices to raise the Word of Allah. Therefore, the imprint of these forms of worship ---- provided they are offered with due consciousness ----- is left on

man's entire life, and he adopts only that mode of life which is prescribed by Allah, that is following the Divine Shariah and obeying the laws and commands of Allah. In other words, as long as the imprint of these forms of worship is not deep on men's hearts it is difficult for them to correctly and scrupulously follow the Islamic commands in connection with their affairs and social problems. In view of this reality, the precedence and superiority of these forms of worship over other commands of Shariah are quite obviously justified. And for this reason they have been given the rank of pillars, on which the whole edifice of Islam is built.

Here it is necessary to understand that this position has not been given to jihad, inspite of its importance and greatness, because jihad (striving in the cause of Allah) is not a constant compulsory duty (farz), but it becomes a compulsory duty according to circumstances prevailing, and its being compulsory is generally of collective nature, while the forms of worship are compulsory in all conditions and constantly, and the Shariah expects every individual to observe them, except that some individual is unable to perform a particular form of worship. In such circumstances, Shariah has granted him concession to a certain extent. Hafiz Ibn Hajar, explaining this hadith, writes that

لَمْ يَذْكَرِ الْجِهَادَ لِأَنَّهُ كِفَايَةٌ وَلَا يَتَعَيَّنُ إِلَّا فِي بَعْضِ الْأَحْوَالِ -

(فتح الباري ج 1 ص 43)

"The mention of jihad is not made because it is a farz-kifayah, and it becomes compulsory in certain circumstances only."  
(Fathul Bari Vol. I, Page 43).



## The Real King

HADITH

حديث

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ يَطْوِي اللَّهُ عَزَّوَجَلَّ السَّمَوَاتِ  
يَوْمَ الْقِيَامَةِ ثُمَّ يَأْخُذُهُنَّ بِيَدِهِ الْيَمْنَى ثُمَّ يَقُولُ أَنَا الْمَلِكُ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ  
الْمُتَكَبِّرُونَ؟ ثُمَّ يَطْوِي الْأَرْضِينَ بِشِمَالِهِ ثُمَّ يَقُولُ أَنَا الْمَلِكُ أَيْنَ الْجَبَّارُونَ أَيْنَ  
الْمُتَكَبِّرُونَ. (مسلم باب صفة القيامة)

## Translation

Abdullah Bin Umar (R) narrates that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "On the Doomsday Allah, the Exalted and Glorious, will roll the heavens and holding them in His right hand will say: 'I am the King. Where are the mighty rulers? And where are those who proclaimed their greatness? Then rolling the earths and holding them in His left hand and (in the same way) will say: 'I am the King. Where are the mighty rulers? And where are those who proclaimed their greatness?'"

(Muslim-Bab Sifatul Qiyamah).

## EXPLANATION

The sovereign ruler of the earth and the heavens is only Allah. But in this temporary life of trial that is given to man, he becomes vain and proud on getting temporary power and authority. Man proclaims his rulership and indulges in oppression and repression. But when on the Doomsday all the power and authority of man will be snatched away from him, there will be none on that day to proclaim his rulership and his kingship. On that day man will fully realise that the kingship and governance really belong to Allah. Everyone will be compelled to admit this reality. Would that man had admitted this reality in this world only.

## The Religion of Nature

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ . فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ وَيُشْرِكَانِهِ .  
(مسلم كتاب القدر)

### Translation

Abu Hurairah (R) narrates that the Messenger of Allah (Sallalahu Alaihi Wa Sallam) said: "There is no child that is not born on nature. Then its parents make it a Jew, a Christian or a polytheist."  
(Muslim -Kitabul Qadr)

### EXPLANATION

Being born on nature means being born with an innate concept of oneness of Allah. In the nature of every man there is a concept of one God as his Lord, and he is quite unaware of the concept of other gods. Similarly the nature of every man basically likes acts of virtue and righteousness, and hates acts of evil and wickedness. Moreover his conscience, his whole inner faculty and bent consider him answerable before his Lord. Islam is nothing except that it is a perfect explanation and detail of these hints of the nature. Therefore, it has rightly been termed as the religion of nature. And from here this reality also becomes clear that the thing which turns a child away from this religion of nature and attaches him to some other religion is an external act. This act is performed by the parents or the environment, whether it may be in the form of Judaism or Christianity, in the form of Buddhism or Hinduism, in the form of idolatry or apostasy or atheism.

## The Concept of God's having Children

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ قَالَ اللَّهُ تَعَالَى : يَشْتُمُنِي ابْنُ آدَمَ ، وَمَا يَنْبَغِي لَهُ أَنْ يَشْتِمَنِي وَيُكْذِبُنِي ، وَمَا يَنْبَغِي لَهُ . أَمَا شَتْمُهُ فَقَوْلُهُ أَنْ لِي وَلَدًا وَأَمَا تَكْذِيبُهُ فَقَوْلُهُ لَيْسَ يُعِيدُنِي كَمَا بَدَأْنِي . (بخاری کتاب بدء الخلق)

### Translation

It is narrated by Abu Hurairah (R) that the Messenger of Allah (Sallalahu Alaihi Wa Sallam) said: "Allah says: 'The son of Adam abuses Me, though this thing does not befit him, and he belies Me and this belying does not befit him. His abusing Me is to say that I have children, and his belying Me is his saying that I will not resurrect him as I had created him earlier. "

(Bukhari -Kitab Bad-ul-Khalq)

### EXPLANATION

This is a Hadith-Qudsi, in which the Prophet has quoted the sayings of Allah. Therefore this hadith assumes extraordinary importance. In This tradition the foolishness of the two great false ideas have been pointed out which a large number of people are holding.

The one false idea is to suggest that Allah has children. There are quite a few religions which hold the belief that God has children, for example the Christians believe that God has a son, the Jews call Prophet Uzair to be a son of God, and the polytheists of Makkah used to consider angels as the daughters of God, although there was no-ground for such a belief, either from a divine source or intellectually. On the contrary the folly of such a belief is quite obvious, for to presume children for God is to bring down God to the level of man, when he is the Most Exalted Being. Only those people can have such a low concept

about God that he has children whose level of thinking is not high, else how such a weakness can be attributed to God. That is why Allah says that to suggest children for Me is to abuse Me.

Another false idea is to deny the reviving of all humans, on the Day of Resurrection, when Allah has been intimating mankind through His Prophets and His Books that the Day of Resurrection is sure to come and all humans will be revived and made to stand up in the Court of Allah for receiving the due reward or punishment according to their records of acts. This grant of second life to mankind is quite according to the demands of wisdom and justice, and Allah has power to do this. But man does not want to accept a concept by which he is required to live a responsible life in this world. Therefore, he denies it and says: "How is it possible to bring out humans alive again after there being mixed with dust?" In other words, it was not difficult for God to create humans for the first time, but it is difficult for Him to re-create them. Obviously it is a very limited and wrong concept of Allah's power. Besides, it amounts to belying the Prophets sent down by Allah and the Books revealed by Him. Nay, in reality, it is belying God himself, because the intimation of being resurrected on the Day of Resurrection has been given by God himself through His Prophets and His Books, and He has placed such signs in the universe as guide towards Him.

## Affirmation of Tawheed and Consciousness of Being His Slave

HADITH

حديث

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ ﷺ إِذَا تَهَجَّدَ مِنَ اللَّيْلِ قَالَ اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَلَكَ الْحَمْدُ أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ أَنْتَ الْحَقُّ وَقَوْلُكَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَلِقَاءُكَ الْحَقُّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالسَّاعَةُ حَقٌّ اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ حَاصِمْتُ وَبِكَ حَاكِمْتُ فَأَعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَأَسْرَرْتُ وَأَعْلَنْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي لَا إِلَهَ إِلَّا أَنْتَ. (ابن خزيمة كتاب التوحيد)

### Translation

Ibn Abbas (R) narrates that the Prophet (Sallallahu Alaihi Wa Sallam) used to utter these words of prayer at the time of offering tahajjud (midnight) prayers: "O Allah, our Lord!

Praise and thanks are for You only. You are the Establisher and Sustainer of the heavens and the earth. Praise is for You only. You are the Lord of the heavens and the earth and of the creatures in between them. Praise is for You only. You are the Light of the Heavens and the earth and of what is between them. Your Existence is Truth, Your Command is Truth, Your Promise is True, and appearance before You is also a reality. The Paradise is true, the Hell is true, and the Doomsday is also true. -- O Allah! I place myself at Your disposal, and I believe in You. I put my trust in You only, and I placed my complaints to You only and made You as my Judge. So forgive my preceding and following sins, which You know better than I do, because there is no other god except You." (Bukhari-Kitabut Tawheed)

### EXPLANATION

This is the Prophet's prayer of midnight in which there is an affirmation of tawheed, and expression of obedience, there is praise and glorification of God as also gratitude and thankfulness. It has a mention of the Divine attributes as also the expression of belief and faith. And in the end there is a request for salvation. In short, in this form of prayer there is all that by which a true relationship and link can be established with Allah.

8  
**THE PROPHETHOOD OF  
 MUHAMMAD  
 (PEACE BE UPON HIM)**

## Universal Prophethood

HADITH

حديث

قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ (رَضِيَ) قَالَ رَسُولُ اللَّهِ ﷺ : كَانَ النَّبِيُّ يُبْعَثُ  
 إِلَى قَوْمِهِ خَاصَّةً وَ يُبْعَثُ إِلَى النَّاسِ كَافَّةً. (صحیح البخاری - کتاب الصلوة)

### Translation

Jabir bin Abdullah (R) narrates that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "Before this a prophet used to be sent specifically for his own community, but I have been sent for all mankind." (Bukhari-Kitabus Salat).

### EXPLANATION

Before Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam), many prophets were sent at different times in different countries. Allah had been sending a prophet to every community, so that His religion may reach that community through that prophet. Before Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam) the world was not so wide communication-wise, the civilization had not progressed so much and the communication links between the countries were not established as they were established subsequently. It was, therefore, not possible to fulfill the demands of a perfect Shariah and a universal Prophethood. Therefore, generally the addressees of every prophet used to be the people of his own community, although the message from the viewpoint of its content was for all mankind, for the religion of all the prophets was one and the same, Islam, which has been sent for the guidance of the entire humanity. However, Allah had prescribed separate Shariah for every community, taking into consideration the prevailing conditions. But when the last Prophet was given the Mission of Prophethood, the world had progressed so much from the view point of civilization and communications. that the demands of a perfect Shariah and a universal Prophethood could be met. Therefore, the Almighty Allah sent Muhammad (Sallal Lahu Alaihi Wa

Sallam) as His Messenger to all the peoples of the world, without any limitation of time and place. Accordingly, his addressees are not only Arabs, even the Caesar and Cyrus were invited by him to accept his message, and people from all communities and nations embraced Islam, till Islam reached every nook and corner of the world.

Therefore, it would not be correct to think that Muhammad (Sallal Lahu Alaihi Wa Sallam) is the prophet of the Muslim community. The reality is that Allah has sent him as His Prophet for all the communities and nations of the world. His guidance will remain till the last day, and his religion and his Shariah is for all the slaves of God. To whatever community, nation or country they may belong. Those, who would not accept his guidance, owing to their prejudice and narrow-mindedness, will not only be deprived of a great good, but will also be immensely guilty, of not accepting the representative of God.

## Saviour of the World

HADITH

حديث

عَنْ جَابِرٍ (رض) قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ أَوْقَدَ نَارًا فَجَعَلَ الْجَنَادِبُ وَالْفِرَاشُ يَقَعْنَ فِيهَا وَهُوَ يَدْبُهُنَّ عَنْهَا وَأَنَا آخِذٌ بِحُجْرِكُمْ عَنِ النَّارِ وَأَنْتُمْ تَفَلَّتُونَ مِنْ يَدِي . (مسلم كتاب الفضائل)

### Translation

Jabir (R) narrates that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "Your example and mine are like the example of a person kindling a fire and moths and insects falling in that fire, and that person is driving them away from that fire. I am also driving you away from the fire (of hell) holding your back, but you are slipping from my hands."

(Muslim -Kitabul Fazail).

### EXPLANATION

The Prophet of Islam has come from Allah as a guide and saviour of the world of humanity. The teachings which he imparted is meant to save mankind from the fire of hell, but man follows his own carnal desires and falls a prey to evil, ignoring the fate that awaits him. In this way the example of the moths fits his case appropriately, as the moths are attracted towards fire by its brilliance and brightness and fall into it, although it burns them completely. If man wants to save himself from the fire of hell, then the only way of his salvation is this that he should, instead of following his own carnal desires, follow the teachings of Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam).

Would that world know Prophet Muhammad (Sallal Lahu Alaihi Wa Sallam) not arrive for any particular generation but salvation of entire humanity. And his teaching for everlasting till the last of this world.

## HADITH

## حديث

عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ : إِنَّ مَثَلِي وَمَثَل مَا بَعَثَنِي اللَّهُ  
عَزَّ وَجَلَّ بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْمَهُ فَقَالَ يَا قَوْمِ إِنِّي رَأَيْتُ الْجَيْشَ  
بِعَيْنِي وَإِنِّي أَنَا النَّذِيرُ الْعَرِيَانُ فَالْتَّجَاءَ فَطَاعَهُ طَائِفَةٌ مِّنْ قَوْمِهِ  
فَأَذْلَجُوا فَأَنْطَلَقُوا عَلَىٰ مُهْلَتِهِمْ وَكَذَّبَتْ طَائِفَةٌ مِّنْهُمْ فَاصْبَحُوا  
مَكَانَهُمْ فَصَبَّحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَاكَهُمْ. فَذَلِكَ مَثَلُ مَنْ  
أَطَاعَنِي وَاتَّبَعَ مَا جِئْتُ بِهِ وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ مَا جِئْتُ بِهِ  
مِنَ الْحَقِّ. (مسلم كتاب الفضائل)

## Translation

It is narrated by Abu Moosa (R) that the Prophet (Sallalahu Alaihi Wa Sallam) said: "The example of the guidance with which Allah has sent me is like the example of that man who went to his community and said: 'O People! I have seen with my own eyes that an army is advancing towards you (for attacking)' The fact is that I am an open Warner therefore, strive for salvation. One group of the community accepted his advice, and making most of the time available it at once started for resisting the enemy in the darkness of the night. But the second group belied his warning and remained in its place. In the morning the army attacked them and destroyed them completely. This (first) example is of those persons who followed my guidance, and this (second) example is of those who did not accept my advice and belied the truth that I have brought."

(Muslim - Kitabul Fazail).

## EXPLANATION

In the pre-Islamic days when the chief of the community used to bring information of the impending attackers, he used to disrobe himself from a distance and give a hint of the coming danger, so that the people may take precaution and may try to make preparations for their defence. Such a person was called "Nazeer Uryan" an open Warner, that is an open declarer of the danger.

The idea is to explain from this example that the Prophet has come to the world to warn the people of the world about the coming of the Day of Judgment. His message is for saving mankind from the destruction of the coming day and for making them successful eternally. Therefore, his position for the people of the world is that of a Saviour. But the people did not recognise this position of the Prophet, and inspite of his warning them, they are living in such a way as if the Doomsday is not to come at all, and as if they are not to account for their deeds before anybody.



## Faith in the Prophethood of Muhammad is Necessary for Salvation

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ. (مسلم كتاب الايمان)

### Translation

It is narrated by Abu Hurairah (R) that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "By the Being in whose hands is the life of Muhammad, if any person of the people of the present time, whether Jews or Christians, who hears about me and does not believe in the religion which I have brought till death, he will essentially be among the people of the Hell."

(Muslim -Kitabul Iman).

### EXPLANATION

By the present time is meant the time from the declaration of The Mission of the Prophet till the Last Day, because he has been sent as a messenger of Allah for the period up to the Doomsday, and his Mission is for all the Arab and Non-Arab nations.

The Prophet swore by Allah so that the certainty and the definiteness of his statement may be made clear, and there should not remain any room for doubt.

The meaning of his saying is this that whoever comes to know about the Prophethood of Muhammad (Sallal-Lahu Alaihi Wa Sallam), it is necessary for him that he should accept his faith and his Shariah. No person or community or nation, not even people of the Book, are exempted from this, or are an exception to this. Any person that does not accept his religion after receiving the message of his Prophethood, will be among the people of the Hell.

## Obedience to the Prophet

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ. (بخارى كتاب الايمان)

### Translation

Abu Hurairah (R) narrated that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "Whoever obeyed me, in reality he obeyed Allah, and whoever disobeyed me, in reality he disobeyed Allah."

(Bukhari-Kitabul Imaan).

### EXPLANATION

A person's being a Prophet or Messenger means that Allah has appointed him to the office of guidance. The duty of the office of Prophethood is to convey the message of Allah to the people, and to inform them of the details of His commands and Shariah. Therefore, it is the duty of the people that they should obey the Prophet unquestioningly, as obedience to him is in reality obedience to Allah, for the Messenger does not give any commands or orders on his own, but whatever guidance he gets from God, he gives commands of the same to the people. In such a case any disobedience of the commands of the Prophet would constitute disobedience of the command given by God, and any refusal to obey the Prophet will amount to refusal to obey Allah.

## Distinguishing Characteristics of the Prophet

HADITH

حديث

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: فَضِّلْتُ عَلَى  
الْأَنْبِيَاءِ بِسِتِّ: . أُعْطِيتُ جَوَامِعَ الْكَلِمِ وَ نُصِرْتُ بِالرُّعْبِ،  
وَاحِلْتُ لِي الْغَنَائِمُ ، وَجَعَلْتُ لِي الْأَرْضَ طَهُورًا وَ مَسْجِدًا،  
وَ أُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً وَخْتِمَ بِي النَّبِيُّونَ. (مسلم كتاب المساجد)

### Translation

It is narrated by Abu Hurairah (R) that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "I have been granted superiority over other prophets in six things: I have been given comprehensive speech, I have been assisted by means of awe, the property gained as booty has been made permissible for me, the entire earth has been purified and made a place of worship for me, I have been sent as a messenger to the entire mankind, and the Prophethood has terminated after me."

(Muslim -Kitabul Masajid)

### EXPLANATION

In this tradition six distinguishing characteristics of the last Prophet, specially bestowed on him by Allah, have been mentioned. They are:

(1) He has been granted comprehensive speech. So far as the Qur'an is concerned, it is composed of the words from Allah, and it is a miracle in every respect. But hadith also which is composed of the words from the Prophet has a distinction of its own. Brief words, but the theme is comprehensive and deep, as if the river is stored in a pot. On account of this characteristic of the prophetic sayings, the traditions are committed

to memory very easily, and they have extraordinary effectiveness.

(2) The meaning of his being assisted by means of awe has been clarified in another tradition, which says that his enemy, even at a distance of about a hundred miles, will feel over-awed by him. Accordingly, Caesar and Cyrus were afraid of him, and many governments were shaken by his awe.

(3) The property gained as a booty in the battles was not as permissible for the followers of other prophets as it was made permissible for the followers of the Last Prophet. This was a special favour for Muhammad (Sallal Lahu Alaihi Wa Sallam) and his Ummah.

(4) For offering prayer (salat) no specific place of worship is necessary. The whole surface of the earth has been made a place of worship. Therefore, inspite of the necessity and sanctity of the mosque, so far as the permissibility of offering prayers is concerned, it can be offered on any piece of land. Similarly, in case of not getting water for wuzu (ablution) and ghusl (bath); tayammum is allowed with clean dust.

(5) His Prophethood is universal, that is he has not been sent to a particular community or nation. He has been sent to the whites and blacks, to mankind and jinns, in short, to all the communities and nations of the world, without any limitation of time and space, till the occurrence of the Doomsday.

(6) And his most important characteristic is that he is the last of the series of prophets sent by God, and his period of Prophethood is till the last day. On account of the perfection of the religion and preservation of the Qur'an till the last day, no need for a new prophet is felt. Therefore, any person who would claim to be a prophet after him, will be a pretender and a false claimant.



## The Rain of Knowledge and wisdom

HADITH

### حديث

عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ : إِنَّ مَثَلَ مَا بَعَثَنِي اللَّهُ عَزَّ وَجَلَّ  
مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ  
قَبِلَتِ الْمَاءَ فَانْبَتَتِ الْكَلَاءُ وَالْعُشْبُ الْكَثِيرُ وَكَانَ مِنْهَا أَجَادِبٌ  
أَمْسَكَتِ الْمَاءَ فَانْفَعَ اللَّهُ بِهَا النَّاسَ فَشَرِبُوا مِنْهَا وَسَقَوْا وَرَعَوْا  
وَأَصَابَ طَائِفَةٌ مِنْهَا أُخْرَى إِنَّمَا هِيَ قَيْعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ  
كَلَاءً فَذَلِكَ مَثَلُ مَنْ فَقَهُ فِي دِينِ اللَّهِ وَنَفَعَهُ اللَّهُ بِمَا بَعَثَنِي اللَّهُ بِهِ  
فَعَلِمَ وَعَلَّمَ وَ مَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ  
الَّذِي أُرْسِلْتُ بِهِ. (مسلم كتاب الفضائل)

### Translation

Abu Moosa (R) narrates that the Prophet (Sallalahu Alaihi Wa Sallam) said: "The likeness of the knowledge and guidance with which Allah the Exalted and Glorious has sent me is that of the rain, when it fell on the earth, the land which was good absorbed it and plenty of vegetation and grass grew from it, and the part of the land which was barren collected the water; in this way Allah caused people to benefit from it, accordingly they themselves drank it and gave it to others to drink and made animals also drink it, but the land which was flat and rocky, neither grass and vegetation grew from it nor it collected water when the rain fell on it. So this (first) example is of those people who

attained the knowledge of Allah's religion, and Allah benefited them with the knowledge and guidance with which I have been sent. Accordingly they obtained the (religious) knowledge themselves and imparted it to others. And this (second) similitude is of those people who did not pay attention to this knowledge, and did not accept the guidance with which I have been sent."

(Muslim -Kitabul Fazail).

### EXPLANATION

The idea is to make it clear with this example that the Last Prophet was sent with the knowledge of Truth so that the people of the world may recognise Allah, and they may live their lives in the light of this knowledge. But like the rocky earth which does not absorb water or accept any good effects from it, these people also, who do not derive benefit from this rain of knowledge and wisdom, have lost their faculty of absorption of truth on account of their stone-heartedness. Only those people can derive benefit from it who have the quality of accepting truth. Such people benefit from the guidance of the Prophet themselves and help others to derive benefit from it.



## The Last Prophet

### HADITH

### حديث

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : إِنَّ مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَاجْمَلَهُ إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ وَيَقُولُونَ هَلَّا وَضَعْتَ هَذِهِ اللَّبْنَةَ قَالَ فَأَنَا اللَّبْنَةُ وَأَنَا خَاتِمُ النَّبِيِّينَ . (بخارى كتاب الانبياء)

### Translation

It is narrated by Abu Hurairah (R) "The Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: 'My likeness and that of the prophets before me is that of a man who has built a beautiful and a magnificent house, but in a corner left the place of a brick empty. The people went round it and wondered on its beauty, and (seeing the empty space) said: 'What is the matter, a brick has not been placed here?' The Prophet said: 'So I am that brick and I am the last of the prophets.'"

(Bukhari-Kitab Ahadees Al-Ambia).

### EXPLANATION

Muhammad's (Sallal Lahu Alaihi Wa Sallam) being the last prophet is fully and unambiguously confirmed by the Qur'an and the authentic traditions, and there is a consensus (Ijma') of the Ummah on this point. This hadith is one of those authentic ahadith in which it has been very clearly stated that he is the last in the series of the Prophets. In the building of the prophethood the place of a brick which was kept empty has been filled in by his Prophethood, and the building has been perfectly completed. No person will be sent by Allah as a prophet after him. Therefore, whoever would claim to be a prophet after him would

be making an untrue and false claim.

He is the last of the Prophets who completes the series of the prophethood, and is a seal of prophethood. As nothing enters a container after it is sealed, similarly none will enter the circle of prophethood after him. Therefore, the Shariah which he has brought is operative till the Doomsday, and it is incumbent, irrespective of the limitations, of time and space, on all the people to believe in Muhammad (Sallal Lahu Alaihi Wa Sallam) as the Last Prophet sent by Allah and to follow the religion and Shariah brought by him. A person who believes in a new prophet after Muhammad (Sallal Lahu Alaihi Wa Sallam), in reality does not accept him as the last Prophet, and not to accept him as the Last Prophet is nothing else but infidelity (Kufr).





## Cause of the Rise and Fall of the Nations

HADITH

حدیث

عَنْ عُمَرَ قَالَ إِنَّ نَبِيَّكُمْ ﷺ قَدْ قَالَ : إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ  
أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ .

(مسلم كتاب الفضائل القرآن)

### Translation

It is narrated by Umar (R) that the Prophet (Sallalahu Alaihi Wa Sallam) said: " Allah will, by means of this Book elevate and raise to high position a number of nations and will make a number of nations fall to lowness."

(Muslim- Kitab Fazail Al-Qur'an)

### EXPLANATION

Qur'an is that Book of Allah which has been revealed to decide the fate of nations. A nation which will believe in it and will make it as its guide in its individual and social life will reach the zenith of progress and history is a witness that it so happened. Accordingly the wandering tribes of Arabia reached the zenith of progress with the help of this Book, and they attained an elevated place, in ideas and practice, conduct and character, civilization and culture, in sum, in everything. As opposed to this, a nation, which rejects the teachings of this Book, falls in the pit of lowness. Accordingly those nations which rejected its teachings, became, inspite of their material progress, a prey to lowness and corruption, and they could not attain the real place of honour. The nation which does not want to advance in the light of Qur'an is destined to wander and falter in darkneses. Such a nation becomes a great cause of mischief in the world of ideas and practices.

## Descence of the Revelation

HADITH

حديث

عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا أَنَّ الْحَارِثَ بْنَ هِشَامٍ رَضِيَ اللَّهُ عَنْهُ سَأَلَ فَقَالَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ يَأْتِيكَ الْوَحْيُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ وَهُوَ أَشَدُّ عَلَيَّ فَيُفْصِمُ عَنِّي وَقَدْ وَعَيْتُ مَا قَالَ وَ أَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعِي مَا يَقُولُ . قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا وَلَقَدْ رَأَيْتُهُ يُنزِلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيُفْصِمُ عَنْهُ وَ أَنَّ جَبِينَهُ لَيَتَفْصَدُ عَرَقًا . (بخاری بدء الوحي)

### Translation

It is narrated by Ummul Mumineen, Ayesha (R) that Haris bin Hisham (R) asked the Prophet: "O Messenger of Allah ! How does the revelation descend on you?" The Messenger of Allah (Sallalahu Alaihi Wa Sallam) said: "Sometimes it so happens that the revelation comes to me like the sound of a bell, and this condition is very hard on me. Then when it stops, I have already preserved the words. And sometimes the angel comes before me in the form of a man and talks to me, and whatever he says I preserve it." Ayesha (R) says: "I have seen him in the condition when the revelation was descending on

him. Even in the days when the cold was severe, he used to be in such a condition that when it (communication) stopped, his forehead used to be wet with sweat."

(Bukhari Bad-ul -Wahi)

### EXPLANATION

"Wahi" (Revelation) means to make signs or to talk secretly. The secret method by which Allah sent his messages to the prophets is, in the terminology of Qur'an, 'Wahi' (revelation). It is very difficult to find an apt word which would perfectly convey the meaning of this word. Although in English the word 'Revelation' is used to convey its meaning, it does not convey the aforementioned characteristic of this word.

Two methods of the descending of the revelation have been mentioned in this tradition, one is like the sounding of the bell and the other of the angel talking to him in the form of a man. So far as the first method is concerned we cannot properly understand this method of conveying the heavenly message, that is why it has been likened to the sounding of a bell, so that some idea may be conveyed to us. Today such methods of communications have been invented as were unknown to the world of the bygone days. Therefore, if the prophets suggest some unseen and extraordinary method of communication of the heavenly message, there is no reason that we may not accept it, when the persons who speak about it are the very embodiment of truth, and when all of them have pointed to the same thing.

The second method of communicating revelation as mentioned in the tradition is that the angel used to come in the form of a human being and convey Allah's message directly. This form is also connected with the unseen, but comparatively it is easier to understand for the common mortals.

The appearance of the sweat even in the days of winter on the forehead of the Prophet at the time of descending of the revelation, which was witnessed by his companions, is an open proof of the fact that the circumstance of the descending of revelation was an extraordinary event. If Qur'an were a book authored by the Prophet, then such an extraordinary condition would not have taken place.

## The Best Words

HADITH

حديث

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ : فَإِنَّ خَيْرَ  
الْحَدِيثِ كِتَابُ اللَّهِ وَ خَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ وَ شَرُّ الْأُمُورِ  
مُحَدَّثَاتُهَا وَ كُلُّ بَدْعَةٍ ضَالَّةٌ. (مسلم كتاب الجمعة)

### Translation

Jabir bin Abdullah (R) narrates that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said in a khutba: "The best speech is Allah's Book, the best guidance is the guidance of Muhammad, and the worst things are innovations, and every innovation (Bid'ah) is straying."

(Muslim Kitabul Jumua)

### EXPLANATION

In this Hadith, the Divine Book (Quran) has been called the best book, and obviously no speech can be better than the words of Allah. But only a few people take interest in reading and listening to these words. In the modern times, man reads all kinds of books, but not the Book of Allah, which is the best book what could be a greater depravity for man than this?

Muhammad (Sallal Lahu Alaihi Wa Sallam) was a Prophet of Allah, therefore, his guidance and his method is the best guidance and best method. By guidance and method is meant the method of worship as also the method of leading one's life, a model righteous life and also the following of the traditions of the Prophet.

By innovations (Bid'at) are meant those things which are not a part of the religion, but the people have added them from their own imagination, when nobody has a right to admit any new thing in the religion of Allah.

The elaborations that the different sects among the Muslim have made of the religion has made it very difficult for the people to understand the real religion, but it exists in its real form in the Divine Book and Sunnah, and only Qur'an and Sunnah are the real standard of truth.

## The Best Learning

HADITH

حديث

عَنْ عُثْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : خَيْرُكُمْ مَنْ  
تَعَلَّمَ الْقُرْآنَ وَ عَلَّمَهُ. (بخارى)

### Translation

Usman (R) states that the messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "The best among you is one who learns Qur'an and teaches it to other."

(Bukhari).

### EXPLANATION

Qur'an word by word, is the speech of the Lord of the worlds. Therefore, it is source of learning and wisdom. It lifts the veils from the realities of the universe and unveils the secrets of life. Reading and understanding, it enables a man to recognise his Creator and establish a link with Him. This Book is a perfect guidance for man. Therefore the person who reads it understandingly, attains real learning and becomes the best man. Similarly the man who teaches Qur'an to others, renders best service.

10  
LIFE AFTER  
DEATH.

## What is Transferred with the Dead

HADITH

حديث

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : يَتَّبِعُ الْمَيِّتَ ثَلَاثَةٌ فَيَرْجِعُ  
إِثْنَانِ وَيَبْقَى وَاحِدٌ، يَتَّبِعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ  
وَيَبْقَى عَمَلُهُ. (مسلم كتاب الزهد)

### Translation

It is narrated by Anas (R) that the Messenger of Allah (Sallalahu Alaihi Wa Sallam) said: "Three things accompany the dead body, out of which two things come back, and one remains. With it (the dead body) go the people of the household, its property and its (record of) acts and deeds. People of the household and the property come back, but its (record of) acts and deeds remains.

(Muslim - Kitabuz Zuhd).

### EXPLANATION

It means that the thing which is transferred with the dead person in the world of 'Barzakh' and the world of the Hereafter is his record of acts and deeds, and not his family members or his wealth and property. And when this is a reality, then man should be mainly worried and anxious for acquiring a thing which would remain with him for all times and which would accompany him to the next world. But ignoring all this, what a man does is to worry about collecting more and more wealth and for providing all kinds of comforts and luxuries to his family members, as if these things are the objectives of his life.

## The Problem after Death

HADITH

### حديث

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ أُمَّتِي يَصِيرُ إِلَى الْقَبْرِ فَيَجْلِسُ الرَّجُلُ الصَّالِحُ فِي قَبْرِهِ غَيْرَ فَرِحٍ وَلَا مَشْعُوفٍ ثُمَّ يُقَالُ لَهُ فِيمَ كُنْتَ فَيَقُولُ فِي الْإِسْلَامِ، فَيُقَالُ لَهُ مَا هَذَا الرَّجُلُ فَيَقُولُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللَّهِ فَصَدَّقْنَاهُ فَيُقَالُ لَهُ هَلْ رَأَيْتَ اللَّهَ؟ فَيَقُولُ مَا يَنْبَغِي لِأَحَدٍ أَنْ يَرَى اللَّهَ، فَيُفْرَجُ لَهُ فُرْجَةٌ قَبْلَ النَّارِ فَيَنْظُرُ إِلَيْهَا يَحْطُمُ بَعْضُهَا بَعْضًا فَيُقَالُ أَنْظُرْ إِلَى مَا وَفَاكَ اللَّهُ ثُمَّ يُفْرَجُ لَهُ فُرْجَةٌ قَبْلَ الْجَنَّةِ فَيَنْظُرُ إِلَى زَهْرَتِهَا وَمَا فِيهَا، فَيُقَالُ لَهُ هَذَا مَقْعُدُكَ وَيُقَالُ لَهُ عَلَى الْيَقِينِ كُنْتَ وَعَلَيْهِ مِتَّ وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللَّهُ. وَيَجْلِسُ الرَّجُلُ السُّوءُ فِي قَبْرِهِ فَرِحًا مَشْعُوفًا فَيُقَالُ لَهُ فِيمَ كُنْتَ؟ فَيَقُولُ لَا أَدْرِي فَيُقَالُ لَهُ مَا هَذَا الرَّجُلُ؟ فَيَقُولُ سَمِعْتُ النَّاسَ يَقُولُونَ قَوْلًا فَقُلْتُهُ فَيُفْرَجُ لَهُ قَبْلُ الْجَنَّةِ فَيَنْظُرُ إِلَى زَهْرَتِهَا وَمَا فِيهَا، فَيُقَالُ لَهُ أَنْظُرْ إِلَى مَا صَرَفَ اللَّهُ عَنْكَ، ثُمَّ يُفْرَجُ لَهُ فُرْجَةٌ قَبْلَ النَّارِ فَيَنْظُرُ إِلَيْهَا يَحْطُمُ بَعْضُهَا بَعْضًا، فَيُقَالُ لَهُ هَذَا مَقْعُدُكَ، عَلَى الشَّكِّ كُنْتَ وَعَلَيْهِ مِتَّ وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللَّهُ تَعَالَى.

(ابن ماجه باب الذكر القبر)

## Translation

It is narrated by Abu Hurairah (R) that the Prophet (Sallallahu Alaihi Wa Sallam) said: "On the dead body reaching the grave, if the person was righteous, he gets up and sits in the grave, without any fear or terror. Then he is asked:

'What was your religion?' He says: 'Islam.' He is asked: 'Who is this person?' He says: 'He is Muhammad, messenger of Allah. He came to us with clear signs from Allah, and we accepted it.' He is asked: 'Have you seen Allah?' He replies: 'Nobody can see Allah.' Then for him a window towards hell is opened and he is told to see from what Allah has saved him. Then a window towards the Paradise is opened for him and he sees a glimpse of what is inside and its beauty. He is told: 'This is your abode. You were firm in belief and you died on it, and God willing, you will be revived on it.

But if he was a wicked man, he gets up and sits in the grave in a state of fear and terror. On his being asked as to what was his religion, he says: 'I do not know.' When he is asked who is this person, he says: 'I said about him what I heard people saying about him (that is, he denied his prophethood).' Then a window towards Paradise is opened for him, and he sees a glimpse of what is inside and its beauty. He is told to see of what Allah has deprived him. Then a window towards Hell is opened for him and he sees that its one part is devouring its another part. He is told: 'This is your abode. You were in doubt, and you died on it, and God willing you will be revived on it.' "

(Ibn Maja Babuz-zikrul-Qaber)

## EXPLANATION

By grave is meant the world of Barzakh, the interim period, where the soul of every body is carried after death, regardless of the fact whether his body has been buried or drowned or cremated, because it is body that is destroyed, the soul is not destroyed. The world of Barzakh is the world between this world and the next world. The soul of a dead person passes through the stage of test in the world of Barzakh. The angels ask him about his religion and the Prophet. If he were a believer in this world and had lived a life according to the teachings of Islam, then he does not have to face any difficulty in the grave. He gives proper answers to the questions asked by the angels. After that he is shown that place in the Paradise which is going to be his abode and which on the Day of Judgment he would enter with

his body. In this way he gets comfort and peace in the world of Barzakh. But if he were an infidel or a hypocrite, insincere about his religion, then he is unable to answer the angels properly and he fails in his test. To such a person his abode in the Hell is shown, where he will go on the Day of Judgment with his body. In this way he has to face anxiety and suffering in the world of Barzakh. In the grave (Barzakh) when the angel asks a person about the Prophet, there should be no difficulty for a true Muslim to give a reply to that question. He at once replies: Muhammad, messenger of Allah (Sallal Lahu Alaihi Wa Sallam), because he has been saying this kalimah with sincerity in the world. But the person who has been denying the prophethood of Muhammad (Sallal Lahu Alaihi Wa Sallam), or has been reciting the kalimah only because he was born in a Muslim family, such a person is unable to express faith and belief in his answers to the angel. The Doomsday is very near, but Barzakh is going to confront us very much sooner. As soon as the man breathes his last, he goes to Barzakh. The full results of the acts will be known on the Day of Judgment, but the beginning takes place with death. Would that man knew this reality!

## The World of Barzakh (The intervening world between this and the next world)

### HADITH

### حديث

عَنِ ابْنِ عُمَرَ قَالَ قَالَ النَّبِيُّ ﷺ إِذَا مَاتَ الرَّجُلُ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْعَدَاةِ وَالْعَشِيِّ إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَالْجَنَّةُ وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَالنَّارُ . قَالَ ثُمَّ يُقَالُ هَذَا مَقْعَدُكَ الَّذِي تُبْعَثُ إِلَيْهِ يَوْمَ الْقِيَامَةِ . (مسلم كتاب التوبة، بخارى كتاب الزهد)

### Translation

Ibn Umar (R) narrates that the Prophet of Allah (Sallal Lahu Alaihi Wa Sallam) said: "When a man dies, he is shown his final abode morning and evening. If he is of the Paradise, then a glimpse of Paradise is shown to him, and if he is of the Hell, then a glimpse of Hell. Then he is told that on the Day of Judgment that will be his abode."

(Muslim Kitabut Taubah, Bukhari Kitabuz-Zuhud).

### EXPLANATION

Death is not the name of a man's total destruction, it is the name of separation of the soul from the body. The body is destroyed but the soul exists, and it is transferred to the world of Barzakh, which is the world intervening between this and the next world. It has to remain there till the Day of Resurrection. If he has proved himself to be deserving of the Paradise in this world, then he goes on seeing the glimpses of the Paradise in the world of Barzakh, but if he had proved himself to be deserving of the Hell by his acts in this world, then he goes on seeing the glimpses of the Hell in the world of Barzakh.

Showing the glimpses morning and evening means that they are shown daily. It is obvious we cannot imagine the time and space of the world of Barzakh on the lines of our time and space.

## The Ground of Hashr (Doomsday)

HADITH

حديث

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ يُحْشَرُ  
النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفْرَاءَ كَقُرْصَةِ النَّقِيِّ  
لَيْسَ فِيهَا مَعْلَمٌ لِأَحَدٍ. (بخارى كتاب الرقاق)

### Translation

Sahal bin Sa'ad (R) narrates that he has heard the Prophet (Sallal Lahu Alaihi Wa Sallam) as saying: "On the Dooms day people will be gathered on the white reddish earth which will be like a round bread of flour (maida); there will' be no sign of any person's house etc. in that."  
(Bukhari Kitabur Riqaq)

### EXPLANATION

It is confirmed by Quran and authentic tradition that the gathering of all the people on the Doomsday will take place' on this earth. which however would have undergone a sea change. In the above quoted tradition the condition of the earth where the people will be gathered has been mentioned as reddish white. On that day the shape of the earth will be round like that of a loaf of bread (chapati). Thirdly, the earth will be like a leveled ground. There will be no sign of any buildings or structures.

## How the Day of Judgment will Occur

HADITH

حديث

عَنْ عَائِشَةَ (رض) قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ: يُحْشَرُونَ حُفَاءً  
عُرَاةً غُرْلًا فَقُلْتُ يَا رَسُولَ اللَّهِ الرَّجَالُ وَالنِّسَاءُ يَنْظُرُ بَعْضُهُمْ إِلَى  
بَعْضٍ فَقَالَ الْأَمْرُ أَشَدُّ مِنْ أَنْ يُهَمَّهُمْ ذَاكَ. (بخارى كتاب الرقاق)

### Translation

Ayesha (R) states that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "(On the Doomsday) Gathering of the people will be in such a condition that the people will be bare-footed, naked and non-circumcised." Ayesha said (in wonder): "In that case men and women will see each other. " The Prophet said: "The horror and panic of the Doomsday will be so great that man will have no thought of looking anywhere." (Bukhari -Kitabur Riqaq).

### EXPLANATION

On the Doomsday man will be re-born. About this it is stated in the Quran: كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نَعِيدُهُ وَعَدًّا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ. (انبيا: ١٠٣)

"As We had created for the first time, We will repeat it. This is our promise, and this work We will surely do." (Al-Ambiya-104). This tradition clarifies that as the child is born from its mother's womb bare-footed, naked and non-circumcised, exactly in the same state man will be re-born on the Doomsday, in his original form. On that day the horror and panic of the Doomsday will be so great that everyone will be anxious about his salvation, and none will have the sense or the thought to pay attention to the nudity of others.

The hadith also makes it clear that the re-birth of man will be in the human form only, in other words this concept of Islam about the Doomsday is quite different from the theory of Re-Birth in other shapes and forms, and Islam declares this theory as false. because the theory of Re-Birth (Transmigration) envisages that man may be born in the shape of a tree, or an animal, etc., going through a cycle of births.

## The Real Life

HADITH

حديث

عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ : اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ . (بخارى كتاب الرقاق)

### Translation

It is narrated by Anas (R) that the Prophet (Sallal Lahu Alaihi Wa Sallam) said: "O Allah! "There is no life, except the life of the Hereafter." (Bukhari -Kitabur Riqaq).

HADITH

حديث

عَنْ سَهْلِ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ : مَوْضِعٌ سَوَاطِ فِي الْجَنَّةِ

خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا . (بخارى كتاب الرقاق)

### Translation

Sahal (R) says that he heard the Prophet (Sallal Lahu Alaihi Wa Sallam) saying: " A place in the Paradise equal to a whip is better than the world and whatever is in it." (Bukhari -Kitabur Riqaq)

### EXPLANATION

The real life can only be that in which a man finds everlasting peace. The life of this world is full of every kind of anxieties and dangers and fears. Here every pleasure is the forerunner of sorrow and every comfort is a preamble of suffering and death ends. every peace therefore this, life of a few days cannot be called the real life, compared to this the life of the Hereafter for those who have made it their objective and goal, is a life of ever lasting peace. There will be no fear or danger in this life, nor any anxieties or worries will trouble him. This life, full of pleasures and blessings, will be the life that will last for ever Therefore, the life of the Hereafter can only be called a true or real life. The purpose of the tradition is to make this point quite clear because those who realise this truth, will find that their point of view about this world changes completely.

## The Real Comfort and Peace

HADITH

حديث

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ يُوتَى بِأَنْعَمِ أَهْلِ الدُّنْيَا مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ فَيُصْبَغُ فِي النَّارِ صَبْغَةً ثُمَّ يُقَالُ يَا ابْنَ آدَمَ هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ لَا وَاللَّهِ يَا رَبِّ! وَيُوتَى بِأَشَدِّ النَّاسِ بُؤْسًا فِي الدُّنْيَا مِنْ أَهْلِ الْجَنَّةِ فَيُصْبَغُ صَبْغَةً فِي الْجَنَّةِ فَيُقَالُ لَهُ يَا ابْنَ آدَمَ هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ هَلْ مَرَّ بِكَ شِدَّةً قَطُّ؟ فَيَقُولُ لَا وَاللَّهِ يَا رَبِّ! مَا مَرَّبِي بُؤْسٌ قَطُّ وَلَا رَأَيْتُ شِدَّةً قَطُّ. (مسلم كتاب صفة القيامة)

### Translation

Anas (R) narrates that the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam) said: "On the Day of Judgment the most well-to-do person from among the people deserving of Hell will be brought forth. He will be dipped once in the Hell and will be asked: 'O Son of Adam! Had you ever seen comfort and had you ever been carefree?' He will say: 'By God, no, my Lord!' Similarly a person from among the deserving of the Paradise, who had undergone the greatest sufferings, will be brought forth. He will be dipped once in the Paradise and

asked: 'O Son of Adam! Had you ever seen penury and had you ever suffered? He will say: 'By God, no, my Lord! I had neither seen penury nor was I ever subjected to suffering.'"

(Muslim)

## EXPLANATION

Whether it is the suffering or the comfort of the world, both are relative things. In the Hereafter, experiencing the suffering in the Hell, man will feel that the comfort of the world was no comfort at all, and that it was a great deception that for those temporary pleasures, the suffering of the hell was ignored, when this suffering is everlasting, compared to which the comfort and pleasures of the world are meaningless. Similarly on experiencing the pleasures of the Paradise, man will feel that the suffering of the world was no suffering at all; and it is really good that for the pleasures of the Paradise he had born the temporary sufferings of the world, because the pleasures of the Paradise are never ending, and compared to them, the pleasures of the world are meaningless.



## The Luxuries of the Paradise Cannot be Imagined

HADITH

### حديث

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ اللَّهُ عَزَّ وَجَلَّ:  
أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ ، وَلَا أُذُنٌ  
سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ . مُصَدِّقٌ ذَلِكَ فِي  
كِتَابِ اللَّهِ فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً  
بِمَا كَانُوا يَعْمَلُونَ . (السجدة-١٧) (مسلم كتاب الجنة)

### Translation

Abu Hurairah (R) narrates that the Prophet (Sallalahu Alaihi Wa Sallam) said: "Allah Says the exalted and Glorious 'I have kept prepared for My righteous slaves what no eye has seen, nor any ear heard, nor its thought passed through any man's heart.

Its confirmation is found in the Book of Allah:

فَلَا تَعْلَمُ نَفْسٌ.....

"No person knows what provision has been kept hidden for the coolness of the eyes (of the righteous people) as a reward for their acts."

(Surah As-Sajdah -17) (Muslim Kitabul-Jannah)

## EXPLANATION

Man can form in his mind a concept of only those things which he observes or experiences. Since the pleasures and luxuries of the

Paradise have neither been observed nor experienced by him, he is helpless in the matter of having any concept about them. But Allah has given this glad tiding to his virtuous slaves, that for them He has provided all those means of pleasures, enjoyment, luxuries and honour in the Paradise that are beyond the imagination of any man.

The existence of the pleasures, etc. of a much better and of a much higher kind than the pleasures that we know is not impossible, for the God who can create these known pleasures and luxuries can also create much better and higher kinds of luxuries and pleasures. Nothing is beyond His power. It is man's own narrow-sightedness that he wants to imagine Allah's power also limited, although the demand of the human nature is that there should be a new world where he should have better pleasures and better means of enjoyment.



11

**EVENINGS OF  
EMBRACING ISLAM.**



## The Whole Tribe Became Muslim In Day One

HADITH

حديث

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: بَعَثْتُ بَنُو سَعْدِ بْنِ بَكْرِ ضِمَامَ بْنَ ثَعْلَبَةَ وَافِدًا إِلَى رَسُولِ اللَّهِ ﷺ، فَقَدِمَ عَلَيْهِ وَأَنَاخَ بَعِيرَهُ عَلَى بَابِ الْمَسْجِدِ، ثُمَّ دَخَلَ الْمَسْجِدَ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ فِي أَصْحَابِهِ، وَكَانَ ضِمَامٌ رَجُلًا جَلْدًا أَشْعَرَ ذَا عَدِيرَتَيْنِ فَأَقْبَلَ حَتَّى وَقَفَ عَلَى رَسُولِ اللَّهِ ﷺ فِي أَصْحَابِهِ، فَقَالَ أَيُّكُمْ ابْنُ عَبْدِ الْمُطَّلِبِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ، قَالَ: مُحَمَّدٌ؟ قَالَ: نَعَمْ، فَقَالَ: ابْنُ عَبْدِ الْمُطَّلِبِ! إِنِّي سَأَلْتُكَ وَمُعَلِّظٌ فِي الْمَسْئَلَةِ، فَلَا تَجِدَنَّ فِي نَفْسِكَ! قَالَ: لَا أَجِدُ فِي نَفْسِي: فَسَلْ عَمَّا بَدَأَكَ، قَالَ: أَنْشُدَكَ اللَّهُ إِلَهَكَ وَالْإِلَهَ مَنْ كَانَ قَبْلَكَ وَالْإِلَهَ مَنْ هُوَ كَائِنٌ بَعْدَكَ، اللَّهُ بَعَثَكَ إِلَيْنَا رَسُولًا؟ فَقَالَ اللَّهُمَّ نَعَمْ، قَالَ: فَانْشُدَكَ اللَّهُ إِلَهَكَ وَالْإِلَهَ مَنْ كَانَ قَبْلَكَ وَالْإِلَهَ مَنْ هُوَ كَائِنٌ بَعْدَكَ: اللَّهُ أَمَرَكَ أَنْ تَأْمُرَنَا أَنْ نَعْبُدَهُ وَحْدَهُ لَا نُشْرِكُ بِهِ شَيْئًا وَأَنْ نَخْلَعَ هَذِهِ الْأَنْدَادَ الَّتِي كَانَتْ آبَاؤُنَا يَعْبُدُونَ مَعَهُ؟ قَالَ: اللَّهُمَّ نَعَمْ، قَالَ فَانْشُدَكَ اللَّهُ إِلَهَكَ وَالْإِلَهَ مَنْ هُوَ كَائِنٌ بَعْدَكَ، اللَّهُ أَمَرَكَ أَنْ نُصَلِّيَ هَذِهِ الصَّلَوَاتِ الْخَمْسَ؟ قَالَ اللَّهُمَّ نَعَمْ، قَالَ: ثُمَّ جَعَلَ يَذْكُرُ فَرَائِضَ الْإِسْلَامِ فَرِيضَةً فَرِيضَةً كَمَا يُنَاشِدُهُ فِي الَّتِي قَبْلَهَا، حَتَّى إِذَا فَرَغَ قَالَ: فَإِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَسَأُودِي هَذِهِ الْفَرَائِضَ، وَاجْتَنِبُ مَا نَهَيْتَنِي عَنْهُ، ثُمَّ لَا أَزِيدُ وَلَا أَنْقُصُ، قَالَ ثُمَّ انْصَرَفَ رَاجِعًا إِلَى بَعِيرِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ حِينَ وَلِيَ: إِنْ

يَصُدِّقُ ذُو الْعَقِيصَتَيْنِ يَدْخُلُ الْجَنَّةَ، قَالَ: فَاتَى إِلَى بَعِيرِهِ فَأَطْلَقَ عِقَالَهُ، ثُمَّ خَرَجَ حَتَّى قَدِمَ عَلَى قَوْمِهِ فَاجْتَمَعُوا إِلَيْهِ، فَكَانَ أَوَّلَ مَا تَكَلَّمَ بِهِ أَنْ قَالَ بِنِسْتِ اللَّاتِ وَالْعُزَّى! قَالُوا: مَهْ يَا ضِمَامُ، اتَّقِ الْبَرَصَ وَالْجُدَامَ، اتَّقِ الْجُنُونَ! قَالَ: وَيَلِّكُمْ، إِنَّهُمَا وَاللَّهِ لَا يَضُرَّانِ وَلَا يَنْفَعَانِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ بَعَثَ رَسُولًا، وَأَنْزَلَ عَلَيْهِ كِتَابًا، اسْتَفَذَّكُمْ بِهِ مِمَّا كُنْتُمْ فِيهِ، وَإِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ إِنِّي قَدْ جِئْتُكُمْ مِنْ عِنْدِهِ بِمَا أَمَرَكُمْ بِهِ وَنَهَاكُمْ عَنْهُ، قَالَ: فَوَ اللَّهُ مَا أَمْسَى مِنْ ذَلِكَ الْيَوْمِ وَفِي حَاضِرِهِ رَجُلٌ وَلَا امْرَأَةٌ، إِلَّا مُسْلِمًا.

(أحمد ج ١ ص ٢٦٣)

## Translation

Abdullah bin Abbas (R) says that Banu Sa'ad bin Bakr sent Dhimam bin Tha'albah as their representative to the Messenger of Allah (Sallal Lahu Alaihi Wa Sallam). When he came he made his camel sit near the mosque, then he tied it and entered the mosque. The Prophet was sitting in the mosque with his companions. Dhimam was very strong, and had long hairs, which were tied in two bunches. He advanced and saw that the Prophet was sitting amidst his companions. He asked: "Who is the son of Abdul Muttalib?" The Prophet replied: "I am the son of Abdul Muttalib." He asked: "Muhammad?" The Prophet replied, in the affirmative. He said: "O son of Abdul Muttalib! I want to ask you something. My manner of asking will be harsh, you need not feel hurt." The Prophet said: "I will not feel hurt, you may ask whatever you want to ask." He said: "I ask you to take the oath of Allah, who is also your God and of those who have passed away and of all those who will be born subsequently, and say: whether Allah has really sent you as His messenger to us?" The Prophet replied: "Yes, Allah is witness." He said: "I ask you to take the oath of Allah, who is also your God, and of those who have passed away and of those who will be born subsequently---of all---and say: whether Allah has really given you this guidance that you command us that we may worship only this one God and may not associate anyone as His

partner, and we may give up those whom our forefathers were worshipping as His equal?" The Prophet said: "Yes, God is witness." He said: "I ask you to take the oath of Allah, who is also your God, and of those who have passed away and of those who will be born subsequently, and say: whether Allah has really given you guidance that we should offer prayers (Salat) for five times a day?" The Prophet said: "Yes, Allah is witness."

The narrator says that thereafter this man asked about all the compulsory forms of worship of Islam, one by one--- about Zakat, fasting, Hajj, in sum he mentioned all the pillars of Islam in this way that he used to ask the Prophet to take oath and say about every Fariza (obligation) till he asked about every thing and finally he said loudly: "I give witness that there is no god, except Allah, and I give witness that Muhammad is His messenger," and he said: "I will perform these compulsory forms of worship, and I will eschew all those things which you have asked me to eschew. I will neither add nor subtract anything from them." Saying this, he went to his camel. After his going away, the Prophet said: "If this man with two bunches of hair has spoken the truth, he will enter the Paradise."

The narrator says that when he went to his camel he untied it. And when he went to his community, they all gathered round him. The first thing which he said was: "Fie on Lat and Uzza (idols)" The people asked him to stop, lest he might be stricken with leprosy or leucoderma, or he might become insane. He replied: "Pity on you! By God, Lat and Uzza can neither harm you nor benefit you. Allah, the Exalted and Glorious, has sent a messenger. He has revealed a Book to him, and through him He has given you salvation from this ignorance, in which you lived. And I give witness that there is no god, except Allah, who has no partner, and Muhammad is His slave and messenger. I have brought from him those things which he has commanded you to do, and also those things which he has asked you to eschew." The narrator says that till the evening of that day, every person, whether male or female, embraced Islam.

(Ahmed Vol. I P. 264).

## EXPLANATION

After the victory of Makkah, the various tribes of Arabia began sending their delegations to the Prophet so that they might meet the Prophet and get some re-assurance from him and might know about the message of Islam and its teachings. These delegations used to get themselves satisfied and then declare their acceptance of the

Islamic faith. In this way tribe after tribe embraced Islam and the Soul-stirring scene of the people collectively embracing this faith was witnessed by the Messenger and his companions. The delegation of the tribe of Banu Sa'ad is, one of such so many delegations.

Dhimam bin Tha'albah had gone to the Prophet as a representative of Banu Sa'ad. He was a rustic and did not know the etiquettes. But he had come with the spirit of finding out the truth. That is why the Prophet ignored his harsh manner and replied to him in a satisfying way. Being satisfied with his replies, and impressed by his personality, he recited the kalimah of witness on the spot, and when he went to his tribe, he invited them to accept this dawah. This dawah he presented without fearing anybody and he opposed idolatry quite openly. When the people frightened him that as a consequence of opposing idolatry he might become a victim of some doom, he gave this faith-promoting reply that the idols could neither benefit anybody nor harm anybody, therefore it was meaningless to be afraid of them. Then he also explained to the people that Allah, by sending his messenger and His book, has desired them to come out of the darkness of ignorance and infidelity, therefore, they should embrace Islam. This message of his had such an effect on his audience that by the evening there was none in the tribe that had not embraced Islam.

This event is the proof of the fact that the Islamic revolution took place as a result of fearless presentation of dawah.

## Direct Call to Accept Islam

HADITH

حديث

عَنْ أَنَسٍ قَالَ كَانَ غُلامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ ﷺ فَمَرِضَ فَاتَاهُ  
النَّبِيُّ ﷺ يَعُودُهُ فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ أَسْلِمَ فَنظَرَ إِلَى أَبِيهِ وَهُوَ  
عِنْدَهُ فَقَالَ لَهُ اطع أبا القاسمِ ﷺ فأسلمَ فخرجَ النبيُّ ﷺ وهو  
يقولُ الحمدُ لله الذي أنقذَهُ مِنَ النَّارِ. (بخارى كتاب الجنائز)

### Translation

Anas (R) narrates that a Jewish boy used to serve the Prophet (Sallalahu Alaihi Wa Sallam). When he fell ill, the Prophet went to his bedside to inquire about his health. He sat near his head and told him to embrace Islam. He looked at his father, who was present there. He told him to do what Abul Qasim (Prophet's family name) had asked him to do. Accordingly, the boy embraced Islam and the Prophet (Sallalahu Alaihi Wa Sallam) rose from his seat saying that Allah has saved him from fire. (Bukhari -Kitabul Janaiz).

### EXPLANATION

In sickness man remembers God and is willing to hear advice. Therefore, such an occasion is very suitable for presenting the dawah of truth. The sick person was a Jewish boy, who had served the Prophet, but since the qualities of sympathy, fellow-feeling and kindness were the distinguishing features of the Prophet's character, he himself went to inquire about the health of the boy, and in accordance with the suitability of the occasion he presented the Dawah of Islam, which was accepted by the boy, and he became a Muslim.

To invite Non-Muslims to embrace Islam in a direct way is the method of the Prophets, and this is their greatest well wishing of the people. because by accepting this true faith only they can be saved from the fire of Hell. This is the thing which has to be said to them openly. To present this call in an indirect and ambiguous way is neither good for the addressees nor for the missionary.

## Influenced by Islam on merely Looking at the Prophet

HADITH

حديث

عَنْ أَبِي رَافِعٍ قَالَ: بَعَثَنِي قُرَيْشٌ إِلَى رَسُولِ اللَّهِ ﷺ فَلَمَّا رَأَيْتُ رَسُولَ اللَّهِ ﷺ أُلْقِيَ  
فِي قَلْبِي الْإِسْلَامَ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي وَاللَّهِ لَا أَرْجِعُ إِلَيْهِمْ أَبَدًا ، فَقَالَ رَسُولُ اللَّهِ  
ﷺ إِنِّي لَا أَخِيسُ بِالْعَهْدِ وَلَا أَخْبِسُ الْبُرْدَ وَلَا كُنْ إِرْجِعْ فَإِنْ كَانَ فِي نَفْسِكَ الَّذِي  
فِي نَفْسِكَ الْآنَ فَارْجِعْ قَالَ فَذَهَبْتُ ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ فَأَسْلَمْتُ. (ابوداؤد كتاب الجهاد)

### Translation

Abu Rafe' says: "I was sent to the Prophet by Quraish. When I saw him, Islam entered my heart. I said: 'O Messenger of Allah! By God, I will never return to those people.'" The Messenger of Allah said: "I neither break the pact, nor do I detain the messengers. You should return. If the same thing you find in your heart which is now in it, then come back." Abu Rafe' says: "I went away and then returned to the Prophet, and embraced Islam." (Abu Dawood -Kitabul Jihad).

### EXPLANATION

This event is the proof of the fact that the personality of the Prophet was extraordinary. Therefore, people used to be impressed on casting a glance at him, so much so that even the envoy of his enemies, Quraish, undergoes a sudden revolutionary change the moment he catches a glimpse of the Prophet. Islam conquers his heart, as if the truth of the claim of his prophethood was evident from his face.

This event took place at the time of the pact of Hudaibiyah between the Prophet and the Quraish. The Prophet, honouring this pact, did not consider it right to detain their envoy, though he himself wanted to remain with him. He advised him to return so that the pact might not be breached. Accordingly the envoy returned to Makkah, and subsequently came back to the Prophet to Madina in his personal capacity and embraced Islam.

This was the method of working of the Prophet (Sallalahu Alaihi Wa Sallam) in which there was no breach of pacts nor any diplomacy; it was based on principles and truthfulness, and this was the very thing which had won the hearts of others.

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