
THE ENLIGHTENMENT OF HADITH

By
Bilal Abdul Hai Hasani Nadwi

Translated by
Sayyid Misbahun Nabi Hasani

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Hadith ki Roshni (Original Version)

By Bilal Abdul Hai Hasani Nadwi

Enlightenment of Hadith (Translated Version)

By Sayyid Misbahun Nabi Hasani

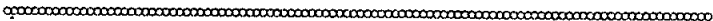
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Supervised by

Mohammad Nafees Khan Nadwi

"TAKE WHAT THE
PROPHET GIVES YOU AND
KEEP AWAY FROM WHAT
HE FORBIDS YOU"

(Al-Quran-59:7)



CONTENTS

Preface.....	7
Submission of the Author.....	10
(1) Belief in Oneness of God.....	15
(2) Purity of Heart.....	18
(3) Excellence of Darood on the Messenger of Allah	21
(4) Importance of religious knowledge.....	24
(5) The misfortune of hostility with the saints of Allah	27
(6) Threat on contempt of a Muslim.....	30
(7) Prohibition of suspicion.....	33
(8) Reward for wellwishing.....	36
(9) Dignity of a Muslim.....	39
(10) Mercifulness.....	42
(11) Uniting the bond of kinship.....	45
(12) Respecting the neighbours.....	48

(13) Hospitality.....	51
(14) Merits of Islam.....	54
(15) It is charity to speak good words.....	57
(16) Mannerliness.....	60
(17) Virtues of going out in the way of Allah.....	63
(18) Rewards for going out in the way of Allah	66
(19) Reality of the world.....	68
(20) Examination Hall.....	71
(21) The remembrance of death.....	74
(22) Symptoms of hypocrisy.....	77
(23) Punishment for keeping the trousers low	80
(24) Commandment of growing beard and cutting moustache	83
(25) Emphasis on spreading the practice of Salaam	86
(26) When sneezing	89
(27) Politeness and humbleness.....	91
(28) Haya.....	94
(29) Friendship	97
(30) Brightness of Wadhu body parts on the Day of Judgement.....	101

(31) Significance of Miswak	104
(32) Emphasis on prayer	107
(33) Tahajjud Prayer	110
(34) Sanctity of Mosques and aversion of markets	113
(35) Excellence of congregational prayers.....	116
(36) Preference of the first row in prayer	118
(37) Importance of Dua.....	121
(38) Fasting	126
(39) Significance of spending wealth in the way of Allah	129
(40) Hajj	133





PREFACE

"All praises to Allah the Cherisher of the universe and peace and blessings on the last Prophet Muhammad(ﷺ) and on his family and companions".

It is a matter of great fortune for a person who gets the opportunity to read, teach and convey the sayings of our beloved prophet. Our Holy Prophet(ﷺ) has prayed Allah to keep a person verdant who conveys the teachings of the prophet to others precisely as the prophet has said or done. So the lives of the narrators of Hadith are a witness to the acceptance of the prophet's prayers. If one reads the biographies of the narrators of the Traditions

.....

(Ahadith) he will mark that this group stands out as the distinguished one among different strata of the society. These people had distinguished ways of life. Their lives were enviable. They had Allah's blessings, prosperity and resplendent moments in their lives. To gain these blessings and distinctions, the men of learning and the intelligentsia had interpreted and commented on the Ahadith of Prophet Muhammad (ﷺ) and entered in the auspicious list. This list is a long one but it is a chain of gold.

Imam Nawawi (who is thought to be the leader among the commentators of Hadith and all the commentators benefit from him) had compiled a collection of 40 Hadiths, and after him a very large number of people joined this list. Shah Waliullah and Maulana Abdul Majid Daryabadi also joined this list by translating and working short commentaries of the 40 Ahadith of Shah Waliullah and had felt proud about it.

It gives me great pleasure that my younger

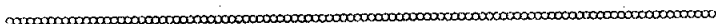
brother, Maulwi Bilal Abdul Hai Hasani, has also joined the distinguished group by the grace of Allah, having spent his time in the blessed sayings of the prophet by preparing a concised collection of the 40 Hadiths. This collection contains the Prophet's sayings on a variety of subjects with his short commentaries. I pray Allah to accept his efforts and let this book receive general acceptance from the readers.

Maulana Abdullah Hasani Nadwi (Rh)

Lecturer of Hadith

Darul Uloom Nadwatul Ulama

Lucknow, U.P.



SUBMISSION OF THE AUTHOR

"All praises to the Cherisher and Sustainer of the universe and peace and blessings on the chief of the Prophets, our master, Muhammad (ﷺ), and on his family and companions".

One of the peculiarities and the distinguishing traits of this Ummah is that it has preserved every bit of information about the holy life of Prophet Muhammad (ﷺ) from the very beginning. It has preserved every word of what the Prophet has said. It is such a distinction of the Ummah that no other community can equal it. It is the affair of the Supreme Being, who has promised to save and protect this religion and the Shariah until the Day of

Judgement. How diligently the people of the community had worked in this regard is a golden chapter of the history. Consequently, not that the Hadiths of the Prophet were saved but even the lives of the narrators of the Hadiths have been saved in the Books of the Science of Narrators. This was the result of the blessings on the prayers and Dua our Prophet (ﷺ) had made for the servants and devotees of his Hadiths.

From the first century AH until now, this auspicious science (science of Prophet's Traditions) has been served in many ways and the learned men of religion had always considered it a great honour and dignity for them. Many new sciences have grown out of the attention paid to it. Even the arrangements of texts and chapters have taken different shapes which include the selection of forty Hadiths. The Prophet (ﷺ) has said about it:

”من حفظ على أمتي حديثاً في أمر دينها بعثه الله تعالى فقيهاً
و كنت له يوم القيامة شافعاً و شهيداً“

.....

(Whoever memorizes forty Hadiths in the matter of his religion, Allah will make him an Islamic jurist and I will recommend his salvation and stand as witness on the Day of Judgement).

Those who were associated with the science of Hadith used different standards in selecting the forty Hadiths; someone selected the forty Hadiths on one subject, and others selected forty Hadiths on different topics from only one narrator, and some selected forty Hadiths from different narrators on different topics. The most famous among these is the selection of forty Hadiths from Imam Nawawi who also is the author of Riyazus Saliheen. Shah Waliullah, the pride of India, also selected forty Hadiths based on the narrations of Sayyid Ali(ﷺ).

This humble writer did not have the courage to try and enter this blessed chain but the driving force for it arose when the Madrasa ZiaulUloom organized an afternoon session for the students to memorize forty Hadiths and the school prescribed the selection of

Shah Waliullah's forties because it contains Traditions (Hadiths) of short texts. This course continued for one year but the problem was that this selection of Shah Waliullah comprised a large number of weak Hadiths and this humble writer did not know any other collection of authoritative Hadiths from another narrator having short texts, covering important and interesting topics mainly to the students. Keeping it in mind this humble writer has made a selection of forty Hadiths from the narrations of Hadrat Abu Hurairah(ﷺ) which are short ones and cover important subjects and are strong in credentials. Thereafter, it was considered that the translation should be made with short notes for the general benefits of the readers. So, with the help of Maulana Nomani's "Ma'arif Al-Hadith", and with my spiritual guide, Maulana Syed Abul Hasan Ali Nadwi's books "The four pillars of Islam", "The guide book of Muslim" and Hazrat Shaikhul Hadees' book "Fazail Amaal". So by the grace of Allah, it is

completed and it is presented to the readers. And the author takes it as a thing of great honour to him otherwise this arabic parable comes true: "أنى يدريك الضالع" "شأو الضليع" (Where the masters of the subject and where the empty handed man).

In the conclusion, I would like to thank all those who, in any way, helped publish it. My elder brother Maulana Abdullah Hasani Nadwi (lecturer in Hadith in Darul Uloom Nadwatul Ulama), revised it and honoured this author by writing the preface of this book. My friend Maulana Muhammad Hasan Nadwi (teacher in Madrasa Ziaul uloom, Maidanpur), Mr. Nafees Khan Nadwi of Rae Bareli and M. Dilshad Ahmad, made a fair copy of the manuscript. I pray to Allah to reward them all and make the efforts of this humble writer as a means of his forgiveness in the Hereafter.

Ameen!

Bilal Abdul Hai Hasani
 Madrasa Ziaul Uloom
 Maidanpur, Rae Bareli





BELIEF IN ONENESS OF ALLAH

(١) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:

”الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ“.

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "Eimaan (belief) has more than seventy branches and the best among them is to submit to "لَا إِلَهَ إِلَّا اللَّهُ" "There's no God but Allah". ☆

Comments: It is clearly stated in this Hadith that the most important in Eimaan is the firm belief in the oneness of Allah, and rectification of belief; perhaps the foundation of all deeds is based on the firmness of

Eimaan and correctness of beliefs and the distinction of our religion and its identity is the emphasis and stress on this belief. Starting from Prophet Adam(ﷺ) down to the last Prophet Muhammad(ﷺ), all prophets have been emphasizing on this belief. According to these prophets, even the best moral life and best moral conduct of any person has no value unless he has a firm belief on the belief they have come with and which is the main motive of their life. The proof of the importance of this belief is that the verse 'Kafiroon' was revealed to the prophet Muhammad(ﷺ) when the circumstances in Makkah were such that demanded mildness until Islam gained strength. But this verse declared general immunity with the infidels and pagans.

It makes it obvious that the good deeds are acceptable to Allah only when the belief in Allah is perfect and firm; Allah is believed to be the only one Purveyor of all needs and the only one Deity; and it is believed that neither a grain nor a leaf can move without His permission. He is the Creator of the

universe and He is running it; His command, **إِلَّا لَهُ الْخَلْقُ** (His is verily all creation and commandment) **وَالْأَمْرُ** (Al-A'raaf:54). He has the keys of the unknown. He does what He wants to do. Prophet Muhammad (ﷺ) is His servant and His Messenger, His beloved and the last Prophet; Prophet Muhammad's (ﷺ) law is the final law. With this firmness in belief all the religious deeds and practise in all its branches will be consequential.



PURITY OF HEART

(٢) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
 "إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَادِكُمْ وَلَا إِلَى صُورِكُمْ
 وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ".

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "Allah does not look upon your bodies and faces, but he looks into your hearts". ☆

Comments: It is explained very clearly in this Hadith that the acceptance of all religious actions are based on the conditions of heart. The action may be minor or major, may be connected with worship or related to the habits or needs, if it is performed with

purity of heart and for the pleasure of Allah then Allah will consider it for acceptance otherwise that action is lifeless and has no value before Allah. The intention to please Allah is termed as "Purity of Heart".

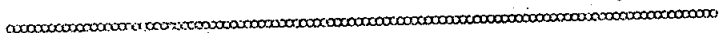
'Purity of heart' is like a sword which destroys every objective except the pure intention of seeking the pleasure of Allah. In 'purity of heart' one neither has the worldly desire, nor country nor wealth, nor fame, nor control, nor authority, nor comforts nor luxury, nor desire of vengeance.

Therefore, whatever action one takes to seek the pleasure of Allah with 'purity of heart' and obedience it will lead the way to Him and to the status of true belief and Eiman. This action may be a holy war in the way of Allah or administration of affairs or attainment of good things and comforts of life or fulfilment of lawful desires of life. All these actions will be termed as obedience and service to Allah. Contrarily, all adorations and religious services will be deemed ostentations and worldliness if they are devoid of purity of heart, and they are done without

seeking the pleasure of Allah. Whether these acts may be obligatory prayers, religious migrations, religious wars, recitals of the praises of Allah and even martyrdoms.

Prophet of Allah (ﷺ) has said that Allah does not see your external appearances; He looks into your hearts. So the acceptance of any act has been based on the condition of the heart. Therefore any big or small act, if devoid of purity of heart and without seeking the pleasure of Allah will be burdensome instead of being good and rewardable.

In a Hadith, it is narrated that if martyr after Jihad, teacher and seeker of religious knowledge and spender of everything in the path of Allah, does these acts for his fame and popularity, then he will be dragged head first into the Hell-Fire.



EXCELLENCE OF DAROOD ON THE MESSENGER OF ALLAH (ﷺ)

(۳) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
"مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا".

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "Whoever sends salutations of blessings and mercy upon me one time, Allah sends upon him blessings and mercy ten times". ☆

Comments: Salat-was-Salaam (Darood) is the most significant and noblest invocation to Allah which shows the faithfulness, relationship and attachment of the sender to the Messenger of Allah (ﷺ) and we are commanded by Allah in a very impressive way stated

by the Holy Quran. Allah says:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

(Allah and His angels send blessings on the Prophet:

O ye that believe! Send ye blessings on him, and salute him with all respect) (Al-Ahzaab:56)

It is obvious from this verse as to how much this action is loved by Allah, and in the light of this verse the scholars of Fiqh (Islamic Law) are unanimous that it is obligatory on every Muslim to send blessings and salutations on Messenger of Allah(ﷺ) at least once in a life time and one who fails to send blessings and salutations on the Prophet of Allah(ﷺ) is termed in Hadiths as callous and most miserly person; and sayings of the Prophet(ﷺ) in this matter are so hard to endure, and these are absolutely justified, as one owes more debt of gratitude to the Prophet(ﷺ) than can be enumerated in speech and writing.

A conclusion can be derived that a Muslim is expected to do more to the Messenger of Allah(ﷺ) than what is formally required from him for his

connection with him, and which can be done by the expression of obedience. But much more is expected which comes from deep respect, love and devotion, gratitude and satisfaction; and the springs of all these flow from the heart and run through the sinews of the body. Then, the virtues of the salutations of the Messenger of Allah (ﷺ) are so great that losing it is a misfortune in itself. Mercy of Allah, angel's Dua (supplication), forgiveness of sins, elevation of rank in Allah's sight, prompt intercession, cleaning the heart of its dirt and rust, and getting nearer to Allah, are the benefits which are clearly stated in the book of Hadiths.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ



IMPORTANCE OF RELIGIOUS KNOWLEDGE

(٤) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
"مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ".

Narrated by Abu Hurairah (رضي الله عنه), the
Prophet (ﷺ) said, "Whoever goes out in
search of knowledge, Allah, the Almighty will
surely make his way to paradise easy". ☆

Comments:- In this Hadith, there is glad tidings for those who have devoted their lives in acquiring the knowledge in any way. However, it should be understood that in the religious terminology, the word knowledge generally means 'Mystic Knowledge'

and a method to recognize Allah; Allah states:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

(Those truly fear Allah, among His servants,
who have knowledge) (Al-Fatir:27)

And in Surah Iqra, He states:

﴿إِقْرَأْ بِاسْمِ رَبِّكَ﴾

(Proclaim! (or read!) in the name of thy Lord and
Cherisher) (Al-Iqra:1)

By all this it is clear that knowledge has to be connected with the name of Allah, and should serve as a ladder to the 'mystic knowledge', otherwise this knowledge cannot be called truly as knowledge. Anything which is empty of the name of Allah will lead to ignorance and deviation from true path.

No doubt, any knowledge which is a means of acquiring the recognition of Allah is one of the best and most virtuous act. In many Hadiths, seekers of such knowledge have been given the glad tidings; and the knowledge of Islam - which covers beliefs, worships and social conduct - is obligatory on every Muslim. Every student, who devotes his time with

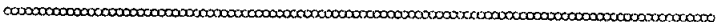
pure intention to attain such knowledge for the pleasure of Allah, fully deserves such good tidings. Angels will spread their wings for him, peace and tranquility will descend on him and the forgiveness and mercy of Allah will cover him. These are the glad tidings which are narrated in Hadiths.

But it is necessary to follow the rules of a studentship, and for the pleasure of Allah. But if one does it for the fulfillment of his worldly needs this Hadith will apply on him:

“لَمْ يَجِدْ عَرَفَ الْحَنَّةِ يَوْمَ الْقِيَامَةِ يُعْنِي رِيحَهَا”

(He'll not get even the fragrance of heaven
on the Day of Resurrection)

May Allah help us seek the knowledge with pure intentions, etiquettes and Allah's pleasures and blessings descend on us. Ameen!



THE MISFORTUNE OF HOSTILITY WITH THE SAINTS OF ALLAH

(٥) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
 "إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ".
 Narrated by Abu Hurairah (رضي الله عنه), the
 Prophet (ﷺ) said: Allah, the Almighty says:
 "Whoever is enemical to My saints, I declare
 war with him". ☆

Comments: It's a situation to be feared of! Where can one find a place to hide if Allah Almighty declares war against him? It must be understood that there are certain conditions to reach the appropriate position of a sainthood. The basic thing is the correction in the fundamentals of the dictrine of faith,

then compliance with the Traditions of Prophet (ﷺ), then abundance of different types of prayers, and over and above all these, true intent and the presence of soul. An easy way to distinguish a saint is that one remembers Allah when one is in his company.

There are two occasions where Allah's declaration of war is mentioned :

1. against those who are trading in usury ;
2. against those who are enemical to Allah's true saints.

In the present time, both the matters are taken very lightly with a sort of carelessness. Ancestors of the Ummah are openly targeted with accusations and stressing, and a curtain of truth is placed on this discussion. But such people should make sure that they are not earning the wrath of Allah with their love for research and out of place criticism, as they might lose everything and get nothing in the Hereafter!

It also becomes clear that if love and affection is shown to them and their achievements are extolled,

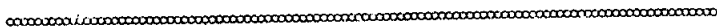
Allah will undoubtedly open the door of His help and the divine guidance will come into play and the bondsman becomes deserving of His great rewards and sometimes, even his sins are forgiven, and he may be resurrected on the Day of Judgement with whom he loves.

Hadith:

“الْمَرْءُ مَعَ مَنْ أَحَبَّ”

(A man will be resurrected with the one he loves) -

Hadith



THREAT ON CONTEMPT OF A MUSLIM

(٦) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
”بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ“.

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "Such a vice is sufficient against a man that he contempts his Muslim brother". ☆

Comments: This is a small part of a long Hadith, in which Prophet Muhammad (ﷺ) emphasizes that Muslims are brothers to one another. Neither he be oppressive to them nor leave them helplessly, nor

treat them contemptuously. The narrator of the above Hadith, Abu Hurairah(ﷺ) says: The Messenger of Allah(ﷺ) pointed his own chest three times and said, "Piety is here, it is a sufficient wickedness for a person that he scorns his Muslim brother. Everything belonging to a Muslim is respectful to another Muslim; his blood, his property and his chastity.

In this Hadith, the Messenger of Allah(ﷺ) has instructed us not to scorn another Muslim, He also says that piousness is the condition of the heart. It also means whomsoever a man disrespects viewing his appearance, and that other man has piety in his heart, he may be respectful before Allah, the Almighty. Therefore, it is not right for a Muslim to despise another Muslim.

It is common these days to find fault with others, scorning, despising and insulting others in public. This Hadith has clearly rejected such actions and exhorted that a Muslim must not treat another Muslim disrespectfully and must not belittle him. He should treat him as his real brother because every

Muslim is a brother of another Muslim religiously. He must choose for another Muslim what he chooses for himself, because it is demand of Eimaan. The Messenger of Allah (ﷺ) has said:

“لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ”

(No Muslim will be a perfect believer unless he likes for his brother what he likes for himself)



PROHIBITION OF SUSPICIONS

(٧) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
 "إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ".

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "Beware of suspicion, as a suspicion is the greatest lie". ☆

Comments: Suspicion is a type of false whim; and a person suffering from it turns into a man who thinks of his opponent, always in negative. He treats all the action of the other person based on ill-will. Then his whim and conjectures fabricate imaginary things about him. Consequently, this effects his external conditions also. The hearts are shattered, relations

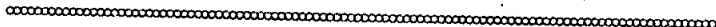
are damaged.

The Messenger of Allah (ﷺ) has called suspicion, in the above Hadith, as "The Greatest Lie"; apparently meaning that if a person tells a lie about the other person, every Muslim knows it a sin. Suspicion on others is not taken as bad and not considered seriously. But Prophet Muhammad (ﷺ) has warned that the suspicion is a great lie rather it is the greatest lie, and this sin of the heart is no less than the lie of the tongue, as it sows seeds of lie and enmity in hearts. The love, affection and brotherliness needed is totally denied.

Commonly, as a result of suspicion: animosity and rancour develops in the hearts, and the heart becomes filthy. Whereas, once the Prophet of Allah (ﷺ) addressed Anas (رضي الله عنه) that, "O son! If you could pass the day and night in the condition that you don't bear filthiness in your heart; then do it, because this is my Tradition; and whoever adores my Tradition loves me; and whoever loves me will be with me in

Paradise".

Backbiting also results in suspicions, therefore backbiting is a sinful act and listening to backbiting is also a sin. It is of the last level that, once someone related something bad about someone in the presence of the Prophet of Allah (ﷺ), the Prophet (ﷺ) forbade him and said, "I want to meet Allah in the condition that I don't bear anything bad for anyone".



REWARD OF WELLWISHING

(٨) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
 "اللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ."

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "Allah, the Almighty, keeps helping his servant as long as he helps his brother". ☆

Comments: In Hadiths, the most emphasized part of human character are brotherly feeling and mutual cooperation. Allah, the Almighty says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَتَقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

(Help ye one another in righteousness and piety, but help ye not one another in sin and rancour) (Al-Maeda:1)

In this Hadith, the Messenger of Allah (ﷺ) has narrated the quick and never ending virtues of cooperation. As long as a man helps his brother, Allah helps him. Moreover, cooperative and helping nature has great importance and necessity in building of Islamic community. That is why many virtues and emphases has been laid on it.

It is narrated in Sahih Muslim's 'Hadith Qudsi' (Divine Narration) that Allah will address his servant on the Day of Judgement:

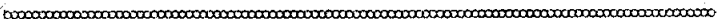
"O son of Adam! I was ill and you did not visit Me. He would say: O my Lord! How could I visit and comfort You when You are the Lord of the Worlds? Allah would say: Such and such servant of Mine became sick and you did not visit him? Did you not know that if you had visited him, you would have found Me with him?

Allah will say: O son of Adam! I asked you for food and you did not feed Me. He would say: O my Lord! How can I feed You and You are the Lord of the Worlds? Allah would say: Did you not know that

such and such servant of Mine asked you for food and you did not feed him? Did you not know that if you had fed him, you would have found Me with him?

Then Allah will question about supplying drinking water to thirsty and he will give the same reply that You are the Lord of the worlds, how could I give you drinking water. Allah will say that if you had given him drinking water to that thirsty man, you would have found Me with him!"

It is clear from this Hadith that the way one Muslim will help another Muslim Allah will also bestow mercy and assistance on him the same way.



DIGNITY OF A MUSLIM

(٩) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ
 : "الْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدَيْهِ".

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "A virtuous Muslim is the one whose tongue and hands do not harm other people". ☆

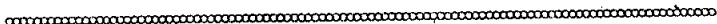
Comments: Human rights are the most important after one's belief, obligatory duties and Allah's rights. It's also known that Allah, the Almighty, will forgive His rights but the forgiveness of the human rights will rest with the humans only. A narrative in Sahih

☆ Ahmad:8918

Muslim says that the Messenger of Allah (ﷺ) asked a question in a gathering of his companions (Sahabah), "Do you know who is the poor and empty handed?" His companions replied, "Among us the poor and the empty handed is the one who has no money or assets." The Messenger of Allah (ﷺ) said, "In my community the pauper is the one who shall bring with him on the Day of Judgement a great amount of prayers, fastings, zakats (Poor Tax) and many virtuous deeds but he would have shed blood, he might have abused someone, falsely accused somebody, gobbled someone's property, hurt someone. So his good deeds will be transferred to those victims and when his good deeds will exhaust, and demand will still exist then the victim's bad deeds would be put on him and he would be thrown into the hell".

A condition to be dreaded of! We make mistakes in fulfilment of the human rights which are often left on us. At present, many religious people, who are regular in prayers and worships, are found careless after

about this matter, especially to control the tongue so that it does not hurt any one, it is a matter of courage because sometime the tongue cuts deeper than the sword. So, it is one of our religious obligations not to hurt any Muslim, be it by word or action. Instead, we should bear good will for others in order to achieve the perfection of our faith and to escape the punishment in the Hereafter, and should not end up like the poor and empty handed, on the day of judgement as stated in the above Hadith.



MERCIFULNESS

(۱۰) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
 "مَنْ لَا يَرْحَمُ لَا يُرْحَمُ".

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "One who shows no mercy to others, will have no mercy shown to him". ☆

Comments: Among good manners taught by the Messenger of Allah (ﷺ), and which has been given the most important position in his moral teachings, includes politeness and mercifulness to people. The Messenger of Allah (ﷺ) also stressed the importance of mercy, as it is the personal attribute of Allah. He

further stated that, it is the most beloved quality to Allah and He wants His servants' behaviour to be polite. The Prophet (ﷺ) further stated that, Allah bestows more on mercifulness than harshness.

It is experienced in everyday life that politeness, kindness and mutual cooperation and consideration can resolve matters much more easily than by any other method. Moreover, it gets Allah's blessings, grace and favours, and this is the way of our Prophet Muhammad (ﷺ) also. On the contrary, those who act with harshness and cruelty are deprived of the divine favour.

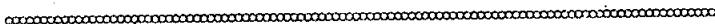
It is narrated in a hadith that, "on the Day of Judgement, a person will be brought and said does he had any good deed? It will be known that he only have a good deed that when he used to trade something with someone, he would give respite to him and relieve the empty handed. Allah, the Almighty will say that I am more merciful than my servants. Go! I have forgiven him".

It is narrated in another hadith:

“إِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَّنْ فِي السَّمَاءِ”

"Be merciful on the people of earth and you will be shown mercy from Who is above the heavens".

This mercifulness and gratitude should be with everyone. There should be no distinction between one's own and other people. However, he has more rights who is dearer to us, and neighbours also have the rights on us.



UNITING THE BOND OF KINSHIP

(۱۱) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
”مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُصِلْ رَحِمَهُ“.

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said: "One who believes in Allah and the Day of Judgement should treat his relatives well". ☆

Comments: In Islamic teachings much emphasis is given to the good treatment of parents and other relatives. Among the relatives the first place is given to one's own parents; and between the parents the foremost place is given to the mother. In a number of

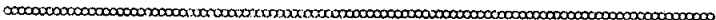
Quranic verses it has been enjoined to provide excellent treatment to them; and a curse of destruction has been invoked by the Arch Angel Gabriel on the one who fails it, on which the Prophet (ﷺ) said Ameen. There will not be any doubt about the ruin of such a person! If the parents have passed away, then the way of good treatment to them as stated in Hadith is that one should seek forgiveness for them, and their friends should be respected and treated well.

After the parents, it is the turn of other relatives. In the Holy Quran, where it is emphasized to serve the parents and treat them well. There, it is also enjoined by saying ﴿وَذَوِي الْقُرْبَىٰ﴾ to treat well the relatives and it is commanded to fulfill their rights of relationship. In this Hadith, this is called as a part of Eiman, also. In another place, it is stated to be a means of lengthening of age and increase of sustenance; and the one who fails it is called as 'one who loses the way to paradise'.

Generally, it is considered that the good treatment

in response to the good treatment from them; but it has been related in Hadith that an equally good responsive treatment is not what is required, but one who maintains ties with kinsmen is he who does it in response to their ill treatment also.

May Allah guide us for this.



RESPECTING THE NEIGHBOURS

(۱۲) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
”مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ“.

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "One who believes in Allah and the Day of Judgement should respect his neighbours". ☆

Comments: Besides one's own relatives, a human being has a permanent contact with his neighbour; whose pleasantness and unpleasantness have a great impact on the comforts and peacefulness of one's life and his social behaviour. The Prophet (ﷺ) has given

great importance in his teachings about this relationship with the neighbours, and has strongly urged to show favour and respect to this relationship. He has told us that this relationship is a part of our Eiman; a condition to get entry into paradise; and a standard of love for our Prophet(ﷺ). There is a Hadith which says that the Arch Angel Gabriel kept emphasizing the good relationship with neighbours until the prophet guessed that he might declare the neighbours to be an inheritor in the property.

Caring for the comforts of the neighbour, his food and drinks, and if he is illiterate, giving him religious education, are a part of our obligations to our neighbours, and it is a branch of our religion. But it is a sad thing that people are not aware of it and the neighbour's rights are trampled. Especially in this mechanical age, neighbours do not have time to have any news of his neighbour; and sometimes, a very long time passes - even years - when the neighbours remain as strangers. It is instructed in the Hadith to take care of the neighbours and if you prepare curry

add up a little more water, so that your neighbour may not be left neglected.

It may please be noted that among the neighbours the one nearest to you has more rights on you than others.

May Allah provide us the guidance laid down in these Hadiths and we can lead our lives accordingly. Ameen!



HOSPITALITY

(۱۳) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
 "مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ."

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "One who believes in Allah and the Day of Judgement should honour his guest". ☆

Comments: In Islam, 'honouring a guest' has much importance. To honour and care for his comforts is the requirement of Eiman. Once the Prophet (ﷺ) had some visitors, the Prophet (ﷺ) enquired about the eatables but there was nothing available in the houses of his wives. Then he said,

☆ Bukhari: 6018, 6135, 6138 / Muslim: 173, 174

"who will entertain them tonight". One of his companions took the guests to his house but found that there was no meal except the food kept for his children. He told his wife, "put the children to bed and then fix the meal for the guests, and when the guests start eating, put out the light; we will join the guests in such a way that they will know that we are also eating". Both acted accordingly and spent the night without food. When the companion visited the Prophet (ﷺ) next morning, the Prophet (ﷺ) told him that Allah has approved of his act very much and the following verse has been revealed to him:

﴿وَيُؤْتُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾

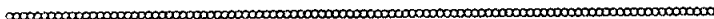
(and they give others preference over themselves, even though poverty was their (own lot)) (Al-Hashr:9)

This was the selflessness and sacrifice of the Prophet's (ﷺ) companions that they passed the night empty stomach but did not like the guests to go without food.

These are the Islamic manners by which the prophets companions captivated the world and it came under their feet. And those who were tending

camels got the opportunity of taking care of the world and the world witnessed their manners and graciousness. It is needed also now that we cultivate the same Islamic manners and qualities. The progress of the Islamic Ummah is involved in it that we cultivate the 1400 years old customs and manners and we follow the footsteps of the Prophet's companions

(ﷺ).



MERITS OF ISLAM

(١٤) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
 "مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ".

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "It is the quality of one's Islam that he gives up useless things". ☆

Comments: It is the quality of Islam that it covers every facet of human life. And there is no side of a Muslim's entire life which may be useless or meaningless. Even the entertainment side of his life, as may be within the permissible limits, become a devotion and it is not proper to any religious man that he would, while away his precious time, given by

Allah, in useless things. Every human being will be questioned by the Almighty, Allah, about how he spent his time in the world. A Hadith in the Sahih Tirmizi narrates that the bondsman will not be allowed to move until he replies the following questions:

1. Where did he spend his life?
2. Where did he pass his youth?
3. How did he earn his wealth? and
4. How did he spend it?
5. How did he act on what he had learnt?

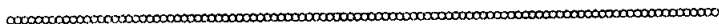
By this Hadith, we understand that every moment of a religious man is a trust from Allah and anything spent in superfluous things may be held accountable. As a conclusion, the entire life of a religious person should be devoted to useful acts which should be helpful to him and others in this world and in the Hereafter.

In Surah 'Al-Asr', Allah the Almighty has described the importance of time, swearing by it. Its value is of a vessel. Whether we fill it with good things

or bad things or leave it empty. Successful is the one who utilizes it completely and fills it with worthy things. Every coming time should be better than the previous time for the bondsman, thus the last day of his life should be the best, and in this condition he meets his Lord.

It is clear by this that it is not decent to while away the precious time in unnecessary chatting and worthless games. This is a matter of great loss, time gone will not return, if it passes without any benefit then this is a great loss.

May Allah give us His refuge, and give us guidance to safeguard our time.



IT IS A CHARITY TO SPEAK GOOD WORDS

(١٥) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
"الْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ"

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "A good word is a charity". ☆

Comments: The side of moral life of a human being which comes in contact with others and which has very lasting effects is his politeness and bitterness of language. And for this reason the Prophet (ﷺ) used to exhort his companions to use polite language; and vehemently dissuaded them from the use of harsh

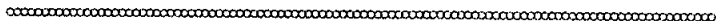
language. Sometimes one goes up to the highest position and dignity by using one good phrase and sometimes he falls to the lowest position by (said to be) a minor thing, so it is necessary to take care of the tongue and use it appropriately.

The use of good and polite language is always pleasing, heartening to the addressee and it is a virtue to please one with good and polite words. To lead one to the right path, to give good suggestions to someone, to provide knowledge to one who is without it, to resolve problems by helping both parties in a brawl, thus a good language is a virtuous word, and it can be attained with a little attention and efforts.

On the other hand, it has been emphasized to control the tongue so that we do not say any thing which has an adverse effect and hurts the feelings of another. Telling a lie, backbiting, bad language, brawl, abusive language; these are all sins of a tongue; even unnecessary long chatting are not safe. The example of a tongue is like a 'sickle', in Hadith.

When it cuts the crop, it cuts every grass including good and bad; likewise when the scissor of tongue starts, it forgets what good and bad it is collecting for itself, therefore, care should be taken to use it.

May Allah guide us in using our language properly and protect it.



MANNERLINESS

(١٦) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:

”أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا“

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "The most perfect Muslim in the matter of faith is the one who has an excellent behaviour". ☆

Comments: Good and chaste manner is a great blessing from the blessings of Eiman. The Prophet (ﷺ) has stated it to be a purpose of his coming on the mission of prophethood. He said:

”بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ“

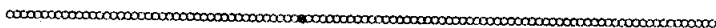
"I have been sent to perfect good character"

And why not, when this is very important in human life. If a man possesses good manners his own life passes peacefully and comfortably, and his existence is a blessing for others. Contrarily, if he possesses bad manners, his own life is devoid of peace and comforts, and other people, who come in contact with him, also feel uneasy and restless with him. These are immediate effects in ones world'y life; but in the Hereafter, good manners will be rewarded by 'the most Compassionate and Merciful' with His pleasure and paradise; while mannerlessness will earn Allah's wrath and Hell-Fire.

Good and chaste manners constitute an indispensable part of Eiman. Whoever has perfect Eimaan will surely have good and virtuous manners and vice versa. Good manners without Eimaan are lifeless, spiritless; and will have no value in the eyes of the Almighty; and they are as a precious jewel, for the correction and reformation and welfare of the

human society. A human gets closeness to Allah by his good and virtuous manners, which a devotee may not get after all his prayers and worships. The holy Qur'an has stated about the holy prophet (ﷺ), "وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ" (And you are on an exalted standard of character) (Al-Qalam:4); and the responsibility of the Ummah is to gain light from the manners of the prophet (ﷺ), and cross the road of life in its light.

May Allah decorate us in the good and chaste manners and make us nearer to Him!



VIRTUES OF GOING OUT IN THE WAY OF ALLAH

(١٧) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
”لِرَوْحَةٍ فِي سَبِيلِ اللَّهِ أَوْ غَدْوَةٍ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا“.

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "Going out in the way of Allah in the morning or in the evening is better than the entire world and whatever is in it". ☆

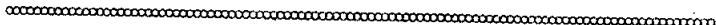
Comments: The main purpose of the advent of Prophets is to show the right path and guide the servants of Allah. To go out in the way of Allah, to proclaim His word, serve the cause of His religion, to

teach and learn, to preach and propagate; using own time and leaving own houses are the beloved deeds for the Almighty. Sacrificing own lives and property in the way of Allah; hearing and enduring harsh languages and hard responses of the people; shedding own blood and sweat; becoming careless of own respect and honour, is the way of all the Prophets of Allah (عليهم السلام); specifically, it is the Hadith of our Master, Prophet Muhammad (ﷺ); and the most excellent of all human characters. As it is clear from this Hadith, if one goes out in the way of Allah, even for a short time, in the morning or in the evening, it is more pleasing to Allah than anything and everything in the world.

The lives of the Prophet's companions (رضي الله عنهم) were the practical examples. Every moment of their lives was spent in the way of Allah. They were ready every moment to sacrifice their lives on the orders of the Prophet (ﷺ) and demand of their faith. Now this method of preaching, religious calls (Dawah) and religious wars (Jihad) will be carried out by the

people of this Ummah. Whoever, will join it will make arrangement for his own well-being in the Hereafter and will be given a place close to Allah. Blessed are the people who spend every moment of their lives in the efforts to deliberate the ways they could deliver this faith to every member of the Ummah; and to get their lives moulded in the frame work of Islam.

May Allah reward all those people whose abilities are spent in this objective and help us follow their ways of life.



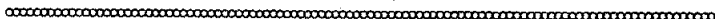
REWARDS FOR GOING OUT IN THE WAY OF ALLAH

(١٨) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
"لَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانٌ جَهَنَّمَ"

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "The dust of Allah's way and the smoke of Hell will not be gathered together". ☆

Comments: This Hadith explains that if the body collects some dust in Allah's way, it will also be a means of forgiveness. And if we face hardships and problems in Allah's way and shed blood and sweat, it is, no doubt, a much higher position. As related in a Hadith a martyr (Shaheed) will be raised with blood

flowing from his body, so as the colour of blood will be red but the smell will be that of musk. So also there are many other promises given to those who go out in the way of Allah. There are glad tidings to all those who are sincerely doing service to the faith.



REALITY OF THE WORLD

(١٨) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
 "الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ"

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "The world is a prison for the true believer (Momin) and a paradise for the infidels". ☆

Comments: Among the important points for the prosperity in the life of the Hereafter which will never end, is to guide human beings to the right path; and disregard this world, and regard it as contemptible and valueless and should not attach himself to it. Instead, he should crave for the Hereafter which is a

permanent and ultimate place. And keeping in view the difference between the temporary and the permanent places, one should try to achieve the latter one ignoring the enticements of the earlier one. He should turn his face and heart towards the Hereafter and that is why it is said that this world is a prison for a true believer (Momin). A prisoner is not free in prison; instead he is controlled and restrained. He eats whatever is given to him; he stands and sits when he is ordered. He cannot do anything as he wills but obeys the orders of his captors. Another peculiarity of a prison is that the prisoner has no attachment to it and wants to get out of it anytime he can. On the contrary, the peculiarity of the paradise is that there is no control on its resident. He will spend his time as he wishes and all his desires will be fulfilled.

There is a lesson for a Momin in this Hadith that he should spend his life in this world as the one in a prison, and not create an attachment to this world. If a man has an attachment to this world, as a prisoner has for the prison, then he is a real Momin. And if he

has an attachment to this world, as his goal, then this Hadith explains to us that his way of life is against the merit of Eimaan.

In another Hadith our Prophet (ﷺ) has said that if the value of this world would have been as much as the wing of a mosquito then Allah would not allow a drop of water to the infidels. Allah says,

☆ ﴿لَا يُغْنِيكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ
مَتَاعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ وَيُسَّ الْمِهَادِ﴾

"Let not the sway of the infidels lead you astray. It is short lived then their abode is hell. How evil is the place of rest". ('Al 'Imran:196-197)

In the present material world, and with the competition in the world, responsibility of the men of faith increases, that they examine their actions, and guide and teach other members of the Ummah.



EXAMINATION HALL

(٢٠) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
 "حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ"

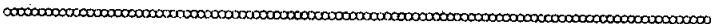
Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "The paradise has been surrounded by undesirable things, and The Hell has been surrounded by desirable things". ☆

Comments: There is a narrative in Tirmizi saying that after creating paradise, Allah the Almighty sent His archangel Gabriel, to see paradise. After seeing it, the archangel Gabriel, told the Almighty Allah, "By Your honour, whoever will hear about Jannat

(Paradise), he will enter it by every means". Thereafter, Allah enclosed it by undesirable things. Then the archangel Gabriel told Allah, "Now I am afraid no one will be able to enter into it". Then Allah sent the archangel to see hell. After seeing it, he said, "No body will like to get into it". Thereafter, the Almighty enclosed it by most desireable things. Then the arch angel said, "It will be very hard for anyone to escape it".

Allah has made the world the examination hall and has encircled and adorned it with the most desirable and comfortable things. The man gets so much intoxicated in its comforts that he forgets his Creator, and becomes forgetful of his destination. On the other hand, he feels very hard and troublesome to walk on the path of his religion. He has to go against his desires and pleasures; and this is the great test which he has to undergo in order to attain paradise. This Hadith especially dwells on it. Now if he is a prudent man then he endeavours to attain the eternal, never ending pleasures and comforts of paradise. He uses

short lived life, as a medium for the never ending life of the Hereafter. He considers the pleasures of the world as unreal and had his eyes fixed on the destination, where he has to go and live forever. He makes himself busy in its preparation and uses all his capabilities to reach that goal. It is true that if the realities of the Hereafter are revealed to a man then his way of life will entirely change.



THE REMEMBRANCE OF DEATH

(٢١) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
"أَكْثَرُ مَا ذُكِرَ هَاذِمِ اللَّذَاتِ" يَعْنِي الْمَوْتَ

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "Always remember the destroyer of all comforts and luxuries, which is death". ☆

Comments: Anything that affects the life most is the question of life and death. When the death comes in sight then all comforts and pleasures of life become a painful thing. Once our Prophet (ﷺ) saw some

people laughing loudly. He said to them, "Remember death" and further said, "The grave calls everyday that I am a place of loneliness and helplessness; I am a house of earth and worms. And when a dead man is entered in it, if he is a virtuous man, the grave says, "You are welcome and you have come home" then the grave expands to the extent of eyesight; and when a vicious and infidel man is entered then the grave constricts hard from all sides on his body until his rib cross one another and seventy pythons are set on him who will bite and scratch it until the Day of Judgement. "أَعَاذَنَا اللَّهُ مِنْهَا" (God save us from it).

The bondsman should never be ignorant of the outcome in the Hereafter, and remember death and afterlife, and he should make treatment of it. The piety, fear of Allah and anxiety for the Hereafter, the Prophet's companions (ﷺ) possessed, was the result of the Prophet's (ﷺ) treatment. Even today the bondsmen of Allah display these qualities who recite the remembrance of death and grave as daily

performance in their everyday life.

In a hadith, the prophet of Allah (ﷺ) said, "Whoever is expectant to meet Allah, Allah also loves to meet him".

May Allah help us remember this reality from which there is no escape and which is not restricted to rich or poor, young or old. When the time comes, we have to be ready to meet our Lord the Creator.



SYMPTOMS OF HYPOCRICY

(۲۲) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:

“آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اتُّمِّنَ خَانَ”

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "Hypocrite has three symptoms: he lies when he talks; he breaks it when he promises; and he embezzles it when he has a trust". ☆

Comments: The moral values the Prophet (ﷺ) has emphasized in his teachings, consists of truth; fulfilment of promise and trustworthiness and declared it as inseparable part of Eimaan. Contrary to it, lying, non-fulfilment of promise and breach of

trust, are considered as grievous sins. Every right minded man detests these habits. In this Hadith, these habits have been declared as symptoms of hypocrisy. The worst kind of hypocrisy is the state of mind that a man does not accept Islam by heart, but for some reason or the other he declares that he is a Muslim and momin. This hypocrisy is the worst kind and highest degree of infidelity and for these hypocrites, the Quran says:

﴿أَنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ﴾

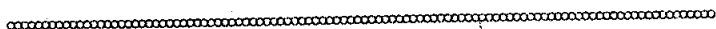
(The hypocrites will be in the lowest depths of the fire). (Al-Nisa:145)

There are other evil habits and bad manners like lying, non-fulfilment of promise and breach of trust which are part of the nature of hypocrites. A devoted person should not have a shadow of these habits. If any Muslim has any of these habits, he will be as a man of a hypocrite nature.

Concluding, one type of hypocrisy is the hypocrisy of faith and belief which is the worst kind of infidelity. Moreover, someone bearing hypocritical

ways in his daily life, is also a type of hypocrisy. As it is necessary for every Muslim to protect himself from the filthiness of religious hypocrisy and infidelity, it is also necessary for everyone to save himself from hypocritical habits and appearance in everyday life.

May Allah save us from these vices.



PUNISHMENT FOR KEEPING THE TROUSERS LOW

(۲۳) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:

"لَا يَنْظُرُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى مَنْ جَرَّ إِزَارَهُ بَطْرًا"

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "On the Day of Judgement, Allah will not turn His sight to the person who drags his trousers (on the ground) out of pride and arrogance". ☆

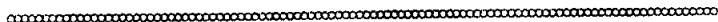
Comments: Among the proud people of Arabia, it was a fashion to spend money extravagantly on dress and they thought it as a sign of greatness. They used trousers in such a way that its lower part would drag

on earth. Similarly, in shirts, turbans and other clothes also they would extravagantly use cloth in order to show their superiority over others; these were their ways to show their arrogance; in this way this had become a fashion of the arrogant people. The Prophet (ﷺ) has very much stressed on its prohibition, and has given many severe warnings about it; that on the Day of Judgement, when the servants of Allah will, very much, need His mercy, those who wear long trousers to show their arrogance and superiority over others, will be deprived of it and that much part of trousers which hangs longer, (part of the flesh) will be put in hell.

It appears from a Hadith related by Abu Saeed Khudari (رضي الله عنه) that a momin should have his trousers reaching mid-shin but it is preferable if it is just above the ankle. In case it happens out of carelessness then, it seems from the Hadith related by Hazrat Omar (رضي الله عنه), that it will not be accountable. That is why the theologians have said that if the trousers are hung over, out of pride, then it is prohibited (haraam)

and if it is done for fashion then it is odious (makrooh) and if it is done carelessly then it will not be put to questioning. In present times, it has become a fashion to keep the trousers long, reaching beyond ankles. So, it has to be given a careful thinking.

May Allah make us abhor it and guide us to the right path! Ameen!



COMMANDMENT OF GROWING BEARD AND CUTTING MOUSTACHE

(٢٤) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
”جُزُوا الشَّوَارِبَ وَأَرْخُوا اللَّحَى، خَالِفُوا الْمَجُوسَ“

Narrated by Abu Hurairah (رضي الله عنه), the
Prophet (ﷺ) said, "Grow beard and cut your
moustache, oppose Zoroastrians". ☆

Comments: In this Hadith, our Prophet (ﷺ) has clearly commanded for growing beard and cutting mustache. That is why the theologians (Ulama) have mutually declared it as 'Necessary' (Wajib). In other Hadith, it seems that this was the practice of all

prophets; and this is the Tradition (Sunnah) of the last Prophet (ﷺ), beloved of the Lord of the universe. In some other narratives, there is much stress laid on it. There is a narrative which says that some people of the book visited our Prophet (ﷺ); they had their beards shaved, so the prophet turned his face from them.

But it is a deplorable thing that a large part of this Ummah is deprived of this Tradition. Would it be that we Muslim understand that growing beard is the Tradition of our Prophet (ﷺ) and also the Tradition of other prophets and messengers of Allah, and it also denotes the token of our connection with them; and shaving the beard denotes the way of the infidels.

It appears from other narratives that if a beard grows in disorderly way it can be trimmed. It is proved from the Prophet (ﷺ) and his companions, and the theologians have approved a 'fistful length' of it.

The last part of the Hadith makes it clear that we are enjoined to oppose the infidels. It is not proper for

the people of faith (Eiman) to immitate the ways of infidels. Allah says:

﴿وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ﴾

(And inclined not to those who do wrong,
or the Fire will seize you) (Al-Hud:113)

Inclination towards the infidels and polytheists should neither be in the way of thinking, nor in the way of practise, nor in dressings, nor in their appearance; because these are things which will displease our Lord. Zoroastrians have been mentioned in this Hadith because they had a custom of growing moustache and shaving beards. So where there are many wisdoms in growing beard and cutting mustache, this is another point that it opposes the custom of Zoroastrians. And Muslims are enjoined to oppose the infidels.



EMPHASIS ON SPREADING THE PRACTICE OF SALAAM

(٢٥) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
"أَفْشُوا السَّلَامَ بَيْنَكُمْ"

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "Spread the practice of Sala'm among yourselves". ☆

Comments: Among the civilized nations of the world, there has always been the practice of saying a especial phrase to express love and well-wishes to the other in order to please, comfort and make familiarity with him. The last Prophet, Hazrat Muhammad (ﷺ) has enjoined this Ummah to say "السَّلَامُ عَلَيْكُمْ"

"Asalamualaikum" when meeting and as a matter of fact there can not be any thing better than this phrase of love and affection. This is the best invoking and complimentary phrase to greet someone. There is love and affection for youngers and respect for the elders. Then "اَلْسَّلَامُ" "Assalam" is Allah's attributive name and Allah has used this phrase for the Prophets as well. It is full of the essence of love and affection.

If the persons are already acquainted with one another, then this phrase stresses the attachment otherwise this phrase becomes a prelude to acquaintance. This is an Islamic culture and a duty of a Muslim towards another. The Prophet (ﷺ) has mentioned many virtues of it. This is a source of friendship and love between two persons; and the paradise has also been promised. And whoever makes the first move in saluting, he is close to Allah and deserves divine mercy. Moreover, it has been termed as a cure to the feelings of superiority and arrogance of an individual. The Prophet (ﷺ) has also said that ten virtues are given to the person who says

“السَّلَامُ عَلَيْكُمْ” "As-salamu-Alaikum" and whoever adds “وَرَحْمَةُ اللَّهِ” "Wa-Rahmatullah" (Allah's grace) will get twenty virtues and whoever adds "Wa Barakatuhu" (blessings) will get thirty virtues in his account. The commands are that if one is separated by a wall, he should salute again when meeting, and if he is alone he should salute the people greater in numbers; people in few numbers should salute the people in larger number; a mounted person should salute the pedestrian; the person entering should salute the people sitting inside. Similarly, the one going outside has to salute. But, care should be taken that by saluting, one should not annoy anyone or disturb another who is sleeping.

May Allah help us learn these manners.



WHEN SNEEZING

(٢٦) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
 "إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ لِلَّهِ."

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "When anyone of you sneezes, he should say "أَلْحَمْدُ لِلَّهِ" (All praises to Allah)". ☆

Comments: By sneezing, some sort of humidity and liquid goes out of the brain, which may become the cause of certain ailments, if held back. So, in normal conditions, sneezing is necessary and a gift of Allah. Therefore, we are instructed to say: '*Alhamdulillah*' (All praises to Allah) and whoever is

close to the sneezer should respond with “يَسْرَحُكَ اللَّهُ”
 'Yarhamukallah' (May Allah take mercy on you) i.e.
 this may be a blessing to you, and the man who
 sneezes should again say this invocation “يَهْدِيكُمْ اللَّهُ”
 “وَيُصْلِحُ بِأَلْسِنَتِكُمْ” 'Yahdikumullahu wa yuslehu balakum'
 (May Allah guide you to the right path and improve
 your conditions). It is also a Tradition of the
 Prophet (ﷺ) to put your hand or cloth on your
 mouth. But if one sneezes repeatedly or as a cause of
 some sickness then saying *alhamdulillah* and
yarhamukallah is not necessary.



POLITENESS AND HUMBLENESS

(٢٧) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
"مَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ عَزَّ وَجَلَّ".

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "One who practices hospitality for the pleasure of Allah, Allah, the Almighty, will exalt Him". ☆

Comments: Politeness and humbleness are a part of human nature which Qur'an and Hadith have emphasised very much and have persuaded us to practices. The reason for it is that man is a slave of Allah; and the beauty and the excellence of a slave is

that in every act, his devotion and humbleness should be evident. Politeness and humbleness are manifestations of his devotion and servitude.

Allah loves the devotion of His bondsmen most; that is why in the Holy Quran, Allah has used the word slave and servant for the Prophet Muhammad (ﷺ) at the time of his ascension to heavens. The Most High, Allah says:

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى
الْمَسْجِدِ الْأَقْصَى.....الْبَيْتِ الْحَرَامِ﴾

(Glory to (Allah) who did take His Servant for a journey by night from the Sacred Mosque to the Farthest Mosque). (Bani-Israel:1)

Contrary to it, Allah hates arrogance and vanity. It is narrated that whoever demonstrates arrogance and vanity, Allah will bring him down. Consequently, such a proud person will be disgraced and contempt to others although he may not be so in his own eyes. In another Hadith, it is said that if anyone holds a grain of arrogance in his heart he will not be allowed to enter into paradise.

.....

It is narrated in a Hadith:

"The Prophet of Allah (ﷺ) said, Allah has sent a revelation on me and commanded me to demonstrate politeness and humbleness, result of which should be that oppression should not be done and arrogance should not be shown over others".

May Allah keep us away from this disease so that we can gain success of this world and the Hereafter.



HAYA

(٢٨) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
 "الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ"

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "Haya (shame and modesty) is a part of Eiman".☆

Comments: Haya has a very high position in the good manners of a human being; and this is the quality and materiality of Eiman that when one is close upon committing unnatural and evil actions, this quality of 'Haya' hinders him from committing that act, as he suddenly develops a hesitation, which serves as a curtain between the act and his own self, and the

man is saved from number of sins and vices. That is the reason why modesty is very close to Eiman. The Prophet (ﷺ) once told his companions that among the most memorable things of the prophets (Peace and Blessings Be Upon Them) as preserved include:

“إِذَا لَمْ تَسْتَحْيُ فَاصْنَعْ مَا شِئْتَ”

(If you do not possess Haya (modesty) then do whatever you want).

Moreover, it must be considered that we should not only practice 'Haya' from human beings but we should feel more shamefulness with our Creator and Sustainer. In general sense, people think that one is shameless if he does not care his elders; no doubt, he is shameless, but the most shameless and disgraced man is the one who does not feel 'Haya' from his Creator and Protector, Allah; thereafter he knows well that Allah sees what he does and listens to what he says and He knows whatever evil acts he commits which is in front of Allah.

There is a Hadith mentioned in Sahih Tirmizi which relates that once the Prophet (ﷺ) said to his

companions that they should feel 'Haya' from Allah, as they should. The companions replied, "Thank God we do it". Then the Prophet(ﷺ) said, "Not like this! But the justice to 'Haya' from Allah is that you should protect your minds and whatever thoughts and imaginations get into it, as also the stomach and whatever fills the stomach (in other words, protect the minds from wary thoughts and imaginations and the stomach from forbidden food); keep in view the death and what will happen in the grave; and whoever makes the Hereafter his goal, he will give up the comforts and luxuries of this short life. He will prefer the never ending comforts of the Hereafter, instead of the short lived comforts of this worldly life. Whosoever does all this, consider him that he has served his duty of feeling 'Haya' with the Almighty".



FRIENDSHIP

(٢٩) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
 "الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ"

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "A man belongs to the religion of his friend, so he should make sure who his friend is". ☆

Comments: This is a fact that whomsoever one loves, befriends, adapts to his etiquette and way of life and tries to spend his life also the same way. And this is a known fact that the mode of living of a friend is almost similar, their disposition is also similar, which results in their friendship. But the best friendship is

that which is for the cause of Allah, in which one encourages the other for good deeds and prohibits and discourages the other from bad deeds; otherwise the friendship of the world will become enmity in the Hereafter. Allah says:

﴿الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ﴾

(Friends on that day will be foes, one to another - except the righteous). (Al-Zukhruf:67)

That Day of Judgement people will know what the friendship of the world has brought about for them and they will feel hatred for the friends who became the cause of their failure and loss.

In the present age, normally friendships are made for our own purpose, or to arrange congregations; and the evils of these are always growing, which bring about worldly loss, and loss in the Hereafter is fixed. No doubt, if the friendship is made for Allah, and two Muslims join the friendship for Allah then a number of blessings of such a friendship are mentioned in the Hadith.

There is a narrative from Hadrat Ali(ؓ) in

'Musannif AbdulRazzak' that there were two Muslim friends and two infidels. One of the Muslim friend died and the glad tidings of the paradise were given to him; then he will remembered his friend and invoked Allah, "O Allah! Such and such a friend of mine instructed me to do good things and restricted me from bad things and reminded me of the death. O Allah! Whatever reward you have bestowed on me, bestow on him also and do not let him go astray in the world. It will be replied, if blessings are described to you, you will laugh more and cry less". Thereafter, when the other friend will die, then the souls of both will be gathered together and they will be ordered to praise each other. Contrarily, when one of the infidels will die and he will see the results of his evil deeds, he will say, "O Allah! It is my friend who had misled me, so let him taste the hell too". Thereafter, when the other friend will die then the souls of both will be gathered and they will be ordered to curse each other and the worst of all that is the punishment of Hell".

(أَعَادَنَا اللَّهُ مِنْهَا)

It is narrated in Divine revelation (Hadith Qudsi) about the love and friendship for Allah that,

“وَجَبْتُ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ”

"My love is certain for those who love each other for Me".

In another Divine revelation (Hadith Qudsi), it is stated,

“أَيْنَ الْمُتَحَابُّونَ فِيَّ؟ الْيَوْمَ أَظِلُّهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي”

"Where are those who love each other for Me? Today I will give them shelter in My shade when there will be no shelter except Mine".

Today, when these love and friendships are made for worldly interests, these Hadiths are lighthouses for the believers.



BRIGHTNESS OF WADHU BODY PARTS ON THE DAY OF JUDGEMENT

(۳۰) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
"تَرُدُّونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ".

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "You will meet me in such a condition that your temple, hand, feet will be glowing with the effects of Wadhu (ablution)". ☆

Comments: The benefits of ablution are already known, that hands and feet are washed clean; but the real benefit of it is explained in this narrative and some other narratives. In a narrative it is said that

whoever properly washes body parts in ablution according to the Tradition of our Prophet (ﷺ) (Sunnah), then his sins are washed away with water and he becomes clean. However, the effects of the ablution will also appear on the Day of Judgement, as stated in the above Hadith that the people of Ummah of the last Prophet (ﷺ) will have their faces, hand and feet glowing and this will be their distinguishing mark. Furthermore, the brightness and the glow will be dependant on the completeness of the ablutions. Now it is up to one how much he completes his ablutions. And the way is, to do the ablutions with proper care, in completion of the set rules.

In this mechanical period of time, ablution has also become a sort of mechanical action; neither the intent is there nor are the invocations. There is a narrative saying that if

“بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ”

'Bismillahir Rahmanir Raheem' (In the name of Allah, the most Gracious and the most Merciful) is recited before starting ablution then the whole body

becomes clean and pure of sins. In one narrative of Tirmizi; after completing the ablution if the following words are recited, all eight gates of the heaven are opened for him.

”أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ، اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ“

"I testify that there is no God but Allah, He is alone and has no partners. Again I testify that Prophet Muhammad (ﷺ) is His servant and messenger. O Allah! Accept my repentance and include me in pure and clean people".

SIGNIFICANCE OF *MISWAK*

(۳۱) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
"لَوْلَا أَنِ اشْتَقَّ عَلَيَّ أُمَّتِي لَأَمَرْتُهُمْ بِالسَّوَاكِ مَعَ كُلِّ صَلَاةٍ"

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "If I had not found it hard for my followers, I would have ordered them to clean their teeth with *Miswak* for every Salat (Prayer)". ☆

Comments: The purification and cleanliness, which our Prophet (ﷺ) has emphasised most, includes cleaning of teeth with *Miswak*. There are many advantages in cleaning of teeth with *Miswak*, but from the religious angle, it is an act which pleases

☆ Bukhari: 887

Allah very much. The Holy Prophet(ﷺ) has said:

“السَّوَّاءُ مِطْهَرَةٌ لِلْفَمِّ وَمَرْضَاةٌ لِلرَّبِّ”

(*Miswak* is a source of cleansing for mouth and source of pleasure of Allah).

In every good thing there are two sides of advantages; one is its usefulness in this worldly life and the other is its usefulness in the Hereafter. In tooth brushing both the uses are collected in one. It cleanses, deodorizes, removes the noxious material from the mouth. These are current worldly benefits of tooth brushing, and the long lasting benefit in the Hereafter which is the pleasure of the Almighty.

It is related in the Traditions that the Prophet(ﷺ) would brush his teeth after waking up from sleep, particularly when he would wake up for Tahajjud prayer (supererogatory prayers in early hours of morning), he would brush his teeth with special care without fail. Likewise, when he would return to his house, he would brush his teeth. Based on these Hadiths, the men of learning have written this act as a virtuous deed in various times, but the significance

increases in these five times: (1) during wadu (ablution); (2) before prayers (if sufficient time has passed after *wadu*); (3) before recitation of the Holy Qura'n; (4) after sleep; and (5) when the mouth emits bad smell or the teeth changes its colour, to clean it.

This is such a beloved sunnah which is being forgotten in the present time, and there is a common deprivation of the significance of this sunnah. May Allah guide us to renew this sunnah, so that we ourselves be practical on this sunnah and become a means for the others to be practical on it.



EMPHASIS ON PRAYER

(۳۲) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
 "إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ".

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "On the Day of Judgement, the first thing a servant will be called to account for, will be about his prayers". ☆

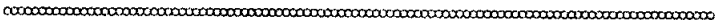
Comments: Prayer is the first and foremost obligatory duty on humans from Allah. It is a pillar of Islam. It is the distinguishing thing between a Muslim and non-Muslim. It is a condition of salvation and Allah has declared prayer as the basic conditions

of guidance, piety and fear of Allah. And for this reason, interrogations will be made, first of all, about prayers on the Day of Judgement. This is compulsory on a freeman and a slave, on a rich man and poor, on a sick man and a healthy man, on a stationed person and a traveller. It is compulsory in every condition and forever. No one is exempt from it after coming of age. Even it is compulsory during fighting in wartime, and it has been named as "Salatul Khauf" (prayer of fear).

Actually, it is a fulfilment and satisfaction of the desire of human nature which we can also call a sense of weakness and desire, and hymns, devotion, humility, humbleness and fear of Allah. It is a cord which binds the slave to his Lord. Whenever he likes he can hold it tight and get his safety from his Lord. It is the nourishment to his soul; it is a cure to his affliction; an ointment to his wound, and a great weapon and security for him. Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾

(O ye who believe! Seek help with patient



perseverance and prayer) (Al-Baqarah:153)

And the Prophet(ﷺ) said:

“جُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ”

(The coolness of my eyes has been kept in prayers).

Without doubt, the forsaker of prayers is deprived of the great blessings and he is very distant from the divine help. It is deplorable that the majority of Muslims are negligent of this great duty. It is mandatory on us that we call attention of the negligent people and try, at least in our respective areas, that there remains no prayer-relinquisher and everyone starts praying. May Allah bless us with His favours.

Ameen!



TAHAJJUD PRAYER

(۳۳) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
 "أَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ، صَلَاةُ اللَّيْلِ."

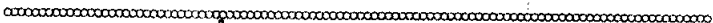
Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "The most important prayer after the obligatory prayers is Tahajjud prayer". ☆

Comments: The most important means for strengthening the soul and warming the heart is "Tahajjud Prayers" (supererogatory prayers before early hours of morning) which is repeatedly persuaded in the Holy Qura'n. And those who pray Tahajjud prayers have been praised in a way that

Tahajjud prayers' importance becomes obvious. The holy Prophet (ﷺ) used to pray without fail during journeys, and his stay at home and even when he felt the pressure of sleepiness or sickness he used to pray twelve 'rakats' (prostrations) in day time. The Prophet's companions (رضي الله عنهم) also used to have the same practice. Moreover, this was customary at all times with righteous people, with pious people, learned men and even with soldiers in the Jihad, sincerely religious people and preachers. They draw strength and nourishment from night vigil and early-morning-rising, for the hard work of the day which required extraordinary endurance and strength. This has always been customary with the ummah (Adherents of Prophet Muhammad (ﷺ)); and even today, this is a customary standard practice and milestone. Especially it is necessary for the learned men of ummah and preachers of Islam because it provides spirit and force in their talk. It facilitates the mission of the Prophet (ﷺ), creates spirit in their call and penetration in the talk of the

speaker. Consequently, he becomes a means for the guidance of thousands of people towards the true path of Allah. But it must be kept in mind that there should be no show of ostentation in it, and there should be no hindrance between him and his Creator.

May Allah help us to establish the habit of making this prayer.



SANCTITY OF MOSQUES AND AVERSION OF MARKETS

(٣٤) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
"أَحَبُّ الْبِلَادِ إِلَى اللَّهِ تَعَالَى مَسَاجِدُهَا وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا"

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "The most beloved places to Allah are mosques and the most disliked places are markets". ☆

Comments: On the earth the most beloved places to Allah are the mosques; and why not, when its connection is with the One and Only Lord. Allah says:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

(And the places of worship are for Allah (alone): So

invoke not anyone along with Allah) (Al-Jinn:18)

This is the place where the greatness of Allah is most obvious. There is neither any respect nor regard for any creature nor any speciality for any important person. This is the place where the master and slave, ruler and his subject, the rich and the poor are all equal. This place is completely different from the places of worship of other religions in its simplicity, tranquility, elegance, exhilarating spiritual atmosphere, a peaceful environment and visible signs of the Oneness of God. This is the place where Allah's attention, His blessings and mercy come down and it is a source of grace and virtue. No doubt, it had also been a central place for the education, training, reformation and guidance of Muslims. It has been a source of movements for education and guidance, and the uprising of Jihad and sacrifice. Even today, it is necessary for Muslims that they establish a strong link with the mosques, and give it central place with its importance, again in the Muslim cultures as it had been before.

In the second part of the Hadith, it has been said

that as the mosques are loved by Allah. Contrarily, He dislikes the market places, the most. The markets are a source of immodesty and improper show of adornment and ostentation. Satan has many opportunities of misleading and this is why the markets are also called the seat of the Satan. Particularly in the present time market places, where evil and mischief is not committed?

No doubt, the conclusion drawn from this hadith is that a Muslim should have an attachment to mosques because it is the greatest center for Muslims in order that he should be included in the seven fortunate people who will be under the shade of Allah's throne on the Day of Judgement; that person will be under the shade of Allah's throne, whose heart will be connected to the mosques. It is not befitting his dignity that he be roaming in the market place and has his heart hooked in it. However, it is permissible if he goes there for a necessity; but the proper way of going to the markets is that the gaze should be lowered, answering to the one who says Sala'm and try to say sala'm to others first.

EXCELLENCE OF CONGREGATIONAL PRAYERS

(٣٥) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
"صَلَاةُ الْجَمَاعَةِ تَعْدِلُ خَمْسًا وَعِشْرِينَ مِنْ صَلَاةِ الْفَدِّ"

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "A prayer in congregation is equal to twenty five solitary prayers".☆

Comments: It is commanded to pray obligatory prayers in congregation; and this is the nature and practice of prayers in Islam. That is why our Prophet (ﷺ) and his companions (رضي الله عنهم) had been emphasizing on it as if it was the part of prayer and included in it. The Prophet (ﷺ) did not relinquish it

even in his mortal sickness. The importance his companions (ﷺ) gave to the prayer in congregation can be gauged by the narrative of Abdullah Bin Masood (رضي الله عنه) who said that if anyone could be brought to the congregational prayer with two helpers, he was brought like that. The companions say which ever person does not join the congregational prayers was an open hypocrite. The Prophet (ﷺ) strongly rejected relinquishing congregational prayers. There is a Hadith that the Prophet (ﷺ) said, "I think to order to start the prayer, then I go to such people who do not join congregational prayers, then give orders to collect fire wood and burn their houses".

Allah has included many wisdom and expediencies in congregational prayers. There are many ethical values; the descent of blessings, facilitation in punctuality of worship, competition among the worshippers, learning the laws and proper ways of Islam and a number of other benefits.

PREFERENCE OF THE FIRST ROW IN PRAYER

(۳۶) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
"خَيْرُ صُفُوفِ الرِّجَالِ أَوْلَاهَا."

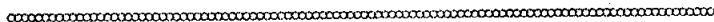
Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "The best row, in the prayer of the males, is the first row". ☆

Comments: It is understood from different narratives that the most deserving of Allah's special mercy and the Dua (supplication) of the angels are the first row people in the congregational prayers. The second rowers are also included in these rewards but they are very much behind. One who seeks

Allah's mercy and blessings should try to stand in the first row of the prayer. The method of this is to come early for the prayer. There is a Hadith in the two most authentic books of hadiths (Bukhari and Muslim), that the Prophet (ﷺ) said, "If the people know the reward for standing in the first row, then there will be competition and struggle for it and the decision might be made by casting a lot". But it must be understood that no such way should be adopted which could be troublesome to other bondsmen. Therefore to stand in the first row is preferable and a matter of excellence, but unnecessarily causing trouble to others is completely forbidden. So, to do a forbidden thing in order to get a preferable thing is not correct; a forbidden thing is after all, a forbidden thing. Therefore, one has to reach the mosque early, and listen to the caller for prayer (Muazzin), accept his call and divert his direction towards the mosque, to get a place in the first row. Hazrat Ayesha (رضي الله عنها) relates the Prophet's (ﷺ) condition at the time of Azan (call for prayer). She says that if the

Prophet (ﷺ) had been busy in anything inside the house and the Azan was heard, he would stand up immediately and start for the mosque as if he did not know us.

May Allah guide us to reach mosque early so that we could get the reward of the first row.



IMPORTANCE OF DUA

(۳۷) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
 "لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاءِ"

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "There is nothing more exalting to Allah than a Dua (Supplication)"☆

Comments: In the presence of Allah the most acceptable thing is the servitude of the bondsman; and more the bondsman feels his weakness and necessity, the more Allah is pleased. In fact dua (supplication) is another name of one's expression of necessity, poverty and resourcelessness before Allah and it is the essence of worship; and there is a

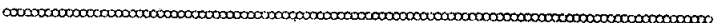
command of the Prophet (ﷺ):

“الدعاء مخ العبادة”

(Dua is the essence of worship).

The Prophet of Allah (ﷺ) used to advice for the vigilance of dua (supplication) in every important occasion and it was a manifestation of his complete devotion and servitude to Allah along with his comprehensive Prophethood. There are a number of Dua (supplication) narrated by him on a variety of occasions and it is a great blessing to be punctual on it.

The more a person has a feeling of his helplessness and weakness the more Allah accepts his Dua (supplication). The supplicator is not deprived of the results of his Dua (supplication); either he gets what he wants, or any of his trouble is averted, or its reward is certain in the Hereafter; and reward would be like the bondsmen will say in the Hereafter, that would it be that none of Dua (supplication) were accepted in the world and I would get its reward here, instead!



The form of rules and appropriate way of a dua (supplication) is that one should, firstly, celebrate the praises of Allah, then send Darood (salutations) to the Prophet (ﷺ), then supplicate for himself and also for his relatives and others connected with him and for Muslims in general. A narration of the Prophet (ﷺ) tells us that Dua (supplication) made for another in his absence are more acceptable. Raising both hands are better because it shows the necessity of the supplicator. After the dua (supplication) is over, apply the hands on the face. It is preferable to make comprehensive Dua (supplication) and the dua to be made with full confidence in its acceptance. dua (supplication) should be made in hardships and also in affluence.

Undoubtedly, the negligence of dua (supplication) is a great deprivation. dua (supplication) can be made individually and collectively as well. It can be done silently as well as audibly; but care should be taken for individual and silent Dua (supplication) because it involves more presence and lesser affectations and

pretence. Raising hands for dua (supplication) is better because it shows our needs, then apply the hands on our faces. The time of acceptance of Dua (supplication) should also be taken care of; particularly, Fridays, late-night prayers (Tahajjud) and in the afternoon a little before sunset, are the opportune times of the acceptance of Dua (supplication). The acceptance of Dua (supplication) during journey is also mentioned in the Hadiths of the Prophet (ﷺ). One should also request others to pray for him as mentioned in the Hadiths. If comprehensive Dua (supplication) and Dua (supplication) of the Prophet (ﷺ) are not remembered, they should be memorized, now.

This subject is concluded at the following comprehensive dua (supplication): Hazrat Abu Umamah (رضي الله عنه) said that I had asked the Prophet of Allah (ﷺ) that you have instructed many Dua (supplication) but many of them are not remembered by us; then the Prophet of Allah (ﷺ) said, "Should I not tell you a dua (supplication) which would be

comprehensive of all the Dua (supplication). The dua (supplication) is:

”اللَّهُمَّ اِنِّي اَسْئَلُكَ خَيْرَ مَا سَاَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ
 وَاَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ وَ اَنْتَ الْمُسْتَعَاذُ وَ
 عَلَيْكَ الْبَلَاغُ وَ لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰهِ“

(O Allah! I pray to you for a blessing which your Prophet Muhammad(ﷺ) wanted from you and seek your refuge from all evils which your Prophet Muhammad(ﷺ) wanted from you. All help and assistance can only be sought from you and we repose our trust in you and all power and strength comes from Allah).



FASTING

(۳۸) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
 "الصَّيَّامُ جُنَّةٌ".

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "Fasting is a shield".☆

Comments: Fasting is a pillar of Islam. It is mandatory on every adult and sensible Muslim. The purpose of fasting is that the self can become free from the clutches of human desires and habits; and carnal desires become moderate; and in this way he can attain the object of permanent happiness and prosperity, and can purify himself in order to obtain the permanent life that will never end. Hunger and

thirst - to reduce the provocation of desires and the heat of lasciviousness; to remember that there are a great number of people who do not have the means to satisfy their hunger; to close the ways of Satan; and restrict the organs from inclining towards what is harmful in this world and the Hereafter. This is a bridle for the God-fearing people, a shield for the Mujahideen (soldiers of Faith), and an exercise for the persons very close to Allah. The holy Qura'n has also told about it. It says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

(O ye who believe! Fasting is prescribed to you as it was prescribed to those before you that ye may (learn) self-restraint). (Al-Baqarah:183)

One who abstains from eating and drinking permissible foods in the Holy month of Ramadan, and does not go near it in obedience of Allah, how can he go close to the prohibited things in months outside Ramadan? He gets habituated by fasting during the Holy month of Ramadan to control his self; and this

habit works as a shield in his life, and it protects his self from the satanic incursions and self gambits. But it is a need that the way he has been restraining himself from eating and drinking, likewise he should protect his language and sight. Especially, backbiting is not less than a poison in Fasting; even according to some Hadiths, the fast gets terminated. Therefore, the fasting should be performed in its proper way.



THE SIGNIFICANCE OF SPENDING WEALTH IN THE WAY OF ALLAH

(۳۹) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
"قَالَ اللَّهُ تَعَالَى: أَنْفِقْ يَا ابْنَ آدَمَ أَنْفِقْ عَلَيْكَ"

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "Allah, the Almighty says: Spend, O son of Adam, I will spend on you"☆

Comments: In this Hadith, Muslims have been clearly enjoined to spend what Allah has given them, and Allah will bestow His rewards and gifts on them. There is a Hadith from the Prophet (ﷺ) saying that Allah appoints one angel each day, who prays to Him:

“اللَّهُمَّ اعْطِ مَنْقَطًا خَلْفًا، اللَّهُمَّ اعْطِ مُمَسِّكًا تَلْفًا“

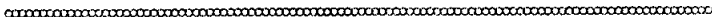
(O Allah bestow your best return to the one who spends. O Allah destroy the wealth of the one who restrains in spending).

Moreover, reward for spending in the way of Allah is much greater in the never-ending life after death. There is a Hadith saying that on the Day of Resurrection, the giver of alms will be under the shade of his own alms. Likewise, there are a number of Hadiths describing the virtues of alms. It is related about the Prophet (ﷺ) that he would not like to keep for a while any material that was in excess of his basic needs. Allama Ibne Qayyim (رحمة الله عليه) writes, "The Prophet (ﷺ) used to spend most of his material in alms and charities. If anyone asked him for anything and he happened to have it then, he would give it out without caring if it was more or less. The Prophet (ﷺ) would give it as if he had no fear of its scantiness. Giving charities and alms was very favourite of him; he would feel so happy after giving the alms that even the receiver would not feel after

receiving it. He was unique in magnificence and generosity. His hand was like a spring breeze of charities and alms; if there was any needy person, he would prefer him over himself. He had many methods of giving: sometimes he would give it as a gift, sometimes as alms and charity, sometimes he would give it in the name of someone else, sometimes he would purchase something from him and then return it to him with money and sometimes he would pay more than the cost, sometimes he would accept the gift then give it back with another more precious gift and many times more. After all he would devise new and innovative ways for giving away alms, charities, good deeds and treating his relatives well.

There is a method of spending in Allah's way and this is called Zaka'h. It is mandatory on every Muslim who is adult, sensible and possesses fixed (by Islamic law) minimum level of property. It is the second pillar of the four pillars of Islam; but it is very regrettable that a large section of Ummah is ignorant of it. Another method of spending in the way of Allah

is supererogatory charities; that to help others and to fulfill their necessities after having suppressed ones own additional necessities. This act is very much loved by Allah but it is generally ignored. May Allah help us understand its importance, especially to those who are ignorant of paying Zaka'h, and make them pay it. Ameen!



HAJJ

(٤٠) عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ:
 "الْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ"

Narrated by Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said, "For an accepted Hajj, there is no reward but paradise". ☆

Comments: Among the four pillars of Islam the last and the grand one is the performance of Hajj (pilgrimage). It is the performance of all its rites and ceremonies, prayers, unwavering obedience, surrendering without any sort of hesitation to all the commands. The pilgrim is - sometimes in Makkah and sometimes in Mina, sometimes in Arafat and

sometimes in Muzdalifa; sometimes he stays, sometimes he travels; sometimes he pitches the tent and sometimes he pulls it out; he is only obeying divine commands, neither he has his own intention nor decision, nor any freedom of choice. He does not even get satisfactory rest in Mina, when he is commanded to leave for Arafat, but he is not permitted to stop at Muzdalifa which is on the way; he gets busy in Dua (supplication) and prayers for the whole day in Arafat; he wants to stay there for the night to rest a bit, but he is ordered to move to Muzdalifa. He has been habituated to offer obligatory prayers through out his life but he is commanded to postpone the Maghrib prayers because he is servant of Allah, he is not servant of his habits. He combines this Maghrib prayer with Isha prayer in Muzdalifa, after reaching there. He feels great devotion here and he likes to stay here sufficiently but he is not allowed; now he has to move towards Mina. This feeling of obedience and selflessness is loved by Allah. Now if anyone performs Hajj with sincerity and manners, it

seems he is bathing in Allah's mercy; as a result of which he becomes clean and purified of sins; he gets the satisfaction of heart and the wealth of prosperity in this world; and Allah has promised paradise as its reward. May Allah reward us with an accepted Hajj pilgrimage.

الحمد لله الذي بعزته وجلاله تتم الصالحات وصلى الله
 تعالى على حبيبه سيدنا ومولانا محمد وآله وصحبه
 أجمعين صلاةً وسلاماً دائماً دائمين متلازمين إلى يوم الدين.



