

find yourself at the moment? He replied "O Messenger of ALLAAH! I am in such a state of mind that I am hopeful of ALLAAH's mercy and at the same time I am apprehensive of punishment and hellfire for my sins". The Messenger of ALLAAH said, be sure, that in whose heart, there are feelings of both hope and fear (at the time of death) then ALLAAH, the Magnificent would certainly bestow upon him what he is expecting from His bounty and would keep him safe from punishment of which he is afraid and fearful.' [Jame -Tirmizi Ma'arif -ul- Hadis]

### **Tears in fear of ALLAAH**

Hadrat Abdullah bin Masud (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said, "If through fear of ALLAAH tears, even to the extent of a fly's head, fall from any believer's eyes and drop on some part of his cheek, he will be kept away from hell by ALLAAH. [Ibn Majah, Ma'arif -ul- Hadis]

### **TABLIGH (Preaching)**

The Holy Prophet (Sallallahu Alaihi Wa Sallam), one day delivered an address in which he praised some Muslims. Then he said, "How is that some people do not help their neighbours, in developing and understanding of religion and do not teach them religion and do not apprise them of the harmful aspect of remaining ignorant of religion and do not restrain them from evil. How is it, that people do not learn religion from their neighbors and do not develop an understanding of religion and do not ascertain the consequences of remaining ignorant of religion. I swear by ALLAAH, it is incumbent on Muslims to impart religious teaching to their neighbours and to develop understanding of religion in them, to tender advice to them.

And they should develop an understanding of religion and should follow their counsel. [Tibrani, Ma'ariful Hadis]

A person told Hadrat Abdullah -Ibn- Abbas (Radi Allaahu Ta'ala Anhu) that he wanted to preach religion i.e. to enjoin what is reputable and forbid what is Prohibited. He asked "Have you acquired that position? He replied, "Yes it is hoped so". Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated, "If you do not apprehend that the three verses of the Holy QURAAN would not disgrace you then you can certainly preach religion". He asked, "Which are those three verses?" Ibn - Abbas (Radi Allaahu Ta'ala Anhu) narrated, "The first is:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ

Do you enjoin what is reputable and forget it yourself? Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated, "Have you followed this verse fully? "He replied "No".

The second verse is:

لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

Why do you enjoin what that you do not do? (61/2)

Have you acted upon it fully? He said, No. The third verse is:

مَا أُرِيدُ أَنْ أَمْلِكَ فِكْرًا إِلَىٰ مَا نَهَيْتُم عَنْهُ

Hadrat Shu'aib (Alaihis Salaam) said to his people: And I desire not, in order to oppose you, to do that which I forbid you. (11/88)

[Rather, I will keep off from them and you will not find inconsistency in what I say and what I do.]

Ibn Abbas enquired, "Have you followed this verse

fully?" He said, "No," Then he said "Go, first enjoin yourself what is reputable and restrain yourself from what is disreputable.

This is the first step of a preacher". [Ma'arif -ul- Hadis, Ad-dawah]

Hadrat 'Akramah (Radi Allaahu Ta'ala Anhu) narrated that Hadrat Abdullah -ibn- Abbas (Radi Allaahu Ta'ala Anhu) narrated, "Deliever sermon once a week and if you like you can do so twice but do not deliver sermons more than three times a week, and do not let the people develop hatred with this Holy QURAAAN, and it should not be like this that you come upon people and find them busy and you start addressing them and thus cause an interruption. If you do like that, then you will keep silence at such a time and when, you find them inclined and they so desire, then address them and be careful not to use rhymed phraseology because I have seen the Holy Prophet (Sallallahu Alaihi Wa Sallam) and his companions (Radi Allaahu Ta'ala Anhum) that they did not like ceremonious speech." [BukhAri]

### **Love of the world and fleeing from death**

It has been reported from the Holy Prophet (Sallallahu Alaihi Wa Sallam) that a time is to come for my Ummah when other nations will, taking (you) as a delicious morsel, rush upon you just as people do on dining tables. "Someone asked, O Messenger of ALLAAH! Shall our number be reduced at that time to such an extent that in order to devour us, other nations will unite and rush upon us." The Holy Prophet (Sallallahu Alaihi Wa Sallam) said, "At that time your number will not be little but you will be weightless like straw floating on flood (water) and that your awe will get out of the hearts of your enemy and cowardice and low spirits will find a place in your hearts". On this a person enquired, "What will be the cause of this cowardice

(finding a place in the hearts?) The Holy Prophet (Sallallahu Alaihi Wa Sallam) replied, "Because you will start loving the world and will flee from death and will fear it". [Abu Daud, Ma'arif -ul- Hadis]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Apostle of ALLAAH said, "A time is coming to men when he who adheres to his religion will be like one who seizes live coal in his fist." (i.e. Just as it is difficult to retain live coal in hand, so it would be difficult to adhere to religion). [Tirmizi, Mishkat]

### **Concise and foremost counsels**

Hadrat Abû Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said, "My Lord has specially given me the following nine commandments:

1. Fear ALLAAH in private and public:
2. Speak what is just and equitable whether in anger or in happy (mood) (i.e. it should not be that, when you are cross with someone and are enraged with him, you usurp his rights and do injustice to him and when you are on friendly and good terms with someone, then you favour him and help unduly, but whatever the case may be, the middlecourse of fairplay and equity should be followed:
3. Stick to moderation in poverty and indigence as well in riches and wealth i.e. when ALLAAH, the Exalted involves you in poverty then you should not become disturbed and impatient. If ALLAAH favours you with enough to spare then do not forget to be thankful to ALLAAH and become proud and arrogant. In substance, in both these conditions of trial one should refrain from going to the extremes:

4. I should establish relationship with the kinsmen and fulfil their obligations who break the relationship with me and misbehave with me:
5. I should give to those who have deprived me of my rights:
6. I should forgive them who might have oppressed me:
7. In my silence there should be meditation i.e., when I am silent I should ponder over matters deserving serious consideration e.g., Attributes of ALLAAH, the Exalted and his signs – i.e., what is ALLAAH, the Exalted's relationship with me? What is His commandment for me? What is my attitude towards Him and His commandments and what should it be? And what is going to be my end? And, for example, how should these servants of ALLAAH, the Exalted, who are indifferent towards Him be connected with ALLAAH. In substance in silence there should be meditation of this nature.
8. My conversation should be Zikr i.e., whenever I have to speak and whatever I speak, it should be about ALLAAH. It may either be praise and hymn of ALLAAH or educating and preaching of his commandments, and to have regard and care for the commandments and punishment by ALLAAH. In all these cases, whatever be the conversation, it will be of the nature of Zikr.
9. My observation should be one for learning a lesson (i.e. on whatever thing I cast a glance, it should be with the intention of learning a moral and a lesson) and exhort people to do what is reputable." [Ma'arif -ul- Hadis Razn]

Hadrat Mu'az -bin- Jabal (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH recommended ten things to me saying, "(1) Do not associate anything with ALLAAH even if you are put to death; (2) Do not be disobedient to your parents, even if they command you to quit your family and property, (3) Do not deliberately neglect to observe a compulsory prescribed Salaah, for one who deliberately neglects a compulsory prescribed Salaah, will have ALLAAH's protection removed from him, (4) Do not drink wine, it is the root cause of all evils (so it has been called mother of all evils) (5) Save yourself from all sins, because ALLAAH's wrath descends on account of sin, (6) Do not run away from the engagement in Jihad even if the casualties be running high. (7) When you be living with some people at a place where, due to epidemic, death becomes widespread, you stay there with determination (Do not run away from that place for the sake of your life) (8) Spend on your family members according to your status and means (Do not be close fisted so much so that inspite of your having money the (family members) suffer. Similarly do not squander money. (9) For educating them good manners, be strict and harsh (as the situation demands), and (10) Cause them to fear ALLAAH.

[Musnad Ahmad, Ma'arif -ul- Hadis]

Hadrat Abu Ayyub Ansari (Radi Allaahu Ta'ala Anhu) narrated that a man came to the Messenger of ALLAAH and requested him for some advice but that it should be brief (so that it may be easy for him to remember it). He said, (Firstly) when you stand up for Salaah then say the Salaah just like a person who is about to bid farewell to everything and to say Good Bye to everybody (i.e. the Salaah should be like that of a person who is about to breathe his last). You should say every Salaah in the same manner and (secondly) do not utter any such thing for which you may have to offer an apology and explanation on the day following (i.e. when talking you should be careful

not to speak such a thing for which you might be required to offer an explanation before someone in this world or to ALLAAH on the day of judgement). And (Thirdly) do not expect any thing from any one. [Musnad Ahmad, Ma'ariful Hadis]

It has been reported from the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) that he said, I bequeath you to fear ALLAAH, the Exalted, to listen to the orders of the Ameer (Head of the State) and to obey him even if he be an Abyssinian slave. Whoever will survive me, will see too much of dissension. So at that time, you must follow the path set forth by me and my viceregents who have received guidance from me and hold fast to their ways, rather hold them with your teeth and protect yourself from innovations, for every new action (for which there is no authority) is innovation and every such new action means going astray from the divine order".

[Mishkat, Ma'arif -ul- Hadis]

Hadrat Mu'az bin Jabel (Radi Allaahu Ta'ala Anhu) narrated that one day he requested the Messenger of ALLAAH, Inform me, Messenger of ALLAAH of an act which will cause me to enter paradise and remove me far from hell". He said, "You have asked a serious question, but it is easy for the one whom ALLAAH helps to answer it. Please listen. It is of primary importance, these basic requirements of religion should be met with care and determination. Worship ALLAAH and associate nothing with Him, observe the prayer in the proper manner singlemindedly. Pay the Zakat, fast during Ramadhan, and perform Hajj. He then said, "Shall I not guide you to the gateways of what is good? (i.e. whatever he had told were the pillars of faith and obligations - Faraiz) Prophet (Sallallahu Alaihi Wa Sallam) then said, "Shall I not guide you to other gateways of what is good?" (Perhaps he meant voluntary Salaah)

The Prophet (Sallallahu Alaihi Wa Sallam) appreciating the eagerness of Hadrat Mu'az narrated, "Fasting is a protection (from sins and hell fire) and almsgiving extinguishes fire, and Salaah in the middle of night (Tahajjud Salaah) has the same effect and has a special place in the gateways of what is good. After that Prophet (Sallallahu Alaihi Wa Sallam) (in connection with the eminence of Tahajjud Salaah and Sadaqa) recited the following verse of Surah.

تَجَافَىٰ جُنُوبِهِمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ  
خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۗ فَلَا  
تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً  
بِمَا كَانُوا يَعْمَلُونَ ۗ

Their sides leave off the couches calling upon their Lord in fear and in desire, and that wherewith we have provided them they expend.

No soul knoweth that which is kept hidden for them of perfect comfort as a recompense for that which they have been working. 32 / 16 – 17

Then Prophet (Sallallahu Alaihi Wa Sallam) said, "Shall I not guide you to the head and support of the matter and the top of its hump". (Mu'az says) I said, "Yes Sir," He said "The head of the matter (religion) is Islam, its support is Salaah and the top of its hump is Jihad. Then the Holy Prophet (Sallallahu Alaihi Wa Sallam), said, "Shall I not tell you that on which all this is based' (and without which all these are weightless and useless)' Hadrat Mu'âz says, I said "Sir tell me that as well". So Prophet (Sallallahu Alaihi Wa Sallam) pointed to his tongue, "Restraining it (i.e. keep it under control. This should not go astray). Mu'az says that he said, "Prophet (Sallallahu Alaihi Wa Sallam) will we really be punished for what we talk about. The Messenger of ALLAAH said, "O Mu'az! Thine mother should not have given birth to thee. (According to Arab dictum, this is an expression of love). People will be thrown into hell on their faces (or on their nostrils) mostly due to their thoughtless utterances". [Musnad Imam Ahmad, Tirmizi]



Hadrat Anas (Radi Allaahu Ta'ala Anhu) addressed Abu Zarr saying, "Shall I not tell you two traits of character which are light on the back (i.e. it is not cumbersome to cultivate) and will be very heavy in the scale of ALLAAH." Abu Zarr (Radi Allaahu Ta'ala Anhu) says that he said, "O Messenger of ALLAAH. Do tell me these two traits of character". The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "The habit of remaining mostly silent and secondly a pleasing disposition. I swear by ALLAAH in whose possession is my soul, in human actions these two things have no parallel". [Shu'abul - Iman - Lil Baihaqui - Ma'ariful Hadis] ' Imran - bin - Hittan - Taba'ee has related that one day he visited Abu Zarr Ghifari (Radi Allaahu Ta'ala Anhu) and saw him in the mosque in such a condition that he was sitting alone wrapped up in a black scarf. He said, "O Abu Zarr ! How is this loneliness and single-mindedness?" (i.e why have you chosen to remain aloof and away from society?) He replied "I have heard the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) saying, "Seclusion is better than the company of bad persons and sitting with a good person is better than solitude, and enjoining what is reputable is better than observing silence, and keeping silence is better than telling what is disreputable".

[Shuab -ul- Iman Al Baihaqu, Ma'arif -ul- Hadis]

Hadrat Abu Zarr Ghifari (Radi Allaahu Ta'ala Anhu) narrated that my beloved friend has specially recommended the following seven things.

1. Loving the needy and destitute,
2. Looking towards those who are below me (i.e. those who do not possess as much as I have) and should not look towards those who are above me (i.e. those who have much more provision for worldly life than I have). In some traditions it has been reported that by doing so

a habit of patience and thankfulness is created and it is evident also.

3. I should show mercy towards my kinsmen and establish relations with them (i.e. I should deal with them as one should deal with his relatives and kinsmen) though they do not do so with me.
4. I should not beg anything from anybody (i.e. for every requirement of mine I should beseech ALLAAH, the Exalted and I should not go abegging on anybody else's door).
5. I should speak the truth on every occasion even if it be bitter for the people (and may be distasteful to them on account of their own intents and wishes).
6. I should not be afraid of those who reproach me in the way of ALLAAH (i.e. if worldly people reproach me, even then I should say ... and ... do what has been enjoined by ALLAAH and by which ALLAAH is pleased. I should not care at all for the reproach.)

I should recite abundantly لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Because all these things are from the treasure which is below the heaven (i.e. these are gems from the treasures which is beneath the throne of ALLAAH and which are given to those servants of ALLAAH whom he likes. Nobody else has access to that).

Hadrat Abdullah bin Mas'ud (Radi Allaahu Ta'ala Anhu) narrated that the Apostle of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "On the day of resurrection, the feet of the son of Adam will not move any where till he is questioned about five matters:

1. On what he spent his life;
  2. In what he made his youth pass away;
  3. Whence he acquired his property;
  4. On what he spent it and
  5. What he did regarding what he knew;
- [Tirmizi Ma'arif -ul- Hadis]

Abdullah bin Umar (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "If you have four characteristics then it does not matter if worldly advantage passes you by.

1. Keeping a trust.
  2. Speaking the truth,
  3. A good character, and
  4. Abstention in food."
- [Musnad Ahmad, Baihaqui, Ma'arif -ul- Hadis]

Amr -bin- Maimum-al-Audi (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) counselling a person said, "Get hold of five things before five others and make use of them as far as you can:

1. Youth before decrepitude;
2. Health before illness;
3. Riches before poverty;
4. Leisure before work, and
5. Life before death."

### **Guidance for women**

Ibn 'Umar (Radi Allaahu Ta'ala Anhu) narrated from the Messenger of ALLAAH that (once) he said, "O women! You (specifically) pay Sadaqah and offer repentance abundantly, for I have seen that amongst hell, the number of women is more." One of the shrewd hearers asked, O Messenger of ALLAAH! What is our fault that most of us would go to hell? The Holy Prophet (Sallallahu Alaihi Wa Sallam) replied,

"You are more habituated to curse (during conversation) and you are more ungrateful to your husbands. I have not seen anyone being deficient in piety and wisdom like you but dominating a wise person." [Bukhari, Muslim, Tarjuman -us- Sunnah]

### **Vow [Nazrana]**

Hadrat Imran bin Husain (Radi Allaahu Ta'ala Anhu) narrated that he heard the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) say; "Vows are of two kinds; so if any one vows to do an act of obedience, that is for ALLAAH, it must be fulfilled; but if anyone vows to do an act of disobedience, that is for the satan it must not be fulfilled but must make atonement for it to the extent he would do in the case of an oath."  
[Nisai, Mishkat]

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam)) as saying, "If any one takes a vow but does not name (specify) it, its atonement is the same as for an oath, if any one takes a vow to do an act of disobedience, its atonement is the same as that for an oath; if any one takes a vow he is unable to fulfil, its atonement is the same as for an oath; but if any one takes a vow he is able to fulfil, he must do so."  
[Abu Da'ud, Ibn Majah, Mishkat]

### **Oath**

Hadrat Ibn 'Umar (Radi Allaahu Ta'ala Anhu) narrated the Messenger of ALLAAH as saying that when swearing by ALLAAH if any one says ' if ALLAAH will, he is not held accountable if he breaks it."

Hadrat Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) as saying "He who swears by anyone but ALLAAH, is a polytheist". [Tirmizi, Mishkat]

## Good omen

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated the Messenger of ALLAAH say, "There should be no taking of omens, but the best type is the good omen" He was asked what a good omen was and replied, "A good word which one of you hears from anyone or from any source." [BukhAri, Muslim, Mishkat]

'Urwa - bin 'Amir (Radi Allaahu Ta'ala Anhu) narrated that when he mentioned about taking omens to the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) he replied, "The best type is the good omen, and a Muslim is not turned back from anything because of an omen. When anyone of you sees anything which he dislikes i.e. omen, he should say,

اللَّهُمَّ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا أَنْتَ وَلَا يَدْفَعُ  
السَّيِّئَاتِ إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

"Oh ALLAAH! thou alone bringest good things, thou alone avertest evil things and there is no might or power, but in ALLAAH". (Abu Daud, Mishkat)

## Vision

Abu Razin -al- Uqail (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) has said, "A believer's vision is a forty sixth part of prophecy. It flutters over a man as long as he does not talk about it, but when he talks about it (i.e. when it is interpreted) it settles. "Abu Razin says that he thinks that Messenger of ALLAAH further said, "Tell it only to one who loves you or one who is a man of understanding". [Tirmizi, Mishkat]

## Auspicious day for beginning religious education

It has been reported in traditions that knowledge

should be acquired on Monday. This facilitates the acquisition of it. Same is mentioned about Thursday while in some traditions Wednesday appears. The learned author of Hidayah used to commence a book on Wednesday and used to say that whatever is begun on Wednesday renders its completion."

[Sharah Talmul Muta' -allim, Bahishti Zewar]

### **Renewal of a tradition**

It has been reported from the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) that he said, "Whoever transmits forty of my traditions to my Ummah, I shall make special recommendations for him".

[Jame Khabre]

It has been reported from the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) that when in my Ummah there comes about disruption in the religion, then at that time whoever holds fast the ways of the Holy Prophet (Sallallahu Alaihi Wa Sallam) he will get reward equal to hundred martyrs. [Bahishti Zewar]

### **Bequest of the Holy Prophet**

(Sallallahu Alaihi Wa Sallam)

It has been reported from the Holy Prophet (Sallallahu Alaihi Wa Sallam) that he said, "I am leaving behind you such a thing that if you hold it fast, you would not go astray. One is the Book of ALLAAH (QURAN -e- Majid) and the other is Sunnah i.e. Traditions".

[Bahishti Zewar]

