

Hadith 1:

"Religion is sincerity."

We said: "To whom?"

The Prophet said: "To Allah, His Book, His Messenger, the leaders of the Muslims and to their common people."

Explanation

a) A Muslim, having testified about Allah, His Prophets and His Books, is bound to obey the teachings of his Creator and His Messenger. Sincerity towards Allah must be exercised by performing good deeds only to please Allah and enjoining others to do so. Similarly, the perfect example of the Holy Prophet (SAW) is to be followed in every possible manner. Also, while taking the counsel of our Lord and the Holy Prophet (SAW), we should be ready to dispense such good advice to our fellow beings and also be ready to accept good counselling from our superiors, as the Holy Quran also urges mutual consent and advice:

"Consult them in the conduct of affairs, and when you have decided, put your faith in Allah."

As Muslims are brothers, there is no doubt that the word 'naseehah' not only means sincerity, but also the kind of sincerity which leads to the sharing of noble advice and well-wishing.

b) As good counsel has been given to us by Allah and the Prophet (SAW), it is the duty of the Muslim leaders to call the people to righteousness, and it is also the duty of the Muslim people to co-operate with each other in goodness. Hence, the propagation of goodness is the duty of every Muslim. The good counsel of Islam can be spread nowadays through the masses by the press, television and the internet. The Prophet himself (SAW) respected and abided by the advice of Hazrat Salman Farsi (RA) when he suggested the digging of a trench in the Battle of Ahzaab, which is yet again an example for us to welcome genuinely shared advice. Finally, our actions may appear righteous in front of people, but true sincerity must be present in our hearts while we carry out our worldly and spiritually good deeds. A believer concentrates on the Ever-Watchful and His Messenger when carrying out any good works and he never cares about achieving the praise of people as he is well aware that he shall be accountable only to his Lord on the Day of Accountability. This purity of intention is valued by Allah, when He says in the Qur'an: **"One who purifies his soul, will indeed be successful."**

Hadith 2

"None of you truly believes until he wants for his brother what he wants for himself."

Explanation

a) This Hadith was reported by Khadim-e-Rasool, Hazrat Anas (RA) which highlights an important quality of a true believer i.e. that his likes and dislikes for his brother in Islam should be the same as for his own self. Islam advocates brotherhood and while establishing "Muwaakhaat" (brotherhood) between the Muhajireen and the Ansar at the time of Hijrat, our Prophet (SAW) laid a living example of equality and brotherhood. He also said:

"You cannot enter Paradise until you are true believers and you cannot be true believers until there is reciprocal love between you." This pure love is to be shown by wishing the best for others. By doing so the community not only prospers and flourishes but it also keeps envy and jealousy at bay and promotes goodwill brotherhood and peace.

b) To be a true believer, we should be genuinely interested in the welfare of our brothers and desire all those conditions and circumstances as well as material objects we desire for ourselves. Throughout his life, the Holy Prophet (SAW) gave the same food and clothes even to his servants, as he would eat and clothe himself, so much so that his slave, Zaid bin Harith, was reluctant to leave the Prophet's company when his parents wished to take him home. Following the Prophet's (SAW) example, we should extend our help, financial or emotional, towards orphans, the poor, the needy, the sick and even animals. By giving away our favourite possessions and sharing our favourite games, we can try to act upon this Hadith and qualify as true believers.

Hadith # 3

Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbor, and let him who believes in Allah and the Last Day be generous to his guest.

Explanation

a) In this Hadith the Prophet (SAW) has emphasized two fundamental aspects of a true believer i.e. Belief in Allah and the Last Day leading to our daily life conduct. First of all the gift of speech which is undoubtedly a great blessing of Allah which if properly used can do a lot of good, but irresponsible use of tongue proves very harmful. The Prophet (SAW) also said: **“To keep quiet is better than telling a bad thing.”** Generosity is another attribute which exhibits caring and sharing attitude. The Holy Quran instructs us to do good to neighbors who are near and neighbors who are far. Similarly our attitude towards our guest should be generous. The Prophet (SAW) life is a guide to us. When guest were in his house he would get up many times in the night to make sure that they are comfortable. Thus our belief in Allah and the Last Day are the fundamentals in building pure and pious actions towards our fellow beings.

b) This hadith teaches us to keep a careful watch over our speech. We must use it only for the propagation of good and refrain from indulging in idle or vulgar talk. Our attitude towards our neighbors and guest should be generous and hospitable. We should wholeheartedly share what Allah has given to us with others. Believing whatever good I will do I'll see it on the Last Day as the world is a cultivating ground for the Hereafter.

Hadith # 4

A man asked the messenger of Allah (may Allah bless him and give him peace): Do you think that if I perform the Obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter paradise? He said: Yes

Explanation

a) This hadith clearly tells us that whoever performs his obligatory religious duties like prayer and fasting and differentiates between the lawful and the unlawful will be rewarded with paradise.

Prayer is the foremost duty of a Muslim and a chief pillar of Islam. The Holy Prophet (saw) said: **“He who gives up prayer has indeed disbelieved.”**

Fasting is another pillar of Islam. By prescribing a month long fasting, Allah wishes to teach us self-restraint and to make us pious. The Holy Prophet (saw) said that if a Muslim offers the five daily prayers regularly and observes fasting, he shall be forgiven. The effects of prayer and Fasting are so ever lasting that a Believer is aspired with the feeling of Taqva that develops self control and restrain him from all unlawful deeds. Further these qualities make it easier for the believers to follow the commands of Allah.

b) We can understand from this hadith that our entry to paradise depends on the fulfillment of our obligatory acts. We should be very particular in fulfilling our obligatory duties especially prayer and fasting and perform them religiously with full devotion so as to benefit from the impacts of the two basic pillars of Islam and spend our life in full submission to Allah. We should make all effort not to cross the limits set by Allah and follow the lawful way of living as given in Quran.

Hadith # 5

“Every person’s every joint must perform a charity every day the sun comes up; to act justly between two people is a charity; to help man with his mount lifting him onto or hoisting up his belongings onto it is a charity; and removing a harmful thing from the road is charity.”

Explanation

a) This hadith mentions some of the good deeds that people can perform according to their strength and ability Allah has given to them. For example settling disputes and quarrels with justice, helping people to mount their means of conveyance, or going to the mosque to pray or to remove any obstacle from the road that may cause harm to the people. This hadith motivates the believers to do everyday acts of kindness to help and support the community with the sincere intention to please Allah. Prophet’s (SAW) great stress on charity to human beings shows the distinctive characteristics of Islam. He said, ‘**Charity is incumbent on every Muslim**’ were his (SAW)’s clear orders. “**Every good deed is charity and it is a good deed that you meet your brother with cheerful countenance and that you pour water from your bucket into vessel of your brother.**”.

b) Muslims must perform charity through a variety of deeds daily. The broad perspective of charity given by our Holy Prophet (SAW) shows its importance for the welfare of the individual as well as the community. The life of the Holy Prophet (SAW) is an example for all of us to follow how his selfless and sacrificing attitude toward his friends and enemies helped him in building a strong community in Madina. We must make an intentional effort to greet others with a smile, helping old people or small children cross the road, support the educational expenses of an orphan, provide food or grocery in orphanages etc. These small acts of charity will definitely promote brotherhood.

Hadith # 6

“Whosoever of you sees an evil action, let him change it with his hand and if he is not able to do so then with his tongue if he is not able to do so then with his heart, and that is weakest of faith.”

Explanation

- a. This hadith throws light on how society is to be kept safe and secure from evil and corruption. Islam has made the Muslims duty bound to eradicate evil, since it corrodes values and destroys social structure. Believers are enjoined to take effective measures to fight evil. Those who can check it with force, that is the power of the government, must do so; while others by preaching and persuasion should try to sweep it out. If circumstances become adverse that even this becomes impossible, then we should remain alive to the fact that evil should be abhorred.
 - b. We as Muslims being the followers of the last Prophet(SAW) are obliged to encourage good as well as eliminate evil. Being Allah’s vicegerent on this earth is our responsibility to strive for the promotion of good to the extent of our authority and potential. We as Muslims are required not only to give assistance to the one who is the victim of tyranny and injustice, but also try to stop the one who is committing it and strive with all our energies to bring about the rule of justice and righteousness for all people. This hadith of the Holy Prophet(SAW) is highlighting the importance of the moral health of a community which should not deteriorate at any cost and also emphasizes the job of an individual to keep a check. We should make all efforts to correct social evils like preventing or reporting electricity theft, informing the relevant authority to take action against those who are taking bribes etc.
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Hadith # 7

It was said : O Messenger of Allah, who is the most excellent of men? The Messenger of Allah (May Allah bless him and give him peace) said: "The believer who strives hard in the way of Allah with his person and his property."

Explanation

a) In this hadith the characteristic of the most excellent of men is highlighted. Jihad is one of the pillar of Islam called farde kifaya and to fight and sacrifice ones life and property in the path of Allah is considered to be a great honour. The hadith further teaches that a man who leaves home to participate in Jihad is constantly in worship like the one who fasts continuously and stands in worship and recites the Quran. The purpose of such a struggle should always be to establish a just and righteous society and must be according to the rules laid down by Allah and explained by His Prophet (SAW). The Quran tells Muslims not to call those who die in the cause of Allah as dead. **'And say not of those who are slain in the way of Allah: 'They are dead', Nay, they are living , though ye perceive(it) not.'**(2:154)

b) We as believer can fulfill our Jihad obligation by four different ways i.e. by our heart, our tongue, our hands and lastly by the sword. In Islam the objective of war is neither the achievement of victory nor the acquisition of the enemy's property; it is rather the fulfillment of a duty-Jihad in Allah's way. The Muslims were advised to refrain from shedding blood or destroying property for the achievement of their objective. It is repeatedly addressed in Quran that the object of Jihad should be to put down aggression and persecution, for persecution is worse than killing. It must cause the least possible amount of damage to life and property. We should spend our time in Allahs way by participating in constructing schools, hospitals, mosques to remove ignorance and poverty from the society by spending our wealth and time to gain Allah's pleasure.

Hadith # 8

“The Messenger of Allah (may Allah bless him and give him peace) said: ‘Whom do you count to be a martyr among you?’ They said: O Messenger of Allah, whoever is killed in the way of Allah, is a martyr. He said: ‘In that case the martyrs of my community will be very few! He who is killed in the way of Allah is martyr, he who dies a natural death in the way of Allah is a martyr, and he who dies of cholera in the way of Allah is a martyr.’”

Explanation

a) Muslims believe that the rank of a martyr is not only limited to the one who is killed in the way of Allah. As according to the above hadith Prophet (SAW) has elaborated the criteria of martyrs from those fighting in the way of Allah to those who die from a serious disease or die a sudden death or a painful death. This was to develop the love for patience and inspiration to lead a life of righteousness. Prophet (SAW) further clarified that this will increase the number of martyrs in my community.

b) This hadith teaches all Muslims that however these types of death like dying of plague or cholera no doubt merit the reward of a martyr, but they stand no comparison to that reward to which one is entitled when one is slain on the battlefield fighting for the sake of Allah. The Holy Prophet (SAW) is reported to have said: **“Whoever sincerely desires the rank of martyrdom gets the rank of martyrdom even if he is not killed.”** This hadith further motivates the Muslims to struggle to achieve martyrdom by fighting in the way of Allah or bearing the difficult days of life during sickness with patience. Remembering the rank of a martyr whose eternal abode is paradise.

Hadith # 9;

"No one eats better food than that which he eats out of work of his hand."

Explanation

a) This hadith stresses on earning ones livelihood through honest means and by engaging oneself in a clean trade or profession. All kinds of work and hard labour are not only respected in an Islamic society but is considered a great virtue as well. Holy Prophet (SAW) is reported to have said: **"To earn a clean living, is also a duty next to the obligatory duties of faith."** The seeking of lawful sustenance has been designed as a form of worship by Holy Prophet (SAW).

b) We should make all effort to earn lawfully and keep ourselves away from illegal means such as bribery, charging interest on loans, theft, gambling, etc. Prophet (SAW) said: The flesh that has been sustained by unlawful earnings will not enter Paradise. It is more suited to Hell. Islam condemns money earned by unlawful means as it shakes the foundation of justice and the competent people do not get their deserved place. It is a blot on society. Further dependence of any able person on someone for a livelihood is a sin and a disgraceful humiliation. So Islam encourages honest and hard-earned labour as compared to begging.

Hadith#10;

“One who manages the affairs of the widow and the poor man is like the one who exerts himself in the way of Allah, or the one who stands for prayer in the night or fasts in the day.”

Explanation

a) In this hadith the Holy Prophet (SAW) emphasizes the reward of a person after the orphans i.e. he would be graced with nearness to the Holy Prophet (SAW). The Holy Prophet (SAW) was himself an orphan and Allah raised him with His mercy to the highest status. From the beginning the Prophet (SAW) was a supporter of the weak and oppressed. He said: The person who took care of an orphan and shared his food and drink with him, Allah will allow him to enter Paradise, provided he is not guilty of an unpardonable sin. He asked his companions to be gentle and kind towards the orphans.

b) We should be kind and caring towards orphans. The Holy Quran also commands us to do good and show kindness to the orphans: “Treat with kindness your parents and kindred and orphans and those in need.” Allah commands Muslims to help the orphans and the needy and those related to us to have a special claim. Prophet (SAW) said: “The best Muslim house is that in which an orphan is well treated and the worst Muslim house is that in which an orphan is ill treated.” (Ibn Majah)

Hadith # 11

"I and the man who brings up an orphan will be in Paradise like this." And he (SAW) pointed with his two fingers, the index finger and the middle finger.

Explanation

a) In this hadith, the believers are encouraged by the Prophet (SAW) to be compassionate and caring towards the orphans specifically attaching bounties and rewards and his closeness to Prophet (SAW) in Paradise. He further showed the closeness of the believer who supports the orphan by raising his two fingers in such a way that there was little space left between the two.

b) Prophet (SAW) has advised the believers in this hadith to show sympathy and love for the orphans. This shows that if we are well off and have been blessed more by Allah, then it's our religious duty to extend extra help to the lowly creatures and thank Allah for His blessings. The Holy Prophet (SAW) asked his companions to be gentle to the orphans. He said: **"The best Muslim house is that in which an orphan is well treated and the worst Muslim house is that in which an orphan is ill-treated." (Ibn Majah).** Allah commands Muslims to help the orphans and the needy and those related to us have special claim. This is all to develop social equality amongst the Muslims.

Hadith # 12

The Messenger of Allah (May Allah bless him and give him peace) sent Abu Musa and Mu'adh ibn Jabal to Yamen, and he sent each of them to govern a part. Then he said; "Be gentle and do not be hard, and cause rejoicing and do not alienate."

Explanation

a) In this hadith the Prophet (SAW) has emphasized the important virtues of the moral system of Islam. Many good and commendable qualities have their roots in Kind heartedness and a person who is not blessed with it has very little of goodness in him. He (SAW) advised his companions to preach by giving glad tidings rather than scaring them with the don'ts of the religion. Propagating love and respect will remove differences and develop closeness.

b) We are taught by the Prophet (SAW) to adopt a kind and gentle attitude with each other especially while preaching the message of Allah. Anas Bin Malik related that the Holy Prophet (SAW) said: **"Make things easy and do not make them hard and cheer up people and do not repel them"** A harsh person will be rude to people around him making his life miserable for people. In contrast to a gentle and kind hearted person who can become a messenger of love, creating peace and harmony in society. We as believers must follow the teachings of Prophet (SAW) by developing a gentle and kind attitude towards our fellow beings.

Hadith # 13

"He who studies the Qur'an is like the owner of tethered camels. If he attends to them he will keep hold of them, but if he lets them loose they will go away."

Explanation

a) Holy Quran is the last perfect and complete word of Allah, revealed to our Holy Prophet (SAW) through Angel Gabriel in 23 years of time. Its recitation carries great merit. When it is neglected it slips out of ones mind. Although the process is slow like the movement of a tethered camel which walks haltingly. Sahib-ul-Quran in this Hadith means one who has committed The Quran to the memory and being the owner of a precious treasure should protect it by reciting it.

b) We should not only read and learn the Quran but should also mould our lives according to its teachings. Prophet (SAW) said, **"For everybody who reads one letter of the Quran gets 10 times the reward."** It is the most sacred treasure of a Muslim and we should therefore not let it slip out of our mind otherwise it shows our indifference to the Book of Allah, which is undesired able. The Prophet SAW said, **"Who so reads the Quran and commits it to memory and knows its lawful things as lawful and unlawful things as unlawful, Allah will admit him into paradise."**

Hadith # 14

“May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back.”

Explanation

a) In this Hadith, Prophet (SAW) is stressing on the conduct of a seller and buyer in transaction that it should not only be characterized by justice but also by magnanimity. He wanted both to be sympathetic and considerate towards each other rather than exploiting each other. About payment of debts, one should be patient and kind if there is a little delay as giving loan to the needy is like giving charity and Allah’s special mercy is on those who bear the delay with kindness.

b) We should adopt a kind and polite attitude while dealing with each other whether we are a buyer or a seller and should not curse any kind of hardship. The seller should take his own due and give to the buyer what is his.

The Prophet SAW said, **“Who ever has a claim (like a debt) on a brother which is payable and he allows respite to the debtors in his payments, he will be given the reward of charity.”** A little leniency and kindness on the part of creditor is awarded such a high reward so as to remove exploitation from society.

Hadith # 15

“God will not show mercy to him who does not show mercy to others.”

Explanation

a) Mercy is one of the outstanding qualities of the true believers. All acts of compassion which are performed without the object of any recompense are prompted by this virtue. The most deserving of mercy of Allah are those kind-hearted men who have love and sympathy for his creation. The person who is lacking in mercy and kindness is doomed to Hell.

b) We should treat others with kindness. This includes not only the Muslims and the infidels and men of all faith and nationalities no matter which class or community they belong to, but even the animals deserve kindness.

The Holy Prophet (SAW) and his followers had been persecuted in Makkah for thirteen years and were compelled to migrate to Madinah but when Holy Prophet conquered Makkah, he forgave every injury inflicted upon him and announced a general pardon. Such a compassion and mercy teaches us to adopt the same in our daily lives. The Holy Quran mentions this attribute very frequently and says, **“For thou art the Best of those who show mercy.”**

Hadith # 16

" The believers are like a single man; if his eye is affected he is affected, and if his head is affected he is all affected."

Explanation

a). This hadith preaches brotherhood for the believers .It compares the Muslims to a human body; when one part of it is in pain, the entire body feels uncomfortable. Muslims should feel for each other so strongly that if anyone of them is afflicted with grief all the Muslims around the world should consider it as their own. The Quran frequently describes the believers as brothers **"The believers are but a single brotherhood....." (49:10).**The Holy Prophet (SAW) laid a living example when he created a fraternal bond between Muhajireen of Makkah and Ansaar of Madinah during the time of migration.

b).Following the example of Prophet (SAW) we should try to develop a strong fraternal bond between all the Muslims as collectivity is a force which an individual cannot possess. We should support and help the less fortunate members of the society like feeding the orphans, helping the widows. If there is famine or any natural calamity faced by any of the Muslim country we should support them wholeheartedly both financially and spiritually.

Hadith # 17

"Modesty produces nothing but good."

Explanation

a) In this hadith modesty which is the vital part of character building is being stressed. It is a force which urges of indecency and obscenity. It serves as a strong moral deterrent against all evil and wicked desires. If the sense of modesty is alive and active in a person, his life will not only be clean in the sight of his fellow beings, but also in the eyes of Allah. Prophet (SAW) is reported to have said: "**Modesty is a part of faith and faith is in Paradise and indecency is from evil and evil is in hell.**"

b) Muslims should be modest towards their fellow beings and should not be arrogant or boastful. They should be humble in their dealings. Likewise Muslim men and women should guard their modesty and lower their gaze and not to stare at each other. We should dress conforming the principle of piety and restrain from evil and should not go beyond the limit set by divine commandments. We are supposed to adopt a moderate living in all aspects. Moderation is talking, eating, drinking, and dressing even in gratification of sexual desires. This in turn produces a peaceful and well composed society.

Hadith # 18

" He who has in his heart as much faith as a grain of mustard seed will not enter hell, and he who has in his heart as much pride as a grain of mustard seed will not enter paradise."

Explanation

a. This hadith teaches the importance of professing faith and the rewards attached to it even if the faith is of least amount, he will eventually be taken out of hell after being punished for the evil deeds. Faith inculcates in man the spirit of humility and submission to truth. Prophet (SAW) has compared the attributes of a faithful believer with an arrogant person. As pride is the expression of vanity. It is one of the greatest hurdles in the path of truth and righteousness. Quran says: "**For Allah loveth not the arrogant, the vainglorious**"(4:36). This hadith further teaches that a person even with a little pride in his heart will not enter Paradise. As the Quran says: "**And.....Is there not in hell an abode for haughty.**"(39:60)

b. Muslims should develop the quality of humility and should always be grateful to Allah for His unlimited blessing. After professing our faith we should show our submission to all his commands realizing our strengths and weaknesses showing our obedience to our creator and sustainer. Pride is the offspring of conceit which leads to disobedience. The Holy Quran informs us that Iblis refused to obey the command of Allah because of pride and was thrown out of heaven.(7:13). Therefore we should stay away from arrogance.

Hadith # 19

"The world is the believer's prison and the unbeliever's paradise."

Explanation

a) This hadith is teaching the importance of life after death in the eyes of a believer whose actions are guided by Allah's command. He leads a life of checks and balance in this world. He considers this world as a prison in which he is not free to do as he likes and is eager to get out of it as it is not his real home. This hadith compares the way of thinking of a believer with an unbeliever as to him this world is his exclusive aim and all his endeavors are directed towards the achievement of material aims and interests.

b) Muslim believers should spend their life in this world as if they are a stranger or a way farer. They should not get as much engrossed in worldly pursuits so as to consider it the ultimate aim of their existence. It is related that the Holy Prophet (SAW) said **"Whosoever loves the world shall damage his Hereafter and whoever loves his Hereafter, shall damage his world, thus you should prefer what is lasting to what is transitory."** We should not regard this world as our permanent home and should not get attached to it and make its joys and comforts the ultimate end as the way of the unbelievers.

Hadith # 20

"God does not regard your appearances and your possessions, but he regards your hearts and your actions."

Explanation

a) Muslims believe that a good deed done with a bad intention would not earn any reward but if the deed turned out to be bad though the intention behind it was sincere, then Allah will surely reward for the noble intention. Divine favor is not granted because of one's form, figure or wealth but on the state of his heart, mind and actions. This makes it clear that however good and noble an act may apparently be, it is worthless in the sight of Allah if the heart is lacking in earnestness as Allah sees the intention along with the deeds and the hidden along with the manifest.

b) We should have clean and pure intention behind every action for example we must not give charity to show off nor pray to be counted as believers rather our intention should be to please Allah. Also the Quran says: **"Whether you hide what is in your heart or reveal it Allah knows it all."** Allah judges the worth and value of deed by the intention with which it is performed.