

5.2 Paper 2

1. Major teachings in the Hadiths of the Prophet

Two groups of passages are set for close study. These relate to:

- individual conduct
- life in the community.

Candidates should study the teachings contained in each passage about what Muslims should believe and how they should act.

Candidates should study the passages with reference to the original Arabic text as well as the English translation. In the examination, passages will be set in both Arabic and English.

Appendix 2 contains the passages for examination in 2017, 2018 and 2019. **These are reviewed periodically and may change.**

2. The history and importance of the Hadiths

Candidates should study:

- the history of the compilation of the Hadiths
- the earliest collections
- the main *musnad* and *musannaf* collections
- the main compilers and their activities
- the methods based on examination of the chain of transmitters (*isnad*) and the text (*matn*) of a Hadith to test the reliability of the Hadith
- the main features of the six collections of Sunni Hadiths and the four collections of Shi'a Hadiths
- the major themes of the Hadiths as these are contained both in the passages set for special study and in other similar passages
- their use in legal thinking, and their relationship with the Qur'an, consensus (*ijma'*) and analogy (*qiyas*)
- their significance in thought and action in Islam.

3. The period of rule of the Rightly Guided Caliphs and their importance as leaders

Candidates should study:

- the main events of the rules of the four Caliphs
- their policies in maintaining and expanding the state
- their approaches to leading the community
- their main achievements
- the main difficulties they encountered
- their significance as examples of leadership
- the importance of their rules as models for government today
- their importance as examples for Muslim communities in their relations with other states.

(Note that the lives and activities of the Caliphs during the Prophet's lifetime are included in the Syllabus in Paper 1.)

Candidates should know the main events of the rules of the four Caliphs, and should explore the significance of these events for the early and later history of Islam. They should also understand the importance of their rules as examples for later times.

In the examination, there will be **either one or two questions** on this topic.

4. The Articles of Faith and the Pillars of Islam

Candidates should study:

- the Six Articles of Faith:
 - God, including what Muslims believe about him
 - angels, their nature and duties
 - books, their contents and purpose
 - prophets, their character and function
 - God's predestination and decree, its meaning and significance
 - Resurrection and the last day, the main events and its significance.
- Jihad in its range of meanings, physical, mental and spiritual.
- the Five Pillars of Islam:
 - the declaration of faith, *shahada*, including the significance of what it contains
 - prayer, *salat*, including preparations, its performance and importance, congregational prayers on Fridays and festivals, times of prayer, the place of prayer, private prayer, delayed prayer
 - alms-giving, *zakat*, how it is performed and its significance in the community
 - fasting, *sawm*, including the way it is observed, its significance and those exempted
 - pilgrimage, *hajj*, including the main observances involved and their significance.

Candidates should know about each of these beliefs and observances, and should also understand their significance in the faith and action of individual Muslims and of Muslim communities.

In the examination, there will be **either one or two questions** on this topic.

Major teachings in the Hadiths of the Prophet

Week 09

Day 03

out of four
1 Choose any two of the following Hadiths, and:

- (a) describe their teachings about what Muslims believe [4]
(b) explain how Muslims can put these teachings into action, [4]

individual and communal

implementation

Hadis 1

«الَّذِينَ اتَّصَفُوا» قُلْنَا: لِمَنْ؟ قَالَ: «لِلَّهِ وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلَأَنِّيَّةِ الْمُسْلِمِينَ»
وَعَامَّتِهِمْ.

(i) '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.'

faith

In part (a)

- ✓ identify the main teachings
- ✓ focus on these teachings rather than the contents
- ✓ simple summaries or paraphrases will not attract high marks.

communal life

Approx 80-90 words

3 minutes

2/

(a) Belief: ✓ Quotation

We can learn from this Hadith of the Holy Prophet to follow the faith of Islam fully and with dedication. This is what he means when he talks about sincerity.

He tells us that we must be sincere in the things we believe and in the things we do, and we must live our lives as obedient Muslims before Allah and as good members of the community of Islam. Ostentation should always be avoided. Allah says, "And we have ordered them nothing but that they worship Allah, and be sincere in their religion" (98:5). We should believe in the main principles of Islam and we should not upset the community but be loyal members of it.

In part (b)

- ✓ Candidates should explain how these beliefs can issue in action.
- ✓ Answers may comprise abstract explanations, illustrative stories, or verses from the Qur'an or other Hadiths.
- ✓ If there are stories, the relevance of these should be explained, and if there are quotations, the link between them and the Hadith under discussion must be made clear.

(b) Action:

Muslims can put the teachings of this Hadith into action by being obedient to Islam. They should try to obey the Qur'an and the Prophet in their daily lives. Muslims should not only base their personal lives on the teachings of Islam but should act to maintain the good of society. Sincerity is the most important aspect in all things that a Muslim does publicly or privately. Islam is a faith that covers all the life of Muslims and Muslims must be sincere in all the actions they do. They should respect their elders and those who are given authority because the elders and seniors deserve respect. The Prophet showed respect for the leaders of his time when he wrote to bring them to Islam. Even though he did not accept their way he wrote kindly to ask them to become Muslims.

Hadis 2

Communal

2. لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

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

Muslim Brotherhood

concern for others

a). Belief:

This hadith teaches us to have concern for others around us. Concern for others' welfare is a cardinal part of Muslim's faith. It can be regarded as a sign of sincerity to the teachings of Islam.

We learn that provision for others comes before self, therefore we should not be self centered. Quran says, "Believers are a single brotherhood." (49:10) A part of a Muslims' faith is to work for the good of others.

It emphasizes on treating each other as equals and to ensure that others are provided for properly. Muslims should always respond to the need of others.

b). Action:

Muslims should ensure that they treat others in the same way in which they want to be treated by others. They should be polite and show respect to each other as it develops love. A Muslim is not supposed to break mutual relations and show jealousy towards each other. He should not be suspicious of others or look down upon them.

Muslims should always respond to the need of others. When Prophet (pbuh) established brotherhood, the Ansaar preferred their Muhajirin brothers over themselves. The way of purity and sincerity is to look at everyone (friend and foes) with the eye of sincere concern and mercy. It is regarded as act to be rewarded according to Quran and Sunnah..

قَالَ رَسُولُ اللَّهِ ﷺ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جُرْعَةً، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ خَيْرًا أَوْ لِيَصْنَعْتَ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ

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 neighbour, and let him who believes in Allah and the Last Day be generous to his guest.

good use of
tongue
rights
of neighbour
hospitality

a) Belief:

We learn from this hadith about the manners of social conduct being a part of Muslim community. It reminds us of our responsibility as good members of the community of Islam.

Faith and actions are closely linked with one another; mere faith without righteous deeds is meaningless. This hadith encourages the manifestation of faith through deeds of righteousness.

It teaches us that generosity and hospitality towards neighbours and guests and politeness and sympathy towards others are the attributes of true believers. Islam lays special emphasis on good social conduct. Every Muslim deserves respect specially neighbours and guests. Prophet said, "He will never enter paradise whose neighbour is not safe from his mischief."

individual and communal

(b) Action/Implementation:

Muslims today should be a source of comfort and benefit for each other. They should not inflict physical or emotional harm to other members of community because it is against the principles of Islamic faith. Believers should never indulge in back-biting, abusing, slandering and spreading rumours etc. Muslims should hold others in high regard and be of service to them irrespective of who they are or what faith they follow. They should also be generous to their neighbours and those who visit them. It is a sunnah of the Prophet to accompany the guest to the door when he leaves. Prophet's (pbuh) hospitality knew no boundaries. He did not discriminate in his guests and would even serve them personally. He was soft spoken and he always dealt with generosity.

Hadith 4

(IV) أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) فَقَالَ: أَرَأَيْتَ إِذَا صُكِّتَ التَّكَلُّفَاتِ، وَصُكِّتَ رَمَضَانَ، وَأَخْلَيْتَ الظَّكَّاءَ، وَخَرَّمْتَ الْحَرَامَ، وَلَمْ أَرِدْ عَلَى ذَلِكَ شَيْئًا، أَذْخُلُ الْجَنَّةَ؟ قَالَ: نَعَمْ.

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.

individual

(a) Belief:

We learn from this hadith that Islam is a very simple religion and to gain Allah's pleasure and reach paradise one has to simply follow the basic principles of Islam the Quran says, "Allah intends for you ease, and He does not want to make things difficult for you" (2:185). Allah has laid down clear rules about what is lawful and unlawful and He expects man to be obedient to Him. By following these rules we can gain Allah's pleasure and thus paradise and this is what the Prophet confirmed. Prophet said, "Avoid What I have forbidden you to do, and do your utmost what I have ordered you to do."

Fulfilling the rights of Allah by performing prayer and observing fast and to have the knowledge of religion for enjoining upon good and forbidding evil is obligatory on every Muslim.

(b) Action:

Muslims today should perform all their religious social obligations with sincerity and devotion. Muslims can attain paradise by being obedient to Allah. Muslims besides following the pillars of Islam, must be conscious of what is allowed and not allowed in Islam at all times e.g. they should be fair in trading, not take riba etc. It is building upon every Muslims to learn and abstain from every unlawful act. Cheating, smuggling, adulteration, drinking wine, lying and oppression are obstacles to a peaceful society and success in the hereafter.

They need to understand the importance of prayer and fasting being the pillars of Islam. Both develop piety and bring us closer to Allah. During Prophet's life time when azaan was announced all worldly activities were suspended.

Communal life

Hadith 5

obligation

كل سلامي من الناس عليه صدقة كل يوم تطلع فيه الشمس: تحيل بين اثنين صدقة؛ وتعين الرجل في دابته فتحمله عليها أو ترفع له عليها متاعه صدقة؛ والكلمة الطيبة صدقة؛ ويكفي خطيئة من شئها إلى الصلاة صدقة؛ وتنيط الأذى عن الطريق صدقة.

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 a man with his mount, lifting him onto it or holating up his belongings onto it is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity.

congregational luggage

showing concern

(a) Belief:

We come to know from this hadith that charity is an obligation on every believer.

It gives us a broader concept of Charity by telling us that it is not confined to spending wealth rather every act of piety is regarded as charity, therefore; even a poor Muslim can perform it showing concern for fellow beings at all times.

Prophet (pbuh) said, "The best amongst people is the one who is a source of benefit for the people." Salat and service of humanity are the main features of Islamic social system.

It teaches us that charity is an act of showing concern for others and helping them by all means. It is one of the fundamental principles of Islam.

(b) Action:

Muslims today should perform all their actions with the intention of benefiting others. They should also fulfill the rights of Allah by performing religious obligations.

In social life, a positive role may be played by helping others and by settling their disputes. Settling disputes with justice, helping people mount on their conveyance or carrying their belonging, removing any hindrance from the road. Even the smallest deeds of righteousness must be given importance as they may carry the greatest reward; e.g helping the blind to cross the road.

Prophet (pbuh) was kind and helpful even to his enemies as he helped and served the old woman who regularly pelted him with rubbish on his way to prayer. He use to share his meals with guests, supported orphans and helped poor.

Hadith 6

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ.

stop

authority

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, and if he is not able to do so then with his heart, and that is the weakest of faith.

verbally preaching

Communal life

condemn at personal level

Belief:

This Hadith teaches that Muslims should not allow evil to take place in any circumstances. It is an obligations to eradicate evil by all means i.e. physical and verbal. It teaches not only to abstain from evil but also to prevent others from unrighteous deeds. It is unworthy of a believer to ignore any evil practice in his presence. It emphasizes that virtue and righteousness should be encouraged whereas evil should be discouraged at every level. It has been made an obligatory act for every Muslim to see that the moral health of the community does not deteriorate and whenever there is any sign of decadence in any quarter, it should be checked. "You are the best of the people evolved for mankind, enjoining what is right, forbidding what is wrong and believing in Allah." (3:100)

Action:

Muslims today should be aware of their duty to enjoin upon good and to forbid evil. They should change evil with virtue. They should fight against evil physically, verbally and spiritually. Even if they cannot stop evil from taking place, they should not give in to its power and should at least always condemn it always prevented Meccans from idol worship and other social evils. He not only conveyed the message revealed to him, but instructed and explained it further with wisdom, acted upon it himself and urged mankind to follow it and even faced persecutions for that.

Week 09

Day 04

Hadis 7

7. قِيلَ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

‘مُؤْمِنٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ’ *marking*

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.’ *makes effort*

(a) Belief:

spiritually Financially
We learn from this hadith that the criterion of excellence near Allah is to make efforts in His way to seek His pleasure. It also refers to two main kinds of Jihad or struggle in the way of Allah i.e spiritual (Nafs) and financial (Maal). It instructs us not only to safeguard our faith but also to spend our wealth to improve social conditions and to remove injustice and transgression. It makes us believe that our obedience to Allah's commands and our willingness to help others can make us superior to others. The Quran says, “Strive hard in Allah's way with your property and person”(61:11)

(b) Action:

Muslims today should be ready to strive and exert themselves for the sake of God. They should fight against their evil intentions. They should establish a society based on the principles of justice and righteousness.

A true believer after completing his fard obligations Should strive in the way of Allah by going on to read his tahajud prayer or tarawih prayers or finance those less fortunate than himself to perform hajj etc.

The Prophet exerted himself in Allah's way both spiritually and physically and encouraged his companions to do so. The best example is the Tabuk expedition when his companions made financial contributions in the cause of Allah.

Hadis 8

8. قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): ‘مَا تُحَدِّثُنَ الشُّهَيْدَ فَيَكْفِيكَ؟’ قَالُوا: يَا رَسُولَ اللَّهِ مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ. قَالَ: ‘إِنْ شَهِدَا أُمَّتِي إِذَا لَقِيَا مِنْ قَتْلٍ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الطَّاعَةِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيدٌ.’

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 a martyr, he who dies a natural death in the way of Allah is a martyr, he who dies in the plague in the way of Allah is a martyr, he who dies of cholera in the way of Allah is a martyr.)’ *marking*

(a) Belief:

This hadith gives a broader concept of martyrdom. God rewards His believers for every act of piety and has given the status of a martyr to not only those who fight in Allah's way in the battlefield but to all those Muslims who die practicing their faith and believing in the oneness and supremacy of God the Quran says, “And say not of those who are slain in the way of Allah: they are deed. Nay, they are living, through you perceive.” (2:154). Jihad is of many kinds; physical, mental and spiritual and all forms of jihad which entail striving in the way of God are rewarded by Him. It encourages those Muslims who are unable to take part in Physical Jihad due to some disease or some valid reason.

(b) Action:

Muslims should strive for the greatest reward of martyrdom by living their lives according to the teachings of Islam. Muslims should never hesitate to participate in any struggle waged to eradicate aggression and injustice. Those who do not get opportunity of physical jihad should not lose hope because if death comes to them whilst they are striving to gain God's pleasure they may attain Paradise. It must be understood that martyr in the battlefield are thought to attain the highest level of Paradise. A companion was martyred on the day (of the battle) of Badr. His mother came to the Prophet and asked if her son was in Paradise. Prophet replied that her son was in the (most superior) Paradise of Al-Firdaus.

Hadis 9

9. مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ.

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

(a) Belief:

This hadith encourages the dignity of labour and teaches us to make efforts for earning our livelihood lawfully.

We learn that all kinds of lawful works and hard labour are respected in Islamic community. It is not only a duty but also a rewarding act The Prophet (pbuh) said, “Allah is pleased with the person who goes to sleep at night tired from his efforts to earn lawful food.”

The status of a believer is not lowered because of any kind of lawful labour or work.

It encourages us to take responsibility of ourselves and tells us that depending upon others unnecessarily is regarded as a sin in Islam. Similarly all illegal means of earning are prohibited.

(b) Action:

Muslims today should earn their living through hard labor and avoid begging and laziness. Muslims should develop strong and responsible work ethic. They should do their best to provide for themselves and others, rather than relying upon the charity of others. Self-sufficiency is good for individual and society. All the prophets earned their living through manual work. The Prophet (pbuh) never begged from others. He worked as a shepherd and a trader. On one occasion a man came to the prophet begging him for a charity but the Prophet gave him the means to work and asked him to gather firewood and sell them to earn livelihood.

الحديث

10. السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، أَوْ الْقَائِمِ اللَّيْلَ الصَّيَّامِ النَّهَارَ.

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.

(a) Belief/ Main teachings: [2] marks

This hadith teaches Muslims the importance of looking after the needs of others especially the vulnerable. Islam promotes the concepts of social and economic welfare in the society. It encourages us to extend help to the deprived and the down trodden so that the social equilibrium is maintained. Poor people should always be treated with kindness and all needful assistance and provisions should be provided to widows. Holy Prophet is reported to have said, "He who fulfils the need of any my people to please him, has pleased me." This hadith also demonstrate that worship of Allah is not restricted to a few rituals only. Rather, all our efforts to alleviate someone's misery promises Allah's pleasure. It guides us that the reward of being helpful to the widows and the orphans is equivalent to praying, fasting and striving in the way of Allah.

(b) Action/ Implementation : [2] marks

Muslims today should play a constructive role in the society by ensuring a respectable standard of living for those who are less fortunate. They must be social and generous enough to help the poor and needy so that Muslim may not feel deprived and helpless. Muslims should realize that the reward of being helpful to the widows and the orphans is equivalent to praying fasting and striving in way of Allah.

The Prophet pbuh always showed concern for the widows and the poor and many times he donated his own share for them.

Once Abu Bakr got angry at Salman and Bilal who were the poor companions. The Prophet (pbuh) asked him: Did you not hurt them? On hearing this Abu Bakr went to them and asked forgiveness.

الحديث

11. 'أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا.' وَقَالَ بِأَصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى.

'I and the man who brings up an orphan will be in paradise like this.' And he pointed with his two fingers, the index finger and the middle finger.

(a) Belief:

This hadith teaches us to have concern for the orphans and to support them. We come to know that kindness and mercy to the orphans is one of the fundamental principles of the Islamic community life and those who deny it are regarded as hypocrites.

It tells us that the one who takes care of the shelter less will be rewarded with the company of Prophet pbuh in the hereafter. We are instructed to treat orphans with politeness and humility Prophet enjoined Muslims to provide them shelter and food he said, "Who so gives shelter to an orphan with his food and drink, Allah will guarantee him Paradise unless he has committed a sin which cannot be pardoned"

(b) Action:

Muslims today must be kind and considerate to the orphans and they should make arrangements for their upbringing and should safeguard their possessions honestly. The guardian should not deprive orphans of their due rights and their property or wealth left by their parents. Orphans are the responsibility of the entire community therefore, it is binding upon every Muslim to take responsibility of their welfare and care. When the Quraish asked Abu talib to deliver the Prophet to them, Abu Talib said, Shall I make over to you one who is the refuge of the orphans and protector of the widows.. The Prophet pbuh himself was an orphan and he always treated the orphans with mercy and kindness.

Hadith 12

12. بَعَثَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) أَبَا مُوسَى وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ، وَيَعْنَى كُلُّ وَاحِدٍ مِّنْهُمَا عَلَى مِخْلَافٍ. ثُمَّ قَالَ: 'يُسْرًا وَلَا تُجْسِرُوا وَيُسْرًا وَلَا تُنْفِرُوا'.
The Messenger of Allah (may Allah bless him and give him peace) sent Abu Musa and Mu'adh ibn Jabal to Yaman, 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.'

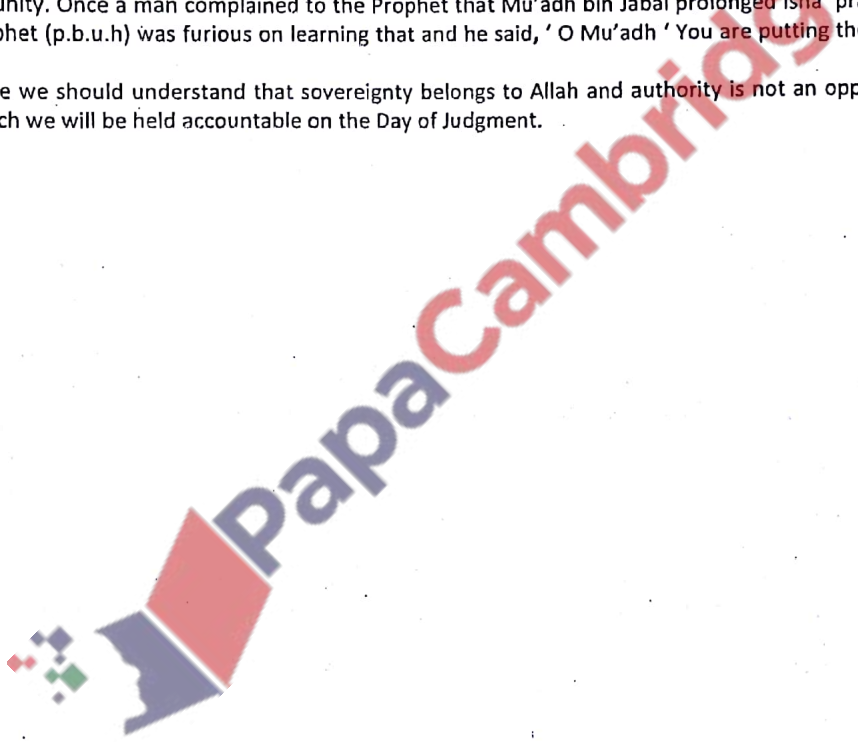
(a) Belief

This hadith of Prophet pbuh lays down the code of conduct for Muslim rulers. Though this Hadith is addressing two individuals specifically but the teaching it contains is universal and is for all those people who are in a position of power and responsibility, e.g. government officials, parents, the police, teachers etc. It emphasizes that people in authority must act fairly when they govern. Sovereignty belongs to Allah, Islam commands us to be kind and gentle to the people. They must give them ease and administer to their comfort. The Prophet (p.b.u.h) said, "Give ease and not contempt, give tranquility and not oppression." (Agreed) It condemns those rulers who are cruel and harsh and tells us that rigidity leads to rebellion and chaos. Moderation and flexibility in decisions is beneficial for both the rulers and the masses.

(b) Action:

Muslim today should be kindhearted and gentle. They should lead positively by showing concern for their people. They must establish peace and tranquility. They must administer justice according to the laid principles of Islam. They are ordered not to shut their doors against the public. The Prophet pbuh was the head of State in Medina but he never tried to cause unhappiness for any section of the community. Once a man complained to the Prophet that Mu'adh bin Jabal prolonged Isha prayers which put them to hardship. The Prophet (p.b.u.h) was furious on learning that and he said, 'O Mu'adh ' You are putting the people to trial, 'and repeated it thrice'

Following his example we should understand that sovereignty belongs to Allah and authority is not an opportunity rather it is a responsibility for which we will be held accountable on the Day of Judgment.



WEEK 09

DAY 05

Hadis 13

13. إِنَّمَا مِثْلُ صَاحِبِ الْقُرْآنِ كَمِثْلِ صَاحِبِ الْإِبِلِ الْمُعْتَلَةِ: إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ. ^{well-locked / tied with a rope and kept with him} ^{abandoned}

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.

(a) Belief:

The holy Quran is the main source of all Islamic teachings. This hadith emphasizes on memorizers of the Quran to recite the Holy Quran regularly in order to seek guidance from it. Allah says, "And We have indeed made the Qur'an easy to understand and remember." (Al-Qamar 54:17) It guides Muslims in all spheres of their lives therefore, it is the most sacred treasure. It reminds us about our responsibility of learning the Quran and retaining it in order to implement its teachings. Regular recitation of Quran is a source of spiritual enlightenment.

However if a person becomes neglectful after he has memorized it; he is apt to forget it. His case is similar to the owner of a camel, he will have control over it and benefit from it as long as it is tied to a rope but if he neglects to look after it, it will run away.

(b) Action:

Muslims today should devote themselves for learning and understanding the Quran because it carries great reward. In the month of Ramadan Tarawih prayers should be performed for the recitation of Quran. Muslims should recite the Qur'an on regular bases otherwise they forget it. Muslim should wholeheartedly try to implement its teachings in their lives and propagate its teachings to others. Muslims should not only meditate and ponder over its meanings regularly but also encourage people to learn it by heart. The Prophet admired those devoted to learning and teaching of the Quran and regarded them best people of Muslim community. Prophet pbuh used to recite the Quran every year during the month of Ramadan. He also encouraged his companions for learning and teaching the Quran.

Hadis 14

Business transaction

14. رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى. ^{generous}

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

Belief:

This hadith teaches us manners of conduct in business transactions. The Holy Prophet explains the principles under which trade i.e buying and selling, should be conducted. Business should be conducted under the principles of honesty, fairness and kindness. The Holy Prophet disapproved all transactions which were unjust or caused hardship to the buyer or seller. He wanted both to be sympathetic and considerate towards each other. The creditors should show leniency to the debtors. We come to know that kindness and mercy in dealing with others brings reward and mercy from God. Prophet said, "Whoever has a claim (like a debt) on a brother which is payable and he allows respite to the debtor in his payments, he will be given the reward of charity"

Action:

Muslims today should be gentle and polite in business dealings. They should be just, honest and upright and should not take undue advantage of other people especially if they are business partners. Selling, buying borrowing and lending are common trade practices. If it is done with kindness; a happy, positive and peaceful atmosphere is bound to flourish in the society. Prophet pbuh was very honest and truthful, and dedicated while trading he would not hide defects of trade articles. Prophet Muhammad conducted business in Syria with such prudence and sense of duty that he returned from the trade expedition with an amount of profit larger than usual. Hazrat Khadija married him due to his honesty and trustworthiness.

15. لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ.

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

- patience
- tolerance
- forgiveness

community life

(a) Belief:

The hadith teaches us to develop the outstanding quality of mercifulness as a sign of true believers. Mercy and kindness are integral to Islam and a Muslim's conduct towards others influences his treatment by God. Most deserving of the special mercy of Allah are those kind hearted people who have love and sympathy for His creatures. We come to know that polite conversation, upright behavior and forgiveness to others can make us dear to God. It further tells us that Allah Himself is the most merciful, compassionate, and loves those who are kind and merciful towards His creatures. Prophet (P.B.U.H) said, "He who is devoid of mercy is devoid of all goods"

(b) Action:

Muslims should always be aware of God's forgiving nature and put this belief into practice in their own lives. All believers are part of the same community and should practice brotherhood towards humankind which is looked upon favourably by Allah. When people forgive those who had deeply hurt them they can inspire many other people to pursue forgiveness in their own lives. Prophet PBUH always showed mercy even to his enemies especially at the time of conquest of Mecca when he forgave all his enemies despite having power to take revenge. The Abyssinian slave who had killed Hazrat Hamza in the Battle of Uhud, and Hinda who had torn out his liver, came to the Holy Prophet and accepted Islam. Both were forgiven.

16. الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ، إِنْ أَشْتَكَى عَيْنَهُ أَشْتَكَى كُلُّهُ، وَإِنْ أَشْتَكَى رَأْسَهُ أَشْتَكَى كُلُّهُ.

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.

community life

- Brotherhood
- Concern for other Muslims

(a) Belief:

This Hadith lays emphasis on unity and brotherhood. The Muslim community is like one body, if one part is injured the whole body cannot remain indifferent. The Prophet (P.B.U.H) gave foundation to the first Muslim community on brotherhood. In that community everyone used to give preference to the other Muslims. This brotherhood is one of the blessings of Allah. Quran says, "And hold fast by the rope of Allah altogether and be not divided". Muslim brotherhood is a fundamental feature of Islamic social system. Allah has established this bond of brotherhood in the believers. Quran refers to it in these words, "The believers are single brotherhood." [Ch49:V10]

(b) Action:

Muslims today should understand the importance of unity and brotherhood. They should be ready to support their brothers when needed. Afghan Muhajirin who have fled wars in Afghanistan took refuge in Pakistan. Many Afghan born and raised in Pakistan identify as Pakistanis and refer to Pakistan as their home. Afghan refugees in Pakistan are helped officially and by other aid agencies. They should understand that collectivity leads to prosperity. Muslims today should be tied in bonds of affection love and brotherhood. This brotherhood was established in Madina between the Muhajirin and Ansars by Holy Prophet (P.B.H.H). He asked Ansars to help their Muhajir brothers which they willingly accepted.

Week 09

Day 06

Hadis 17

الحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ.

Modesty produces nothing but good.

بأسلوب

SB have in a desirable way

(a) Belief:

Modesty is a force which prevents a believer from falling prey to urges of indecency and obscenity. It protects him from all evils prohibited by Islam. This hadith teaches us that modesty is a source of seeking blessings of God. We come to know that modesty is the excellence of behavior, which produces a feeling of disgust at anything, which is displeasing to God. It also tells us that modesty protects us from evil and from all the acts of indecency and immorality and creates a moral, pious and respectful society. The Quran says, "Do not go near shameful deeds, whether open or secret." [Ch6: V 151]

(b) Action:

Muslims should be modest not only towards God but also towards their fellow beings. Both men and women should practice modesty towards each other in their clothing, words and actions. They should behave properly and should not cause discomfort.

Modesty should also be practiced towards friends at school or work by being helpful and respectful to each other and by respecting the differences of opinion.

Prophet Muhammad was very modest and shy. He never spoke loudly or in an unseemly manner. When he heard anything undesirable in the assembly; he did not say anything out of respect for the people, but the colour of his face showed his feelings and the companions would become cautious.

Hadis 18

18. لَا يَدْخُلُ النَّارَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرَقَةٍ مِنْ إِيْمَانٍ، وَلَا يَدْخُلُ الْجَنَّةَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرَقَةٍ مِنْ كِبَرٍ.

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.

arrogance / considering others inferior

(a) Belief:

We learn from this hadith that faith is the basic requirement for salvation with God because it takes away God's wrath. We come to know that true faith develops a sense of humility and make us submissive to God's command. He should not be proud of his own greatness and importance, he should be humble about his attainments and aware of his own limitations. A tiny bit of arrogance will make a person feel that everything is in their control and make them unmindful of God. It also warns us against pride and arrogance as the traits of unrighteous and the rejected ones. It brings God's displeasure and deprives us from His blessings.

Quran says, "...for Allah loves not the arrogant and boastful." [Ch4: V 36]

(b) Action:

Muslims should have the faith in God and obey His commands as it can bring for them the reward of paradise. They should reject all notions of arrogance and live their lives as humble servants of God. A believer should not feel proud of his race, wealth or status. Prophet (pbuh) said was very humble, when he entered Makkah at the time of its conquest, his head was bowed down and he was glorifying God. His companions had a great deal of love and respect for him; however they did not stand up when he entered a room, as he disliked it. He did not wish to be treated as a ruler. Following Prophet's example, Muslims today should not feel proud on their achievements rather they should be humble and show gratitude towards God.

Hadis 19

19. الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ.

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

place with rules and restrictions (Halal and Haram)

no rules or restrictions

(a) Belief:

This hadith teaches us the proper way of living our lives in this world as true believers. We come to know that all worldly possessions are temporary and the worldly life is a time of test and trial for a believer because he always remembers the hereafter. It teaches us not to be materialistic or self-centered because these are the signs of non-believers who do not believe in the life after death. The non-believers are happy with this short worldly life and enjoy it because they believe that there is nothing afterwards. The faithful Muslims consider this world a test for the hereafter. As Prophet Muhammad said, "This world is cultivating ground for hereafter."

(b) Action:

We understand that Muslims should not indulge in this world too much. Acquisition of wealth and worldly possessions should not be the main aim of their lives rather they should strive for the eternal rewards of the Hereafter. We should live our lives according to the divine instructions because a true believer submits his will to the will of God. Prophet (pbuh) is the best role model. He rose to the position of a king, but he never led the life of a king. He never desired worldly comfort for himself.

He sat on floor bare ground or a mat without any hesitation alone or in the company of other people. He led a very simple life and advised his followers not to be materialistic or self-centered.

Hadith #20

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا أَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ.

God does not look at your forms and your possessions, but he looks at your hearts and your deeds.

(a) Belief: appearances/faces wealth intentions.
Allah knows whatever is in the heart of the man and the women. He can see the intention behind every action, no matter how much we try to camouflage ourselves. The Holy prophet (pbuh) said that the actions shall be judged by the intentions. Allah is not in need of anything. He values not the outward appearances and quantity of wealth but rather He values the feelings and intention behind our actions. It makes this clear that however good and noble an act may be apparently, it is worthless in the sight of Allah if the heart is lacking in earnestness and aim is not solely for the pleasure of Allah. The Prophet said, "Every action is based on the intention (behind it) and everyone shall have what he intended."

(b) Action :

The main objective of Muslim should always be to please almighty Allah. Their hearts must be free from ostentation and material benefits. We must remember that our actions must be correct strictly according to Islamic teachings even if they seem alien to some society because our intention is to please Allah. We understand that people around us may only appreciate our appearance and wealth but the only one whose appreciation is worth getting is Allah. Once when a poor companion distributed his entire daily earnings in charity someone remarked about their minute quantity and their reward. The Holy prophet (pbuh) declared that those few dates were worth mountains of gold due to the emotions behind them.

