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Muhammadan
Traditions.

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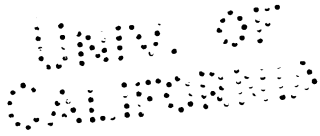
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SELECTED " MUHAMMADAN " TRADITIONS.

[Ed. Note.—The following translation of the traditions or *Hadises* of the Prophet, selected from the collections of Sahih Bukhari and Sahih Muslim—two acknowledged authorities on Islām—appeared in 1897 in *The Muhammadan*, a periodical published in Madras. They were intended for "College-going Muhammadan youths" who have little time for religious studies, as well as for other classes of people who desire further light on the faith of Islām.]

The following are the sayings of our Prophet :—

" Reported by Zaid, son of Khalid : He who takes possession of a stray animal and makes use of it, without returning it to the owners, has strayed from the path of Islām himself."

" Reported by Aesha : God tries men by giving them many daughters ; and if men discharge their duty towards their daughters, faithfully, the latter will save them from hell-fire."

Note.—Says Aesha, the wife of our Prophet : "A certain woman with her two daughters came to me a-begging. I had nothing to give her then. I gave her a date. She did not eat it herself, but broke it into two and gave each of her daughters a piece and took leave of me."

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I reported the matter to the Prophet, who said: 'Providence gives us daughters to test our hearts. He who loves them dearly is saved from hell.' By 'loves dearly,' our Prophet means, to bring them up tenderly, to give them a good religious education, to see them married and happily settled in life and to discharge conscientiously other sacred duties which a father owes to his children."

"Reported by Aboo Moosa and Hazarath Aesha : Him who desires to have an interview with the Lord (death), the Lord Almighty wishes to see ; and him who dislikes to meet with the Lord, He also abhors to see."

Note.—When Aesha heard this Hadees she said to the Prophet : "Death seems disagreeable to everybody." The Prophet said : "It means, when a Faithful person dies the angels inform him of the blessings of the Lord that attend him. Then the dying man becomes very anxious to see God and the Lord also likes to see him.

But, when an infidel dies he beholds the Divine wrath on his death-bed and so dislikes to receive any punishment and dreads an interview with the Lord and the Lord also hates to meet him."

"Reported by Ma-mar, son of Abdullah, son of Naafi : He who stores up grain in famine and delays the sale of it in hope of the prices rising very high is a sinner."

Note.—Ibn-i-Maaja on the authority of Umr-i-Farooq

says :—" As for one who stores up grain during famine times and never sells to the people but at a higher rate, God will make him a beggar and a leper. If he stores it up for his own use it matters not. He can store anything except grain with the intention of selling at a higher rate."

The most trustworthy of the various collections of Traditions is the one usually called Bokhaari. It was compiled by Aboo Abdullah Muhammad Ibn-i-Ismail, a native of Bokhara.

In obedience to instructions which he is said to have received in a vision, he set himself to commence the collection of all the current traditions relating to Muhammad. He succeeded in collecting not fewer than 600,000 traditions, of which he selected only 7,275 as trustworthy. These he recorded in his work. It is said that he repeated a two *rakat* prayer before he wrote down any one of the 7,275 traditions which he recorded.

" Reported by Aesha, that he who makes an innovation in our religion is an outcaste."

Note.—Creating a new thing in religion is called *Bidat* or innovation. Our religion is founded on four things, viz. :—

(1) The Quran, (2) The Hadees (Traditions), (3) Ijma-o-Ittifaq-i-Ummath. (The unanimous consent of the Mujtahidins or learned divines), and (4) Qias (or the analogical reasoning of the learned with regard to the precepts and practice of Muhammad). What-

ever is not to be found in these is *Bidat* and should be rejected and the doer of it is a sinner. For instance :—

- (1) Plastering a grave.
- (2) Erecting a Mausoleum over a grave.
- (3) Illuminating a cemetery.
- (4) Making booths and taking them in processions.
- (5) Making vows in the name of Saints, &c.

“Reported by Abu Horaira that if a person borrows money from people with the honest intention of repaying it, God becomes his surety and helper and enables him to repay the amount.

But, if he borrows money from people and intends not to pay it back, but to misappropriate it, the Lord Almighty will ruin him.”

Note.—Money borrowed either from a Muhammadan or from an infidel should be repaid. It is not right that the money or the property of an unbeliever thus borrowed should be misappropriated. To do so is a sin.

“Reported by Zari, the son of Hatim-i-Tae, that if any person among you likes to save himself from hell-fire, he should do so by giving alms, if it were even a slice of a date-fruit.”

Note.—Giving alms to the poor relieves a person from hell-fire. He should not think of more or less. If it were equal to even a slice of a date-fruit, it will hold him back from going to hell. The Lord Almighty looks into the sincere intention of a giver only. It is said in another tradition that a dissolute woman once

quenched the thirst of a dog and thus found her salvation and saved herself from hell.

“Reported by Adi, son of Amira, that if any person becomes an Amil, *i.e.*, an executive, a ministerial or a revenue officer, and in the discharge of his duties conceals anything clandestinely, even if it were a needle, he may be accused of theft. This act of furtive concealment will disgrace him in the Day of Judgment.”

Note.—By virtue of this tradition it is manifest that it is not right for a tahsildar, the superintendent of a factory or any person in a high responsible post either to take a bribe or misappropriate the moneys of the government or of his master, if it were even equal to an insignificant needle. It is a plain theft. He who wants to show his face to the Lord and His Prophet on the Day of Judgment, should abstain from laying hands on the property of strangers and should not regard this a trifling matter.

“Reported by Abu Horaira, that the man who menaces with an iron weapon with the malignant intention of hitting his fellow-Muhammadans, the angels will always curse him, as if he had done so to his own brother.”

Note.—It is not right for a Muhammadan to menace another Muhammadan with a spear or a sword. For, owing to the heat of his passion, he will be enraged like a fiend and may kill him in hot blood. Though it is not probable that a man will kill his

own brother, still beckoning with a sword towards him is not right.

When the angels curse him simply for his rash act of beckoning and menacing with an iron, then you may imagine what will be the grievous punishment of committing an unlawful assassination.

The title of *Shaheed*, or martyr, is given to any one who dies under the following circumstances :—

(1) A soldier who dies in war for the cause of Islâm.

(2) One who innocently meets with his death from the hand of another.

(3) The victim of a plague.

(4) A person accidentally drowned.

(5) One upon whom a wall may fall accidentally.

(6) A person burnt in a house on fire.

(7) One who dies from hunger rather than eat unlawful food.

(8) One who dies on the pilgrimage to Mecca.

If a martyr dies in war or is innocently murdered, he is buried without the usual washing before burial, as it is said that the blood of a martyr is a sufficient ablution and atonement for sin.

“Reported by Abu Horaira, that if a person peeps into the house of one belonging to another tribe (whether they are Muhammadans or infidels) without their permission, it is allowable for them to render him blind.”

Note.—By this tradition it is manifest that peeping

or looking through a key-hole into the house of a stranger is entirely forbidden by religion. If the owner of that house prevents him or pelts stones at him or even deprives him of his sight and renders him blind, he is not to be called to account for the act and held responsible for the blood-money. This is on the authority of Hazarath Imam Shaafae-Rahmatulla Alaihi (peace be to him).

But, Hazarath Imam Azam Rahmatulla (may he be blessed) objects to it and says if the accused does not listen to the advice of the owner of the house and dares to commit sin, then he is not entitled to claim the blood-money.

“Reported by Abdur Rahman, son of Jabar, that he who covers his feet with dust, in the path of the Lord, the Lord forbids him from entering Hell.”

Note.—“In the path of the Lord,” means, waging war against unbelievers, who do not permit Muhammadanism, or who persecute Muhammadans. It also means undertaking a pilgrimage to Mecca. But the former epithet is more generally and customarily used than the latter for Crescentades.

“Reported by Abu Horaira (may God be pleased with him) that, he who has bathed, gone to the mosque to offer Friday prayers, recited the *Sunnaten* (the prayers enjoined by the Prophet) or as many as he could, then sat down until the Khatib (preacher) finished delivering the sermon, then conducted the

“*Farz*” or two *rakat* prayers to God with him, his sins are remitted”

. . . .Bathing on Friday is *sunnat* or obligatory, and sitting mute and listening to the sermon of the preacher is *Farz* or divinely commanded. The Khatib does not always officiate as Imam.

“Reported by Abu Horaira, that if one has bathed on Friday and has been to the mosque at noon, as quickly as he could, it is equivalent to sacrificing a camel ; if he has gone a little later it is as if he has sacrificed a cow or a bull ; if he has gone a little later still he is considered to have sacrificed a fat horned sheep ; if he has gone still later he will be rewarded as if he has sacrificed a hen ; and if he has gone just as the Khatib was about to ascend the pulpit to deliver the sermon, he is considered to have given an egg in the name of God as charity. When the Khatib begins reciting the sermon, the angels in order to listen to the *Khutbah* and offer prayers, leave the gate of the mosque and come within it.”

Note 1.—On Friday, the angels stand at the gate of the mosque and write down the names of those that come early or late. When the preacher begins to deliver the sermon, the angels leave the gate to go and join the congregation. So, it is essential for every Muhammadan to go very early to the mosque on Friday before the meridian prayers. By doing so he will be amply rewarded with Divine favours.

Note 2.—The *mimber* is the pulpit of a mosque.

It consists of three steps and is sometimes a movable wooden structure, and sometimes a fixture of brick or stone built against the wall.

Our holy Prophet in addressing the congregation used to stand on the uppermost step. Hazarath Abu Bakr, the first Khalifa, not finding himself worthy and capable of standing at the place where the Prophet used to stand, for humility's sake, stood on the second step. Hazarath Omar did not think himself worthy of standing even in the place of the first Khalifa, so chose to stand on the third or lowest step.

But Hazarath Othman, being the most modest of the Khalifs would have gladly descended lower if he could have done so; but he thought that, if every succeeding Khalif were to erect a step lower and lower, the series of steps would soon reach the very gate of the Mosque. It would be very awkward. Such being the case, he fixed upon the second step, from which it is still the custom to preach.

“Reported by Ayass, son of Saalaba, that he who deprives another Muhammadan of his right by committing perjury, the Lord Almighty has inevitably appointed his place in Hell and has forbidden him from entering into Heaven. Then, a certain person asked the Prophet, ‘O Apostle of the Lord! if it were even a trifle?’ He replied, “Yes; if it were even a twig of an insignificant thorn tree.’”

“Reported by Abu Horaira, that he who does not press upon his insolvent debtor, or lets him liquidate

the debt at his pleasure, or remits a part of his debt, then the Lord Almighty will keep him under the shade of his noble Empyrean on that day when there will be no shelter or protection to any one but his own, *i.e.*, on the Judgment Day."

"Reported by Buraid, that he who omits the *Asr* prayer (*i.e.*, afternoon prayer between 4-30 and sunset,) all his virtuous deeds are set at nought."

Note.—There is a strict injunction both in the Quran and the Hadees in regard to the performance of the *Asr* prayer. For, this period is considered to be a time of negligence and relaxation. People generally either go marketing or walk about, and thus their prayers are omitted. It is incumbent on every Muslim to pay much regard to these prayers, omission of which cancels all the good actions of a man. It is at this time that the Recording Angels, too, carry the Registry of Conduct of every person to Heaven.

"Reported by Abu Horaira, that he who gives alms to the poor even to the extent of a date from his lawful earnings (for, God never accepts any offering that is not lawfully earned), He accepts and takes it into the right hand of His mercy, and then supports it for the benefit of the bestower—as you may bring up a colt, so that every insignificant article becomes big in bulk, making itself equal to a mountain."

Note.—If you give even a little from your lawful earnings in the name of God, you will be amply rewarded. If from unlawful gains, you spend even

lakhs of rupees in the name of God, the Lord does not accept the offering.

Muhammadans, when they give charity, must always think of the lawfulness of the source from which it is given. They must not think of the quantity whether it be little or great.

“Reported by Hazarath Osman (may God be pleased with him), that he who fits out an army in distress is to find his abode in Paradise.”

Note.—Batook was a place in Syria, sixteen days’ journey from Medina. The Prophet resolved to undertake an expedition to that place. An army of 70,000 warriors was assembled. Nothing was to be had. Dearth and scarcity were prevalent in the camp. Then the Prophet promised Paradise to him who would organise the army.

Thereupon, Hazarath Othman equipped half of the army, delivering 400 camels and 2,000 gold mohurs in the name of the Lord.

The Prophet was highly pleased with him. Tossing up the gold mohurs in his skirt, he said, that “nothing would injure Othman now.”

Another narrator says thus:—That the glowing victories of Muhammad over his enemies at Muta, &c., roused the attention of the Emperor Heraclius, who was assembling an army on the confines of Arabia to crush his power. Muhammad, anticipating his hostilities, assembled a large army and led it to the very heart of Syria. This campaign necessitated very

great labour. In order to meet the expenses, Hazarath Oomar, Al-Abbas, and Abdur Rahman gave large sums of money. Several female devotees brought their ornaments and jewels. Hazarath Osman delivered 10,000 dinars to the Prophet and was absolved from his sins, past, present, or to come. Hazarath Abu Bakr gave 400 drachmas. Muhammad hesitated to accept the offer, knowing it to be all that he possessed. "What will remain," said he, "for thee and thy family?" "God and His Prophet," was the reply.

"Reported by Samara, son of Jundah, and Mugheera, son of Shuba, that he who gives out a fictitious tradition, alleging it to be genuine, is one of the "Two Liars."

Note.—The "Two Liars" mean, the "False Prophets," "Al-Aswad" and "Muslima."

(1) Al-Aswad was a very knavish and tricky fellow, but by his eloquence he captivated the hearts of people. He was originally an idolator and afterwards embraced Islâmism. He founded a religion of his own and professed himself as the Prophet of God. Those who were weak-minded and credulous at once became his followers. He gave out that the Lord used to send him His revelations from heaven, through the medium of two angels. But, in reality, he was well versed in the juggling arts and natural magic and two genii or demons were assisting him in all his projects.

By the influence of his incantations and magic, he used to perform wonders, which he declared to be his miracles. In the meantime a Persian, named Budhan, whom our blessed Prophet had appointed as viceroy of Arabia Felix, died. Thereupon, this impostor, finding a good opportunity, repaired to that spot at the head of a powerful multitude of followers, put to death the son and successor of the deceased, espoused his widow and took the reins of the Government. In a short time, citadel after citadel and fort after fort fell into his hands. In fine, the whole of Arabia Felix was subjugated by him. In order to punish his rascality and cripple his power, the Prophet contrived to send two persons named Reis and Feroz, the near relatives of the deceased, to his country.

These two persons made their entrance secretly into his palace and at the dead of night slew him in bed. Next morning the Islâmic flag was seen once more hoisted on the ramparts of the fort. His career of power began and terminated within the space of only four months.

(2) Muslima, the "Liar," was an Arab of the Honeifa tribe. He was the ruler of Yamama, situated between the Red Sea and the Persian Gulf. In the 9th year of the Hejira, he went to Mecca, on an embassy from his people, and there he professed Islâmism. But, on his return, he pretended that he was favoured with the gift of prophecy and was to assist Muhammad in the propagation of his religion. In order to

establish his claims, he wrote a Quran and proclaimed that that was a book of revelation.

His creed was characterised by giving the soul a humiliating seat in the region of the abdomen.

As he was an influential chief, many people, easy of faith, embraced his religion. Rendered confident by his success, he wrote a letter to our Prophet as follows :—“From Muslim, the prophet of Allah, to Muhammad, the Prophet of God !”

“Come, now, and let us make partition of the world—and let one half be thine and the other half be mine.”

When that letter reached the Prophet he simply wrote the following reply :—

“From Muhammad, the Prophet of God, to Muslima, the Liar :—The earth is the Lord’s and He giveth it as an inheritance to such of His servants as find favour in His sight. Happy shall those be who live in His fear.”

Under the pressure of other affairs Muslima, the “Liar,” carried on his usurpation unchecked. His punishment was reserved for a future day.

“Reported by Abu Darda, that he who recites the first ten verses of “Soorat-al-Kahaf” (the chapter of the Cave) has been preserved from the mischievous rapacity of Dajjal.”

Note 1.—This chapter which consists of a number of wonderful stories, owes its name to one of these—the story of “Ashaab-e-Kahaf,” (the Com-

panions of the Cave). These were certain Christian youths, of a good family in Ephesus, who, to avoid the persecution of the Emperor Daqyanoos (Decius), hid themselves in a cave, where they slept for a great number of years.

“Reported by Sabith, son of Zahhak, that he who takes a false oath, in the name of other religions excepting Islâm, becomes a follower of the same religion.”

Note.—If a person takes a false oath saying, “I have done this, I shall be a Christian, or a Jew, or a Hindu,” he becomes a follower of the same religion. So, it is essential for every Muhammadan not to swear in the name of other religions and make himself an infidel.

“Reported by Jaabir, that if any person fears that he will not be able to wake during the latter part of the night, it is necessary for him to offer his *Witar* prayers along with his *Isha* (night prayers). But, he who is certain of waking at the latter part of the night, should offer his *Witar* prayers then only.”

Note.—The prayers offered during the latter part of the night are considered superior to those performed during the early part of the night. Because, during the prayers at the latter part of the night, angels come from heaven and join in prayers with people.

“Reported by Abu Mas-ood-Ansaari, that he who points out a virtuous deed to a man (and urges on its

performance) is to receive the same reward as is to be bestowed upon the doer."

Note.—For instance, a person has taught the rudiments and fundamental rules of our prayers to another person. As long as the other person goes on performing them, the reward which is to be given to him is also to be given to the other man who has taught or pointed them out to him.

Similarly, if any person recommends a poor indigent fellow and gets him something from somebody else, the reward which is to be acquired by the donor is equally to be acquired by the recommender also.

"Reported by Sahl, son of Honeif, that whoever asks God for martyrdom with a sincere heart, the Lord Almighty causes him to attain the ranks of martyrs, though he dies on his own bed."

Note.—From this tradition it is manifest that every virtuous deed depends upon the sincerity of the design.

"Reported by Safia, the daughter of Abi Ubeid, that whoever asks an astrologer, a diviner, or a soothsayer, for good or bad omens, his prayers for forty nights will not be accepted by the Lord."

Note.—Knowledge of mysteries only lies with the Lord, but no one else. If any person consults either with a fortune-teller, or a foreteller of events by geomancy, there seems to be some weakness in his faith.

"Reported by Anas, that he who is desirous of having

his livelihood bettered and life prolonged, has to look after his relations and kinsmen."

Note.—Prolongation of life means that he should exist in the world with a good repute for a long time, or that he should be gifted with a progeny of virtuous and commendable character, who shall be praying to the Lord for his salvation and the absolution of his sins and thereby cause the compensation to be translated to his departed soul.

Fraternal treatment is very obligatory and can be executed in two ways :—

1. If the members of the brotherhood are poor and indigent, we should discharge our obligation to them by helping them by presents of money and supplies of necessaries.

2. If they are in better circumstances, we should treat them, as far as possible, with analogous regard, by giving them presents, now and then, of choice articles, and meeting them with a sincere heart and cordiality."

"Reported by Abu Qataada that he who desires that the Lord should save him from the afflictions of the Day of Judgment, should not press upon his insolvent debtor, should not be hasty in the demand of his debt, but should, if possible, remit his debt wholly or in part."

"Reported by Abu Zar and Abu Horaira, that if a person undertakes a journey to acquire religious knowl-

edge, the Lord Almighty, through the virtue of this, facilitates his entrance into Heaven."

Note.—This is the tidings of Paradise to searchers after knowledge and the religious divines. "Ilm-i-Dean" (or the "Science of Religion"), means the knowledge of the commentary on the Quran, and "Ilm-i-Fiqah-o-Hadees." The Muhammadan Secular and Religious Law.

The sciences which are useful for the acquirement of Commentary and Traditions, such as, Ilm-i-Sarf-o-Naho (Grammar) and Ilm-i-Fasaahat wa Balaaghat (Sciences of Eloquence and Rhetoric) are also included in the Science of Religion tempered with a sincere design.

"Reported by Abu Horaira, that if a person, after each prayer, magnifies the Lord with the words "Subhan-Allah" (Holiness be to God), 33 times, "Al-Hamdu-lillaah" (Praise be to God), 33 times, and "Allaahu Akbar" (God is Great), 33 times; and with these 99 expressions completes the number 100 by reciting the devotional expression, 'Laailaaha illal-lahu wahdahu laa shareeka lahu, lahulmulku wa lahul hamdu wa huwa alaa kulli shai in qadeer,' *i.e.*, 'There is no Deity but God; He is one and there is no companion to Him; for Him there is the country and the praise due to Him also; and He exercises power over everything,' all his venial sins will be forgiven, though they may be equal to the foam of the ocean."

Note.—The above expressions comprise four sorts of devotional exercise of *zīkr* or *wazeefa*, viz. :—

- (1) *Tasbeeh*—“Subhaan Allaah”
- (2) *Tahmeed*—“Al-Hamdu lillaah.”
- (3) *Takbeer*—“Allaahu Akbar.”
- (4) *Tahleel*—“Laailaahailallaa.”

But the commonest form of *zīkr* is a recital of the 99 names of God, generally beginning with the designation Allah, making the complete number of one hundred names for the Deity. Our Prophet promised those of his followers who recited them a sure entrance to Paradise (*Vide* Mishkaat, Book CXI).

“Reported by Abu Horaira, that if a person ask people for money with the intention of amassing wealth and becoming rich, that wealth will be converted into hell-fires to torment him with. He may either lessen or increase them.”

Note.—A man is allowed to ask another for money to supply himself with the bare necessities of life, not otherwise.

“Reported by Jarir, that he who introduces a good usage into Islām will be rewarded for its introduction, and will also receive an additional reward equal to what those that faithfully observe it will be entitled to, *i.e.*, both the introducer and the follower will each receive equal rewards.

But he who introduces a bad usage into Islām will be punished for having introduced it, and will also receive an additional punishment to what those that

observe the usage will be deserving of ; *i.e.*, both the introducer and the follower will each receive equal punishment.”

Note.—Once our blessed Prophet was sitting in a mosque, when a few poor people came to him begging. Our Prophet requested the audience to render some pecuniary help to them. On this, Hazarath Omar rose up and brought for them a handful of drachms. When the others saw him fetching money they brought clothes, dates and corn, and in short, the poor people were very much benefited. Thereupon our Prophet said, he who introduces a good and virtuous usage is to be doubly rewarded, both for his introduction of the usage and the opportunity he thereby allows the people to be good and virtuous.

The gist of this tradition is this : that he who gives currency to a usage commended by the Muhammadan Ecclesiastical Law, will be amply rewarded. For instance, the excellence of charity was made known to us by the Prophet, and its performance by Hazrath Omar.

Muhammadans should bear in mind that they should not observe such usages as have not been sanctioned by the Ecclesiastical Laws, and should not in justification quote some time-honoured tradition.

“ Reported by Hazrath Ayesha Siddeeqa (may God bless her), that if any person is willing to observe the fast on the Aashura Day, that is, on the 10th day of

Muharram, he may do so ; but he may refrain from it if he is not so inclined."

Note.—Formerly, fasting on the 10th day of Muharram was *Farz* or a Divine command, the omission of which was considered a sin. But since the fasts of Ramazan were rendered obligatory, fasting on the Aashura Day became optional, or rather "*Mustahab*" (desirable).

" Reported by Abu Horaira and Abu Iyooob that he who keeps the fasts of Ramazan and also observes the additional fasts of the six days of *Showwaal* and after the *Id-ul-Fitr*, is regarded as having performed the fasts of one full year."

Note.—One lunar year contains 360 days. In the Muhammadan Ecclesiastical Law one virtuous action fetches a ten-fold reward.

Hence, the observance of 36 fasts increases the reward 360 times. "Reported by Abu Musa, that he who performs the prayers during the two cool times, that is, at *subah*, (4—5½ A.M.) and *Asar* (4—5½ P.M.), will certainly find his abode in Paradise."

Note.—At cock-crow, when the day dawns, people are generally found in sound slumber, and in the evening about 4 to 5½ P.M. they are busily engaged with their bartering and bargaining and hence they don't find any time to offer prayers. So, the recompense for these prayers is greater than for the others. From this Tradition we cannot infer that besides these prayers no others are necessary.

But, on the other hand, when a man is able to offer his prayers during such times of importance, he will never overlook the other prayers which can be conveniently offered.

“Reported by Abu Horaira. The Prophet says : If any one once calls down a blessing upon me, God sends ten-fold blessings upon him.”

Note.—There is a boundless reward for a person who invokes blessings upon our holy Prophet. In another Tradition the Prophet says, “When, on the Day of Judgment, our people are distracted with the terror of dire punishments and sunk in utter despair, the first thing that I shall do on that day is to redeem those who used to call constant blessings on me.

“Reported by Anas, and Ma-az, son of Habal, that he who longs for martyrdom with the sincerity of his heart, gets the reward of martyrdom ; though, in fact, he has not been slain in battle against the infidels.”

Note.—From this, it is manifest that in our religion sincerity of heart is the thing essentially required.

“Reported by Souban, that he who visits or enquires after a patient, will be privileged to pick out fruits from the garden of Paradise.”

Note.—It is binding for a Muhammadan to visit the sick ; for our holy Prophet, too, used to enquire after them. When a person visits a patient, he should stay with him only for a short time, and should make him speak as little as possible.

“Reported by Anas : The Prophet says, that he

who supports and brings up his two daughters or the daughters of a stranger, till they attain to puberty, will, on the Day of Judgment, accompany and stand close to me like the fingers of my hand."

Note.—As fingers are closely joined, so, the supporter of daughters also will go in the company of the Prophet and surround him closely.

Blessed is the man who has the fortune to walk in the company of the Prophet that day.

"Reported by Abu Horaira : The Prophet says, that if any person gives you any fragrant grass, or a sweet-scented flower, you should not decline to take it, but accept it, for it is an insignificant and trifling present.

Note.—A sweet smelling flower, is not a thing of great moment, the compensation of which does not involve one in much difficulty, and it does not cost one much to return civility like this ; and so it need not be rejected.

"Reported by Abu Horaira : The Prophet says, that he who goes to the mosque both morning and evening to offer his prayers, him will the Lord entertain every morning and evening with a sumptuous feast in Paradise.

"Reported by Abdulla, son of Omar, and Abu Horaira : The Prophet says, that he who deals dishonestly and deceitfully with us, that is, with other Muhammadans, is not a Muhammadan."

Note.—Once our Prophet went to the market. When he put his hand into a heap of wheat, he found

that it was wet inside. He asked the reason of this. The reply was, "Oh Prophet of the Lord, it has become wet owing to water." Thereupon the Prophet asked, "Why did you not put the wet wheat alone, so that others also might see it. Then the Prophet uttered this tradition.

"Reported by Abu Horaira : The Prophet says, If any person relieves a brother Muhammadan from his worldly hardships, the Lord Almighty will rescue him from the terrors of the Day of Judgment."

"Reported by Saad bin Abi Waqqass : The Prophet said, he will be absolved of his sins who, on hearing the summons of a crier for prayers says, 'I also bear witness to this effect that there is no god worthy of worship but God—He is one and He has no companion. Muhammad is the Servant of God and His Apostle. I admit and bow to His authority and the prophetship of Muhammad and the religion of Islâm.'"

"Reported by Abu Iyoob, that the Prophet said : If one reads the confession of Faith from Laa Ilalaha illallaahu up to qadeerun ten times a day the reward for it will be as great as the reward for the emancipation of four slaves from the children of Ishmael. The meaning of the said tradition is this :—that there is no god but God—He is one and He has no companion. His is this kingdom. All excellence proceeds from Him. And He is Almighty."

Note.—There is a good deal of reward for the liberation of slaves especially of those of the children of

Ishmael who are considered to be superior to other classes. From this Tradition the excellence of the confession of Faith of Islâm and the eminence of the children of Ishmael are manifest.

“Reported by Abu Haraira : The Prophet said that if any person reads “Kalama-i-Tauheed” (Confession of Faith) a hundred times a day, he will get the reward of liberating ten slaves, a hundred virtues will be credited to his name and a hundred sins of his will be pardoned and he will be saved the whole day from the evil temptations of *Iblis* (Lucifer), and there is none better than he who reads it oftener.”

“Reported by Abu Horaira : The Prophet said, that he who is killed in the service of God, *i.e.*, in *Jehad* (or crusade) is a martyr. He who dies a natural death on his way to Mecca, while on a pilgrimage is also a martyr. He who dies of cholera is also a martyr. He who dies of stomach diseases, looseness of bowels, etc., is also a martyr. And he who dies a drowning death is also a martyr.”

Note.—It is reported by Abu Horaira in the book called “Masaabeeh ;” “Once our holy Prophet asked his disciples, ‘Whom do you call a martyr?’ They replied, ‘One who does not turn his back in the service of the Lord and is slain, is a martyr.’ Thereupon the Prophet said, ‘The martyrs among my followers will be only a few in number.’ Then the Prophet uttered the above Tradition.”

“In another Tradition, the Prophet said : He who

dies under the following circumstances is also considered to be a martyr, *viz.* :—

- (1) A person burnt in a house on fire.
- (2) One upon whom a wall may fall accidentally.
- (3) A woman who dies after the delivery of a child.
- (4) One who dies of *Zaat-ul-Fanb* (a pain in the side or rheumatism of the intercostal muscles).
- (5) And he who dies of the *Sil* disease (*i.e.*, Pulmonary consumption, or hectic fever.)

Though the martyr of the highest rank is he that sacrifices his life in the path of the Lord, yet the others also will obtain some reward on the Day of Judgment.

With the exception of one who is killed in *Jehad* or one who innocently meets with his death from the hand of another, the rest have to be washed, and their funeral prayers have to be offered at the time of interment."

"Reported by Aqba, son of Omar : The Prophet says, it will be enough if one reads the two verses of the latter part of the Chapter of 'Sura-e-Baqr' from "Aaman-ar-Rasool" to the end, before he goes to bed."

Note.—Before he goes to sleep, to recite the Quran is obligatory and is the source of blessing and prosperity. But if any person reads "Aaman-ar-Rasol," it is sufficient or is considered to be equivalent to the *Tahajjud* prayers.

"Reported by Abdullah, son of Omar : The Pro-

phet said that if any one wants to swear, he must swear in the name of the Lord or be silent."

Note.—From this tradition it is manifest that except in the name of God, swearing in the name of anybody is not allowable ; whether in the name of one's own ancestors, or even in the name of the Quran itself.

" Reported by Abdullah, son of Omar : The Prophet said, that if any one relieves his Muhammadan brother of his burden and does his duty himself, God will relieve him of his burden and grant him his prayer."

Note.—Man always stands in need of God's help. If he wishes that his wants should be satisfied by God, it behoves him to relieve his Muhammadan brethren of their burdens as much as he can, and he should recommend them to the authorities to provide them with work.

" Reported by Abu Horaira, that the Prophet said : He who believes in God and in the Day of Judgment, ought to receive his guest, hospitably lodge him in his house, feed him with delicious dainties, if possible, and enquire well after his circumstances. The usual time for entertaining a guest is three days ; but, if he does treat him for some days more, he will be rewarded so much the more. Again, he who believes in God and in the Day of Judgment ought to pay regard to his neighbour. He should help him and should not offend him. If his neighbour wants to rest his rafters or roof on his walls he should not object to it. In

short, he should see that he does not cause him the least inconvenience. And he who believes in God and in the Judgment Day, ought either to speak a good word or be silent. He should not waste his valuable time in idle chit-chat. From this Tradition it is clear that reading or hearing the fictitious tales and useless stories which benefit one neither in this world nor in the next, is quite useless and cannot be commended."

"Reported by Abu Horaira : The Prophet said, that if any person does not take pity upon another, God will not be compassionate to him."

Note.—Once our blessed Prophet kissed Imam Hasan when a babe. A person present said that although he had ten sons, yet he did not thus kiss any one of them. Thereupon the Prophet uttered the said Tradition. Another Tradition says, that he who does not take pity upon little children and does not pay respect to the aged, is not considered to be of our party.

"Reported by Hazrath Aayesha (the wife of our Prophet) that the Prophet said : If a person dies and has not performed the fasts of Ramazan, his heir has to observe them in his (the deceased's) behalf."

Note.—This is the doctrine of Hazrath Imam Shaafii as stated above. But Hazrath Imam Azam (Rahmatullahalaih) says that if the heir can offer alms to the extent of *Sadaka-i-Fitr* (the charity of *Idul Fitr*) in behalf of the deceased, for every fast omitted by him, it will be quite sufficient.

"Reported by Hazrath Aayesha : The Prophet said

that he who makes a vow of fealty and obedience to the Lord ought to perform it ; and he who vows to commit a sin against the Lord, ought not to keep it."

Note.—If the vow is in obedience to the Muhammadan Ecclesiastical Law, such as, alms dedicated to the pious usages, offering of prayers, observance of fastings, and pilgrimage to Mecca, the performance of it is deemed incumbent on him who makes the vow. But, if the vow is contrary to the law, such as, not to speak to the parents, not to accept an invitation to a feast, planting standards and flags and lighting lamps near them, leaving a lock of hair on the shaven head in the name of a saint or a martyr, clothing children in green robes, &c., in the month of Muharram, standing on one leg the whole night, just in the front of the mock tombs of Hazarath Imam Hasan and Husain at Kerbala, playing on drums, keeping a vigil during the whole night, &c., these are entirely contrary to the Muhammadan Law. First of all, a man ought not to make such vows, and if he has done so, he should not fulfil them.

Reported by Abur Horaira : The Prophet said, that if an observer of a fast eats or drinks anything forgetfully, he ought to complete his fast, *i.e.*, his fast is not broken. God has feasted him and given him a drink of water."

Note.—The Lord Almighty has given him a feast. The man had kept a fast and at the same time had filled his stomach too. Heaven be praised. How

gracious the Lord is ! He forgiveth the forgetful erring person.

“Reported by Hazrath Umar, son of Faruq, that the Prophet said :—If there is weeping and wailing round the corpse of a person, the soul of the dead man is tormented.”

Note.—It was the custom of the Arabian heathens to leave a will or make a dying declaration to the people to the effect that after their death, the survivors should weep for them much and praise their virtues. So, in this connection, the Prophet has spoken and prohibited people from wailing.

Secondly, if there is a custom of weeping in the family of a person, notwithstanding his having full power to check and prevent it, then at his death, if such thing happens, he is sure to be tormented. For, he was able to prevent the people from wailing, and he failed to perform his duty. But, if after his intervention the people keep weeping then it is not his fault. For God is just and He does not cast one man's sins upon the head of another.

“Reported by Jurair that the Prophet said : He who is destitute of leniency is destitute of all other excellences.”

Note.—It behoves a Muhammadan to practise leniency in all his transactions. If there is no forgiveness in a man, then he is not a man but a dog.

“Reported by Hazrath Abu Horaira that the Prophet said : If God wishes to do good and send happiness

to a person He brings on misfortunes on him and subjects him to sufferings.

Note.—A Muhammadan should not get perplexed under misfortunes. He should not regard misfortunes to be the effect of Divine wrath. But he should consider them to be God's bounty and graciousness. For, when a man is overtaken by calamities, his sins will be partly forgiven, he rises in dignity, and God's name is ever fresh in his mind. When in better circumstances, a man generally forgets God. Had misfortunes been not advantageous to man, the Lord Almighty would not have subjected the holy prophets and the virtuous people to calamities. Misfortunes are an elixir to a Muhammadan. If you want to purify gold or silver, you melt it in the fire. Similarly, when God wishes to send down his blessings upon man, he involves him in troubles. Heaven preserve us from that calamity, by which a man becomes an infidel or forgets God and complains of His misfortunes.

“Reported by Abu Musa Ashari, that the Prophet said : The doors of Paradise are, indeed, under the shadow of swords.”

Note.—This will be welcome news to the soldiers of the Crescent and the martyrs ; who, for the predominance of their religion, sacrifice their souls in the path of the Lord and thus gain Paradise.

“Reported by Abuzar that the Prophet said, the sweetest words of man which gratify God the most

are Subhan-Allahi wabihamdihi—" (Glory to God and His Holiness.)

Note.—The perfection of excellence depends upon two things :—

Firstly, freedom from vices, and secondly, possession of all virtues.

When a man utters Sabhan-Allahi (Glory to God), he believes God free from vices, and therefore also immortal. Because what is not bad cannot die. He cannot fear a fall. There is no necessity for him to eat or drink, he knows no sleep or fatigue, dreads no enemy, is thoroughly independent and does not stand in need of any help. He has no coadjutor. When man says, "Alhamdu lillahi" (Praise be to God) he praises Him for His virtues ; such as, His immortality, His Omniscience, His Omnipotence, His Providence, His Benevolence. With Him thought, wish and deed are the same. So, when a man says, "Subhan-Allahi-wabehamdihi," he understands God, and this expression is most pleasing to the Lord ; and he who recites this prayer is amply rewarded. Hence, he who repeats this prayer one hundred times in the morning and one hundred times in the evening every day will obtain precedence over all on the day of judgment.

"Reported by Hazrath Abu Horaira that the Prophet said : Verily when any one of you stands up to offer your prayers, Satan goes to you and leads you astray, so much so that you cannot even recollect how many genuflexions you have made. When a person is

thus tempted by Satan he should sit down and perform two *sijdahs* or prostrations.

Reported by Jabir and Hazrat Ayesha that the Prophet said : " Verily a house which contains pictures is not visited by the angels of mercy."

Note.—When the angels of good and virtue do not pay visits to a house, undoubtedly misfortune will abide there, and the house will never prosper.

Reported by Hazrat Ayesha, that the Prophet said : " Verily, the makers of pictures will be punished on the Day of Resurrection, when God will desire them to infuse life into the pictures."

Note.—Ismail quotes with approval the following Tradition :—Ayesha said, ' Once I purchased a mantle (*chudder*) on which were some pictures. I hung it as a curtain at the door. When the Prophet came he stood in the doorway and did not enter the house, but looked displeased.' Then I said, ' O Messenger of God, I repent to God and His Messenger ; what fault have I committed that you do not enter ' ? His Holiness said, ' What is this sheet hung as a curtain ? ' I replied ' I have bought it for you to sit and rest upon.' Then the Prophet uttered the said Tradition.

From this, it is manifest that in whatever house there may be pictures, going into that house is condemnable. So, all Muhammadans are forbidden to have pictures in their houses. Are there no other such articles to decorate their houses ? Then, why should they

turn their dwellings into imitations of temples and thereby draw down the curses of God ?

“Reported by Hazrath Ayesha :—The Prophet said, that when a man becomes immersed in debt, whenever he speaks he utters falsehoods and is not sincere in the promises he makes to his creditors.

Note.—When our Prophet was offering his prayers, he used to implore much mercy of the Lord for deliverance from debt. Somebody asked him, ‘O the Apostle of the Lord, why do you seek so much protection of the Lord from debt ?’ Thereupon the Prophet uttered the above Tradition.

“Reported by Abudullah, son of Masood, that the Prophet said : When a man always speaks the truth, the Lord writes him down as truthful ; but, when a man perpetually utters falsehoods he is written down by the Lord a great liar.” That is, when a man is accustomed either to speak the truth or utter falsehoods, he becomes proficient in it.

“Reported by Abu Said, that the Prophet said : The most trivial and insignificant Divine punishment inflicted on a Hell-doomed person would be to put on his feet a pair of red-hot slippers. From the intensity of the heat the brain of that dweller in Hell will seethe.”

Note.—O God, be merciful to us ! When the most trifling and unimportant punishment of Hell is the wearing of red-hot slippers, what will be the most grievous punishment inflicted on the people doomed to stay there ?

“Reported by Abu Zar that the Prophet said: Those who are very rich will be very poor in the matter of rewards for their virtues in the Day of Judgment. But, he who spends his wealth in this manner, in this manner, in this manner—that is, on the right hand, left hand and in front—will be amply rewarded.”

Note.—The rich man who makes use of his property well in the path of the Lord will certainly be amply rewarded. And he who shows niggardliness and keeps his wealth concealed, will be very indigent in the Day of Judgment. Neither will he have his wealth nor will he be filled full of rewards.

“Reported by Hazrath Abu Horaira, that the Prophet said: Verily, Faith will be collected towards Medina, as a snake creeps towards its hole.”

Note.—Medina is the abode of faith. The faithful always used to repair to it. As long as our holy Prophet was alive, Muhammadans used to go to him, from every direction, to learn the principles and fundamental rules of religion.

Again, during the time of the Caliphs, people used to go, similarly, to that place. It has produced very many eminent scholars and savants. The people of every age and clime used to go to that place to learn the doctrines of religion.

Again, people always go on a pilgrimage to the Holy Shrine. In short, the Muhammadans are always under the necessity of going to Medina. But, about [or near] the Day of Judgment, when infidelity will get the

upper hand and predominate over the world, then the faithful of all countries, being collected, will repair to Medina under the Standard of Hazrath Mahdi alaih-is-salam (God bless him!). Then the Faith will be collected in the same place from which it originally sprung out.