

*ISLAM
& PEACE
FOR ALL*



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INTRODUCTION

Allah Ta'ala declares in the Qur'an Majeed:

“Fasaad (corruption, mischief, anarchy) has appeared on the land and in the sea because of the doings of mankind so that He (Allah) may cause them to taste (the consequences) of some of their deeds. Perhaps they will return (to righteousness)”

The world today is over-brimming with anarchy and corruption. Every land is torn by strife which has extended over the oceans. Peace and safety are unknown entities to man of today. Everyone desires peace and safety, but these goals are unattainable despite the elaborate conferences, meetings, assemblies, organizations and symposiums. The remedy for the ills of mankind and the prescription for obtaining peace and safety are not round-table conferences nor the man-made schemes and methods which are tendered by a multitude of self-appointed doctors of mankind's ills. The prescription for the ill of mankind and the secret for obtaining true peace, comfort and safety even here in this earthly life are dependent on accepting and following the transcendental truths handed to the Ummah of Islam by Rasulullah (صلى الله عليه وسلم).

This presentation, ISLAM AND PEACE FOR ALL, is a wa'z (lecture) of Hadhrat Maulana Mohammed Masihullah Khan, the senior Khalifah of Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh). The original lecture was in the Urdu language. The prescription explained in the wa'z is the prescription handed to the people of Islam by Rasulullah (صلى الله عليه وسلم). It's benefit is within reach and grasp of everyone provided it is put to use with resolution, steadfastness, struggle against the nafs (lowly desires) and supplicating to Allah Ta'ala for His Aid.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور انفسنا
ومن سيئات اعمالنا من يهده الله فلا مضل له ومن يضلل الله فلا هادي له نشهد ان لا اله الا
الله وحده لا شريك له ونشهد ان سيدنا ومولانا محمدا عبده ورسوله صلى الله تعالى عليه
وعلى اله واصحابه وبارك وسلم

اما بعد فقد قال النبي صلى الله عليه وسلم المسلم من سلم المسلمون من لسانه ويده

(Translation of the Hadith in the Khutbah)

Rasulullah (صلى الله عليه وسلم) said:

“A Muslim is he from whose tongue and hand other Muslims are safe.”

I have presented to you a Hadith Shareef – a command – a teaching of Nabi-e-Kareem (صلى الله عليه وسلم). It is my intention to discuss this Hadith. However, prior to discussing it, I deem it necessary to draw your attention to an important matter, viz. the motive of listening to wa’z (lecture). There are a variety of reasons which motivate people to come to lectures. But, all such motives are not proper, correct or beneficial. Some reasons may be partially beneficial. I shall outline the various reasons which bring people out to attend a wa’z (lecture).

1. Some people attend lectures to pass the time and derive some pleasure. They attend since they have been invited by friends. Their attendance is thus customary in the same way as they attend all other customary gatherings.
2. Some people come to a wa’z to observe the ability of the speaker, to critically view the style and manner of speech of the lecturer.
3. Some people attend in order to ascertain the learnings and the school of thought of the speaker.
4. Some people come in order to find fault in the discourse.
5. Some people attend for the purpose of obtaining thawaab.
6. Some people attend with the motive of acquiring some of the impressions of the wa’z and they even shed a few tears.

Although the fifth motive is laudable, it is not sufficient since the purpose of listening to a wa’z is not the acquisition of thawaab. Tremendous amounts of thawaab are attainable by engagement in Nafl Salaat, Tilaawat of the Qur’aan, Tasbeehat, Thikr, etc.

While the sixth reason is beneficial in view of the fact that benefit is derived from the wa’z and naseehat, nevertheless, the gain is short-lived in that it is confined to the shedding of a few tears. The effect is momentary and on many occasions such emotional effects arise from the nafs. At sometimes even a sweet voice reduces one to tears.

7. Some people attend the wa’z with the intention of reforming themselves spiritually and morally. They seek cures for their spiritual maladies. This is their motivation. They listen to the lecture attentively and attempt to diagnose their illness from what they hear. They endeavor to detect their own ailments and faults. They then regret for their past misdeeds and sins. They feel ashamed of their past wrong-doings, readily repent and pledge to refrain from sin in future. They adopt detestation for sin, love for Ibaadat and obedience. They fulfill the rights of Allah and the rights of creation. They set about rectifying and fulfilling past omissions regarding Salaat and Saum (fasting).

This is the actual and the true purpose of a wa’z. This is the reason which should motivate one to listen to a lecture. If one is motivated by this purpose, the wa’z will be fully beneficial.

Now that the true purpose of wa’z has been made known, one should not at all be bothered if one does not derive any pleasure from the talk. The motive should be the detection of one’s spiritual faults and ailments; expression of regret for past sins; pledge of abstention from the sin and the concern for self-reformation. These are the goals desired by the Shariah. Allah Ta’ala expresses this position in another form in the following Aayat:

“Whoever intends (to acquire) the Aakhirah and makes a total effort in the struggle for the Aakhirah while he is a Mu’min, verily, his struggle will be well-rewarded.”

The Aayat emphasizes the struggle and the effort which have to be made in the quest for the Aakhirah. Furthermore, the basis on which the structure of the struggle is to be raised is stated to be Imaan, hence the

Aayat declares: “While he is a Mu’min”, indicating thereby that the pre-requisite for the validity and acceptance of the effort for the Aakhirah is Imaan.

After having acquired Imaan, the Mu’min cannot afford to become complacent and neglectful. It is imperative that he remains constant in making total preparations for the Aakhirah. He has to remain in the state of continuous effort and struggle in the pursuit of the goals of the Aakhirah. He will be confronted by many hardships, tests and trials. In this regard the Qur’aan Majeed says:

“What! Do people think they shall be left to only proclaim: ‘We believe’, and that they shall be tried and tested”

They will surely be tried and tested. Difficulties and hardships will be imposed on them. They will be examined by means of struggles and efforts, both voluntary and involuntary, to ascertain the degree of their Imaan.

It is obvious from this that Allah Ta’ala has imposed conscious intention and striving, in other words Mujaahadah, on His servants. Allah Ta’ala, therefore, announces the glad tidings of His appreciation and pleasure for those of His servants who make use of their *Iraadah* (intention) and *sa-ee* (effort, struggle). This Aayat refutes the idea of those who have adopted a totally fatalistic conception, claiming that ‘we are unable to do anything with our volition (*ikhtiyaar – free will*) and ability (*qudrat*). This Aayat indicates that both ability and volition have been created in man. Allah Ta’ala has given man the ability to volitionally (i.e. of his own free will) choose and adopt the ways and means (the agencies which Allah Ta’ala has created for man on earth). We are constrained to manipulate such agencies to our best use and advantage.

When a ruler promulgates some law, every person strives to execute the demand of the law to the best of his ability. When a worldly king issues an order, people seeking the proximity and favours of the king, strive and compete to fulfill his wishes and orders. Name and fame are desired aims of all people. Comforts and pleasures are sacrificed in the pursuit of these aims. In the endeavor to acquire these aims all things are thrown overboard and a total effort is made to attain the goal. When such is the attitude towards a worldly king who is a human being like ourselves, then what should be our attitude towards Allah Ta’ala, the Creator, Sovereign, the true and actual King in whose power and control is the entire creation? True kingdom and sovereignty belong to Him Alone. There is no one who has the power to stand against His authority and operation. What can we then say of the promises of this true King? The Qur’an Majeed says:

“His promise will most certainly be fulfilled.”

It is therefore, of utmost need that we hasten towards this Divine Promise. It is said in Hadith-e-Qudsi:

“Whoever advances towards Me (Allah) one cubit, I shall advance towards him one meter. Whoever advances towards Me one meter. I shall advance towards him two meters. When he walks towards Me, I shall advance towards him running.”

This Hadith Shareef advises us to firstly demonstrate our desire to gain Allah’s proximity. It is essential that desire and effort initiate from man. This then confirms that freewill and ability have been created in us and that we do not act under a compulsion beyond our volitional control. Allah Ta’ala declares:

“Nothing has been imposed on me, but what he can bear.”

Thus, all commands and impositions on us are commensurate with the natural capabilities bestowed to us. Man’s capability and ability extend to the employment of the means and ways – to the harnessing of the already created forces and agencies. His *qudrat* (ability) does not extend to the creation or bringing into existence of the means and agencies. He is required to plough the land, plant the seeds and reap the crop. He is not required to cause the growth of the seed and plant, for this is not within the confines of his *qudrat*. This has not been imposed on him. This is the function of Allah Ta’ala, hence the Qur’aan states:

“He (Allah) brings down water from the heaven and He takes out fruit with it as nourishment for you.”

Now since the actual motive in attending a wa'z is to detect one's faults and remedy them so that self-reformation is achieved, we should ponder over the Hadith in which Rasulullah (صلى الله عليه وسلم) says:

“A Muslim is he from whose tongue and hand Muslims are safe.”

This Hadith awards the title, ‘Muslim’ to those who cause no hurt and harm to other Muslims. Muslims are assured of safety and peace in so far as the true Muslim is concerned. He will not do anything to create hardship and inconvenience to other Muslims. Diagnose yourselves in the light of this proclamation of Rasulullah (صلى الله عليه وسلم) and examine to what extent does the title, ‘Muslim’ apply to yourselves. If the requirements mentioned in this Hadith are found in us, then we are entitled to be described as ‘Muslim’, otherwise not. Respected Bretheren! We all consider ourselves to be Muslim. But, in reality who can really claim to be a Muslim in the true sense of the term? This Hadith defines and explains the meaning of “Muslim” – that a Muslim is one from whose tongue and hands the people of Islam are safe. View yourself on the standard of this Hadith.

Everything has a definition by means of which it may be recognized and understood. Consider the term, ‘Aurat’ (woman). This species of Allah’s creation is termed ‘*aurat*’ because of the qualities of femininity which are in her. If she is devoid of feminine qualities and attributes then the definition of ‘*aurat*’ will not apply to her correctly (it should be borne in mind that this discourse is not a discussion on biology, hence biological and physical aspects are excluded – translators). If she lacks femine attributes, among which are modesty and purdah, the term, ‘*aurat*’ will not be appropriate for her. The word ‘*aurat*’ embraces the meaning of *purdah*, hence a woman who lacks *purdah* is not ‘*aurat*’ in the true sense of the word. The true *aurat* (woman) conceals herself – not only herself – but her garments and jewels as well. Her position is stated by Allah Ta’ala: “*They (women) do not reveal their zeenat (beauty, etc)*”. however, an astonishing development is now being observed among women. Nudity and shamelessness are on the increase among them. Even those who don the *burqah* do so for the sake of fashion, hence one finds the outer-garment (*burqah, jilbaab*) of women being of conspicuous colour and adornment. This too constitutes a stepping stone for sin.

This digression entered the discussion in the explanation of the definition of the term ‘Muslim’. Let us now revert to the main subject. Rasulullah (صلى الله عليه وسلم) said:

“A Muslim is he from whose tongue and hand Muslims are safe”

Thus, if in any Muslim this attribute is lacking, he cannot be a Muslim in the true sense of the term. Correct and perfect Islam is a combination of five departments: aqaaid (Beliefs), Ibaadaat (Acts of Worsip), Mu-aasharaat (Social life), Akhlaaq (Moral character) and Mu-aamalaat (Trade and Commerce). The three latter departments are explicitly referred to in this Hadith, while the first two (Aqaa-id and Ibaadat) are stated by implication.

The Hadith makes explicit mention of abstention from causing pain, harm and inconvenience to others by means of the tongue and hands. What are the ways and means of causing pain and harm to others A little reflection will show that difficulties and inconveniences are created by bad social conduct, bad moral character and bad contractual and transactional arrangements. Violation of the terms of a contract, abuse of trust, failing to fulfill the rights and obligations of relatives, friends, etc., disrespect for elders, oppressing the weak, holding others in contempt, reacting wrathfully when confronted with things which are displeasing to one’s disposition, misappropriating the property of others, failing to return the property of others after having made use of it, etc., etc., are all examples of causing difficulty, pain, hurt and inconvenience to others. In short, bad character, bad social conduct and bad observance of the terms of agreements bring about physical, spiritual and intellectual inconvenience and dissatisfaction.

This Hadith, therefore, draws attention to the evils of corruption in social conduct and moral character. The Hadith exhorts that the Muslim maintains his relationship correct with others. A healthy relationship with entire creation is the teaching expounded in this gracious Hadith. Proper relationship with creation will automatically bring about correctness of relationship with Allah, The Creator. When it is obligatory to

maintain a healthy and sound relationship with creation then such a relationship with the Creator is necessary to a far greater degree. Maintenance of a proper relationship with the Creator (Khaaliq) is dependent on correct belief and correct practice. In this way this Hadith contains within its scope rectification of Aqaa'id, Ibaadat, and self-reformation.

The word '*Al-Muslim*' appears in this Hadith. *Al-Muslim* has been derived from the root word, '*Al-Iszaam*' which means to bend the neck in total submission. Thus, a Muslim is ever ready to submit to every Command which he has been given by Islam. The first and foremost Command is *Tauheed*, i.e. to believe in Allah as the Being Who is totally free of defect and weakness. This doctrine depends on the acceptance of *Nubuwwat* and *Risalat* since *Kalaam* (Divine Speech) is among the attributes of Allah Ta'ala. It is just necessary to believe that the *Kalaam* of Allah is true. This is an axiomatic truth. The *Kalaam* of Allah Ta'ala confirms *Nubuwwat* and *Risaalat*. The Qur'aan (the *Kalaam* of Allah) declares: "*Muhammad is the Rasool of Allah*" Thus, a necessary corollary of *Tauheed* is to believe in *Nubuwwat*. Reward and punishment will come into effect on the basis of acceptance and rejection, respectively, of these two beliefs (viz., *Tauheed* and *Nubuwwat*). The actual venue for reward and punishment is the *Aakhirat*. Hence, *Tauheed* and *Nubuwwat* necessitate belief in *Aakhirat*. Acknowledgement of these three doctrines demand *Ibaadat* (worship). Among the highest and most important acts of *Ibaadat* are *Salaat*, *Saum*, *Zakaat* and *Hajj* followed by *Qurbaani*, *Sadaqaat*, *Kaffaraat*, etc. in this way, the word, '*Al-Muslim*' embraces all branches of *Iszaam*. Thus, a perfect Muslim is one who embraces all five departments of the *Deen*.

However, according to the clear text of the Hadith, abstention from inconveniencing others has been stated to be the salient feature of perfect piety. The purpose of the Hadith is that a Muslim should not cause any kind of hardship or inconvenience to other Muslims. His statements, actions and conduct should not constitute ways inconvenience and hurt to others. The Muslim is required to remain alert at all times. His alertness has to be of a very high degree. He must conduct his cultural and social life with consciousness and purposiveness. It will thus be seen that this declaration of *Rasulullah* (صلى الله عليه وسلم) is in fact the soul of civilization and social conduct.

Creation should feel safe with a Muslim. All creation should enjoy the pledge of safety and peace which are offered by the Muslim. This is the true position of the Muslim. He must not harm anyone.

In view of the fact that generally one's relationship is largely with one's co-religionists, the Hadith mentions safety for Muslims, viz., "from which Muslims are safe". However, the scope of the Hadith extends to all human beings. Another Hadith states:

"Everything of a Muslim is haram for another Muslim." His blood, his wealth and his honour (are all sacred)."

In other words, the life, wealth and honor of a Muslim have to be compulsorily honored, respected and protected. It is not lawful for a Muslim to violate any of these sacred bounties awarded by Allah Ta'ala. The Muslim is therefore required to lead a life of alertness, consciousness and caution. This does not mean that a Muslim has a license to abuse and oppress a non-Muslim. *Rasulullah* (صلى الله عليه وسلم) said:

"Whoever believes in Allah and the Last Day should not inconvenience his neighbor".

It should thus be clear that *Imaan* demands that a Muslim does not harm or inconvenience any person, Muslim or non-Muslim. The law applies generally to all humanity.

The aim and teaching of the *Shariah* are that the life of a *Mu'min* should be peaceful, comfortable and safe. He should never be the cause for oppression and harm to others.

Since oppression and denial of rights are in most cases the effects of the tongue and hands, the Hadith eloquently draws attention to the control of these bodily members.

So far you have briefly learnt that difficulties and inconveniences are of three kinds: Pertaining to the body, pertaining to wealth and pertaining to reputation. You have also learnt that the chief agents of creating hardships are the tongue and hands. All types of inconveniences and hardships imposed on others are *zulm* (oppression, cruelty, injustice). The *zaalim* (oppressor) is under the cause of Allah Ta'ala. The Qur'an Majeed states:

“Verily, the la'nat (curse) of Allah is on the zaalimeen (oppressors).”

Islam has denigrated oppression and has prevented its adherents from *zulm* at every turn. The Qur'aan Majeed declares:

“Verily, the blame is on those who oppress mankind and wrongly spread oppression (and mischief) on earth. For them is a painful punishment.”

The question of *Huqooqul-Ibaad* (the rights and obligations towards creation) is not a simple or an insignificant matter. Trampling on the rights of a person brings about destruction even in this earthly life. In addition, punishment awaits the violator of *huqooqul-Ibaad* in the Aakhirah. There are many ways in which these rights of others are violated e.g. the rights of the wife. A wife has many rights over her husband. Numerous husbands among us fail to uphold these rights and oppress their wives. Some husbands withhold adequate maintenance from their wives while others again unjustly assault their wives. Another wrong perpetrated against the wife is that the husband hands over his total earnings to his parents while the wife is held under the obligation of his parents who at time are insensitive to her wants and needs. The wife wishes to live separately – that being her Shar'i right – but the husband refuses to accede to her request and she has to stay in subjugation of his parents. Old women entertain the idea that their daughters-in-laws should compulsorily live with them.

It should be borne in mind that it is not permissible to obey any person who violates Allah's Law and acts contrary to the Shariah. Thus, if the wife wishes to live apart from her in-laws, it is only her right which the husband is bound to fulfill. In fact, in these times there is greater benefit in living separately. Arguments, disputes, ill-feeling and misery are usually the consequences of living together with in-laws. In the majority of cases, old ladies harass their daughter-in-laws. If it is argued that daughters-in-law now a day are very ill-mannered and rude to their mother-in-laws, then too, the situation requires living apart to avoid the friction which leads to calamitous results. In living apart, the man will be in a better position to serve correctly both his mother and wife.

In a similar way, some people fail in fulfilling the rights of their parents. The man wholly sides with his wife and ignores the rights of his parents. The remedy for this wrong is also to live separately.

Some husbands suspend their relationship with their wives and strike up a connection with other women. This is indeed an act of grave oppression (*zulm*). Husbands should refrain from such dastardly cruelty and adopt a cheerful and a loving relationship with their wives. It is essential for the husband to adopt a cheerful attitude with his wife. He must fear Allah Ta'ala has power over him. If the husband is not careful in this respect, it is quite possible that Allah Ta'ala will overtake him with some calamity. Someone who will oppress him may be appointed over him in retribution for his injustice committed against his wife.

In most cases the consequences of *zulm* are experienced here on earth. In bygone times (among nations prior to the advent of Islam) punishment for oppression was divinely meted out on the spot immediately on perpetration of the injustice. Such punishment would be there for all to be seen. In view of the special mercy of Allah Ta'ala on this Ummah, the punishment is not inflicted openly for all to see. The punishment arrives in a veiled form, hence people do not understand that it (the punishment) is in fact the consequence of the oppression which was committed. People overlook the causes and attribute such resultant calamities merely to their material and mundane causes when in actual fact it is the punishment for the *zulm*, especially when the oppressed had cursed the oppressor. The call of the oppressed is readily accepted by Allah Ta'ala, Rasulullah (صلى الله عليه وسلم) said:

“Beware of the curse of the mazloom (oppressed), for verily, there is no veil between it and Allah.”

The prohibition of committing oppression applies to all. Irrespective of what religion a person follows, oppressing him is severely condemned and strictly prohibited. No matter which religion a man may belong to, usurpation of his rights is strictly forbidden. Listen carefully to the Hadith of Rasulallah (صلى الله عليه وسلم):

“Hear well! Whoever oppresses a non-Muslim who is under Muslim protection (i.e. a zimmi) or harms him or burdens him with a task he cannot bear grabs from him something without his willing consent, verily I (i.e. Rasulallah (صلى الله عليه وسلم)) shall be his advocate on the Day of Qiyaamah (demanding his rights from the Muslim oppressor).”

Two points are learnt from this narration: One-Zulm has various forms. Two – If the oppressor does not make proper amends for his oppression here on earth, then he will not escape in the Aakhirah. The oppressed one will not relax his hold on the oppressor in the Hereafter. Rasulallah (صلى الله عليه وسلم), himself, will fight the case of the oppressed in the Divine Court of Justice. The oppressor will receive his proper retribution in the Aakhirah.

Islam emphasizes greatly that the entire Ummah refrains from zulm. Not only should people refrain from injustice themselves, but they are bound by the Shariah to prevent others from committing oppression. Muslims are duty-bound to strive to eliminate oppression. In this regard Rasulallah (صلى الله عليه وسلم) said:

“Most certainly, you should grab the hand of the zaalim (oppressor) and drag him to the truth and compel him to adopt the truth”

As far as possible, zulm should be prevented. This is the emphasis in the narration.

This explanation was given so that it may not be wrongly understood from the Hadith: “A Muslim is he from whose tongue and hand Muslims are safe”, That abstention from oppression applies to only Muslims – that while Muslims should not be oppressed, non-Muslims may be wronged. From the explanation presented it is clear that this is not the aim of the Hadith. Islam’s order is that no one – Muslim or non-Muslim – should be harmed. Rights of others should not be usurped or trampled on. Others should not be inconvenienced. Difficulties should not be put on them. Grief should not be caused to them.

The Hadith Shareef teaches that one should not be self-centered and selfish. One should not keep only one’s own purpose in sight. The rights of others should be fully preserved and upheld. The slightest plundering of the rights of others should never be committed. One should ensure that one’s action, statements and dealings do not cause any kind of harm to others nor bring grief to their hearts.

There are different classes among the people of rights (*Ahle-e-Huqooq*). Primarily, there are two types: Relatives and non-relatives. Each type consists of three classes, viz., seniors, juniors and equals. The Shariat of Islam has elaborately explained the *huqooq* (rights) of each group. It is essential to discharge the rights of all. It is not permissible to usurp the rights of anyone nor to hurt and inconvenience anyone. This applies in greater degree to parents. Failing to observe the rights of parents, bringing grief and harm to them and disrespecting them are grave sins of the worst kind. Rasulallah (صلى الله عليه وسلم) said that Allah Ta’ala will postpone the punishment for sins in general until the Day of Qiyaamah when He will punish whomever He wills. But, the punishment for disobedience to parents and the usurpation of rights is metered out right here in the world.

Sometimes the attitude of parents annoys and displeases children. They thus feel angered and as a result they refrain from rendering service and aid to their parents; their respect for their parents wanes, they speak harshly with them and become disrespectful to them. In such situations there is the need for greater toleration, patience and understanding. Even in such situations where parents are in the error, children have no right to extract vengeance from their parents. They are not entitled to water down their respect for their parents. Even in such cases, severe warning of punishment have been sounded in the Hadith Shareef.

Nowadays children, in many cases, constitute a misfortune for their parents. They bring much stress and grief to their parents by their acts of disobedience. Their open acts of injustice against their parents can never be lawful. They should fear Allah Ta’ala, otherwise they may become involved in misfortune and

calamity for the rest of their lives. A person who hurts his parents and brings grief and sorrow to them is deprived of peace and comfort throughout his life. In most cases such persons are always found struggling and worrying in their search for livelihood. It is, therefore, essential that one who is guilty of disobedience to parents, seeks their pardon very quickly. He should then endeavor his best to make them happy. If they are no longer living, make dua of maghfirat (forgiveness) for them. Ask Allah Ta'ala to shower His Rahmat on them. Render acts of thawaab such as Sadqah, Nafl Ibaadat and Thikr, and supplicate to Allah Ta'ala to convey the thawaab to one's dead parents.

Ustaad and Shaikh (one's teacher and spiritual guide) are similar to parents in seniority and observance of rights. In the Hadith it is said that there are three kinds of fathers: one's natural father, one's Ustaad and one's father-in-law. The *huqooq* of these three are similar. According to the rule of the Shariah they have to be obeyed, respected and honoured. When conversing with them. Loudness, harshness and audacity should not feature at all. Humility should permeate all association with them. One should never be arrogant towards them.

Oppressing wives is a common form of zulm among numerous people. Husbands mete out injustice to them in many ways. People tend to understand that wives are slaves, hence maltreatment of wives is widespread. Husbands are not prepared to tolerate the slightest inconvenience or displeasing little act emanating from their wives. The husband expects that his wife will never back answer him. Should she back answer him, he flares into a fit of abuse and vulgarity which at times lead to talaq. The slightest argument leads to strain in relationship and the husband suspends talking to his wife. He sulks in her presence and the atmosphere is transformed into a state of mourning. Little does he realize that among the rights of the wife is that the husband should tolerate her little acts of misbehavior and impatience. Rasulullah (صلى الله عليه وسلم) said that woman was created from a crooked rib. There is, therefore, some crookedness in her character. If one attempts to straighten her completely, she will be broken. Man is required to bear with her and to derive benefit from her while tolerating her weaknesses and defects.

Woman's indiscreetness is also sometimes due to her simplicity. She thus lacks guile and deceit. Such women are generally very chaste and honourable. In spite of their indiscreetness they are obedient to their husbands. It is observed that many wives although themselves sick, will go out of their way to nurse their sick husbands. For the sake of their husbands' comfort they are prepared to sacrifice their own health, comfort and rest. They become oblivious of their own sickness in the interests of their husbands. Their main concern is for the health, rest and comfort of their husbands. Another very laudable trait in such simple, chaste and modest women is their habit of eating last. They will first serve their husbands, the children and guests. Only thereafter will they sit down to eat. At times when the husband returns at midnight from a journey, she sacrifices her rest and sleep purely in love for her husband and tends to his needs. It should be remembered that women who make such sacrifices of love for their husbands are the simple and chaste one's it, therefore, does not behove the husband to repay such sacrifice, kindness and love of his wife with harshness and impatience. He should not demonstrate anger nor rebuke her for every little thing which goes against his grain or which does not meet with his approval.

Among the *huqooq* which are violated are those of children. Some parents, in the process of training their children, beat them excessively and consider this to be their right. It should be well remembered that being parents does not grant one the right of property over children. Children are a sacred trust placed by Allah Ta'ala in the custody of parents. The parents cannot assume that they own the children. It is for this reason that parents cannot sell their children. The superior rank granted to parents is not for the purpose of persecuting their children. On the contrary, they are bound to train their children with love and accord them comfort. Parents are permitted to punish their children in the process of training them and developing their moral and spiritual character. However, excessive punishment is not permissible. Only that degree of punishment is permissible which facilitates the programme of training and teaching. Excesses committed by parents against their children are sinful. Besides being sinful, such behavior is inhuman.

Some Ustaads too are guilty of excessively punishing their pupils. They inflict repeated and excessive beatings on the children. Such excessive punishment is testimony for the fact that in meting out such cruel punishment the Ustaad is not interested in the educational and moral wellbeing of the child. He is rather

concerned with finding an outlet for his wrath. This is nothing but persecution and *zulm* (oppression). Furthermore, excessive beating does not facilitate education. On the contrary, it is detrimental. Experience confirms this. The mind is stunted and the heart is weakened by such excessive punishment. Fear for the *Ustaad* cause the child to forget even what he has learnt and memorized.

The cruelty of the *Ustaad* has been mentioned here since the discussion pertained to the rights of children. However, the discussion still centers on the relationship between parents and their children. There are *huqooq* of the children which are the responsibility of the parents. Among such rights is the parents' responsibility to train and teach their children. Even after children have attained *bulooq* (the age of puberty) there are yet some rights which the parents have to fulfill. But, such rights are violated by parents e.g. they maltreat their daughters-in-law. They show impatience and become angry over trivial things. If the inexperienced and young daughter-in-law also loses patience and acts indiscreetly, the parents-in-law are further annoyed and become incited. At times they apply pressure on their son to divorce his wife despite the fact that there is no *Shar'i* basis and need for such drastic and heartless action. The only thing which impels them to resort to such unjust action is to demonstrate their superiority, to spite and seek vengeance against the poor daughter-in-law for having been somewhat indiscreet in her speech. This spiteful demand of parents (*viz.*, to divorce the daughter-in-law without valid *Shar'i* grounds) is flagrant injustice and it is not incumbent on the son to obey such commands and divorce his wife at the wrongful behest of his parents.

Zulm (oppression and injustice is perpetrated on a wide scale in the various spheres of life. The rich oppress the poor; the rulers oppress their subjects; employers oppress employees. In short those in authority over others are oppressive of those under their authority. *Zulm* in a variety of forms is committed against underlings. It is not permissible to extract service from those who are under one's authority, but are not in one's employ. Sometimes superiors impose their own private tasks and services on those under their control, e.g. a teacher take service from pupils. It is imperative to abstain from all such types of injustices. One should reflect before imposing such treatment on others. Think: If I was in his shoes, would I have been pleased with such treatment. What you do not love for yourself, do not impose it on others. Ponder that Allah Ta'ala has power over you. He is fully capable of snatching away your authority which you unjustly exercise over others. True power, kingdom and sovereignty belong to only Allah AzzaWajal. His control extends over all creation at all times. The oppressor should, therefore fear and reflect. Suddenly the tables are turned by the command of Allah Ta'ala. Do not, therefore, pass your life in negligence and forgetfulness. The life of this world is fleeting. The few days on earth will pass by swiftly and such a Day will arrive when all relationships, all kingdoms, all control and all states will perish. All creation will stand smitten with fear in the Divine Court. All greatnesses and superiority will be annihilated there. On that Day will it be proclaimed:

“Unto whom belongs sovereignty today? Unto only Allah. The One, The Mighty”

On that Day all oppressed people will obtain their revenge. The oppressors will pay dearly on that Day. Every *mazloom* (oppressed) will have the right to present his case against the *zaalim* (oppressor) in the Divine Court without suffering the slightest inhibition. Oppressors will have no succor and no helper on that Day. There will be neither friend nor relative to assist on that Day. Allah Ta'ala proclaims this warning in the Qur'aan:

“Friends on that Day will be enemies to one another, but those who feared (Allah)”

Only the relationship of *Taqwa* will endure on that Day.

Man should, therefore, never commit the fatal blunder of placing reliance on his temporary and superficial worldly power, strength, family, organization, army, etc. man should not oppress others, relying on his temporary strength and ability, nor should he despise others. It is imperative that he abstains from hurting the hearts of others. Always remain fearful of the power, wrath and reckoning of Allah Ta'ala. Always contemplate your death, the *Qabr*, *Qiyaamah*, punishment and the reckoning. Without keeping these events in mind, it is difficult to abstain from *zulm* and from hurting others.

The Shariah of Islam envisages that the Muslim becomes an embodiment of excellences and lofty moral attributes, totally devoid of all vestiges of vice and mischief. Abuse and usurpation of the rights of creation – of even animals – should never progress from the Muslim. Thus, the Hadith prohibits cruelty of all kinds to animals. It is, therefore, not permissible to hurt or kill even dangerous animals unnecessarily. It is not permissible to strike an animal on its face nor to even abuse it verbally. Abstention from injustice to human beings is thus commanded in a far higher degree. This applies in even greater measure to injustice towards Muslims.

In view of the fact that the chief instruments or ways by means of which injustice, oppression and inconveniences are caused to others are the tongue and hands, the Hadith Shareef makes specific reference to these two organs of the body, and since the evil and injustice of the tongue are greater and more harmful than that of the hands, the Hadith Shareef mentions the tongue first. Rasulallah (ﷺ) stated that every morning all the members of the body plead with the tongue to be careful. In their appeal to the tongue to exercise caution and discretion, the bodily members remind the tongue that while it is protected in a fortress of thirty two teeth, they (the other organs and parts of the body) are exposed. In the final result they will have to suffer the consequences of any impropriety and evil committed by the tongue. The harm wrought by the tongue is severer and it inflicts deep wounds on the heart. Wounds on other parts of the body heal, but the wounds caused by the tongue on the heart do not heal. On many occasions, retaliation and vengeance by others are the consequences of the activity of the tongue. The hands of others rise in retaliation as a result of the abuse and misuse of one's tongue.

There are numerous evils committed by the tongue. Among the notorious evils of the tongue are deceit, scandalizing, slandering, gossiping, lies, insulting, abusing, cursing, mocking, disputing, speaking in opposition to the Shariah, calling others by vile nick-names, disgracing others, etc. the remedy for the evils and ailments of the tongue is to ponder before speaking. When you are about to speak, pause for a few seconds and reflect on what you are about to utter. If the talk in any way is contrary to the Shariah or if it will hurt someone then maintain silence. Exercise control of the desire to speak and keep the tongue in check. By adopting this remedy, Insha'Allah, you will be saved from the calamities of the tongue.

In the same way, reflect before lifting and operating the hands. Ensure that your hands are not employed wrongly to misappropriate the property of others: to assault others; to write statements which are not lawful in the Shariah. If your actions do not seem to affront any person, then too, ensure that your actions are not such as would bring pain to Rasulallah (ﷺ) and the Malaaikeh appointed with every person. Twice every week the deeds of the Ummah are presented to Rasulallah (ﷺ) for viewing. It is, therefore, essential that our actions and deeds be at all times in conformity with the Sunnah of Rasulallah (ﷺ). Our actions, when presented to Rasulallah (ﷺ), should be a source of joy and pleasure to him, not a cause for grief and sadness. Correction of defective deeds should be with abundance of Istighfaar, regret and Taubah. In this way Rasulallah (ﷺ) pleasure and happiness will be ensured by members of the Ummah.

In a narration of Rasulallah (ﷺ) it is said:

“Congratulations for the servant (of Allah) in whose Book of Deeds is found Istighfaar in abundance...”

It is not impossible to lead a life in the light of the Hadith which has formed the subject of this discussion. Rasulallah (ﷺ) has practically demonstrated the teaching expounded in the Hadith. He has left a wonderful example for us to follow. No one has any valid reason for not adopting the teaching commanded in the Hadith. Allah Ta'ala says in the Qur'aan Majeed:

“Most certainly, there is a beautiful example of lofty moral character for you in the Rasool of Allah”

Some episodes regarding this lofty moral character shall now be presented.

A creditor demanded payment from Rasulallah (ﷺ) of an amount outstanding. The demand was made in very harsh terms. Hadhrat Umar (radhiallahuanhu) was enraged by the rude and harsh manner of

demand made by the creditor. However, Rasulallah (صلى الله عليه وسلم) forbade Hadhrat Umar (radhiallahuanhu) from taking any action against the creditor. Rasulallah (صلى الله عليه وسلم) then said:

“Verily, the one who has a haqq (right) is entitled to speak.”

Whether the creditor makes his demand kindly or harshly, the debtor should not take offence. On the contrary, it is the trend nowadays to abuse and argue with the creditor when he makes a demand for payment. Such debtors should reflect and bring to mind the attitude and example which Rasulallah (صلى الله عليه وسلم) had adopted when the creditor demanded in very harsh terms. This is also part of the Sunnah which has to be obeyed. However, in this regard most people are found failing.

Once in the forest, Rasulallah (صلى الله عليه وسلم) removed his sword and hung it on a tree. While he was resting under the tree, a kaafir silently crept up and snatched away the sword. He aroused Rasulallah (صلى الله عليه وسلم) from his sleep and said:

“O Muhammad! Now it is only you and I. I have the sword. Who can now save you?”

Rasulallah (صلى الله عليه وسلم) very calmly with dignity and composure replied: “Allah” The effect of this reply caused the sword to drop from the hands of the kaafir. Regaining possession of the sword, Rasulallah (صلى الله عليه وسلم) said: “Who can now save you?”

The kaafir replied: “You.”

Rasulallah (صلى الله عليه وسلم) left him unharmed. This episode made a lasting impression on the kaafir who embraced Islam and became a life-long servant of Rasulallah (صلى الله عليه وسلم). In this episode Rasulallah (صلى الله عليه وسلم) warded off evil with virtue, and this was his reaction with an alien – with a kaafir. Now scrutinize your actions and relations with your own Muslim brethren and see to what extent the example of Nabi-e-Kareem (صلى الله عليه وسلم) has been introduced in your life.

Once in a duel with a kaafir, Hadhrat Ali (radhiallahuanhu) overpowered him and was seated on top of him in readiness to slay him when the kaafir suddenly spat into his (Ali's) face. Hadhrat Ali (radhiallahuanhu) immediately withdrew himself and left the kaafir unharmed. Surprised and amazed at this unexpected reaction, the kaafir asked the reason. Hadhrat Ali (radhiallahuanhu) informed the kaafir that fighting and killing were only for the sake of Allah Ta'ala. The desire was to slay the kaafir for the sake of Allah Ta'ala. However, when the kaafir spat in his face, Hadhrat Ali (radhiallahuanhu) became furious, hence if he had killed the kaafir it would have been for the sake of his own nafs (desire), not purely for the sake of Allah Ta'ala. It would have been tantamount to an act of personal vengeance. It is for this reason that Hadhrat Ali (Radhiallahuanhu), left the kaafir. Such lofty moral stature was imbued in the Sahaabah by the wonderful example of Rasulallah (صلى الله عليه وسلم).

Once a buzrug (saint) bought some sugar. When he reached home and opened the sugar he found an ant inside. He told his wife: “I shall come back now. An ant from that shop came along with the sugar. If the ant is not returned, it will be separated from its mate.” So saying, the saint went back to the shop where he bought the sugar. At the shop he opened the sugar and released the ant.

Ponder well! Look at the extent to which this Wali went to bring peace and happiness to even a tiny creature which seems so insignificant to people. When so much care and consideration are shown by the Auliya to even tiny creatures, the none can imagine their concern for human beings.

One buzrug had his staff in his hand, incidentally, it is also a Sunnat to hold a staff in hand, hence the Auliya usually keep a staff in their hand. In the Qur'aan Majeed it is narrated:

“What is that in your right hand, O Musaa!”

This was the question which Allah Ta'ala posed to Nabi Musaa (alayhis salaam) on Mount Tur. Musaa (Alayhis salaam) replied: “It is my staff”

From this Aayat it is also learnt that the staff should be held in the right hand. This is the Sunnat of the Ambiya (Alayhimus salaam).

The buzrug fixed his staff in the ground and began to perform his Salaat. (*The staff served the purpose of a sutra. A sutra is any stick or raised object which the musalli has to place in front of him when he is performing Salaat in an open place where people are passing to and fro. – Translator*) Another buzrug arrived at the same place and he also fixed his staff in the ground nearby and began to perform Salaat. The top of the staff was of steel – the asaa (staff) of Musaa (alayhis salaam) also had a head of steel – and since the staff was not firmly embedded in the ground the greater weight on top caused the staff to incline towards the staff of the other buzrug. The staff fell knocking down the staff of the first buzrug. On completing his Salaat the buzrug picked up his staff and departed. When the second buzrug completed his Salaat he hastened after the first buzrug. When he caught up with him, he profusely apologized for the inconvenience which he had caused the first buzrug who was constrained to bend down to pick up his fallen staff. The second buzrug said:

“It was because of my carelessness that you had to bend down to pick up your staff. Had I fixed my staff firmly into the ground, it would not have fallen. Your staff would then not have been knocked down and you would not have suffered the inconvenience of having to bend down and pick up your staff. Please do forgive me.”

Such is the lofty and noble moral character of the Auliya. The slightest difficulty to others is not brooked by them. They are ever conscious of practicing on the teaching expounded in the Hadith Shareef which forms the topic of this discussion. However, nowadays people are totally oblivious of even the obligatory rights of others. They trample on the *huqooq* of others and commit acts of gross injustice and cruelty. Wives are mercilessly assaulted for the most trivial deficiencies and in anger the husband pronounces talaq thrice. When his anger has dissipated he regrets his action and at times shamelessly continues to live with the woman in spite of the fact that she is no longer his wife on account of the talaq-e-mughalazah (three talaqs which totally sever the nikah bond). He is prepared to live in sin because of the public disgrace his talaq will bring about should people discover this.

There was a buzrug whose wife was very disobedient and insulting to him. She habitually troubled and vexed him. One of his companions advised him to divorce the woman. The buzrug replied:

“If I divorce her she will either marry again or remain unmarried. If she marries again, she will trouble and vex her other husband as she is doing with me. I shall thus be the cause of difficulty being imposed on another brother Muslim. On the other hand, if she does not marry then there are two probabilities. Either she will remain chaste or commit evil. If she commits evil and involves herself in immorality, I shall be the cause of the sin (since I gave her talaq). If she restrains herself and remains chaste, it will be difficult which she will have to bear. For this reason I shall not divorce her. It is better that I become the medium for bearing all the difficulties and inconveniences which will result in my giving talaq.”

But nowadays talaq is pronounced in anger which was caused by slight and insignificant things. The husband unnecessarily beats his wife in total conflict of the teachings of the Shariah. The argument which developed because of a trivial matter leads to the breakdown of the marriage. This is in conflict with the Shariah. We should scrutinize our lives and manners in the light of these episodes of the Auliya.

You have now realized that a Muslim is a person from whose tongue and hands other people are safe. A Muslim is an embodiment of lofty moral character. He is the repository of noble attributes. Refraining from causing hardship to others is the impression of Akhlaaq-e-Hameedah (Lofty Attributes). When moral character has been set right – when man is morally reformed and adorned with noble qualities – life will become healthy and peaceful. If moral character is not reformed, developed and adorned with Akhlaaq-e-Hameedah, life becomes bitter, chaotic and full of frustration. The corruption, mutual disputes and hatred which ensue in the wake of discarding the divine teachings are confirmed by everyday experience.

Superficial courtesy and external displays of politeness are much in vogue nowadays, but true moral character is totally non-existent. Besides a bitter life, there awaits tremendous loss and failure in the Aakhirah as well.

Once an ant crawled onto the garments of Hadhrat Nabi Sulaimaan (alayhis salaam). He brushed the ant off his clothes. The ant replied:

“On the Day of Qiyaamah you will have your garment and I shall have hands. Either you seek pardon from me now or prepare yourself for answering on the Day of Qiyaamah.”

Immediately Hadhrat Jibraeel (alayhis salaam) appeared on the scene and said:

“Allah Ta’ala conveys Salaam to you and He says that whatever the ant said is correct. If you do not apologize to the ant, you will be held liable for answering on the Day of Qiyaamah. Therefore, do seek forgiveness from it.”

Hadhrat Sulaimaan (alayhis salaam) was among the high-ranking Ambiyaa (Alyhimus salaam). He was the king of the time. Allah Ta’ala even conveyed Salaams to him. However, he was ordered to apologize to the ant. On the contrary, we in this day, despite possessing no power and honour consider it below our dignity to apologize for any wrong committed by us. What will be our condition on the Day of Qiyaamah? Do reflect! Reckoning will be demanded in the presence of entire creation. In the presence of the vast multitude of creation utter disgrace will be brought to us. But, we are unable to apologize here on earth to a single person in solitude. We are impeded by the baseless idea of lowering ourselves if we apologize. Remember that Hadhrat Sulaimaan (alayhis salaam), the mighty Nabi and king apologized to a weak and insignificant ant. Yes, if the wronged person refuses to accept your apology and persists in rejecting your plea for forgiveness, then you are absolved. On the Day of Qiyaamah you will not be held responsible since you had done what was within your power.

Hadhrat Alqamah (radhiallahuanhu), a Sahaabi, was on his death-bed. One Sahaabi informed Rasulullah (صلى الله عليه وسلم) that Alqamah (radhiallahuanhu) was dying but was unable to recite the Kalimah. Rasulullah (صلى الله عليه وسلم) went to the bedside of Alqamah and instructed him to recite the Kalimah. But, in spite of Rasulullah (صلى الله عليه وسلم) making the *talqeen* (instruction) of the Kalimah, Alqamah (radhiallahuanhu) was unable to recite. Rasulullah (صلى الله عليه وسلم) felt uneasy and very concerned. An explanation of Alqamah’s actions was sought from his mother. She informed Rasulullah (صلى الله عليه وسلم) that Alqamah (radhiallahuanhu) was a virtuous man but his relationship with her (i.e. his mother) was not good. She was not happy with him. Rasulullah (صلى الله عليه وسلم) requested the mother to pardon Alqamah. However, she refused. Rasulullah (صلى الله عليه وسلم) ordered firewood to be gathered. He set the wood alight. Alqamah’s mother asked the reason for kindling the fire. Rasulullah (صلى الله عليه وسلم) replied that this is the appropriate action which has to be taken against a disobedient son. He will be burnt in the fire. Alqamah’s mother pleaded that her son be saved from the fire. “I have forgiven him”, she said. On the mother forgiving him, Alqamah recited the Kalimah immediately.

Allah Ta’ala says in the Qur’aan Shareef:

“Take lesson (from episodes) O people of intelligence!”

Usurpation of the rights of others, unfulfilment of rights and abuse of the rights of others can be forgiven only after having obtained the pardon of the wronged party. As long as the pardon of the oppressed was not sought, forgiveness for the sin of having violated rights cannot be secured. On the Day of Qiyaamah justice will be absolute and total. Even a goat with horns which butted another hornless goat will be held liable for the injustice. The hornless goat will seek vengeance in the Aakhirah. One should therefore fully realize one’s responsibilities and attitude towards one’s parents The Qur’aan-e-Kareem commands:

“Do not say (even) ‘oeff’ unto them (parents) and do not shun them”

In other words, ‘Do not utter the slightest word of disrespect to your parents’.

A man sent his two sons for higher western education. The western-educated sons were highly disrespectful to wards their father. In view of their gross disobedience, the father one day in grief blurted out: “You are not my sons.” The sons retorted. “You are not our father. Your association with our mother was occasioned by your carnal lust. Allah created us by His power.”

To what lower degree of shamelessness and moral depravity can one sink! Yet, people are in love with western education! *Inna lillaahi-wa-inna-ilayhi-raaji-oon*. Rights are being violated, plundered and trampled on disgustingly. When this is the attitude towards close relatives such as parents, what is to be expected in relationship with neighbours? The importance of the rights of neighbours can be gauged from Rasulullah (صلى الله عليه وسلم) order to us to exercise caution when building our houses. The building should not be elevated to such a height which will bring inconvenience to the neighbor. The privacy of the neighbor will be invaded and the purdah of the females will be violated by a high building overlooking the low building. People in the higher building will be able to see what is happening in the lower building. Such is the instruction of the Shariah. Great care is exercised to safeguard the rights of others. Difficulty, harm and inconvenience must never be caused to others.

Someone praised a man in the presence of Rasulullah (صلى الله عليه وسلم), Rasulullah (صلى الله عليه وسلم) asked: “*Are his neighbours happy with him?*” The reply came in the negative. Rasulullah (صلى الله عليه وسلم) said that he (the one who was praised) is an inmate of Jahannum. Another man was criticized by someone in Rasulullah (صلى الله عليه وسلم) presence since he was not in the habit of performing much ibaadat. However, it was added that his neighbours are pleased with him. Rasulullah (صلى الله عليه وسلم) said that he is a *Jannati*.

Our moral character today has degenerated to such a low ebb that even non-Muslim nations despise us. They can never come over to Islam on the basis of our actions and morals. But there was a time when entire regions embraced Islam by observing the lofty moral character of Muslims.

Refraining from harming others is a vital requirement, hence I have chosen this Hadith for discussion. The Hadith is concise, but it is an ocean in a nutshell. Consideration for others is accorded such emphasis in Islam that Rasulullah (صلى الله عليه وسلم) commanded abstention from eating anything of bad odour before going to the Musjid. Going to Musjid with bad odour coming from the mouth or from the garments is forbidden. A person who suffers from the ailment of bad odour of the mouth is ordered by the Shariah to perform his Salaat at home. He is not to join the Jamaat and inconvenience others. This is indeed a great lesson in abstention from harming and inconveniencing others.

Rasulullah (صلى الله عليه وسلم) ordered that we keep clean the ground outside our homes so that those who pass-by will not be inconvenienced. There is no religion which exhorts so much cleanliness and purity as Islam does, but we have discarded the teachings of our Deen while others – aliens – have adopted these self-same exhortations and teachings. When it is the command of Rasulullah (صلى الله عليه وسلم) to maintain clean the outside of the house, then the command to maintain clean the inside of the house will apply in greater degree. This one Hadith indicates the order for cleanliness of the house, the yard, the garments, the body and the heart. Self-purification and reformation also stem out of this Hadith which comprehensively and eloquently expresses the order for total purity and cleanliness in all spheres of life.

Allah Ta’ala says in the Qur’aan Shareef:

“*Verily, some suspicions sinful.*”

Once Imaam Shaa’fi (Rahmatullah alayh) was the guest of the Imaam Maalik (Rahmatullah alayh). Imaam Maalik’s daughter was eager to ascertain and witness the abundance of ibaadat of Imaam Shaaf’i (Rahmatullah alayh) for which he was well-known. She filled a jug of water and left it in his room for making wudhu at the time of Tahajjud. In the morning she observed that the water was not used. The jug was full. She further observed that Imaam Shaa’fi (Rahmatullah alayh) performed his Fajr Salaat without

having made wudhu. In the morning she reported this to her father, Imaam Maalik (Rahmatullah alayh). Imam Maalik (Rahmatullah alayh) advised his daughter not to be hasty in forming a conclusion. The matter required investigation. Without ascertaining the facts, it was not proper to think ill of a person. Imam Maalik then sought an explanation from Imaam Shaa'fi. Explaining his actions, Imaam Shaaf'i said.:

“At night when I laid down on the bed, a Hadith came to my mind. Reflecting on the Hadith, I deducted a hundred mas'alah (Shar'i rules). The entire night was expended in this pursuit of Ilm (Knowledge). I remained awake and my wudhu was not nullified, hence there was no incumbency to perform wudhu in the morning. Now, you inform me: Is it superior to be engrossed the whole night in Ilmi pursuit or performing Tahajjud?”

Imaam Maalik (Rahmatullah alayh) conveyed this explanation to his daughter. Indeed it is sinful to form a conclusion and think ill of another person without having ascertained the facts this is the type of suspicion – baseless suspicion – condemned in the Qur'aan Majeed.

Indeed, Rasulallah (صلى الله عليه وسلم) has taken all precautions and adopted elaborate measures to ensure cleanliness and purity of actions, places and arrangements. Rasulallah (صلى الله عليه وسلم) advised even the removal of a stone or a harmful object from the road where people pass by. Even for this act ten deeds of virtue are registered in one's name.

This explanation (of the hadith), illustrates the Shariat's concern for Muslims. No stone has been left unturned in the adoption of measures to prevent one Muslim harming and inconveniencing another Muslim. One buzrug aptly sums up this teaching of Islam:

“Keep happy the hearts of people, for this is equivalent (in thawaab) to a great Hajj. One heart (of a Muslim) is superior to a thousand Ka'bahs.”

You should ponder deeply. Hurting the heart of a Muslim – causing grief and sorrow to a Muslim unjustly – is a vile sin. When this is so for an ordinary Muslim, how evil then is it to hurt the heart of Rasulallah (صلى الله عليه وسلم)? Indeed it is among the vilest sins to displease Rasulallah (صلى الله عليه وسلم) and hurt his heart. You are aware that the deeds of the Ummah are presented twice a week to Rasulallah (صلى الله عليه وسلم). How much pain must be caused to Rasulallah (صلى الله عليه وسلم) when the sins and evils of Muslims are presented to him? It is of utmost importance for us to ensure that none of our actions constitutes a source of pain to Rasulallah (صلى الله عليه وسلم).

The verses of a certain poet appealed much to one buzrug. Being enamored with the poetry, the buzrug set out to meet the poet. On reaching the poet's home he was informed that the poet was at the barber. When the burzug arrived at the barber-shop he was shocked to see that the barber was busy shaving the beard of the poet whom this buzrug had so admired. The buzrug exclaimed.:

“What! Are you shaving your beard?”

The poet replied:

“Yes, but I am not shaving (hurting) the heart of any one.”

Immediately the buzrug answered:

“In fact, you are cutting at the heart of Rasulallah (صلى الله عليه وسلم)”

In other words, your claim of not hurting anyone's heart is false. You are guilty of wounding the heart of Nabi-e-Kareem (صلى الله عليه وسلم) by shaving your beard. Think of the pain and grief which your action will bring the blessed heart of Rasulallah (صلى الله عليه وسلم) when your deed is presented in his court. In spite of this, you have the audacity to say that you are not hurting the heart of anyone! On hearing this reply of the buzrug. The poet was overwhelmed by a condition of ecstasy. He repented for his misdeed.

In Keraanah (a town in India) there was a man who organized Meelaad Shareef every year. After some years he saw Rasulallah (صلى الله عليه وسلم) in a dream saying:

“I am not pleased by this method (of meelaad). I become pleased with those who obey me, not with those who mention my name once a year.”

Allah Ta’ala states in the Qur’an Shareef:

“Say (O Muhammad) if you (O Believers!) love Allah, then obey me (i.e. Rasulallah). Allah will then love you.”

Following the Sunnah is therefore imperative for the attainment of Allah’s pleasure. Rasulallah is not pleased with the one who sings his praises once a year and forgets him the rest of the year.

The method of meelaad in vogue nowadays is totally wrong. It is an innovation which never existed during the time of the Sahaabah nor of the Taabieen or the TabeTaabieen. Thikr-e-Rasool (mentioning the name of Rasulallah (صلى الله عليه وسلم) – in praise) is not confined to singing about the birth of Rasulallah (صلى الله عليه وسلم). The laws of the Shariah and the Sunnah are not learnt from singing only praises. Undoubtedly, talking about the holy birth of Rasulallah (صلى الله عليه وسلم) is act of virtue, thawaab and barkat. However, when un-Islamic and unlawful acts accompany such functions (as is the case with customary meelaad celebrations) then there is no question of thawaab and barkat. Consider the example of Salaat. Salaat is an act of ibaadat of the highest merit, but if one deliberately turns away from the Qiblah or one performs Salaat while deliberately ignoring the fundamentals (arkaan) of Salaat, then instead of reward one is guilty of sin.

Similar is the case of the customary meelaad functions. Meelaad Shareef devoid of any evils is Mustahab (virtuous and meritorious). However, when evil factors accompany the function, it ceases to be Mustahab act. The accompaniment of prohibited acts; the reciters of the praises being people who shave their beards and neglect their Salaat; fabricated narrations recited in praise; poetry in violation of the high rank of the Ambiya recited; extravagance and erroneous beliefs negate the virtue of the customary meelaad. It is a principle of the Shariah that when a Mustahab act is accompanied by evil and sinful factors the Mustahab act will have to be abandoned.

It has been observed that in a gathering where females happen to be, the reciters go out of their way to adorn their voices and style of recitation. Rasulallah (صلى الله عليه وسلم) said:

“Do not recite in such manner in a gathering of women. Their hearts are like glass. Perhaps it (the glass) will break”

Such pretence (motivated by emotional desires) is highly improper. Allah Ta’ala says:

“Why do you say what you are not practicing?”

Those who have adopted un-Islamic appearances and are lacking sorely in Islamic practice sway to and fro when they recite praises in honor of Rasulallah (صلى الله عليه وسلم). They convey the impression that they are saturated with love for Rasulallah (صلى الله عليه وسلم). I shall oath and say that their hearts are devoid of love for Rasulallah (صلى الله عليه وسلم). I shall substantiate this claim in a few moments. Nowadays these people (who happen to sing loud praises of Nabi (صلى الله عليه وسلم) – at meelaad functions) have adopted the practice of shaving off their beards. They speak disparagingly and sarcastically of the beard, yet there was not a single Nabi without a beard. These people do not stop and think of the consequences of their criticism and remarks against the beard. The Sha-air (salient and distinguishing features) of Islam are nowadays subjected to insult. Even the nikah of such people is invalidated by their mocking and jesting with the Deen. They fail to realize that the beard facilitates in maintaining the identity of the Muslim..The beard is sign of honor, dignity and respect. It is thus honorable for a man to have a beard. The beard is also a sign of masculinity while a clean-shaven face is the sign of femininity. Among the excellences of man is his attributes of masculinity. Femininity for man is disgraceful. The honor of the beard is such that among the Malaa-ikah there is a group which perpetually recites the following Tasbeeh:

سبحان من زين الرجال
باللحي وسبحان من زين النساء

“Glory unto Allah! He Who has adorned men with beards and glory unto Allah Who has adorned women with locks (of hair).”

The discussion was regarding meelaad. The participants in meelaad neglect performance of Salaat. They adopt un-Islamic appearances. But, at these functions they sway to and fro reciting praises out of some Urdu book. In this way they seek to advertise their love for Rasulallah (صلى الله عليه وسلم). How can we accept them to be true in their claim of muhabbat (love) when they miserably fail to follow the Beloved (صلى الله عليه وسلم)? Even if they possess such love, their action is not acceptable by Allah Ta’ala since it is contrary to the Shariah. In their songs of praises while they are standing (making qiyaam) supposedly in honor of Rasulallah (صلى الله عليه وسلم), they audaciously proclaim.

“Get out from this gathering whoever is disrespectful.”

But, there is no incumbency to stand and sing praises. Once when Rasulallah (صلى الله عليه وسلم) appeared at a gathering of Sahaabah, they stood up in respect. However, Rasulallah (صلى الله عليه وسلم) voiced his displeasure. Thereafter the Sahaabah desisted from standing in the presence of Rasulallah (صلى الله عليه وسلم). Although it was very difficult on the Sahaabah to remain seated when Rasulallah (صلى الله عليه وسلم) appeared in their presence, nevertheless, their aim was obedience. Their aim was not to seek personal satisfaction and fulfillment of their desires. True love demands that one acts in such a way which is pleasing to the one whom one loves. If the Mahboob (beloved) forbids an act, abstention there from is essential. The rights of Muhabbat will be fulfilled by means of obedience. Love is not action to gain self-satisfaction when such action is displeasing to the Mahboob.

When Rasulallah (صلى الله عليه وسلم) did not tolerate *qiyaam*(standing) in respect for him during his lifetime, how will he tolerate such *qiyaam* after his demise?

Some again subscribe to the belief that Rasulallah (صلى الله عليه وسلم) is *haazir* and *naazir*, i.e. he is omnipresent – he is here, there and everywhere at one and the same time. Even a simple village-dweller will say and understand that the attribute of omnipresence is exclusive with Allah Ta’ala. Indeed, the heart of Rasulallah (صلى الله عليه وسلم) is inflicted with grief and sorrow by those who entertain this belief of *haazir* – *naazir*. Hurting the hearts of people is evil, but bringing grief to Rasulallah (صلى الله عليه وسلم) is an evil magnified many a time.

From this should be clear the great right which Allah Ta’ala, Himself holds over us. The gravity of disobedience is measure in terms of the rank of the greatness of the commander. The greater his rank, the graver will be the degree of disobedience. Disobedience to a superior being is more serious than disobedience to a lesser being. Allah’s prior and greater *Haqq* (Right) of being obeyed should, therefore, be apparent, Disrespect to Rasulallah (صلى الله عليه وسلم) is tantamount to showing disrespect for Allah Ta’ala. In this regard Allah Ta’ala says in the Qur’aan Shareef:

“Obey Allah and obey the Rasool.”

Obedience to Allah Ta’ala is coupled with obedience to Rasulallah (صلى الله عليه وسلم). obedience to Allah Ta’ala is not possible without obeying Rasulallah (صلى الله عليه وسلم).

You have now learnt how the life of Muslim should be conducted.

You have now learnt from the Ahadith and Aayaat how the life of a Muslim should be conducted. This Hadith which formed the subject of this discussion, covers all departments of life- belief and practice – mutual dealings and moral character. You must have realized your deficiencies. Although the prescription offered may not appeal to your fancy, nevertheless, it is suited for the ailments. Manifestation of its benefit and curing properties are dependent on its use. If a prescription is not used it will serve no purpose. The truth is bitter. However, it is my duty to deliver Allah’s Law to you.

Prior to the propagation of Islam, the people of Makkah gave Rasulallah (صلى الله عليه وسلم) the titles of ‘Saadi’ (the truthful one) and ‘Ameen’ (the honest one). But, when he commenced to proclaim the greatest truth – *Tauheed* – all turned away from him in anger. Did he abuse anyone or misappropriate the wealth of anyone? In fact, he merely proclaimed a truth which did not appeal to the fancies of the people. Recognition of the truth, reflecting on the proofs and adherence to the natural truth are the obligations of a healthy – minded and intelligent person. The truth is such that it courts the wrath and displeasure of people, hence when Rasulallah (صلى الله عليه وسلم) told them to expel the 360 idols in the Ka’bah, they all became his enemies.

It is our duty merely to proclaim the Haqq whether it is bitter or sweet to people I once again repeat that if the Hadith: “A Muslim is he from whose tongue and hand other Muslims are safe.” is always kept in mind with a view to acting according to its instruction, this earthly life will be transformed into happiness and peace while colossal benefit in the Aakhirah will be reaped.

I now conclude my talk. Make dua that Allah Ta’ala grants us ability to practice the prescriptions of the Shariah. It devolves on us to make a firm resolution and to strive in our Deen acts while at the same time not forgetting to supplicate (make dua) to Allah Ta’ala.

وما علينا الا البلاغ
واخر دعوانا ان الحمد لله رب العلمين