

Hadith 1:

'Religion is sincerity.' We said: 'To whom?' The Prophet said: 'To Allah, his Book, his Messenger, the leaders of the Muslims and to their common people.'

(A): We can learn from this Hadith of the holy Prophet to follow the faith of Islam fully and with dedication. This is what he means when he talks about sincerity. He tells us that we must be sincere in the things we believe and in the things we do, and we must live our lives as obedient Muslims before Allah and as good members of the community of Islam. We should believe in the main principles of Islam and we should not upset the community but be loyal members of the community.

(B): Muslims must be sincere in all their actions and beliefs. They must believe in the Commandments of Allah (Quran) and the Sunnah of the Prophet and express this belief in their actions not for show but for a sincere desire to please Allah and show their loyalty towards His Messenger. Their actions must be sincere and good in private as they must be in accordance with the Quran and Sunnah also when they are in company as all the community members especially elders and seniors deserve respect. An excellent example of sincerity is how the Holy Prophet respectfully wrote to the leaders of his time to accept Islam even though he was a powerful leader himself. We Muslims should learn from his example and also be respectful towards the elders and leaders of our time no matter how powerful we get.

Hadith 2:

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

(A): This Hadith teaches Muslims to consider the needs, wants and rights of other Muslims with the same standard as their own and try as much as possible to make sure that these needs and wants are provided for and their rights are given to them. Islam requires Muslims to have care and concern for the welfare of other Muslims. If they are devoid of this then it means that they have not realized the real meaning of Islamic faith whose basic aim is the welfare of all mankind thus making their faith as imperfect.

(B): Muslims should consider the needs, wants and rights of others the same as or possibly before their own if they are to acquire religious perfection. The Holy Prophet, as an example, would go hungry for days but would always make sure that his Companions were provided for. They should make sure that their fellow Muslims have and get the basic necessities of life. They should not feel jealous or deprived if they don't have something which their fellows Muslims have. They should work earnestly for the welfare of their fellows Muslims. Concern and care for the welfare and provision of others comes before oneself as it is the only way that a peaceful, united and balanced Muslim society can be formed. A modern example is when the earthquake struck in 2005 in the northern regions of Pakistan. Everyone responded with donations large or small sometimes even at

their own loss. All the Muslim's should try to be so generous in times of hardship of their spiritual brothers.

Hadith 3:

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

(A): This Hadith closely links goodness in speech and action to faith by referring to it as a duty for every man who believes in Allah and the Hereafter. It teaches Muslims to use their tongue for the purpose of a speech which is decent, pleasing and helpful for others and not for evil purposes. It also teaches Muslims to perform acts of goodness and kindness towards their neighbors and guests as much as possible. This is what is meant by generosity here. Good and kind speech and actions are the outward expressions of the faith of Islam as these are the practical teachings of Islam.

(B): This Hadith teaches us to be generous in good actions and speech. Once some guests came to the Holy Prophet (PBUH) and unknowingly, they ate all the food in his house. The Holy Prophet (PBUH) and his family went hungry to bed but made sure that their guests were comfortable. He (PBUH) was also tormented by a neighbor who threw filth on his doorstep but he never cursed or ridiculed her in return. The Muslims should learn from this example of the Holy Prophet and should always practice good speech and actions with generosity meaning that he should speak, interact with and treat everyone not just his neighbors and guests in a way that is honest, just, kind and beneficial for them as far as possible. This is extremely important as it is the only way that a peaceful and moral Muslim society can be formed in which Muslims coexist with mutual love and unity and with confidence in each other.

Hadith 4:

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

(A): This Hadith clearly tells us that whoever performs his obligatory religious duties like praying and fasting and differentiates between lawful and unlawful and applies this difference in his life will be rewarded with Paradise as they are what Islam basically requires from a Muslim. These teachings, in fact, directly affect and determine a Muslim's actions: when a Muslim prays, he gets close to Allah and tries to do everything to please Him, when a Muslims fasts he refrains from evil and does good and when a Muslim differentiates between right and wrong and applies this difference in his life, his actions become instinctively pious and good.

(B): Muslims should follow the pillars of Islam and all of the other Islamic observances. This Hadith mentions the most important amongst the above i.e. fasting, praying and distinguishing between right and wrong and applying this difference. The Holy Prophet (PBUH) was strict in observance of these pillars and from the start of his life differentiated right from wrong and chose right. The Muslims should learn from his example and also be regular and punctual in observance of prayer and fasting and always strive to separate the right from wrong, not only this they should also apply this in their life. In fact the observances mentioned in this Hadith are the gist of Islamic requirements and following them is equal to following the teachings of Islam as they are what Islam orders and requires Muslims to do and if a Muslim does so then he will enter Paradise.

Hadith 5:

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

(A): This Hadith teaches us to perform charity with every ability granted to us by Allah at every possible moment. Charity is one of the enjoinders of Islam on us regarding fellow Muslims. Specifically, it means doing a deed which is good and beneficial for others with ones wealth. An example of such a strictly wealth oriented charity is Zakat. However through various instances described in this Hadith we learn that the meaning of charity is wider – it means doing a good deed towards fellow humans – no matter how minor, it is in affect.

(B): This Hadith teaches us about charity. The Holy Prophet was a very charitable person and always tried to help others. Once an old lady was moving away from Makkah with her belongings because she had heard rumors that an evil magician was tricking people into leaving their faiths and after seeing her in distress, the Holy Prophet carried them for her, when he told her that he was the so-called magician, she accepted Islam. We should learn from this example try to help our fellows as much as possible as even this is considered as charity. Our each and every action should be an effort to benefit others. Our charity should not be limited just to Muslims but should be towards for the entire mankind.

Hadith 6:

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

(A): This Hadith clearly explains how evil and corruption is to be purged from the Muslim society. If a Muslim sees evil he should physically stop it or attack it verbally, or at least reject and resent it at heart. The degree of a Muslim's opposition to evil is an expression of his faith so if Muslims let evil thrive among them then their faith is

incomplete. The opposition of Muslims against evil elements is the only way that a peaceful Muslim state can be formed.

(E): This Hadith instructs us to end any evil present amongst us. The Holy Prophet was very firm in eradicating evil and this can be judged by the Ghazwat fought during against the evil pagans. We should learn from this example of the Holy Prophet that firm action is required against evil to prevent its growth and that our preference should be physical opposition to evil and only if that is not possible should we fight against it verbally or reject it silently. Our complete ignorance of evil will be a sign that we are not true Muslims. The modern Muslims must oppose evil at every possible level such as militarily in Kashmir, Palestine, Afghanistan and Iraq and intellectually against the propaganda which is discrediting Islam. If they remain in their present almost neutral state then they are not true Muslims.

Hadith 7:

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

(A): This Hadith teaches us the importance of Jihad. According to this Hadith the person who utilizes all his resources and himself in the way of Allah i.e. performs Jihad is the best of men. By utilization of one's self the Hadith means physical confrontation with the enemies of Allah and by utilization of resources it means to struggle with Allah's enemies and wealth and property.

(B): The Hadith teaches us the importance of performing Jihad. The Holy Prophet (PBUH) was ever ready for Jihad and never hesitated to spend all his belongings and sacrifice himself in the way of Allah which can be seen in the battles he fought in Allah's way even jeopardizing his life in the effort e.g. at Uhud. We Muslims should learn from his example and also be ever ready to perform Jihad at any expense e.g. wealth, life etc and of any kind, be it Jihad on the battlefield, the intellectual arena or in one's own mind. This is the only way that we will be included in the 'best' of the both worlds as Jihad wins us honor of men in this world and the pleasure of Allah in the next.

Hadith 8:

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

(A): This Hadith teaches us the true meaning of a martyr and hence of Jihad. It was generally believed that a person could achieve this rank only if he had been in combat.

But this Hadith widens the meaning of martyr (Shaheed) to include those who are striving in Allah's Path one way or another with the desire to please Allah i.e. any one who is performing his duties towards Allah such as prayer, fasting etc as well as humans such as helping his parents and earning his livelihood honestly etc and dies while doing so regardless of the manner of death be it through disease or natural. This is what the Holy Prophet (PBUH) means when he says 'In the way of Allah'. From this we learn that even performing the basic good deeds with sincere intentions is Jihad. In other words every true Muslim is a Mujahid so if he dies then he is a martyr however the best of martyrs are those who die on the battlefield.

(B): If a Muslim desires to attain the status of a Shaheed then he should spend every moment of his life in Allah's Way. This can be achieved simply by making the intention to seek Allah's pleasure in all that we do as Allah's Way applies to many aspects of goodness. If one's life is spent in this manner, then no matter if death comes naturally or through disease or on the battlefield, he shall be amongst the martyrs. This serves as a great encouragement for those who do not yet have the opportunity to be involved in physical Jihad. The Holy Prophet (PBUH) always performed a good deed whenever possible and before doing that he usually recited Bismillah thus dedicating the good deed to the pleasure Allah and the betterment of mankind. We Muslims should also inculcate the same spirit in our hearts and intend every deed of ours for the pleasure of Allah if we are to become Mujahideen and Shuhada. If our intention is to please Allah then we must perform good deeds towards humans as well as fulfill the rights of Allah so in turn we will automatically become Mujahideen.

Hadith 9:

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

(A): This Hadith teaches us the importance of honest earning through hard work which is a virtue as well as a duty. It encourages Muslims to earn their livelihood honestly and negates the earning through unfair means such as bribery, gambling, thieving etc. In fact, every honest income is through hard work whereas every dishonest income is easy to earn. Therefore by encouraging Muslims to earn honestly and with labor, it shows the high status of the working class in Islam. However, the Holy Prophet (PBUH) has warned about Allah's displeasure for those who earn illegitimately.

(B): This Hadith teaches us Muslims to earn our living through honest labor without any hesitation or contempt. The Holy Prophet (PBUH) never evaded hard, physical labor; rather he took active part in it e.g. the construction of Masjid-e-Nabawi and the digging of the Trench. Therefore we Muslims should also never avoid physical labor nor consider it below our dignity and we should always prefer earning through hard work and refrain from unfair sources of income such as thieving, gambling etc and avoid depending on others for income i.e. begging if we are able bodied as this is best in the eyes of Allah and his Prophet (PBUH) and stay away from unfair and wicked means of income like gambling, thieving, bribery etc as these are condemned and Haram in Islam.

Hadith 10:

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

(A): Salat, Fasting and Jihad although essential parts of Islam but are acts between Allah and His Servants. Islam also requires that fellow Muslims behave with each other in a brotherly fashion with concern for others' well being in which the foremost are those who are helpless e.g. widows, poor people etc. Concern and efforts for the well being of these will be a practical expression of faith as these are the practical enjoinders of Islam. This is the reason why the Holy Prophet (PBUH) compares such charitable acts with acts of worship and Jihad.

(B): This Hadith teaches us Muslims to be caring towards the poor, helpless members of the society. The Holy Prophet (PBUH) himself practically demonstrated this. Even if he had to borrow to help a needy person, he would do so. Therefore we Muslims must also make communal as well as individual efforts to help the needy and bring relief and comfort to them such as the relief camps setup to help the victims of the 2005 earthquake. Such acts of charity towards widows, poor, needy etc are expressions of true faith as they form an essential part of the teachings of Islam.

Hadith 11:

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

(A): This Hadith gives us insight into the practical Islam which emphasizes on the care of others. This Hadith tells us about the exalted status of the person who looks after orphans by saying that such a person shall be in close kinship with the Holy Prophet (PBUH) in Paradise which indicates that he will be near to the Maqam-e-Mahmood where the Holy Prophet (PBUH) will dwell. In other words this Hadith teaches us the importance of taking care of those who are in need especially orphans. Orphans are the duty of the entire community not just of their relatives as they have none to care for them therefore this Hadith emphasizes upon them.

(B): This Hadith teaches us to take care of orphans and through them of other needy people. Our Holy Prophet (PBUH) was exemplary in his treatment of orphans: Once he found a child crying. Upon enquiry, he was informed that the child was an orphan and had no one to look after him. The Holy Prophet (PBUH) said to the child: "Would you like that Muhammad be your father and Ayesha be your mother?" We Muslims should also adopt such conduct towards orphans and not only them but other distressed people as well. We should treat them as our family and try to give them the best. We should see that they get the basic necessities of life and are given due respect. This will result in the formation of a blissful society, prevent the loss of individuals who could become its

productive members and also ensure the Prophet's (PBUH) companionship in the hereafter.

Hadith 12:

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

(4): This Hadith is a basic code of conduct for Muslim rulers. The term rulers over here includes all those who have been given authority over a group of people e.g. teachers, parents, employers etc. It instructs Muslim rulers to be gentle, patronizing and friendly to those with whom they are charged with as they are the leaders only due to Allah and have no authority to exercise unjust punishment or arrogance towards their juniors. The virtues mentioned above are the foundations for the formation of a peaceful Islamic state and so are mandatory for a ruler to have. Much of the other qualities of a leader are based on these virtues and a person who does not have them is not even a proper Muslim let alone a Muslim leader.

(2): If a Muslim has been given authority over others then there are certain rules which he must observe to ensure good leadership, the support of his subjects and the pleasure of Allah. The Holy Prophet (PBUH) was a remarkable leader. He always treated his subjects with as much kindness, friendship and sympathy as his post allowed which is shown by his successful and peaceful rule in Madinah. This holds a deep lesson for all the Muslim leaders especially those of today. Like the Holy Prophet they should also treat their subjects in a similar patronizing, kind and friendly attitude which will result in understanding and loyalty from his subjects. He should never look at his subjects in contempt which will result in unease and awkwardness among them and hinder the formation of trust between them. He should treat them justly and never punish them unnecessarily.

Hadith 13:

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

(4): This Hadith emphasizes upon the constant and regular revision and recitation of Quran by one who has memorized it. The wisdom contained in the Quran can be fully availed only if it is regularly studied and then acted upon. If it is memorized once and then never revised, it eventually gets forgotten and its guidance discontinues. The Quran is our Holy Book as well as a complete code of life so its recitation is necessary from a worldly as well as a spiritual point of view as forgetting it will affect both our faith and our worldly affairs adversely.

(2): This Hadith teaches us to constantly revise and study the Quran. The Holy Prophet (PBUH) used to recite the Holy Quran regularly and every year Hazrat Jibreel (AS)

would listen the entire Quran's recitation orally and always he would recite it without any flaw. This holds a lesson for us Muslims that we should also keep the Quran fresh in our memories and constantly revise it and ponder over its teachings so that we remember it and avail its guidance continuously. Nowadays, there are many institutes that impart the knowledge of Quran to Muslims of a very young age. Muslims should make sure that their children get the proper education of Quran and also revise and ponder over its meaning.

Hadith 14:

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

(A): Islam is a religion which is concerned not only the spiritual but also the worldly welfare of mankind. This Hadith teaches, with both these concerns the importance of good business conduct. It says that fair and compassionate business conduct is required to gain the pleasure of Allah. This will show the degree of faith of a Muslim as a true Muslim not only performs acts of worship but also behaves humanely in all worldly situations business dealings.

(B): This Hadith teaches us to practice good business conduct. The Holy Prophet (PBUH) was extremely fair and honest and always sold his wares at reasonable prices on a trade trip e.g. trade trip to Syria as Hazrat Khadija's (R.A) trade agent. We Muslims should also be honest, logical, just, polite and reasonable in all our business transactions be the buying, selling or giving or taking loans. Such treatment will result in the betterment of the economic and trade conditions of the Muslim state by creating a healthy commercial environment.

Hadith 15:

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

(A): Mercy is the emotion which prompts kindness and sympathy for others. According to this Hadith, the people who are most deserving of Allah's mercy are those who show mercy to Allah's Creation including humans, animals, plants etc. This is because Allah loves His creatures and does not tolerate unjust cruelty towards them from anyone. Therefore if someone treats His creatures cruelly then He gets displeased from the person and stops showering His Mercy on them despite having the attributes of Al Rahman (Most Merciful) and Al Rahim (Dispenser of Grace). Mercy is a defining quality of a Muslim without which his faith is imperfect and he is questionable to Allah on the Last Day.

(B): This Hadith encourages us to be merciful. The Holy Prophet (PBUH) is the best example for us to follow in this regard. He forgave even his worst enemies at the time of the Conquest of Makkah e.g. Hinds. We Muslims should also adopt similar manners in our dealings with others. If we desire Allah's Mercy then we should be merciful to all His

Creations, which include not just people but all living things. We should not even show cruelty to someone in revenge or if he has committed a serious error but try to win him over / teach him a lesson with compassion and kindness. We should also not beat animals or cut trees unnecessarily as the Holy Prophet (PBUH) was against such practices and forbade them.

Hadith 16:

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

(A): This Hadith emphasizes Muslim brotherhood and unity which is a fundamental part of Islam. Islamic teachings strike at the root of racial, social and linguistic barriers and discriminations. All the Muslims are bonded together by the strong fabric of common faith that makes them a single fraternity. As they have been made brothers by Allah, it is binding upon them to be kind, co-operative and helpful to their brothers-in-Islam. They feel and share the pains and joys of their brothers-in-Islam just like feel those of their blood brethren.

(B): This Hadith emphasizes Islamic brotherhood. The finest example of such brotherly co-operation was the Brotherhood of Amana and Abidjirra. Each Amana divided his entire belongings in half and gave one half to his Abidjirra brother. Muslims should follow this example and sacrifice their wealth for those among their brethren who are less fortunate and make sure that they are well provided for. They should support them in hardships and share their joyous moments. Such a modern example is how the Muslims all over the world responded to support their Muslim brothers in Pakistan who had been affected from the earthquake which devastated the Northern Areas in 2005's winter which shows the strong ties between Muslims in spite of their political and geographical disparities.

Hadith 17:

Modesty produces nothing but good.

(A): This Hadith teaches the importance of modesty. Modesty is a force which prevents a believer from immoral, vulgar and obscene acts towards others. It is perhaps the most important component of the moral teachings of Islam as it reflects the state of moral piety of a believer and is vital in character building. It embraces the virtues of simplicity, humility and charity that are acknowledged by all Muslims. Modesty in short is a force whose result is good for the society as well as the individual as it minimizes the chance of the commission of sins and creates a peaceful and secure society. It is to be observed not only towards fellow beings but also towards Allah.

(B): This Hadith summarizes the effects of modesty. The Holy Prophet (PBUH) is an ideal example of modesty as he always remained humble and polite in front of others and always advised both genders to practice modesty towards each other. We Muslims should

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(R): This Hadith exemplifies Islamic brotherhood. The best example of such brotherly co-operation was the Brotherhood of Amos and Ishmael. Each parent divided his entire belongings in half and gave one half to his orphaned brothers. Ishmael should follow this example and sacrifice their wealth for those among their brothers who are less fortunate and make sure that they are well provided for. They should support them in hardships and share their joyous moments. Such a modern example is how the Muslims all over the world responded to support their Muslim brothers in Pakistan who had been affected from the earthquake which devastated the Northern Areas in 2005's winter which shows the strong ties between Muslims in spite of their political and geographical disparities.

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