

CHAPTER 2: THE BLESSED HADITH

Introduction To Hadith And Sunnah And Their Effects On Practical Life

LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Explain the meaning and concept of the Hadith and Sunnah and their importance.
- Explain the difference between Hadith and Sunnah.
- Explain the effects of Hadith and Sunnah on practical life.

Hadith: The literal meaning of the word "Hadith" is news, conversation and something new. In Islamic terminology, the narration of sayings, actions and silent approvals (*Taqrir*) of Prophet Muhammad ﷺ is called Hadith. Similarly, the Hadith is also called "Khabar" (News/story) and "Sunnah". While those who have narrated these Ahadith from the Holy Prophet ﷺ to us are called "Narrators", and the chain of narrators is called "Sanad e Hadith". The text of a Hadith is called "Matn" (content).

Types of Hadith: There are four types of Hadith:

1. **Verbal Hadith:** This Hadith consists of the saying or order of Prophet Muhammad ﷺ from his blessed tongue. Such as “قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْشُوا السَّلَامَ، فَأَفْشُوا السَّلَامَ” (Promote greeting (amongst you)). (Sunan al-Tirmizi, Hadith: 1854)
2. **Actual Hadith:** The Hadith consists of the actions and methods adopted by Prophet Muhammad ﷺ is called Actual Hadith. As Hazrat Anas رضي الله عنه states that the Holy Prophet ﷺ milked a goat himself and drank it, and then rinsed his mouth with water. (Sunan Ibn Maja, Hadith: 99)
3. **Silent Approval Hadith:** This Hadith refers to the actions done by any of the companions in the presence of the Holy Prophet ﷺ or the Holy Prophet ﷺ came to

know about someone's action. However, he did not forbid him from doing that, nor did he praise him, but he remained silent. Similarly, the Holy Prophet ﷺ gave permission or expressed his consent. As Hazrat Anas says that I had a younger brother "Abu Umair" who kept a bird (*Bulbul*), and he used to play with him. The Holy Prophet ﷺ used to come to our house often, but the Holy Prophet ﷺ never forbade from nurturing and imprisoning a bird. (Sahih Bukhari: 6129, Sahih Muslim: 2150)

- Hadith Qudsi (Sacred Hadith):** Hadith Qudsi refers to the Hadith, in which the meaning and connotation are from Allah Almighty, and the words are of Prophet Muhammad ﷺ - the Last of all Prophets. Such as, The Messenger of Allah ﷺ said: **قال النبي ﷺ: أَنْفِقْ يَا ابْنَ آدَمَ أَنْفِقْ عَلَيْكَ:** Translation: "O son of Adam! Spend (on my servants) and I will spend on you" (Sahih Bukhari: 5352)

Sunnah: The literal meanings of the word "Sunnah" are "method" and "path". In Islamic terminology, the chosen path of the Holy Prophet ﷺ to live life is called *Sunnah*, and that action has been repeated by the Holy Prophet ﷺ. The Holy Qur'an has described the Sunnah as "*Uswa-e-Hasana*" (the best role model).

Importance of Hadith and Sunnah: In Islam, just as it is necessary to have complete belief in the Oneness of Allah Almighty, it is also essential to believe in the Prophethood of the Holy Prophet ﷺ. Believing in the Holy Prophet ﷺ means that the commands of Allah Almighty should be fulfilled by believing in the "*Uswa-e-Hasana*" of the Holy Prophet ﷺ. As Allah Almighty says: "Indeed, in the Messenger of Allah, you have an excellent example." (Surah Al-Ahzab: 21)



The personality of the Holy Prophet ﷺ is always a beacon and a role model for us. Our prosperity is assured when we adapt our character and deeds to "Uswa-e-Hasana" of the Holy Prophet ﷺ and follow his instructions and teachings in every aspect of our life. These instructions are available in the form of Hadith and Sunnah.

Allah Almighty says: وَمَا أَنْتُمْ بِالرَّسُولِ فَخُذُوهُ قَوْمٌ مَا نَهَمُ عَنْهُ فَاتَّشُفُوا

Translation: "Whatever the Messenger gives you, take it, and whatever he forbids you from, leave it". (Surah Al-Hashr: 7)

In this verse, the *Ummah* has been commanded to accept all the orders and teachings of the Holy Prophet ﷺ and to refrain from the practices that are forbidden. In a Hadith, the Holy Prophet ﷺ said: "Whosoever holds fasts to my Sunnah during the turmoil of my Ummah, there is a reward of a hundred martyrs, for him." (Hilyat ul Awliya by Isfahani: vol: 8, p. 200)

Hadith and Sunnah are essential in our lives because Hadith and Sunnah are, in fact, the interpretation and explanation of the commandments of the Holy Qur'an. There are many commandments in the Holy Qur'an whose explanation is impossible without Prophetic interpretation. For example, the number of Rak'ats of the prayer, its principles, details of recitation. What should be avoided while fasting? What is the specific amount of wealth for paying Zakat, and what is meant by the kinds of wealth on which Zakat becomes payable? How to perform Hajj rituals? How to perform all these acts of worship in practical life? We can know their answers only through Hadith and Sunnah of the Messenger of Allah ﷺ and his blessed life.

The Companions were in front in obedience of the Holy Prophet ﷺ and following his Sunnah. They loved to know where and in what manner the Holy Prophet ﷺ performed his duties whether he was on a journey or at home town. Hence, they also performed the same duties in the same manner and followed the Sunnah of the Holy Prophet ﷺ.



Difference between Hadith and Sunnah: "Hadith" and "Sunnah" show more or less the same meaning. There is only a slight difference between them. The Hadith is generally used for words, and the Sunnah is used for deeds and actions.

Correlation between the Holy Qur'an and Sunnah: The Holy Qur'an is the content, whereas Sunnah and Hadith are the commentary and explanation. The Holy Prophet ﷺ was sent as a preacher, commentator and teacher of the Holy Qur'an. The task of the Holy Prophet ﷺ was not only to announce the commandments of Allah verbally to the people but to explain the meanings, benefits and wisdom of these commandments of Allah, to present their practical interpretation and explain the practical example to the people so that people can avoid any shortcomings in the observance of the Divine commands.

Effects of Hadith and Sunnah on Practical Life: The Sunnah of Prophet Muhammad - ﷺ has very significant effects on human life that are considered the essential consequences of the Sunnah of the Holy Prophet ﷺ. Some of them are stated in the following:

Man strives to fulfill his needs and deeds in any case, so if he takes care of the Sunnah in these deeds, these deeds will be considered as acts of worship. For example, at the time of a meal, following the Sunnah, people sit together, spread the tablecloth and arrange for a collective meal; then, this meal will also be an act of worship.

Following Sunnah of the Holy Prophet ﷺ brings the betterment of human health and the environment. As Sunnah of the Holy Prophet ﷺ teaches the use of *Halal* (lawful) and desirable things and also teaches purification and cleanliness, which will prevent all kinds of diseases.

Following the Sunnah of the Holy Prophet ﷺ creates unity and solidarity and overcomes differences. A common code of practical life for all the people weakens their tendency to disagree.



Following the Sunnah of the Holy Prophet ﷺ prevents a person from all evils and false paths of Satan. An environment of truth and goodness is promoted, and all social and moral evils are averted

Science has also supported the Sunnah in many issues of life. However, Sunnah does not need the support of science at all.

ACTIVITY FOR THE STUDENTS

What effect does the Sunnah of the Holy Prophet ﷺ have in our practical life in the current environment? Write the points under the supervision of your teacher.

Write the definition of Hadith *Qawli*, *Taqreeri* and *Qudsi* on the sheet with examples and display it in the classroom.

Exercise

(A) Write detailed answers of the following questions:

1. Write an essay on Hadith and Sunnah.
2. Write a note on the types of Hadith.
3. Write a note on the effects of Sunnah on our life.

(B) Write brief answers of the following questions:

1. What is meant by Sunnah? Write in the light of the Holy Qur'an.
2. Write the literal and terminological meaning of "Hadith".
3. What are the literal and terminological meanings of "Sunnah"?
4. "Uswa" is the word of which language, and what does it literally mean?
5. What is *Matn-e-Hadith*?
6. Explain *Sanad-e-Hadith*.
7. What is the meaning of "narrator"?
8. Hadith: "Whosoever holds fasts to my Sunnah during the turmoil of my Ummah, for him there is a reward of a hundred martyrs", explain it.

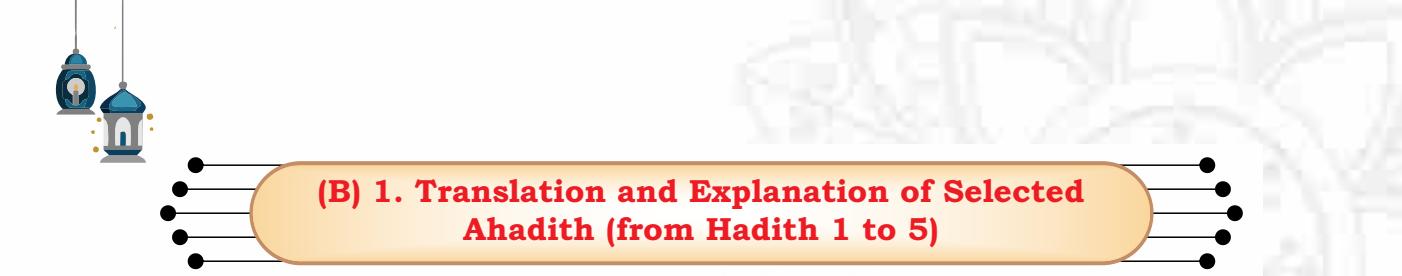


(C) Mark on correct answers of the following questions:

- 1) Literal meaning of Sunnah is:
 - a) Conversation
 - b) law
 - c) Custom and tradition
 - d) path
- 2) The Hadith, in which the meaning and connotation are from Allah Almighty and the words are of the Holy Prophet ﷺ وَعَلَىٰ أَهْلِهِ وَأَصْحَابِهِ وَسَلَّمَ is called:
 - a) Taqririb
 - b) actual
 - c) verbal
 - d) Qudsi
- 3) The word expresses the meaning of Hadith is:
 - a) Sunnah
 - b) wisdom
 - c) Qiyyas (Analogy)
 - d) Ij'ma (consensus)

INSTRUCTIONS FOR THE TEACHERS

Teachers should arrange a speech contest among the students on the topic of "Sunnah of the Holy Prophet ﷺ and modern science" in the classroom.



(B) 1. Translation and Explanation of Selected Ahadith (from Hadith 1 to 5)

Hadith No. 1:

خَيْرُكُمْ مَنْ تَعْلَمَ الْقُرْآنَ وَعَلَّمَهُ

(Shih Al-Bukhari, Hadith: 5027)

Translation: “The best amongst you is the one who learns the Qur'an and teaches it to others.”

Explanation: This Hadith mentions the virtue of the one who learns and teaches the Holy Qur'an (teacher and learner). The Holy Qur'an is the last holy book of Allah Almighty, which was revealed to the Holy Prophet ﷺ. It is a complete code of life for human beings till the Day of Resurrection. This is the blessed book. Allah Almighty Himself took responsibility for its protection. As Allah Almighty is Exalted and Supreme in all worlds, likewise is the Holy Qur'an. The Holy Quran is Supreme in all words and books. Everything about loss and benefit, well-being and success is mentioned in it. Therefore, we should recite the Holy Qur'an with sincerity along with understanding and consideration. We should teach the Holy Qur'an to others and propagate its invitation to the people. Furthermore, we must act according to its teachings because the success of both worlds lies in obedience to the Holy Quran.

Hadith No. 2:

أَفْضَلُ الذِّكْرِ: لَا إِلَهَ إِلَّا اللَّهُ، وَأَفْضَلُ الدُّعَاءِ: الْحَمْدُ لِلَّهِ

(Sunan al-Tirmizi, Hadith: 3383)

Translation: “The best remembrance is: ‘there is none worthy of worship except Allah (*Lā ilāha illallāh*)’, and the best supplication is: ‘All praise is due to Allah (*Al-hamdulillāh*)’.”

Explanation: This Hadith mentions the importance and virtue of the remembrance and supplication. "Remembrance of Allah", with its broad meaning, includes prayer, recitation of the Holy Qur'an, supplications and asking for forgiveness. However, in a specific term,



the glorification of Allah Almighty, His Oneness, His Greatness and Exaltation and the description of the perfection of His Attributes is called remembrance of Allah ("Zikr-e-Allah").

"Dua" is the act of asking for something from someone superior, and expressing humility at the request is called "Dua" (Supplication). In Islamic Shariah, *Dua* means to ask something from Allah Almighty believing Him Almighty and requesting Him for any favour. *Dua* is a means of attaining the goal. As a servant makes efforts to fulfill his needs and wants, *Dua* is also a similar effort.

The words "There is no god except Allah" (*Lā ilāha illallāh*) only teach us to believe in Allah Almighty alone. Therefore, it is called "the words of *Tauheed* and the words of faith". In all forms of remembrance (*Zikrs*), this phrase is called the best remembrance because it is the essence of all the attributes of perfection and superiority in majesty and exaltation. This phrase is the most effective in purifying the inner-self and turning the heart towards Allah Almighty from all sides. By confessing and believing in this phrase with faith and sincerity, a man enters Islam and becomes entitled to enter Paradise. Saying *Al-hamdulillāh* is also a word of remembrance, but in reality, it is also a supplication (*Dua*), because the blessings and effects of *Al-hamdulillāh* increase good deeds and remove sins. Since remembrance and supplication are the means of attaining special closeness to Allah Almighty, we should make the practice of remembrance and supplication dominant and prominent in our daily life so that we can attain closeness to Allah Almighty.

Hadith No. 3:

مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَمَنَعَ لِلَّهِ، فَقَدِ اسْتُكْبِلَ إِلَيْهَا

(Sunan Abi Dawood Hadith: 4681)

Translation: "Whoever loves for Allah's sake, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake, he will have a perfect faith."

Explanation: In this Hadith, the Holy Prophet ﷺ has described four principles for believers that are the cause of the



completion of faith. Loving and hating are natural feelings, and both relate to the heart. While giving people financial aid or depriving them of something occurs through the outward appearance of the limbs, which is the manifestation of man. Therefore, it is stated in the Hadith that a man becomes a perfect believer only when his inner deeds and outward deeds are for the pleasure of Allah Almighty alone. Hence, there should be no mixture of hypocrisy and show-off, and the heart should be free from selfishness. Especially in love, enmity, and spending for the sake of Allah Almighty, the will and pleasure of Allah Almighty must be kept in mind because that is the sign of perfect faith.

Hadith No. 4:

أُولَئِنَّا سِرِّيْنَ بِيَوْمِ الْقِيَامَةِ كَثُرُهُمْ عَلَيَّ صَلَاتٌ

(Sunan al-Tirmizi, Hadith: 484)

Translation: “The nearest to me on the Day of Resurrection will be those who invoke blessings on me extensively.”

Explanation: This Hadith explains the significance of *Durood*. The existence of the Holy Prophet ﷺ is a means of blessing and happiness for whole humanity. Through him, we came to know about the religion of Islam. Reciting *Durood* and *Salam* is actually a gift which Muslims send to their Prophet. This is a very high-level supplication to Allah Almighty, which is offered to express one's faith and love for the Holy Prophet ﷺ. Therefore, it is obligatory upon us to love the Holy Prophet ﷺ immensely, follow his Seerah and Sunnah, act upon his teachings and pay our tribute to the Holy Prophet ﷺ. We should send numerous *Durood* and *Salam* on the Holy Prophet ﷺ so that we may have the spiritual closeness of the Holy Prophet ﷺ and also be entitled to the intercession of the Holy Prophet ﷺ on the day of Resurrection.



ACTIVITY

Arrange a five-minute session of reciting *Durood* in the classroom and arrange a speech competition on the virtues of *Durood*.

Hadith No. 5:

لَا يُؤْمِنُ أَحَدٌ مِّنْ أَهْدُوكُمْ حَتَّىٰ كُونَ أَحَبَّ إِلَيْهِ مِنْ وَالْبَرَادِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

(Sahih Al-Bukhari, Hadith: 15)

Translation: “None of you truly believes until I am more beloved to him than his child, his father and all the people.”

Explanation: This Hadith describes love for the Holy Prophet ﷺ as a sign of faith. Love of the Holy Prophet ﷺ includes all kinds of loves which are like the love of parents and wife and children, or love due to other physical or psychological reasons. With willingly love to the Holy Prophet ﷺ, unless a person sacrifices his desires, his will, his wealth, his children and even his life to the commands of Allah Almighty and the Holy Prophet ﷺ, he cannot be a perfect believer. Therefore, this is confirmed by another Hadith of the Holy Prophet ﷺ in which he said: "None of you can be a (perfect) believer until his desire should not be subject to the Shariah which I have brought."

(Sharh ul Sunnah by Baghavi, vol. 1, p.212-213)

Exercise

(A) Write detailed answers of the following questions:

1. Translate the following Ahadith:

- خَيْرُكُمْ مَنْ تَعْلَمَ الْفُقَرَاءُ وَعَلَيْهِ.
- أَوْلَى النَّاسِ بِيَوْمِ الْقِيَامَةِ أَكْرَهُهُمْ عَلَى صَلَاةٍ.

2. Explain the Hadith: لَا يُؤْمِنُ أَحَدٌ مِّنْ أَهْدُوكُمْ حَتَّىٰ كُونَ أَحَبَّ إِلَيْهِ مِنْ وَالْبَرَادِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

(B) Write brief answers of the following questions:

1. What is meant by the remembrance of Allah (*Zikrullah*)?
2. Why "*Lā ilāha illallāh*" is declared the best remembrance?
3. What is meant by "*Du'a*" (Supplication)?

(C) Mark on correct answers of the following questions:

1. According to a Hadith, The best remembrance is:
a) سُبْحَانَ اللَّهِ b) الْحَمْدُ لِلَّهِ c) أَكْبَرُ d) لَا إِلَهَ إِلَّا اللَّهُ
2. To ask something from Allah Almighty, believing Him Almighty and request Him is called:
a) Praise b) Zikr (remembrance)
c) Duaa (Supplication) d) Prayer
3. The source of the contentment of the heart is:
a) gratitude b) patience
c) Zikr (Remembrance) d) Generosity



(B) 2. Translation and Explanation of Selected Ahadith(From Hadith 6 to 10)

Hadith No. 6:

طَلَبُ الْعِلْمِ فَرِيْضَةٌ عَلَى كُلِّ مُسْلِمٍ

(Shih Muslim: Hadith: 224)

Translation: "Seeking knowledge is a duty upon every Muslim".

Explanation: This Hadith explains the significance of acquiring knowledge. In the present age, knowing all kinds of information and having access to all sciences and arts is interpreted as "knowledge". However, in the early days of Islam, knowledge was meant to be the knowledge of the Holy Qur'an and Hadith in particular, through which a person may attain nearness to his Creator and Master and recognize every good and bad so that good deeds could be performed and sins could be avoided.

There are two levels of knowledge:

1) Knowledge as exact duty: It is the duty of every man, whether male or female, to learn so much knowledge through which he/she can recognize the essentials of faith, lawful (*Halal*) and unlawful (*Haraam*), pure and impure, and his/her responsibilities.

(2) Knowledge as sufficient duty: To acquire complete knowledge of religion and worldly sciences and arts is a sufficient duty. Therefore, in this Hadith, seeking knowledge has been made obligatory on individual and collective levels. This includes men as well as women so that they can train future generations on Islamic guidelines and a righteous society required by Islam can be formed.

Hence, we should try to acquire knowledge and use it for virtuous and needful things and to avoid harmful things so that we can succeed in both worlds.

Hadith No. 7:

الصَّلَاةُ عِنادُ الدِّينِ

(Al-Durar ul Muntathira fi al-Ahadith al-Mushtahira by Suyuti: p.280)

Translation: "Prayer is the pillar of religion".

Explanation: This Hadith explains the significance and importance of prayer. Prayer is declared a pillar of religion. In the Holy Qur'an, the



word "Al-Salat" is used for "Durood" and for "offering prayer". However, this word has come much in the meaning of prayer than any other. It is obligatory on every sane, mature Muslim man and woman to offer prayers five times a day. Through prayer, the bondage of a servant maintains its relation and connection with Allah Almighty. It is only through prayers that one attains nearness to Allah Almighty, His mercy and His pleasure. He who does not offer prayers, his connection and relation become weak. The Holy Qur'an has commanded us to take care of it in many places such as, "Establish prayers and pay Zakat". (Surah Al-Baqarah: 43).

The Holy Prophet ﷺ said: "The foundation of Islam is based on five things: a. Testimony of Tawheed and Prophethood, establishing prayers, paying Zakat, Fasting (in the month of Ramdan) and Performing Hajj to Baitullah. (Bukhari and Muslim)

Therefore, we should offer the five daily prayers with great care and humility so that our relationship and connection with Allah Almighty may be strong and we may attain His nearness and mercy.

Hadith No. 8:

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفْرَانَهُ مَا تَقْدَمَ مِنْ ذَنْبٍ

(Shih Bukhari: Hadith: 38)

Translation: "Whoever observes fasts during the month of Ramadan out of sincere faith, and hoping to attain Allah's rewards, then (because of this) all his past sins will be forgiven."

Explanation: This Hadith explains the obligation of fasting in the month of Ramdan and its importance as a means of forgiveness. Fasting in Ramdan is an important principle of Islam. It became obligatory in the 2nd A.H, in the month of Ramdan. It is obligatory upon every sane, adult, healthy, and resident Muslim to observe fasting. Fasting is an excellent act of worship which creates piety in personality. The Holy Prophet ﷺ said: "Fasting is a shield from the fire of Hell." (Sunan Al-Nasa'i: 2224). Moreover, fasting improves one's health and creates a sense of sympathy for other needy people.

ACTIVITY

Ask students to write down the benefits of fasting in points.



Hadith No. 9:

رِبَاطٌ يَوْمٌ وَلَيْلَةٌ خَيْرٌ مِنْ صِيَامٍ شَهْرٍ وَقِيَامٍ

(Sahih Muslim: Hadith: 1913)

Translation: "Observing Ribat (voluntary defence of Islam) in the way of Allah for a day and a night is far better than observing Saum (fasting) for a whole month and standing in Salat (prayer) in all its nights."

Explanation: This Hadith mentions the virtue and importance of protecting the borders of the Islamic State. Defending and protecting the country's borders by making a small fortification has also been counted as *Jihad*. Furthermore, an excellent reward for *Mujahideen* and veterans of Islamic countries is mentioned for those who do all these good deeds for the pleasure of Allah Almighty. It is stated in this Hadith that if the *Mujahideen* (those who fight for the sake of Allah) defend the borders one day or one night, they will get a reward better than fasting during the day and offering additional prayers (*Tahajjud*) at night for the whole month. Therefore, we should also fight for the sake of uplifting the word of Allah, to protect the homeland and the borders of the homeland with absolute passion. Thus, no one can dare to glance at Islam, our honours and our country with an evil eye. This also ensures welfare of both worlds.

Hadith No. 10:

كُلُّنَا رَاعِيٌ وَكُلُّنَا مَسْئُولٌ عَنْ رَعِيَّتِهِ

(Sahih Al-Bukhari: Hadith: 893)

Translation: "All of you are guardians, and all of you will be questioned about your subjects."

Explanation: This Hadith declares every person a guardian. A guardian is responsible for his respective duties from a social or worldly point of view. The people under him are called his subordinates or subjects. Guidance and counselling are also among the duties of a guardian. He must teach manners to each of his subjects and keep them in good moral condition.

It is stated in this Hadith that on the Day of Resurrection, every person will give an account of his own deeds. However, if a person had any position or responsibility in the world, he would also be asked about his subordinates. Hence, the ruler will be asked about his entire nation, whether he did justice to them, fulfilled their rights, and protected their lives and property or not. The wife will be asked about her house. The



husband will be asked about his wife and children and their better care, education and upbringing. An employee or official will be asked about the related matters. The teacher will be asked about the students in the class, and then the matter will be dealt with according to his answer. Every human being will be asked about his/her body organs, where they were used, and whether they are entitled to reward or punishment. Therefore, everyone is addressed to ensure the rights of his/her subordinates. The rights of the weaker sections of society should be taken care of, and encroaching on their rights should be avoided.

ACTIVITY

Hold a debate on the topic of "Responsibilities of the teacher and students" and ask students to prepare points after the debate.

Exercise

(A) Write detailed answers of the following questions:

1. Translate the following Ahadith:

- طَلَبُ الْعِلْمِ فِي رِبْيَةٍ عَلَى كُلِّ مُسْلِمٍ
- الْقَلَّا لِأُعْمَادِ الدِّينِ

2. Write the explanation of the Hadith: كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَتِهِ.

3. Write the virtues and importance of protecting the borders of the homeland in the light of Hadith رَبَاطُ الْيَوْمِ وَلِيَّنَةُ خَيْرٍ مِنْ صِيَامٍ شَهْرٍ وَقِيَامٍ.

(B) Write brief answers of the following questions:

1. What are the two levels of knowledge?
2. On which factors foundation of Islam is based?
3. Write a Hadith on the significance of Fasting.
4. Who are entitled for obligation of fasting? Discuss.

(C) Mark on correct answers of the following questions:

1. To acquire complete knowledge of religion is:
 - a) exact duty.
 - b) sufficient duty.
 - c) Sunnah.
 - d) Mustahab (preferred).
2. In the Hadith, the pillar of religion is:
 - a) Fasting
 - b) Zakat
 - c) Hajj
 - d) Prayer
3. In the Hadith, shield from the fire of Hell is:
 - a) Prayer
 - b) Zakat
 - c) Fasting
 - d) Hajj



(B) 3. Translation and Explanation of Selected Ahadith (From Hadith 11 to 15)

Hadith No. 11:

أَكْيَلُ النِّسُورِ مِنِّي إِيمَانًا أَحْسَنُهُمْ خُلُقًا

(Sunan Abu Dawood: Hadith: 4682)

Translation: "The most perfect believers among you in respect of complete faith are those who have best morals than others."

Explanation: This Hadith explains the excellence of good morals. Good morals have been declared as the condition for perfect faith. The deep connection between faith and morals is clarified.

Good morals: Good morals mean fulfilling the rules and regulations of religion in living, treating others well instead of hurting them, treating them with a smile and fulfilling one's responsibilities properly.

Good morals have great importance in Islam. The Holy Prophet ﷺ said: "The dearest to me among you are those who have good morals". (Musnad Ahmed: Hadith: 6735) Sometimes a person feels tired in terms of additional acts of worship, but in the sight of Allah Almighty, he gains a higher status in exchange for "good morals".

ACTIVITY

Hold a debate on "Good morals/morality" and ask students to write points after the debate.

Hadith No. 12:

خَيْرُ النَّاسِ أَنْفُعُهُمْ لِلنَّاسِ

(Al-Jamiul-Kabeer by al-Suyuti, Hadith: 11760)

Translation: "The best of people is he who is the most beneficial to people."

Explanation: In this Hadith, it is stated that "being beneficial to the people" is necessary for the betterment of a person. The well-being of a person depends on the beneficence of the people. In this Hadith, the Holy Prophet ﷺ praises a person who benefits the creatures of Allah, provides them food and other facilities and does not



harm them. In this Hadith, the sign of the best person is stated as, "The best of people is the one who benefits other people (whether Muslim or non-Muslim) more."

ACTIVITY

Ask students to have a discussion on the topic of "Tips for being useful to others" and write points after the discussion.

Hadith No. 13:

لَيْسَ مِنَ الْمَمْنُونِ لَمْ يَرَحِمْ صَغِيرَنَا، وَلَيُؤْقِنَ كَبِيرَنَا

(Sunan al-Tirmizi: Hadith: 1919)

Translation: "He is not one of us who does not have mercy on our young and does not respect our elders".

Explanation: This Hadith mentions the importance of respecting the elders and showing mercy to the younger ones. Islam has given immense honour and dignity to human beings. Allah Almighty says: "Indeed We have honoured the children of Adam". (Surah al-Isra: 70). All the believers are declared brothers to one another. It has also been emphasized to treat relatives, neighbours, friends and travellers well.

Further, Allah Almighty commands the believers to do goodness and kindness towards other people so that a peaceful and virtuous society may be formed. It is especially emphasized to love young children, treat them with love and compassion, pay their rights and so on. Likewise, we are ordered to respect the elders. Therefore, we should always show kindness and compassion to other people, mercy and compassion to the children, and respect the elders in our daily lives.

Hadith No. 14:

لَعْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاشِيِّ وَالْمُرْتَشِيِّ

(Sunan Abu Dawood: Hadith: 3577)

Translation: "The Messenger of Allah cursed the one who gives bribe and the one who takes bribe".

Explanation: In this Hadith *Rashi* (bribe giver), *Murtashi* (bribe taker) and bribery are condemned. And in another Hadith, the one who intermediates between the two is also cursed. (Musnad Ahmad: Hadith: 22399)



Bribery: It is the money or compensation by which one's right is violated or the money taken in exchange for some injustice or unlawful gifts. Taking and giving bribes is one of the major sins.

Bribery becomes common in a nation when justice and morality are lost. The legitimate rights of human beings are prevented by the unjust demands of the oppressors or violating the rightful person's due right, and the people's legitimate rights are not paid legally in a lawful manner. Therefore, the Holy Prophet ﷺ has cursed those who take and give bribes. (Sunan Nisa'i: 2631)

ACTIVITY

Ask students to discuss "Social disadvantages of bribery" and write points after the discussion.

Hadith No. 15:

أَلْيَدُ الْعُلَمَا خَيْرٌ مِّنْ أَنْ يَدِ السُّفَلَى

(Sunan Abu Dawood: Hadith: 1645)

Translation: "The upper hand is better than the lower hand".

Explanation: This Hadith mentions the virtue of those who give in the way of Allah Almighty. In this Hadith, "upper hand" signifies the giving hand and "lower hand" stands for the taking hand. Whatever a person spends to meet the needs of the needy to get the pleasure of Allah Almighty is called in Arabic "Sadaqah", "Khairat", and "Infaq fi Sabillah". This is an excellent worship. The upper hand, which provides the needy with what they need and does charity is better than the lower hand. Moreover, its position is very high and superior to the hand by which others are asked to give something or fulfill some needs. This is the lower hand which is the cause of humiliation. Therefore we should be generous, giving to others and helpers of others. We must avoid spreading our hands before others for our needs or desires. This is an inferior attribute. We should not spend life burdening others. We must avoid all such activities so that we may get respect and dignity in both worlds.

Exercise

(A) Write detailed answers of the following questions:

1. Translate the following Ahadith:

- أَكْلُ الْمُؤْمِنِ إِيمَانَهُ أَحْسَنُهُمْ حُلُقًا
- خَيْرُ النَّاسِ أَنْفُعُهُمْ لِلنَّاسِ
- الْيَدُ الْعَلِيَّةُ خَيْرٌ مِّنْ الْيَدِ السُّفْلَى

2. Write down the disadvantages of bribery in detail.

(B) Write brief answers of the following questions:

1. What is meant by "good morals"?
2. What are the qualities of a good human being?
3. Define bribery.

(C) Mark on correct answers of the following questions:

1. According to the Hadith, the one who benefits people more is declared as:
a) The virtuous of the people b) the respectful of the people
c) The best of people d) the beloved of the people
2. He is cursed in the Hadith:
a) tale-bearer b) backbiter
c) slanderer d) bribe taker
3. The upper hand is praised in the Hadith, because it is:
a) giving hand b) taking hand
c) bagging hand d) stingy hand



(B) 4. Translation and Explanation of Selected Ahadith (From Hadith 16 to 20)

Hadith No. 16:

مَنْ حَجَّ إِلَيْهِ فَلَمْ يَرْفُثْ وَلَمْ يَقْسُطْ رَجَعَ كَيْوَمْ وَلَدَتُهُ أَمْمُهُ

(Sahih al-Bukhari: 1521)

Translation: "Whoever performs Hajj for Allah's pleasure and he neither abuses nor calls names, and does not commit sin then he will return from Hajj as if he were born anew".

Explanation: This Hadith describes the excellence of Hajj. Hajj is the last and complementary pillar of Islam, which is obligatory once in a lifetime on a sane adult, healthy and able Muslim. Hajj is a strong means of approaching Allah Almighty. The Holy Prophet ﷺ said: "Perform Hajj and Umrah voluntarily (*Nafil*), for they remove poverty and sins as the bellows (of ironsmith and goldsmith) removes impurity from iron, gold and silver, and Hajj *Al-Mabrur* brings no less reward than Paradise." (Sunan An-Nisa'i: 2631).

Moreover, it is instructed in this Hadith that a person should show patience during Hajj. He should avoid immodest words, lousy speech or any nonsense act which falls within the limits of disobedience to Allah Almighty. Likewise, a pilgrim should refrain from illegal and unlawful acts, quarrels and sins. Nevertheless, if he asks forgiveness of shortcomings committed in the rights of Allah Almighty and compensates for the shortcomings committed in human rights, he will be cleansed from sins as he was on the day when he was born.

Hadith No. 17:

لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتُّ بِالنَّهْرُودِ: يُسَلِّمُ عَلَيْهِ إِذَا أَقْيَهُ، وَيُجِيئُهُ إِذَا دَعَاهُ، وَيُشَبِّهُهُ إِذَا عَظَسَ، وَيُعُودُهُ إِذَا مَرِضَ وَيَتَبَعُهُ جَنَاحَتَهُ إِذَا مَاتَ، وَيُحِبِّ لَهُ مَا يُحِبِّ لِنَفْسِهِ

(Sunan Al-Tirmizi: Hadith: 2736)

Translation: "There are six courtesies due from a Muslim to another Muslim: to greet him when he meets him, to accept his invitation when

he invites him, to say ﴿أَللّٰهُمَّ اعْلِنْ بِكُمْ﴾ "May Allah show mercy upon you" to him when he sneezes, to visit him when he is ill, to offer his funeral prayer and go along with his funeral when he dies and to love for him what he loves for himself."

Explanation: In this Hadith, a Muslim is instructed to pay the six special rights of other Muslims in daily practical life, from which the relationship between two Muslims is created and developed. Hence, Muslims should take care of these rights conscientiously. Allah Almighty says, "The believers are brothers to one another." (Surah al-Hujurat: Verse: 10). Islam strengthened their relation of brotherhood more. Therefore, Islam wants this love and affection of Muslims to be permanent and lasting so that they can be good to each other and valuable to the society.

ACTIVITY

Ask students to write about the rights of one Muslim over another Muslim.

Hadith No. 18:

أُطْبُو عَلَيْمَ وَلَنِيبَالصِّينِ

(Kanzul Ummal, Hadith: 28697-28698)

Translation: "Seek knowledge even if from China."

Explanation: This Hadith highlights the greatness of knowledge and its necessity. The fundamental requisite of human nature is to know every good and bad thing about himself and the universe. Man cannot progress in the world without knowledge, and it is necessary to endure hard work and severeness to acquire knowledge. Without these efforts, there can be no maturity and excellence in knowledge. Therefore, if the hardship in the journey of acquiring knowledge comes across to him, he should bear it. The great narrators of Hadith, scholars and scientists of the past times used to travel long distances to acquire knowledge and bear the hardships of travel and migration. That is why even today, their names are remembered with honour. This Hadith guides us that if we have to go to China (or any distant place) to acquire various sciences and arts, we should go and bear the hardships of acquiring knowledge. Hence, we should work hard for the acquisition of knowledge, even if we have to travel long distances, to bear the journey and hardship so that we can achieve spiritual and worldly progress.



ACTIVITY

Ask students to have a discussion on "Ways to acquire knowledge" and write down the points after the discussion.

Hadith No. 19:

إِنَّ اللَّهَ لَا يُنْظِرُ إِلَيْ أَجْسَادَكُمْ، وَلَا إِلَيْ صُورَكُمْ، وَلَكِنْ يُنْظِرُ إِلَيْ قُلُوبَكُمْ

(Sahih Muslim, Hadith: 2564)

Translation: “Verily, Allah Almighty does not look at your figures, nor at your faces, but He looks at your hearts.”

Explanation: This Hadith explains the importance of sincerity and that the outward and inward of the human being should be the same. This Hadith is very significant in terms of transformation and training. Islam gives particular importance to sincerity in all virtues. It means that whatever good deed is done, it should only be done for the pleasure of Allah Almighty. It should not be for worldly purposes such as showing off, seeking fame or compensation. Seeking fame should be avoided. In all human deeds, the heart of man and the right intention and devotion have primary importance. A person must think about the heart's condition and tendency. If it is an act of sincerity and piety, it will be accepted by Allah Almighty, and it will be rewarded. On the contrary, if any worldly interest is intended in action, only that worldly interest will be obtained. There will be no reward for this action in the sight of Allah in the Hereafter.

ACTIVITY

The teacher should further explain the meaning and importance of sincerity in the classroom.

Hadith No. 20:

الإِيمَانُ بِضَعْفٍ وَسَبْعُونَ - أَوْ بِضَعْفٍ وَسِتُّونَ - شُبْعَةً، فَأَفْصَلُهَا قَنْوُنٌ لِإِلَهٍ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَامَةً الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُبْعَةً

مِنَ الْإِيمَانِ

(Sahih Muslim, Hadith: 35)

Translation: “Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the removal of what is injurious from the path: and modesty is the branch of faith.”



Explanation: In this Hadith, a number of branches of faith are mentioned, i.e., the declaration "*La ilaha illa Allah*", shame and modesty and the virtue of removing the painful thing from the path. "*Iman*" (Faith) is the name of firm belief in the fundamental and essential precepts of Islam and to confess this belief with one's tongue. Therefore, it is stated that there are more than sixty or seventy branches of perfect faith, in which the highest branch is to say "*La ilaha illa Allah*", because it is through this that *Tawheed* is confessed, which is the foundation of faith. Other branches of faith include beliefs, good deeds, good morals, and the inner and outer aspects of virtues. The last moral branch of faith is that the believer has the quality of protecting other people from suffering. So anything along the way, if it causes trouble to the passers-by, its removal is an act of reward and virtue.

Among the branches of faith, "modesty" is also a significant branch which is the source of goodness. Modesty is a quality that prevents a person from immoralities and many evils and sins. Therefore, a person with this quality is not tempted by evil. Instead, he will move towards good. Therefore, we should also try to adopt the branches of faith within ourselves, mainly cultivating the quality of modesty so that our life may be purified and clean.

Exercise

(A) Write detailed answers of the following questions:

1. Write the translation and explanation of any one of the following Ahadith.
 - مَنْ حَجَّ يُلْهَى فَلَمْ يَرْجِعْ كَيْفَيْهُ وَلَمْ يَفْسُقْ رَجَعَ كَيْفَيْهُ وَلَمْ تَأْمُلْهُ
 - إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَادِكُمْ، وَلَا إِلَى مُصْوِرَكُمْ، وَلَا كُنْ تَنْظُرُ إِلَى قُلُوبِكُمْ
2. Write briefly on the six special mutual rights of a Muslim to another Muslim.

(B) Write brief answers of the following questions:

1. Write a note on the dignity of Knowledge.
2. What is meant by sincerity? Explain.
3. What are the most excellent and humble branches of faith?
4. What is meant by modesty? Describe.



(C) Mark on correct answers of the following questions:

1. When sneezing, the listener should say:

a) الْحَمْدُ لِلّٰهِ

b) يَرَحْمَكُ اللّٰهُ

c) بَارَكَ اللّٰهُ

d) جَزَاكَ اللّٰهُ

2. When someone meets anyone, he says:

a) اللّٰهُ أَكْبَرُ

b) أَسْلَامُ عَلَيْكُمْ

c) سُبْحَانَ اللّٰهِ

d) مَا شَاءَ اللّٰهُ

3. The deed is done for the pleasure of Allah Almighty is called:

a) Sincerity

b) show off

c) Piety

d) abstinence

4. This country is encouraged in the Hadith to go for seeking knowledge:

a) Yemen

b) Syria

c) Iran

d) China

(B) 5. Translation and Explanation of Selected Ahadith (From Hadith 21 to 25)

Hadith No. 21:

مَنْ دَلَّ عَلَىٰ خَيْرٍ فَلَهُ وِسْعٌ أَجْرٌ فَاعِلِيهِ

(Sahih Muslim, Hadith: 1893)

Translation: "One who guides to something good has a reward similar to that of its doer".

Explanation: This Hadith instructs to do good and righteous deeds and to cooperate with each other on goodness and righteous deeds. The Holy Qur'an commands one another to cooperate in righteousness and good deeds while forbidding one another from helping in sin and disobedience. (Surah al-Ma'idah: Verse: 2). Therefore, giving good advice, education and guidance to someone, will be rewarded equal to that of the doer. Therefore, we should move towards goodness and righteousness ourselves and encourage others as well.

ACTIVITY

Ask students to point out the various aspects after a discussion on the topic "good deeds", such as giving helpful advice to someone and so on.

Hadith No. 22:

مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُنْبَةً مَنْ كُرِبَ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُنْبَةً مَنْ كُرِبَ يَوْمُ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَىٰ مُعْسِرٍ يَسَّرَ اللَّهُ عَنْهُ إِنَّهُ فِي

الدُّنْيَا وَالْآخِرَةِ

(Sahih Muslim, Hadith: 2699)

Translation: "He who relieves a Muslim believer from one of the hardships of this worldly life, Allah Almighty will relieve him of one of the hardships of the Day of Resurrection, and he who finds relief for one who is depressed, Allah would make things easy for him in the Hereafter, and he who makes it easy for the one who is indebted to him (while finding it difficult to repay), Allah Almighty will make it easy for him in this worldly life and in the Hereafter."



Explanation: This Hadith emphasizes the service and assistance of the needy, the sick and the afflicted people. The Holy Prophet ﷺ encouraged to fulfill the needs and explained the reward of giving respite to the distressed debtor. Two factors have been clarified about human rights; it is also interpreted as social welfare. These two factors are as follows:

1. If a believer is in trouble, pain or distress, it is an excellent act of worship to relieve his distress and assist him in such a situation. The Holy Prophet ﷺ said: "Allah Almighty is at the back of a servant so long as the servant is at the back of his brother." (Sahih Muslim, Hadith: 2699).
2. If a believer is sick, destitute, poor or needy, it is a great reward to serve him and help him financially. If a debtor has taken a loan from someone, giving him respite in his debt is also a great reward. Allah Almighty will bring ease for him in this world and in the hereafter. Hence, if anyone in our society suddenly comes to a calamity, we should strive to save him from the calamity and offer our services to help him. We should also encourage others to do the same so that the people of our society can live prosperous life. This practice will ensure blessings in both worlds.

ACTIVITY

Ask students to write points after discussing the topic "Different forms of helping the needy, the sick and the afflicted."

Hadith No. 23:

وَاللَّهُ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ قَيْلَ: وَمَنْ يَأْرِسُولَ اللَّهِ قَالَ: الَّذِي لَا يَأْمُنْ جَارٌ بَوَاقِهُ

(Sahih Bukhari, Hadith: 6061)

Translation: "By Allah! He is not a believer! By Allah! He is not a believer! By Allah! He is not a believer!" It was asked: "Who is that, O Messenger of Allah!" He said: "The person whose neighbour does not feel safe from his evil."

Explanation: This Hadith emphasizes to pay the rights of the neighbour and warns those who tease the neighbour. Good behaviour towards the neighbour is commanded in the Holy Qur'an and three



types of neighbour are presented. (Surah Al-Nisaa: 36). Neighbour who is a relative, who is only a neighbour and who is staying temporarily for some time near someone such as in travelling, class, or meeting, neighbours of all sorts should be treated well, whether he belongs to your religion or any other religion, he holds your ideology or his ideology and thoughts are different. In this Hadith, the Holy Prophet ﷺ instructed to serve the neighbour and to protect him from troubles and afflictions. A firm warning is given to the person whose neighbour is hurt by his teasing. Hence, we should treat our neighbours with such dignity that they remain delighted and fearless. There should not be any fear or danger in their hearts and minds so that Allah Almighty and the Holy Prophet ﷺ may be pleased with us.

ACTIVITY

Ask students to make a list of human rights, especially the rights of neighbours.

Hadith No. 24:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمَ الْآخِرِ فَلْيُكُرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمَ الْآخِرِ فَلْيَصُلْ رَحْمَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمَ الْآخِرِ فَلْيُقْرَبْ خَيْرًا أَوْ لِيُصْمِتْ

(Sahih Al-Bukhari, Hadith: 6138)

Translation: "He who believes in Allah Almighty and the Last Day, let him show hospitality to his guest; and he who believes in Allah Almighty and the Last Day, let him maintain good relation with kin; and he who believes in Allah Almighty and the Last Day, let him speak good or remain silent".

Explanation: In this Hadith, three virtues are encouraged: honouring the guest, maintaining good relations with kin and speaking good or remaining silent. These three virtues are human rights, which have been encouraged.

Honouring Guest: When a person travels and reaches to someone for any purpose, he is called a guest. Asking about the purpose of arrival in a proper way, treating him with a smile, arranging his



accommodation, food and rest and giving him respect all these acts are included in honouring the guest.

Maintaining good relations with kin: Sharing in the sorrows of one's relatives and kin, coming to their aid in time of need, treating them well, and adopting a sympathetic attitude towards them is termed as "Sila-e-Rahmi" (maintaining good relations with kin). It is narrated in a Hadith that the Holy Prophet ﷺ said: "Whoever wants that he be granted more wealth and that his lease of life be prolonged, then he should keep good relations with his kin." (Sahih Al-Bukhari, Hadith: 2067).

Speaking good or remaining silent: It is commanded in the Holy Qur'an: تُؤْمِنُوا لِلّٰهِ وَلَا يُؤْمِنُوا (Surah Al-Baqarah: 83), Translation: "Speak good to people". What does not hurt the people is a good speech. Therefore, a believer should speak well to the people and avoid unnecessary and nonsensical talk or remain silent. If he cannot benefit anyone, at least he should save them from any harm. Thus, in our day-to-day life, we should respect the guest, keep good relationship with kin, and speak good or remain silent as needed.

ACTIVITY

Ask students to hold a discussion on the topic "Manners of speech" and write points on a sheet of paper after discussion.

Hadith no. 25:

إِيَّاكُمْ وَالظَّنُّ فَإِنَّ الظَّنَّ أَكْبَرُ الْحَدِيثِ

(Sahih Al-Bukhari, Hadith: 6066)

Translation: "Avoid suspicion, for it is the biggest lie".

Explanation: In this Hadith, the prohibition of unnecessary suspicion is mentioned. Saying something conjectures about something other than research and investigation is called "suspicion" or conjecture. If there is a good intention, it is "good conjecture", which is a good quality. It has been encouraged in the Hadith, especially to have a good conjecture of Allah Almighty is an act of worship. The Holy Prophet said: "Indeed, having good thoughts concerning Allah Almighty is a good worship". (Musnad Ahmad, Hadith: 7956). However, if it has a bad intention, it is interpreted as suspicion. That is, doubting someone's



intention and not considering him good in the heart for no reason is called suspicion. It is forbidden in the Holy Qur'an, as it is stated: "O believers! Beware of suspicion, for it is the act of sin". (Surah Al-Hujurat: 12). So no matter how many bad complaints you get about someone until they are investigated, you should not be suspicious of anyone. Because it reduces the interaction, gradually, this suspicion turns into hatred and enmity in the hearts, which is a major sin.

ACTIVITY

Make students write points on the topic "Consequences and effects of suspicion", for example "Deteriorating relationships".

Exercise

(A) Write detailed answers of the following questions:

1. Write the translation and explanation of any one of the following Ahadith.
 - مَنْ كَلَّ عَلَىٰ خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ.
 - إِلَيْكُمْ وَالثُّقُونَ فَإِنَّ الظَّنَّ أَكْبَرُ الْخَيْرِ.
2. Write a note on conjecture.
3. Explain the service and help of the needy and the afflicted.

(B) Write brief answers of the following questions:

1. Explain the types of neighbours.
2. Explain honouring the guest.
3. What is meant by good relations with kin?

(C) Mark on correct answers of the following questions:

1. Sharing the grief and happiness of one's relative is called:
 - a) honouring the guest
 - b) good relations with kin
 - c) good conjecture
 - d) Human rights
2. Saying something without research is called:
 - a) believe
 - b) doubt
 - c) suspicion
 - d) idea
3. The benefit of keeping good relations with kin is mentioned in the Hadith as:
 - a) to be healthy
 - b) to be famous
 - c) extensive in wealth
 - d) to be respect