

Commentary

The Prophet sallallahu alayhi wasallam wanted to tell the five above mentioned things. In order to attract the attention of the listeners, he first said, 'I want to tell a few special things. Who among you will like to learn them? But he will have to pay back their claim by acting upon them himself, and, also relating them to others so that they, too, may profit.'

It shows that there are two claims on anyone who acquires the knowledge of faith, he should act according to it and, also, pass it on to others. Even if he does not carry out into practice fully what he learns, he must not refrain from imparting it to others.

The five things the Prophet sallallahu alayhi wasallam has taught in this Tradition are of fundamental importance.

- (i) He is most devout bondsman and a great worshipper who abstains from what is unlawful though he may not be offering up a great deal of supererogatory (nafl) prayers and observing much of supererogatory fasts.
 - (ii) One derives immense satisfaction and peace of mind from being content with what Allah has decreed for him.
 - (iii) Good and noble behavior towards the neighbor is a prerequisite of perfection in Faith.
 - (iv) A true Muslim must always wish well of others to the extent of desiring for them what he desires for himself.
 - (v) One should not laugh much because excessive laughter deprives the heart of feeling and makes it insensitive.
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me that he was the Apostle of Allah sallallahu alayhi wasallam. I made my way to his august presence and said, 'Alaykum-as-Salaam Yaa Rasulallah'. I said it twice, [upon which] he replied, 'Do not say Alaykum-as-Salaam. It is the salutation of the dead. [During the days of ignorance people used to salute the dead in that way]. [Instead of it], say As-Salaamu-Alayk.'

I, then, asked him, 'Are you apostle of Allah?' 'Yes', he replied, I am the Apostle of Allah whose glory is such tat if you are in distress and you pray to Him, He will remove it, and if the calamity of drought overtakes you and you pray to Him, He will produce crop from the field for you, and if the animal of your transport is lost and you pray to Him, He will restore it to you., I, [then], said to him, 'Give me some more good counsel and warning advice.' The Prophet observed, '[My first advice to you is] never to abuse anyone.' [Jabir Ibne Sulaym related That] 'After it, I did not used abusive language to anyone, whether freeborn or a slave or even an animal like a goat or a camel. Proceeding, the Prophet sallallahu alayhi wasallam said, 'Do not think any favour to be small [or paltry], speak to your mother with a cheerful countenance, keep your izaar (lungi) high up to the middle of the calves, or if you do not like it, at least higher than your ankles, and abstain from wearing it lower than that for it is a sign of vanity and Allah does not like vanity, and if anyone abuses you or puts shame by talking about an evil thing concerning you, which is in his knowledge, do not return like for like and, in this way, the punishment for his abusiveness will be entirely upon him."

Abu Dawood

It is related by abu Hurayrah radhiyallahu anhu: "[Once] the Apostle of Allah sallallahu alayhi wasallam said to us: 'Who is there to learn these few things from me, and, then, to act upon them and to tell them also to other who will act?' I replied, 'O Apostle of Allah! I am present.' The Prophet, sallallahu alayhi wasallam thereupon, held my hand [in affection] and said, 'Refrain from the acts Allah has forbidden and refrain from them strictly. If you will do so, you are a very great worshipper [and this worship is better than the abundance of supererogatory (nafl) prayers].

Secondly, remain satisfied with what Allah has fore-ordained for you. If you do so, you will attain contentment and become very rich. Thirdly, be kind and gentle in your behavior towards the neighbors. If you will do so, you are a perfect believer. Fourthly, desire for yourself what you desire for others. If you do so, you will become a true Muslim. Fifthly, do not laugh much for too much laughter kills the heart."

Musnad-i-Ahmed, Timidhi

Commentary

It shows that those who do not reëuse the value of the days in comfort and affluence and let them pass without making an earnest endeavor to seek the favour of the Lord and felicity in the Hereafter are, in fact, waiting for one or the other of the distressing events mentioned therein to shake them up. Then, alone, will they begin to prepare for the Day of Judgement.

It is related by Abdullah Ibne Mas'ood radhiyallahu anhu that the Apostle of Allah sallallahu alayhi wasallam said: "One the Last Day [when people will be gathered for the Great requital] no one's feet shall move until he is questioned about five things.

- (i) about his life and wherein he spent it;
- (ii) about his youth and wherein he wasted it;
- (iii) about his wealth;
- (iv) Where from he obtained it and on what he spent it; and
- (v) about what he did in what he was given knowledge of."

Buhkari, Timidhi

Tirmidhi

Commentary

Every one of us should look in to his life and his youth, his earnings and expenditure, and knowledge and deeds and ask himself what answer will he give when he will be questioned about them on the Judgement Day and how it is going to turn out for him. May the Lord, by His Grace, Make the trial easy for us, Otherwise it is a most testing and painful event and only the blessed bondmen who make ready for it in advance and spend their lives in conscientious observance of His commands will be able to save themselves from disgrace on that day.

Abu Juraiyya Jabir Ibne Sulaym narrates "[Once] I went to Medinah [and I did not know anything about the Prophet till then]. I saw that people came to a man like ardent seekers and he said something to them and they accepted it and went away. Whatever he said was believed and consented to by the people with their heart and soul. I, thereupon, enquired [about him]. Who is he? I asked. People told

Joseph took an opportunity to flee from her. She rushed after him and grabbed his shirt. Thus his shirt was torn from behind in this tugging.

67, Hastening out one behind the other they happened to meet her husband at the door.

68, Disappointed but revengeful at his narrow escape and a sudden encounter of her husband put her in terrifying astonishment. It was a critical movement but she told a bare lie by accusing Joseph with ill intention.

At the same time she suggested the penalty. She might be of the opinion that imprisonment could yield him to her evil designs.

It must be noticed that she did not complain to her husband saying, "He outraged me". But she appealed to his sentiments and motivated him by mentioning her relation with him saying, "with your wife" ()

which is a way more impressive of putting a person on his mettle. No other expression was more effective to rouse the furious excitement of the husband for his wife"

What a masterpiece of Quranic eloquence!

LESSONS FROM ADEETH

Some Important Exhortation of the Prophet sallallahu alayhi wasallam

by

Maulana Manzoor Nu'maani

It is related by Abu Hurayrah radhiyallahu anhu that the Apostle of Allah sallallahu alayhi wasallam said: "For action you remain in expectation of wealth and prosperity which makes a man arrogant, or you remain in expectation of poverty and indigence which makes a man forgetful of every thing or you remain in expectation of illness which makes a man miserable, or you remain in expectation of old age which makes a man feeble-minded, or you remain in expectation of Dajjal and Dajjal is the worst of those that are not present and are being waited for or you remain in expectation of the Last Day and the Last Day is a grievous calamity and a bitter draught in an extreme degree."

his self, but he preserved himself from sin" (12.32)

(b) "Now is the truth manifest, it was I who sought to seduce him from his self, and he is of the truthful ones" (12/51)

- iii) Aziz, at the very notice of the mishap gave a clear verdict 'O Joseph! turn away there from and (O woman!) ask forgiveness for your sin, verily you are of the guilty" 12/29).
- iv) The witness bore testimony, " And if his shirt is rent from behind she lies and he is of the truthful ones." (12/27).
- v) The Egyptian women said, "The wife of Aziz seduces her young man from his self, she is madly in love with her. surely we see her in a manifest error." (12/30)
- vi) Above all Allah almighty proclaimed decisively, "Thus (We did) in order that We might avert from him evil and indecency. Verily he was of Our chosen servants" (12/24) It must be kept in mind that had his desire been alike to hers Allah would never had preserved him as his chosen servant (Madarik).

After there strong arguments the slightest idea against the flawlessness of the Prophet of Allah is antagonistic to every rational approach. It is rather absurd way of thinking and crookedmindedness to adhere to such filthy whims.

- 63, Chastity of Joseph was preserved by a clear sign _____ an interdictive indication from above. No matter it was his fathers image biting his finger in discord, Gabriel's back to prohibit him, Zalikhas covering her idol, his intrinsic decency or prophetic vision which made him shun this disdainful deed.

- 64, Sooa () evil and fahsha

() any thing exceeding the bounds of rectitude express that he was neither unfaithful to his master nor perpetrator of idolatry (Zamakh shari)

Taking away evil and utter filthiness is attributed to Allah which shows that prophets are under the direct supervision of Allah Almighty.

- 65, (Chosen and purified like his forefathers) "Remember our bondman, Abraham, Isaac and Jacob, men of might and vision" (38/45)

- 66, "He flying and she running after him to detain him" (sale)
When Zalikha lost every hope to win him over to her side she thought of catching hold of him in her mad passion.

speak of an evil intention because of receiving an indication from his Lord.

Some commentators are of the view that the woman was fully determined to the degree of firm resolution and Joseph too, was inclined to her, under the obligation of natural tendency towards fair sex. But such People overlook, firstly the virtuousness of a Prophet of Allah who instinctively despises evil. Secondly, sign of Allah becomes quite meaningless to such scholars.

Maraghi gives the gist of Ibn-i-Jareer, Razi and Abu Bakr Baqlani which is appealing to a great extent.

He takes hammat bihi as revenge of his flat refusal by assaulting on him and hamma biha

as his preparedness for defending himself by beating her. But the sign of his Lord urged him to hasten to the door instead of raising hand on her in defence. He intended to drive her off from his self (Razi)

preservance of Prophets from all types of sin is an admitted fact. However, the slightest mistake can not be avoided. If they are held incapable of even the slightest mistake (which is always unintended), inevitably They are to be considered devoid of all human passions like angels which is no credit on their part as human beings.

As a matter of policy they are either guarded against evil or they are warned after mistake and forgiven at the spot on repentance. Their firm conviction in Allah saves them from sin.

As for the preservance of Joseph from sin, the holy Quran speaks volumes for his probity and chastity. Various parties concerning this event laurel Joseph's integrity and acquit him from every shadow of guilt.

They are Joseph, wife of Aziz, Aziz himself, witness, Egyptian women and above all Allah Almighty.

The statements of all of them bear testimony that Joseph was quite free from the charge levelled against him.

i) Joseph exclaimed, (a) "It was she who sought to seduce me against myself," (12/26)

(b) "O lord! the prison is dearer to me than what they invite me to" (12/33)

ii) Zalikha confessed her guilt twice saying, (a) "I seduced him from

Sura Yusuf

Prof : Ghulam Rasul Adeem.

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَاهُمَا
رَبُّهُ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ
مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٦٣﴾

- 24, And assuredly she desired him, (61) and he would have desired her (62), were it not that he had seen the veritable sign (63) of his Lord. Thus (We did) in order that We might take away from him evil and indecency; (64) verily he was of our chosen servants. (65).

وَأَسْبَقَ الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَالْفَتَا
سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ
بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٦٨﴾

- 25, And both outdid each other in running towards the door, and she tore his shirt from behind, (66) and (lo !) they encountered her lord at the door.(67). She said: There is no other recompense of him who intended to outrage your wife but that he be imprisoned or (tortured by) a painful torment.(68).

Commentary

- 61, She was resolutely bent upon seducing him.
62, (as a response to her low desire).

Zalikha had made up her mind to seduce him. The double emphatic particles of Lam (ل) and Qad (قَدْ) show her here determination for lecherous design. Passions made her all lust. As for Joseph, as a healthy young man, he could be allured but as a Prophet of Allah he had a firm footing on a high pedestal of chastity.

Had Joseph merely desired to commit a wrong deed without acting upon it he would have not been held responsible for mere desire. But here he never fancied even a foul thought what to

In the name of Allah, the most Beneficent, the most Merciful.

A herald of Superiority of Islamic Sharia and unity of Muslim Ummah.

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Contents

- 1) Sura Yusuf (Commentary) by Prof: Ghulam Rasul Addem
- 2) Al- Qur'an and the institution of Al - salat (the prayer).

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