



RESEARCH PAPER

Fundamental Expediency of Islamic Injunctions: Analytical Analysis

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PAPER INFO	ABSTRACT
Received: June 17, 2021 Accepted: August 18, 2021 Online: August 21, 2021	Islam, like other religions, is not just the name of a few ideologies and rituals, but its teachings encompass all aspects of human life. That is why Western scholars who do not have deep insight into Islam analogize it to other religions. When these immature ideas of Western scholars reach our Muslim liberals in Pakistan, they rise against the Islamic scholars. They begin to say that these clerics have made Islam difficult. However, the Islamic scholars say that they are only interpreting the Qur'an and <i>Sunnah</i> . This research paper presents an analytical study of the injunctions of Islamic law in terms of how difficult they are for a human being. This research paper also explores the main purpose and interest of the universal and all-inclusive teachings of Islam. This research paper is helps researchers referring to the basic sources of Islamic sciences in determining ways to research various aspects of Shariah's objectives.
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Introduction

Allah has created man, the most superior of His creatures (*Ashraf-ul-makhlooqaat*). He is called as masterpiece of nature. He has been gifted with wisdom to differentiate between good and bad. He has been gifted with ability to evaluate profit and loss, good and bad, pure and impure. Therefore, everyone thinks of his benefits and endeavor to avoid loss. But sometimes, evil appears so magnificent that human mind is deceived and starts thinking a loss to profitable and an impure as pure. It can be exemplified as a child who fellsick due to cold but still insists on having a cold drink or ice cream during illness. Although these things seem attractive to him but his parents being true lovers do not provide him. They know that these things are harmful for the child. Similarly, certain things in this world are very attractive for man and he considers them beneficial but in reality these are extremely harmful. The Creator and the Sustainer of the universe wants to prevent him from these harmful things because He – the All-Compassionate and the All-Merciful – loves man far more than his parents. Accordingly glorious Quran says:

“Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not”(Al-quran, 2: 216)

Hadrat Umar (Allah be pleased with him) has narrated that some war prisoners (children and woman only) were brought before the Prophet (May the peace and blessings of Allah be upon him) and a woman amongst them was milking her breasts to feed. Whenever she found a child among the captives, she took it over her chest and nursed it (she had lost her child but later she found him) the Prophet (May the peace and blessings of Allah be upon him) said to us, "Do you think that this lady can throw her son in the fire?" We replied, "No, if she has the power not to throw it (in the fire)." The Prophet (May the peace and blessings of Allah be upon him) then said, "Allah is more merciful to His slaves than this lady to her son." (Al Bukhari, 1935)

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (May the peace and blessings of Allah be upon him) as saying: "There are one hundred (parts of) mercy for Allah and He has sent down, out of these, one part of mercy upon the jinn and human beings and the insects and it is because of this (one part) that they love one another, show kindness to one another and even the beast treats its young one with affection, and Allah has reserved ninety nine parts of mercy with which He would treat His servants on the Day of Resurrection." (Naishapuri, 1416H)

One should think deeply, how would the Most Beneficent and Ever Merciful Allah likes to harm us! In fact, He wants to see us successful in this life as well as in the hereafter, and thus prevents us from any damage or loss. For this purpose, we have been blessed with a touchstone, which differentiates between truth and falsehood, perfect and defective as well as advantage and disadvantage. This touchstone is a scale that results in 100% correctness. This touchstone is perfect in principle that is applicable to every walk of human life. This scale remains incorruptible under all circumstances and at all times. Our limited mind may take wrong decisions under the influence of worldly pleasures but any deterioration in the quality and perfection of this scale is never possible. This touchstone is called the *Uswa-e-Hasana* of the Holy Prophet (May the peace and blessings of Allah be upon him). In order to help us to lead successful life, Allah has declared his (May the peace and blessings of Allah be upon him) *Uswa-e-Hasana* (the best lifestyle) as the best model and standard through His book (Al-Qur'an). The glorious Qur'an speaks:

"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often." (Al-Quran,33: 21)

Allah being Most Beneficent and ever Merciful wants His slaves to get out of difficulties, problems and troubles and achieve peace, ease and success. The Qur'an commands in this regard: *"Allah intends for you ease, and does not desire for you hardship,"* (Al-quran,2: 185)

Therefore, He likes the one who behaves in His creature. Allah is merciful upon the one who is kind to His people. Prophet (May the peace and blessings of Allah be upon him) said: "Be merciful upon those on the earth, you will be mercied upon by the One in heavens". (Tirmizi, Berut, Dar-ul-Ihya Al-Turaz)

It is stated at another place: "The entire creature is the family of Allah. He likes him most among his creature who treats His family well". (Al Tabrani, 1938)

Allah's quality of being Mercifulness and Beneficence is reflected in the personality of the Holy Prophet (May the peace and blessings of Allah be upon him). That's why Allah declared Himself as "the Feeder of all worlds (*Rabb-ul-Aalameen*)" and His beloved prophet (May the peace and blessings of Allah be upon him) as "merciful for all the worlds (*Rahmat-ul-lil-Aalameen*)". The extreme desire for the welfare, comfort and betterment of humanity created in the heart of Prophet (May the peace and blessings of Allah be upon him), is tremendous and unique.

Just imagine God blessed His prophet (May the peace and blessings of Allah be upon him) with physical and emotional power equivalent to forty heavenly men in addition to prophetic spiritual power (One heavenly man contains physical power equivalent to one hundred worldly men). Despite all this, prophet (May the peace and blessings of Allah be upon him) always preferred ease.

Imam Bukhari and other scholars of Hadith have quoted: "Whenever Allah's Apostle was given the choice of one of the two things he chose the easier one of the two as long as it was not sinful to do so, but if it were sinful, he would never adopt it. Allah's Apostle never took revenge from anybody for his own sake but (he did) only when Allah's legal limits were outraged, thus he would take revenge for Allah's sake." (AlBukhari, 1935)

He (May the peace and blessings of Allah be upon him) used to adopt easiness instead of difficulties because he knew his *Ummah's* weaknesses. Sometimes he (May the peace and blessings of Allah be upon him) left his favorite deeds lest these may not be made compulsory for the *Ummah*. Hadrat Aisha (Allah be pleased with her) narrated: "Allah's Apostle used to give up a good deed, although he loved to do it, but being afraid of that if he practices it, the same may not be made compulsory for his *ummah*." (Al Bukhari, 1935)

Cleanliness of the Prophet's (May the peace and blessings of Allah be upon him) mouth used to spread fragrance in surroundings. Just imagine the level and standard of oral purity and cleanliness of the Prophet (May the peace and blessings of Allah be upon him) whose holy saliva could sweeten the stringent well water, heal the sick eyes, cure the stung heels and its application upon the hanging eye ball not only restore eyesight but could enhance the sighting power. Despite this, entire he (May the peace and blessings of Allah be upon him) practiced *Miswak*. He applied *Miswak* after he woke up and before he performed ablution.

Hadrat Aisha (Allah be pleased with her) narrated: "Whenever Allah's Messenger (May the peace and blessings of Allah be upon him) entered house; he first of all used tooth-stick (*Miswak*)."(Al Naishapuri, 1416 H)

Hadrat Abu Amama (Allah be pleased with him) narrated that Prophet (May the peace and blessings of Allah be upon him) said: "Whenever Hadrat Gabriel (Salam be on him) approached him, asked them for the use of *Miswak* which worried me to the extent lest (by excessive use of *Miswak*) I injure my mouth." (Ahmad Bin Hanbal, 2009)

Elaborating the importance of Miswak, Prophet (May the peace and blessings of Allah be upon him) said: "A prayer with Miswak carries seventy times more reward than without Miswak." (Al-Baihiqi, 2008)

Hadrat Aisha (Allah be pleased with her) narrated that: It was one of the special favors of Allah on me that Allah's Apostle expired in my house on the day of my turn while leaning on my chest and Allah made my saliva mixed with his saliva at his at the time of death. 'Abdur-Rahman entered upon me with a Miswak in his hand and I was supporting (the back of) Allah's Apostle (against my chest). I saw the Prophet looking at it (i.e. *Miswak*) as I knew that he (May the peace and blessings of Allah be upon him) loved the *Miswak*, so I said (to him), "May I take it for you?" He nodded. So I took it. It was too stiff for him to use, so I asked, "May I soften it for you?" He nodded. So I achieved and softened it and he cleaned his teeth with it. In front of him there was a jug or a tin, (The sub-narrator, 'Umar is in doubt as to which was right) containing water. He started dipping his hand in the water and rubbing his face with it, he said, "*None has the right to be worshipped except Allah.*" Death has its agonies." He then lifted his hands up (towards the sky) and started saying, "With the Highest Companion," till he expired and his hand dropped. (Al Bukhari, 1935)

The love of prophet (May the peace and blessings of Allah be upon him) with *Miswak* can be adjudged from the narrative of Hadrat Aisha (Allah be pleased with her). Imagine how dear *Miswak* to Prophet (May the peace and blessings of Allah be upon him) is. Even in severe illness at the time of death it is being demanded. Such a lovely thing should have been actually imposed upon the entire *Ummah* but Prophet (May the peace and blessings of Allah be upon him) perceived that many people would not be able to apply it and may commit sin. Therefore, the kind and merciful master (Prophet) did not impose it for the ease of his slaves (followers).

The Prophet (May the peace and blessings of Allah be upon him) said, 'But being afraid of that it would be difficult for my followers, I would have ordered them to clean their teeth with *Miswak* on every performance of ablution.(Al Bukhari, 1935)

Offering of *Taraweh* prayer in congregation during the holy month of Ramadan is *Sunnah* of the Holy Prophet (May the peace and blessings of Allah be upon him). According to a Hadith, Prophet (May the peace and blessings of Allah be upon him) led *Taraweh* prayer for three consecutive nights in the Mosque but did not turn up the fourth night lest it is made obligatory for the *Ummah*.

Aisha (Allah be pleased with her) narrated that: Once in the mid night Allah's Apostle (May the peace and blessings of Allah be upon him) went out and prayed in the mosque and some men prayed with him. In the next morning the people conversated it and so more people gathered and prayed with him (in the second night). The news floated in the morning, and, on the third night the number of people increased abnormally. Allah's Apostle (May the peace and blessings of Allah be upon him) came out and they prayed behind him. On the fourth night the people overwhelmed the mosque, so much so it could not accommodate them. Allah's Apostle came out only for the Fajr prayer and when he finished the prayer, he the people and recited "*Tashah-hud*" (I testify that none has the right to be worshipped but Allah and that Mohammad is His Apostle), and then said, "Ammaba'du. Verily your presence (in the mosque at night) was not hidden from me, but I

was afraid that this prayer (Prayer of *Taraweh*) might be made compulsory and you might not be able to carry it on."(Al Bukhari, 1935)

Just imagine! *Sahabah* – companions (Allah be pleased with him) of the Prophet (May the peace and blessings of Allah be upon him) were so fond of prayer that on the fourth night, the *Masjid-e-Nabawi* (the Prophet's mosque) was packed to capacity. They wanted to offer more and more prayers behind their beloved Master (May the peace and blessings of Allah be upon him) and they took it as a great blessing for them. If *Taraweh* prayer were made obligatory, they (*Sahabah*) (Allah be pleased with him) would have accepted it happily. But the caring and kind Master (May the peace and blessings of Allah be upon him) had his eye (vision) on us – the followers to come. He (May the peace and blessings of Allah be upon him) knew of the negligence and weakness of some of his followers in the times to come and that they would be unable to comply with this obligation. Therefore, he ignored his companions' passion for the prayer for our ease only, and at times he (May the peace and blessings of Allah be upon him) even expressed his annoyance and displeasure on such occasions.

Zaid bin Thabit (Allah be pleased with him) narrated that: The Prophet (May the peace and blessings of Allah be upon him) built a room made of date palm leaves mats in the mosque. Allah's Apostle prayed in it for a few nights till the people gathered to pray the night prayer (*Taraweh*) behind him. Then on the 4th night the people did not hear his voice and they thought he had slept, so some of them started whispering in order that he might come out. The Prophet then said, "You continued doing what I witnessed you doing till I was afraid that this (*Taraweh* prayer) might be made compulsory on you, and if it were obliged on you, you may not continue performing it. Therefore, O people! Perform your prayers at your homes, for the best prayer of a person is what is performed at his home except the compulsory (congregational) prayer."(Al Bukhari, 1935)

Prayer (*Salah*) has fundamental importance in Islamic principles and the same has been ordained by Allah hundreds of times in the glorious Qur'an. The Apostle (May the peace and blessings of Allah be upon him) has declared *Namaz (Salah)* as a pillar of *Deen*, ascension of the faith fullness, comfort of body and coolness of his eyes. His (May the peace and blessings of Allah be upon him) excessive of offering night prayers in addition to obligatory prayers (*Faraiz*) used to swell his feet. On being asked as to why he (May the peace and blessings of Allah be upon him) took so much exertion despite being a blessed person, he used to respond, "Should I not become an obedient servant of Allah?"

Hadrat Al-Mughira (Allah be pleased with him) narrated that: The Prophet (May the peace and blessings of Allah be upon him) used to stand (in the prayer) or pray till both his feet swelled. He was asked why (he exerts so much in prayer) and he (May the peace and blessings of Allah be upon him) said, "Should I not be a thankful slave."(Al Bukhari, 1935)

Scholars of *Seerah* of Holy Prophet (May the peace and blessings of Allah be upon him) noted." Whenever the Prophet (May the peace and blessings of Allah be upon him) returned from a journey, he (May the peace and blessings of Allah be upon him) entered the mosque and offered prayer.(Al Bukhari, 1935)

Whenever the Prophet (May the peace and blessings of Allah be upon him) felt upset and dejected due to continuous atrocities of infidels, he (May the peace and blessings of Allah be upon him) engaged himself in prayer.

You have noticed the importance of prayer that the Prophet (May the peace and blessings of Allah be upon him) attached with prayer and his love and heartfelt likening for prayer. Now imagine the extent of his love for human beings and his slaves (followers) and how much he cared for them.

Just imagine the scene with your eyes closed when Apostle (May the peace and blessings of Allah be upon him) led the prayer with his companions (*Sahabah*) standing behind him respectfully. The recitation of the Prophet (May the peace and blessings of Allah be upon him) would have caused the universe to come to a standstill. The listeners would be deeply absorbed in his (May the peace and blessings of Allah be upon him) recitation forgetting everything else around them. Who would have thought of his household and family affairs? Who can count the extent of his (May the peace and blessings of Allah be upon him) kindness and affection. His (May the peace and blessings of Allah be upon him) love and kindness for the mankind can be adjudged from the fact that upon hearing a weeping child while leading a prayer, he (May the peace and blessings of Allah be upon him) shortened the prayer lest the child's mother get disturbed. He (May the peace and blessings of Allah be upon him) was only worried for the ease and comfort of his followers.

Hadrat Anas bin Malik (Allah be pleased with him) narrated that Messenger of Allah (May the peace and blessings of Allah be upon him) having said: "When I begin a prayer, I intend to prolonging it. When I hear a child crying; I shorten the prayer thinking that the child's mother may not be perturbed." (Al Naishapuri, 1416H)

Abdullah bin Abi Qatada narrated the same in Sahih Bukhari (Al Bukhari, 1935)

Hadrat Ibn 'Umar reported Allah's Apostle (May the peace and blessings of Allah be upon him) as saying: The prayer of a person in congregation carries reward twenty-seven times in excess to the prayer said alone. (Al Naishapuri, 1416H)

Hadrat Imam Abu daud (Allah be pleased with him) have quoted a hadith from Hadrat Abdullah Ibn-e-Umme- Maktoom (Allah be pleased with him) which clearly elaborates the importance of congregational prayer. "Hadrat Abdullah Ibn-e-Umme-Maktoom requested the Prophet (May the peace and blessings of Allah be upon him) that a large number of snakes and scorpions are found in Madina; can I being blind, be exempted from offering congregational prayers? Prophet (May the peace and blessings of Allah be upon him) said: "Do you hear (Adhan) Hayya-Alas-Salah, Hayya-Alal-Falah? He replied, "Yes." Prophet (May the peace and blessings of Allah be upon him) told him, "Then you should join the congregation in the Mosque." (Sulaiman bin Ashas, 1405H)

Imam Nisai (Allah be pleased with him) has quoted the same Hadith. (Al-Nasai, Karachi, Matbuah Noor Muhammad KutubKhana)

The Apostle of Allah (May the peace and blessings of Allah be upon him) showed his great displeasure upon those missing the congregation without a valid reason. Imam Bukhari (May Allah's mercy be on him) reported that Allah's Apostle said, "By Him in

Whose Hand my soul is! I was about to order for collecting fire-wood (fuel) and then order someone to pronounce the Adhan for the prayer, and then order someone to lead the prayer; then I go and burn the houses of those who did not present themselves for the (compulsory congregational) prayer. By Him, in Whose Hands my soul is! If these people had known that they would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, they would have turned up for the 'Isha' prayer." (Al Bukhari, 1935)

You have observed that despite being most merciful for the universe Prophet (May the peace and blessings of Allah be upon him) intends burning the houses of those not joining the congregational prayer. Hadith indicates the great loss to those who do not join the congregation. Congregational prayer has spiritual, religious and worldly benefits. How the merciful prophet (May the peace and blessings of Allah be upon him) would like to deprive his followers of these benefits. That is why he (May the peace and blessings of Allah be upon him) has urged so emphatically for praying in congregation. Despite such a strict advice, the ease of followers like us has been completely taken care of, and imams leading congregational prayers have been urged to avoid leading prolonged prayers, as the congregation may include an ailing or a weak person or the one with an important piece of work to do.

Narrated Abu Huraira (Allah be pleased with him): Allah's Apostle said, "If anyone of you leads the people in the prayer, he should shorten it for amongst them are the weak, the sick and the old; and if anyone among you prays alone then he may prolong (the prayer) as long as he wishes." (Al Bukhari, 1935)

Showing due affection towards laborers and the needy, sometimes Prophet (May the peace and blessings of Allah be upon him) also admonished Imams for leading prolonged prayers. The incident of Hadrat Muad (Allah be pleased with him) narrated by Hadrat Jabar (Allah be pleased with him) would surely be a source of inspiring our faith.

Hadrat Jabar bin Abdullah Al-Ansari (Allah be pleased with him) narrated: Once a man was driving two Nadihas (camels used for agricultural purposes) and night had fallen. He found Muad praying so he made his camel kneel and joined Muad in the prayer. The latter recited Surah "Al-Baqara" or Surah "An-Nisa", (so) the man left the prayer and went away. When he came to know that Muad had criticized him, he went to the Prophet (May the peace and blessings of Allah be upon him), and complained against Muad. The Prophet (May the peace and blessings of Allah be upon him) said thrice, "O Muad! Are you subjecting the people to trial?" It would have been better if you had recited "*Sabbih Isma Rabbikal-aala (87)*", "*Wash-Shamsuwadu-haha (91)*" or "*Wal-lailiIdhayaghsha (92)*", for the old, the weak and the needy praying behind you." Jabir said that Muad recited Surah Al-Baqara in the 'Isha' prayer. (Al Bukhari, 1935)

Universe has not witnessed such a legislator who is so kind to mankind as of last prophet (May the peace and blessings of Allah be upon him). Allah's law is independent of time factor and is valid till the Day of Judgment. Fact is that an individual who has direct contact with the Creator of Universe can only prepare such a comprehensive law. He has prepared the law with such a competence that it remains valid for every region, period, environment and temperament of the people. Such a well-wisher personality is Holy

prophet (May the peace and blessings of Allah be upon him). He (May the peace and blessings of Allah be upon him) had an eye on the issues to come after centuries; therefore, he provided their solutions proactively. Think a while that Prophet (May the peace and blessings of Allah be upon him) performed Umra in seven Hijra (in period of ignorance) when Kaaba was housed with idols. Perhaps, therefore, he (May the peace and blessings of Allah be upon him) did not enter the Kaaba. In tenth Hijra, Kaaba had been vacated from idols (at time of his last Hajj) therefore; he entered the Kaaba which is the first Centre of worship of Allah.

Hadrat Aisha (Allah be pleased with her) narrates: The great, kind & merciful prophet (May the peace and blessings of Allah be upon him) used to give up even some virtuous & favorite acts for the cause of Ummah. Although it is good to enter Kaaba but when prophet (May the peace and blessings of Allah be upon him) considered that it would be difficult for the majority of followers to enter Kaaba during Hajj, he became worried lest this entry is made compulsory for the performance of Hajj.

Billions of salutations be the kind prophet (May the peace and blessings of Allah be upon him) who was so caring for the comfort of Ummah.

Sahaba (Allah be pleased with them) were such sacred people who were intrinsically free of physical desires due being in the company of the prophet (May the peace and blessings of Allah be upon him) and had become sanctified due to obedience and following of Prophet (May the peace and blessings of Allah be upon him). They were ready to sacrifice worldly comfort at the cost of enjoyment of obedience. Prophet (May the peace and blessings of Allah be upon him) used to observe wisal fasting (fasting which does not have Iftar). Sahaba also started to follow the same. When prophet (May the peace and blessings of Allah be upon him) noted the weakening health of Sahaba, he forbade them to observe weakness in wisal fasting.

Hadrat Abu Sa'id (Allah be pleased with him) narrated: "That he had heard the Prophet saying, "Do not fast continuously (practise Al-Wisal), and if you intend to lengthen your fast, then carry it on only till the Suhur (before the following dawn)." The people said to him, "But you practice (Al-Wisal), O Allah's Apostle!" He replied, "I am not similar to you, for during my sleep I have One Who makes me eat and drink." (Al Bukhari, 1935)

Narrated Anas (Allah be pleased with him): The Prophet said, "Do not practice Al-Wisal (fasting continuously without breaking one's fast in the evening or eating before the following dawn)." The people said to the Prophet, "But you practice Al-Wisal?" The Prophet replied, "I am not like any of you, for I am given food and drink (by Allah) during the night." (Al Bukhari, 1935)

Abu Juhaifa/Abu Darda (Allah be pleased with him) Narrated that The Prophet (May the peace and blessings of Allah be upon him) made a bond of sodality between Salman and Abu Ad-Darda.' Salman paid a visit to Abu Ad-Darda' and found Um Ad-Darda' dressed in shabby clothes and He asked her why she was in indecently dressed. She replied, "Your brother Abu Ad-Darda' is not interested in (the luxuries of) this world." In the meantime Abu Ad-Darda' came and prepared a meal for Salman. Salman requested Abu Ad-Darda' to eat (with him), but Abu Ad-Darda' said, "I am fasting." Salman said, "I am

not going to eat unless you eat." So, Abu Ad-Darda' ate (with Salman). When it was night and (a part of the night passed), Abu Ad-Darda' got up (to offer the night prayer), but Salman told him to sleep and Abu Ad-Darda' slept. After sometime Abu Ad-Darda' again got up but Salman told him to sleep. When it was the last hours of the night, Salman told him to get up then, and both of them offered the prayer. Salman told Abu Ad-Darda', "Your Lord has a right on you, your soul has a right on you, and your family has a right on you; so you should give the rights of all those who has a right on you." Abu Ad-Darda' came to the Prophet (May the peace and blessings of Allah be upon him) and narrated the whole story. The Prophet (May the peace and blessings of Allah be upon him) said, "Salman has spoken the truth." (Al Bukhari, 1935)

Generally it is believed that Saints (Sufia) educated the people to leave worldly activities and spend monk's style life, terming saint's life as an inappropriate one. Whereas these pious personalities blessed the people with the light of Islam by shattering their belief in infidelity. A preacher of Islam cannot deviate from Uswa-e-Hasana then how those great personalities who converted millions to Muslims, can deliver the style of monk's life (which is similar to Christianity and Hinduism). Here we quote an order (silsila) of Naqshbandia which is a mystic branch of life where saints prefer moderation & observance of Sunna instead of 40 days seclusive, physical exercises, endeavors & bearing hunger.

Hadrat Mujadid Alf-e-Thani (Allah be pleased with him) who is the leader of *Naqashbandi* saints, noted in his book: His father said that he saw a magazine about 'knowledge of salook', bearing the instructions as "moderation in eatables is sufficient to reach to Almighty Allah". The saint elaborated that no doubt moderation in eating, dressing, and in all the things is too good. "Neither eat mouthful nor eat so less making you weaker."

Allah blessed the prophet (May the peace and blessings of Allah be upon him) with strength equivalent to forty men. (Ibn-e-Saad, 1388 H) therefore, he (May the peace and blessings of Allah be upon him) used to bear intense hunger. *Sahaba* (Allah be pleased with them) also share it being in the company of the prophet (May the peace and blessings of Allah be upon him). No laziness could detract them. Despite acute hunger they had energies ten times more to fight against the enemy than today's healthy fighters. Therefore, twenty companions of Apostle (Allah be pleased with them) overcame two hundred opponents. (Al-Quran,8:65)

People other than *sahaba* (Allah be pleased with them), while having intense hunger are found unable to perform traditional and desirable prayers and even sometimes hardly may perform obligatory prayers. Therefore, *sabaha* (Allah be pleased with them) cannot be followed without similar physical strength.

This was reported that *Hadrat Saddiq-e-Akbar* (Allah be pleased with him) followed the Prophet (May the peace and blessings of Allah be upon him) in fasting and *Wisal* and uncontrollably fell down on earth due to weakness. Apostle (May the peace and blessings of Allah be upon him) said: "Nobody among you could be like me, I spend night with my Creator where I eat and drink." Therefore he (May the peace and blessings of

Allah be upon him) forbade his followers to follow him in every walk of life. (Farooqi, Lahore, Progressive Books,2012)

A great saint of recent past is *Hadrat Syed Mohammad Ismael Shah Bukhari* known as *Hadrat Karmanwaly* (Allah be mercy on him), who belongs to order of *Naqashbandia Mujadidia*. He spiritually benefitted from great sharine of *Hadrat Mian Sher-e-Rabbani* (Allah be mercy on him) of *Sharaqpur Sharif*. For guidance and welfare of humanity he (Allah be mercy on him) established a shrine first in *Ferozpur* in India & migrated to *Hadrat Karmanwala* at *Okara*. A good in number people used to pay visit to the saint for the purpose of seeking prayers, learn religion, and get spiritual training. Every visitor was offered food (lunger) on the shrine. Regular spiritual trainees (*darwaish*) used to stay for quite some time. *Darwaish* (followers) of the saint are recognized due to their impressive health and beards. They were told to prefer eating against hunger and carry on physical exertion. This system of the saint is not only so far working well but also flourishing day by day. Present descendant of his shrine *Syed Meer Tayyab Ali Shah Bukhari* is deeply engaged in developing and promoting this mystic system with his entire devotion & dedication.

A letter (*muktoobsharif*) written to *Khan-e-Khana* by the saint (*Mujadid Alf Thani*) is important. He wrote that while educating the people to follow the Prophets (Salam be on them), an ease and facility in divine laws have been taken care of:

Due a great blessing of Allah, All the divine laws and religious affairs carry ease like only seventeen *Rrakat* of obligatory prayers have been asked to offer which takes just half hour time. Moreover during the prayer, tenure of recitation is flexible. If somebody is unable to stand, he can offer prayer through sitting and even if it is felt difficult then he may lie down and perform. If still someone feels handicapped in genuflections and prostrations, he may perform by gesture or indication. In case of non-availability of water for ablution one may proceed for dry ablution (*Tayamum*) with earth stone.

One out of forty parts of income has been fixed for mendicants and indigents as *zakat* which is applicable only at surplus wealth and grazing animals.

Pilgrimage is obligatory once in life and it has been made conditional with the availability of expenses, conveyance and danger free rout. Relevant rules are also flexible.

Four in number independent women have been authorized for a man and divorce is made a mean of alteration in marriage if deemed unavoidable.

In view of human betterment and benefit, most of the eatables and wearing articles are permitted except a few. For example a tasteless and injurious wine is prohibited and as an alternate many beneficial, delicious and fragrant juices are allowed. Being tasteful and full of fragrance, clover water and cinnamon water are very useful and beneficial. So how prohibited and permitted things mentioned above can be compared! This all difference carries Will of Almighty Allah. No matter if some silky clothes are prohibited whereas a numerous expensive and handsome dresses are allowed. Woolen and cotton is permitted which is better than silk. Silky dress is forbidden only for men not for women. Gold and silver jewelry is only allowed for women but prepared by men who do business and earn profit. If some person still hesitates to embrace Islam despite having

all such facilities, then the one is suffering from spiritual diseases. Healthy people can perform many jobs easily which are very difficult for wealthy people. Here heart disease means not having faith in divine commands. These people are familiar to overt faith but ignorant from covert faith (inner strength). If somebody has acquired latent faith (originality), he can easily follow the divine commands.(Farooqi, Lahore, Progressive Books, 2012)

Conclusion

The details of the Qur'an and Sunnah and the sayings of the scholars given in this research paper leads to this conclusion that the teachings of Islam, according to their purposes, guarantee the well-being of human beings in this world and in the hereafter. Furthermore, the main reason for this benevolence is the love that Allah (swt) bestows on His creatures as the Creator. The study of the narrations of the Prophet (May the peace and blessings of Allah be upon him) also revealed that sometimes the people who are responsible for preaching the religion become restless in their passion for worship and become a source of boredom for other people.

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