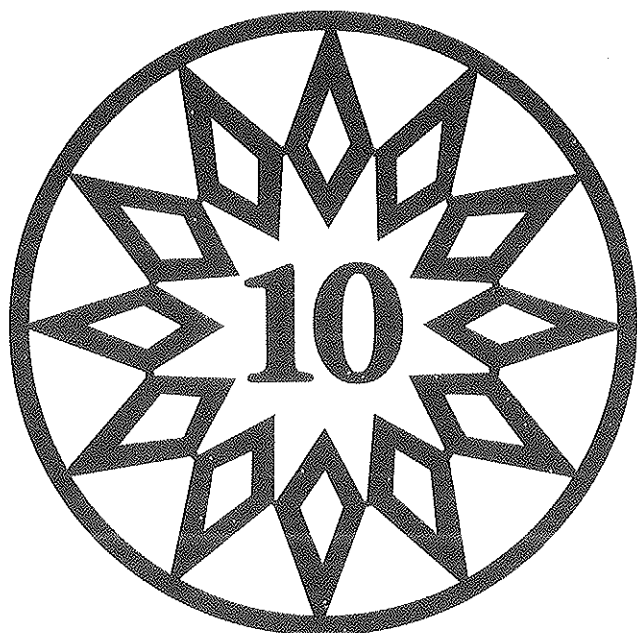


تسهیل الاحادیث

Tas-heelul Ahadeeth

AHADEETH MADE EASY



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Tasheel-ul-Ahadeeth Book 10

The present kitaab, Tasheel-ul-Ahadeeth - Book 10, is a compilation of 40 Ahadeeth discussing a variety of issues (belief, social ettiquette, righteousness etc.). The reader / student is requested to ponder over their meanings and to make a concerted effort to implement them in his / her daily life.

*May Allah Ta'ala guide us all.
Ameen*

GENERAL INFORMATION

| Name | Date of Birth | Place of Birth | Death Date | Age | Place of Death |
|--------------------------|---|-------------------|-----------------------|------|----------------|
| Sayyidina Muhammed (SWA) | 570 years after the birth of Isa (AS) 8/9/10/11/12 Rabi Awwal | Makkah | 12 Rabi Awwal 11 A.H. | 63 | Madeenah |
| Sayyidina Abubakr (RA) | 572 C.E. | Makkah | Jamadol Ula 13 A.H. | 63 | Madeenah |
| Sayyidina Umar (RA) | 40 years before Hijra | Makkah | Muharram 24 A.H. | 63 | Madeenah |
| Sayyidina Uthman (RA) | 47 years before Hijra | Makkah | Zil Hajj 35 A.H. | 82 | Madeenah |
| Sayyidina Ali (RA) | 10 years before proclamation of Nabuwaa | Makkah | Ramadhan 40 A.H. | 63 | Kufa |
| Imaam Abu Hanifa (RA) | 80 A.H. - 699C.E. | Kufa | 150 A.H. - 767 C.E. | 70 | Baghdad |
| Imaam Maalik (RA) | 91 A.H. - 713 C.E. | Madeenah | 179 A.H. | 84/6 | Madeenah |
| Imaam Shafi (RA) | 150 A.H. 767 C.E. | Asqalaan or Ghaza | 504 A.H. - 820 C.E. | 54 | Egypt |
| Imaam Hanbal (RA) | 164 A.H. - 780 C.E. | Baghdad | 241 A.H. | 77 | Baghdad |
| Imaam Bukhari (RA) | 194 A.H. | Bukhara | 256 A.H. | 62 | Khartank |
| Imaam Muslim (RA) | 204 A.H. | Nishapur | 261 A.H. | 57 | Nishapur |
| Imaam Ibn Maja (RA) | 209 A.H. | Qazwin | 273 A.H. | 64 | Qazwin |
| Imaam Abu Daud (RA) | 202 A.H. | Sijisthan | 275 A.H. | 73 | Basra |
| Imaam Tirmidhi (RA) | 209 A.H. | Bugh-Khursan | 279 A.H. | 70 | Tirmiz |
| Imaam Nisai (RA) | 215 A.H. | Nasa | 303 A.H. | 88 | Makkah |

*In the name of Allah
The Most Merciful, Most Kind*

INTRODUCTION

Islam is a perfect way of life of which the Quraan and the Sunnah are the foundation. The Quraan is a compilation of Allah Ta'ala's commands governing the Muslim way of life and the Sunnah is a commentary of the Quraan. If the Quraan is the heart of Islamic 'uloom (teaching / education), the Sunnah is the jugular vein by means of which Ruh (life and spirit) is pumped to the various limbs and organs of this body. In short, the sunnah is unanimously accepted as the second most important source of Islamic law, i.e. next in importance after the Quraan. It is, however, rather disturbing to note the growing tendency in certain sectors of the Ummah (especially the youth) to question the authority and authenticity of the Sunnah.¹

¹There is a technical difference between the terms Sunnah and Hadeeth (plural Ahadeeth). However, the term Sunnah has been used as the meaning of Ahadeeth in this introduction.

Authority of the Sunnah

Those who doubt the Shar'i authority of the Sunnah should ponder over the following:

1. Allah Ta'ala repeatedly commands the Muslims in the Quraan-e-Kareem to obey Rasoolullah (sallallahu alayhi wa sallam). For example:

One. "And obey Allah and the Rasool so that mercy may be shown to you." (Surah Al-e-Imraan, Ayah 132). In this ayah Allah Ta'ala commands us to obey Himself and His Rasool (sallallahu alayhi wa sallam) because obedience to Allah Ta'ala and His Rasool earns the mercy of Allah Ta'ala.

Two. "Say (O Muhammed!): If you love Allah, then follow me - Allah will love you and forgive your sins." (Surah Al-e-Imraan, Ayah 31). In this ayah Allah Ta'ala informs us that:

- obedience to the Sunnah of Rasoolullah (sallallahu alayhi wa sallam) is an indication / proof of one's love for Allah Ta'ala.
- obedience to the Sunnah earns the love and forgiveness of Allah Ta'ala.

Three. "Whosoever obeys the Rasool has obeyed Allah Ta'ala." (Surah Nisaa, Ayah 80)

Four. "Those who oppose his command (i.e. Rasoolullah sallallahu alayhi wa sallam's command) should fear that Fitnah (tribulation) or a painful punishment afflicts them." (Surah Nur, Ayaah 64). In this ayah Allah Ta'ala warns the opponents of Rasoolullah (sallallahu alayhi wa sallam's) Sunnah of His punishment and chastisement.

Five. "Say: Obey Allah and the Rasool. Thus, if they turn away (i.e. they disobey Allah and His Rasool), most surely Allah does not love the disbelievers." (Surah Al-e-Imraan, Ayah 32).

2. Sayyidina Imran bin Husain (radhiyallahu anhu) a famous Sahabi of Rasoolullah (sallallahu alayhi wa sallam), once,

when he had narrated the famous Hadeeth of Shafa'ah (intercession) to his students, a person said to him: "O Abu Junaid! (Sayyidina Imran bin Husain was also called Abu Junaid). You narrate to us such Ahadeeth regarding which we do not find any mention in the Quraan!" Sayyidina Imran (radhiyallahu anhu) became angry and asked the questioner, "Have you read the entire Quraan?" The man replied in the affirmative. Sayyidina Imran (radhiyallahu anhu) now asked him, "Have you then found in the Quraan that the Esha salaah consists of four rakaats and the Maghrib salaah consists of three rakaats and the Fajr salaah consists of two rakaats...?" This time the man replied in the negative. Sayyidina Imran (radhiyallahu anhu) continued: "From who did you learn this? Did you not learn it from us? And did we not learn this from Rasoolullah (sallallahu alayhi wa sallam)?" He then continued: "You have read in the Quraan, "And circumbulate (make tawaaf) of the Kabah". However, have you read in the Quraan that make seven circumbulations (shawts) and perform salaah behind the Maqam-e-Ibrahim?" Have you not heard Allah Ta'ala saying in the Quraan, "Adopt that which the Rasool has given you and abstain from that which he has prohibited?" Sayyidina Imran bin Husain (radhiyallahu anhu) then said, "We learnt many things from Rasoolullah (sallallahu alayhi wa sallam) regarding which you people have no knowledge."

Sayyidina Imran bin Husain (radhiyallahu anhu) is referring to the fact that although the Quraan commands us to perform salaah, it does not tell us how to perform salaah; it does not even tell us how many rakaats there are in every salaah. Similarly, the Quraan commands us to discharge the zakaah, it does not explain the details of zakaah; nor does it tell us the minimum nisab of zakaah. Similarly, although the Quraan exhorts us to make tawaaf of the

Kabah, it does not tell us that every tawaaf consists of seven shawts (circumbulations), and that after the tawaaf, two rakaahs salaah should be performed behind the Muqam-e-Ibrahim.

However, all of the above have been explained in the Sunnah. Thus it would be impossible to obey the Quraan without the Sunnah.

3. A person once said to Mutarrif bin Abdullah (radhiyallahu anhu), a famous Tabi'i, "Do not relate to us except that which is in the Quraan!" Muterrif (radhiyallahu anhu) replied, "In the name of Allah! We do not (by mentioning the Ahadeeth) desire a replacement for the Quraan. However, (by mentioning the Ahadeeth) we do desire one who is more learned than ourselves regarding the Quraan [i.e. Rasoolullah (sallallahu alayhi wa sallam)]."

Authenticity of the Sunnah

Some people very foolishly question the authenticity of the Sunnah claiming that present collections of Ahadeeth are in fact collections of lies that were never uttered by Rasoolullah (sallallahu alayhi wa sallam).

Their argument is, however, most absurd because:

1. Allah Ta'ala says: "Surely we revealed the Quraan and surely We are its guardians." The Ulema explain that just as Allah Ta'ala in this ayah promises to preserve and safe-guard the Quraan until Qiyamah, He also promises to preserve and safe-guard the Sunnah until Qiyamah. (This conclusion is based on the fact that the Sunnah is the second most important source of understanding the Quraan).
2. Allah Ta'ala never commands His creation to do something impossible or something that is beyond their abilities. We therefore understand that when Allah Ta'ala commands us to follow and obey the Sunnah of Rasoolullah (sallallahu alayhi wa sallam), it (i.e. the Sunnah) will be preserved and protected from distortion until Qiyamah (otherwise it would be impossible for us to implement the command to follow the Sunnah).

Methods of Preservation

In order to preserve the Sunnah the following methods were adopted:

1. Memorization

Allah Ta'ala had blessed the Arabs with such powerful and prolific memories that they would very easily memorize hundreds of verses of poetry. Nearly all of them knew by heart the pedigrees (lineage) of not only themselves, but also of their horses and camels. With the advent of Islam the Sahabah (radhiyallahu anhu) utilised their powerful memories with much greater enthusiasm to preserve the Sunnah.

2. Discussion:

The Sahabah (radhiyallahu anhum) enjoyed discussing the sayings and actions of Rasoolullah (sallallahu alayhi wa

sallam). Their discussions always revolved around the Sunnah. Such discussions also played an important role in preserving the Sunnah.

3. Practice:

The Sahabah (radhiyallahu anhum) spared no effort to emulate the teachings of Rasoolullah (sallallahu alayhi wa sallam). Their enthusiasm to practice on the Sunnah caused them to imitate Rasoolullah (sallallahu alayhi wa sallam) in his personal habits also. This constant practice in accordance with the Sunnah also contributed to its preservation.

4. Writing:

Many Sahabah (radhiyallahu anhum) had written compilations of the Ahadeeth. According to Sheikh Mustapha M. Azmi 50 Sahabah (radhiyallahu anhum), 48 Tabi'een, 86 late first and early second century scholars and 256 early second century scholars possessed written Ahadeeth in the form of letters and booklets. Some of the Sahabah (radhiyallahu anhum) who possessed written collections of Ahadeeth are: Amr bin Hazm, Wa-il bin Hujr, Munqidh bin Hayyan, Abu Hurairah, Abdullah bin Amr, Anas, Ali, Jabir and Ibn Abbas (radhiyallahu anhum).

We conclude from the above that there is no doubt regarding the authenticity of the Sunnah.

HADEETH 1

عَنْ أَبِي مَالِكٍ الْحَارِثِ بْنِ عَاصِمٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ:
قَالَ رَسُولُ اللَّهِ (صلى الله عليه و سلم) الطُّهُورُ شَطْرُ الْإِيمَانِ ،
وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ ، وَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ تَمْلَأَنِ -
أَوْ تَمْلَأُ - مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ ، وَ الصَّلَاةُ نُورٌ ، وَ الصَّدَقَةُ
بُرْهَانٌ ، وَ الصَّبْرُ ضِيَاءٌ ، وَ الْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ ، كُلُّ النَّاسِ
يَعْدُو ، فَبَاعَ نَفْسَهُ ، فَمُعْتَقُهَا أَوْ مُوْبِقُهَا. (رواه مسلم)

Translation:

Sayyidina Abu Malik Ash'ari says that Rasoolullah (sallallahu alayhi wa sallam) said: "Cleanliness is equal to half of Imaan, 'Alhamdo Lillah' fills the scale of actions; the utterance of 'Subhan Allah' and 'Alhamdo Lillah' fills the space between the heavens and the earth. Salaat is light, alms giving is proof (of one's faith), patience is light, and the Noble Qur'aan is an argument in your favour or against you (as the case may be). Everyone begins his morning ready to sell his soul, thus freeing it or destroying it." (Muslim)

This Hadeeth is an important principle from among the principles of Islam because it discusses the most important fundamentals of Deen.

Commentary

1. Cleanliness is equal to half of Imaan:

Some scholars have translated the word faith as Salaah. This sentence therefore means that cleanliness is half of Salaah because cleanliness is “the key to Salaah”. (No Salaah is accepted without cleanliness).

2. Al-hamdulillah fills the scale:

The reward for uttering the words “Alhamdulillah” will fill one’s scale of deeds.

3. The utterance of Subhanallah and Alhamdulillah ... earth:

The reward attained from the utterance of these two words fills the space between the heavens and the earth.

4. Salaah is light:

Allah Ta’ala says in the Qur’aan: “*Certainly Salaah prevents indecency and evil.*” This can only be achieved when Salaah is performed punctually, with due observance of all its sunan and mustahabbaat. When a person reaches the stage that his performance of Salaah deters him from sin, his Salaah is truly a light (of guidance).

5. Alms-giving is proof (of one’s faith):

Hypocrites find it difficult to spend in the path of Allah Ta’ala. Sadaqah (alms-giving) is thus proof of sincere Imaan (faith).

6. Patience is light:

Patience earns Allah Ta’ala’s assistance and is thus light.

7. If a person has faith in the Qur’aan and fulfills its commands, it will argue on his behalf on the Day of

Qiyamah. But if a person rejects the Qur'aan or discards its commands, it will argue against him on the Day of Qiyamah.

8. Allah Ta'ala says in the Qur'aan that He has purchased from the Believers their lives and their wealth in return for Jannah.

Thus, whoever suppresses his desires, oppresses Shaitaan and obeys Allah Ta'ala is selling himself to Allah Ta'ala, and whoever sells himself to Allah Ta'ala is freeing himself from Jahannam.

However, those who sell themselves to Shaitaan (by disobeying Allah Ta'ala) are merely destroying themselves.

LESSONS LEARNT FROM THIS HADEETH

1. The importance of cleanliness.
2. The value of good deeds.
3. Obedience to Allah Ta'ala will free one's soul from Jahannam, whereas disobedience will result in one's destruction.

WORKSHEET

1. List all the important principle of Islam mentioned in this hadeeth narrated by Sayyidina Abu Malik Ash'ari (radhiyallahu anhu).

2. What is the source of this hadeeth?

3. Explain the following:

One. "Cleanliness is equal to half of Imaan"

Two. "Al-Hamdulillah fills the scale"

Three. "Salaah is light"

Four. "Quraan is an argument in your favour or against you"

4. What lessons are learnt from this hadeeth?

HADEETH 2

عَنْ عَائِشَةَ (رَضِيَ اللَّهُ عَنْهَا) قَالَتْ: قَالَ رَسُولُ اللَّهِ
(صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ): مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ
(متفق عليه)

Translation:

Sayyiditina Ayesha (radhiyallahu anha) relates that Rasoolullah (sallallahu alayhi wa sallam) said: *"Whoever introduces into this religion of ours (Islam) something which is not a part of it, is rejected.* (Bukhari and Muslim).

Commentary:

This Hadeeth outlines the intense dislike of innovation in Shariah. The meaning of this Hadeeth is that when a person introduces any innovation in Shariah, he (the innovator) or the innovation is rejected - i.e. from the court of Allah Ta'ala, the innovator and his innovation cannot attain any mercy and blessings from Allah Ta'ala.

Shariah loathes innovation because it implies that the Shariah is incomplete whereas Allah Ta'ala has confirmed its perfection and completeness in the Qur'aan-e-Kareem.

HADEETH 4

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: قَالَ رَسُولُ اللَّهِ
(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): مَنْ لَا يَرْحَمُ النَّاسَ لَا يَرْحَمُهُ اللَّهُ
(متفق عليه)

Translation:

Sayyidina Jarir ibn Abdullah (radhiyallahu anhu) relates that Rasoolullah (sallallahu alayhi wa sallam) said: *'Allah has no mercy for one who has no mercy for others.'* (Bukhari and Muslim)

Commentary:

It is the habit of Allah Ta'ala that He always punishes the wrong-doers with a punishment which is contrary to their actions, for example, He always punishes the haughty and the arrogant with disgrace. Similarly, the punishment of the oppressors are that they will be deprived of Allah Ta'ala's mercy. This Hadeeth explains that those who do not show mercy upon others do not deserve the mercy of Allah Ta'ala (on the Day of Qiyamah).

LESSON LEARNT FROM THIS HADEETH

1. To have mercy upon others (man and animals) is part of our Deen.

WORKSHEET

1. Who is the narrator of this hadeeth:
 - a. “Allah has no mercy for one who has no mercy for others”

b. What is the source of this hadeeth?

2. Explain the commentary of this hadeeth

3. Give an example from the Holy Quraan of the above hadeeth.

4. What lesson is learnt from this hadeeth?

HADEETH 5

عَنِ النَّعْمَانِ بْنِ بَشِيرٍ (رضى الله عنهما) قَالَ: سَمِعْتُ رَسُولَ اللَّهِ
(صلى الله عليه وسلم): يَقُولُ: إِنَّ الْحَلَالَ بَيِّنٌ ، وَإِنَّ الْحَرَامَ بَيِّنٌ ،
وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِّنَ النَّاسِ ، فَمَنِ اتَّقَى الشُّبُهَاتِ
اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ ،
كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ ، أَلَا وَ إِنَّ لِكُلِّ
مَلِكٍ حِمًى ، أَلَا وَ إِنَّ حِمَى اللَّهِ مَحَارِمُهُ ، أَلَا وَ إِنَّ فِي الْجَسَدِ
مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ ، وَإِذَا فَسَدَتْ فَسَدَ
الْجَسَدُ كُلُّهُ ، أَلَا وَ هِيَ الْقَلْبُ (متفق عليه)

Translation:

Sayyidina Nu'man (radhiyallahu anhu) relates that he heard Rasoolullah (sallallahu alayhi wa sallam) say: 'The lawful is clear and the unlawful is also clear, and between these two is that which is doubtful, which most people do not know. One who gets involved in the doubtful will fall in unlawful activities.'

His example is like that of a shepherd who grazes his flock in the vicinity of an exclusively reserved pasture; he is always apprehensive that some of his animals might get into the pasture. Beware that every king has an exclusively demarcated pasture. Take warning! Allah Ta'ala's pastures are the things which He has forbidden. Also be warned! In the human body there is a lump of flesh; when it is healthy the whole body is healthy and when it is unwell, the whole body is unwell and this (lump) is the heart. (Bukhari and Muslim).

Commentary:

There are three types of matters in the world viz:

1. Those matters that are clearly permissible (there is no doubt regarding their permissibility) - their permissibility is mentioned clearly in the Qur'aan and / or Sunnah.
2. Those matters that are clearly impermissible (there is no doubt regarding their impermissibility) - their impermissibility is mentioned clearly in the Qur'aan and / or Sunnah.
3. Those matters that are doubtful - there is no explicit indication to their permissibility or impermissibility in the Qur'aan and the Sunnah - most people therefore doubt whether such things are permissible or not.

In this Hadeeth, Rasoolullah (sallallahu alayhi wa sallam) teaches us that abstinence is the best attitude to adopt regarding such doubtful things, because, whoever "avoids the doubtful, safeguards his faith and his honour."

Avoiding the doubtful matters safeguards a person's faith as continuous indulging in the doubtful eventually causes a person to indulge in Haraam matters, avoiding the doubtful keeps a person far from Haraam. Similarly, avoiding the doubtful safeguards one's honour. As long as a person avoids the doubtful matters people will not accuse him of indulging in Haraam.

“One who gets involved in the doubtful will fall in unlawful activities.

The meaning of this sentence is that continuous indulging in the doubtful eventually causes a person to indulge in Haraam.

Rasoolullah (sallallahu alayhi wa sallam) thereafter gives an example to explain the meaning of the sentence “one who gets involved in the doubtful, falls in unlawful activities.” The crux of the example is that just as the shepherd who grazes his flock very close to the border of his pasture fears that some of his animals may stray into his neighbour’s pasture, by constantly engaging in doubtful things / activities we may stray into the pasture of Haraam.

“In the human body is the heart.”

A person’s actions and speech prove whether there is Iman and sincerity or whether this is kufr or hypocrisy in a person’s heart. It is for this reason that when the heart is healthy, the whole body is healthy, and when it is ailing, the whole body is ailing.

LESSONS LEARNT FROM THIS HADEETH

1. Abstain from doubtful matters, because indulging in doubtful matters will eventually lead a person to indulge in Haraam.
2. The heart, being the most important part of the human body, must be kept spiritually pure.

WORKSHEET

1. Who is the narrator of this hadeeth and what does متفق عليه mean ?

2. Explain the following words of this hadeeth.

One. "Take warning! Allah Ta'ala's pastures are the things which he has forbidden (prohibited)"

3. List the three things that this hadeeth has made mention of.

4. What does the hadeeth teach us about doubtful matters?
-
-
-
5. Give an example of the following words of this hadeeth:
“One who gets involved in doubtful will fall in unlawful activities”.
-
-
-
6. Explain what the hadeeth says regarding the heart.
-
-
-
7. What lessons are learnt from this hadeeth?
-
-
-

HADEETH 6

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ (رضي الله عنه) قَالَ: قَالَ رَسُولُ اللَّهِ
(صلى الله عليه و سلم): أَنَا زَعِيمٌ بَيْتٍ فِي رِبْضِ الْجَنَّةِ لِمَنْ تَرَكَ
الْمِرَاءَ وَ إِنْ كَانَ مُحِقًّا ، وَ بَيْتٍ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ
وَ إِنْ كَانَ مَازِحًا ، وَ بَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَنَ خُلُقُهُ.
(رواه ابو داود)

Translation:

Sayyidina Abu Umamah Bahili (radhiyallahu anhu) relates that Rasoolullah (sallallahu alayhi wa sallam) said: *'I stand surety for a home on the side of Paradise for one who will give up quarelling although he may be in the right; and a home in the centre of Paradise for one who will give up lying even in joke; and a home in the highest Paradise for one whose behaviour is excellent.'* (Abu Dawood)

Commentary:

Rasoolullah (sallallahu alayhi wa sallam) guarantees Jannah for each of the following:

1. A person who avoids quarreling even though he may be correct.
2. A person who never lies - not even in jest.
3. A person who has good character / behaviour.

Just as this Hadeeth shows us the intense dislike of quarrelling and lying and the virtue of good character, it also teaches us that we should not even lie when making jokes.

LESSONS LEARNT FROM THIS HADEETH

1. To abstain from quarrelling and speaking lies.
2. To adopt good character.

WORKSHEET

1. What does رواه ابو داود mean ?

2. Explain the following words of this hadeeth
“I stand surety for a home on the side of paradise. For one who will give up quarelling although he may be in the right”

3. What is the commentary of this hadeeth?

4. What lessons are learnt from this hadeeth?

WORKSHEET

1. Write a few lines on the narrator of this hadeeth, Sayyidina Umar bin Khattab (radhiyallahu anhu).

2. Explain the following words of this hadeeth:
One. "He will sustain you in the same way as He provides for the birds"

3. Explain the meaning of Tawakkul.

4. What lessons are learnt from this hadeeth?

HADEETH 8

عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) أَنَّ رَسُولَ اللَّهِ
(صلى الله عليه و سلم) قَالَ: لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ ،
أَلَّا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الصُّرْعَةِ ، (متفق عليه)

Translation: Sayyidina Abu Hurairah (radhiyallahu anhu) reported that Rasoolullah (sallallahu alayhi wa sallam) said: *"The wrestler is not the strong man - the strong man is he who controls himself when he is angry."*

Commentary: The strong and powerful man is not he who is able to win a wrestling bout or boxing match etc. but the strong man is he who is able to control his anger.

We all get angry at times and it is natural to get angry. Imam Shafi (rahmatullahi alayh) said: "He who does not get angry is a donkey." In Ahadeeth of this nature the Shariah emphasizes the importance of learning to control our anger.

LESSON LEARNT FROM THIS HADEETH

A Muslim must control his anger.

WORKSHEET

1. What does عَنْ أَبِي هُرَيْرَةَ mean that appears in this hadeeth.

2. Explain what is meant by the words of this hadeeth
"The wrestler is not the strong man"

3. Give your personal account of you having to control anger.

4. What lessons are learnt from this hadeeth?

HADEETH 9

عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) قَالَ: قَالَ رَسُولُ اللَّهِ
(صلى الله عليه و سلم): أَكْثَرُوْا ذِكْرَ هَازِمِ اللَّذَاتِ ، يَعْنِي الْمَوْتَ
(رواه الترمذی)

Translation:

*'Increase the remembrance of the terminator of all pleasures'.
(i.e. death)*

Commentary:

The surety of death and the fact that it is inevitable is probably the only thing in the world which nobody disputes. However, death is probably also the only thing in the world that so few of us have prepared for. The basic reason for our delay in preparing for death and that which follows it (the grave and the Hereafter) is our engrossment in the luxuries of the world.

Thus, Rasoolullah (sallallahu alayhi wa sallam) advises us to excessively remember death, because death is “the terminator of all pleasures”: all worldly pleasure come to an end with death.

WORKSHEET

1. Who is the narrator of this hadeeth and what do we know about him.

2. What does رواه البخارى mean and where do students study this book of hadeeth in your country.

3. Explain the words in this hadeeth:
One. "Good health and free time"

4. Give an example of people who do not take heed of the contents of this hadeeth.

5. What lessons are learnt from this hadeeth?

HADEETH 11

عَنْ أَبِي هُرَيْرَةَ (رَضِيَ اللَّهُ عَنْهُ) أَنَّ رَسُولَ اللَّهِ
(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) قَالَ: حُجِبَتِ النَّارُ بِالشَّهَوَاتِ وَ حُجِبَتِ
الْجَنَّةُ بِالْمَكَارِهِ (متفق عليه)

Translation:

'The fire (of Jahannam) is veiled with worldly desires, and Jannah is veiled with loathsome things.' (Bukhari, Muslim).

Commentary:

In this Hadeeth Rasoolullah (sallallahu alayhi wa sallam) tells us that the veil which separates man from the fire of Jahannam is his worldly desires that are in conflict with the Shariah, and the veil between man and Jannah is those loathsome things that Allah Ta'ala has commanded him to fulfill (for example: performing Fajr Salaat with Jama'ah in the Masjid on a bitterly cold winter morning, observing the fast of Ramadhaan during the long and sweltering hot days of summer, parting with 2 % of one's wealth in the form of Zakaat etc.).

Thus, whoever fulfills his worldly desires even though they are in conflict with the Shariah, will enter Jahannum. Similarly, whoever will fulfill the commands of Allah Ta'ala and follow the Sunnah even though he finds them difficult (and therefore dislikes them), will enter Jannah.

LESSON LEARNT FROM THIS HADEETH

1. To strive in doing good deeds even though one may experience difficulty or give up some comforts.

WORKSHEET

1. Who is the narrator of this hadeeth. حُجِبَتِ النَّارُ بِالشَّهَوَاتِ وَ حُجِبَتِ الْخَيْرُ بِالْمَكَارِهِ

2. Explain the words in this hadeeth:

One. "The fire is veiled with desires"

3. Give the commentary of this hadeeth

4. What lessons are learnt from this hadeeth?

HADEETH 12

عَنْ أَبِي ذَرٍّ (رضي الله عنه) قَالَ: قَالَ لِي النَّبِيُّ
(صلى الله عليه و سلم): لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلْقَى
أَخَاكَ بِوَجْهِ طَلِيقٍ
(رواه مسلم)

Translation: Sayyidina Abu Zarr (radhiyallahu anhu) relates that Rasoolullah (sallallahu alayhi wa sallam) said: 'Do not consider any good deed as insignificant; not even meeting your brother with a cheerful face'. (Muslim)

Commentary: Rasoolullah (sallallahu alayhi wa sallam) is reminding us that no good deed goes unnoticed in the court of Allah Ta'ala, not even the smallest good deed, is insignificant. Thus, merely smiling at your brother, or greeting him with a pleasant face is also a good deed and a means of earning reward from Allah Ta'ala. The lesson of this Hadeeth is also found in the Ayah: "Certainly Allah Ta'ala does not waste the reward of the good-doers."

LESSON LEARNT FROM THIS HADEETH

To do good deeds abundantly even though people regard it as insignificant.

WORKSHEET

1. Who is the narrator of this hadeeth. ... لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ ...

2. Give the commentary of this hadeeth

3. Give an example of this hadeeth in relation in one's daily life.

4. What lessons are learnt from this hadeeth?

HADEETH 13

عَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ (رضى الله عنه) قَالَ:
قَالَ رَسُولُ اللَّهِ (صلى الله عليه و سلم): إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى
أَجْسَامِكُمْ وَلَا إِلَى صُورِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ
(رواه مسلم)

Translation:

'Certainly Allah neither looks at your bodies nor at your appearances, but He does look at your hearts and your actions.'
(Muslim)

Commentary:

The meaning of this Hadeeth is that success in the Hereafter (salvation from Jahannam and entry into Jannah) does not depend on our physical bodies and appearances. Rather, eternal success depends on our hearts and our actions i.e. whether we are sincere or not and whether our actions are in conformity with the Qur'aan and Sunnah or not.

Some people argue on the basis of this Hadeeth that there is no real need for women to observe Hijab or for men to keep beards because Allah Ta'ala does not look at our appearances. Their argument, however, is incorrect because observing Hijab,

keeping beards etc. are part of our actions and not our appearances. The meaning of Allah Ta'ala's not looking at our appearances is that He will not consider the colour of our skins, or the beauty of our faces etc.

LESSON LEARNT FROM THIS HADEETH

1. Our salvation in the Hereafter lies in piety, and not in who we are or what we are.

WORKSHEET

1. Who is the narrator of this hadeeth. إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَحْسَانِكُمْ وَلَا إِلَى أَسْوَأِكُمْ ...

2. Explain the following words of this hadeeth:
“But He does look at your hearts and your actions”

3. In which hadeeth book is this taken from?

4. Give an example of this hadeeth from the Holy Quraan and hadeeth.

5. What lessons are learnt from this hadeeth?

HADEETH 14

عَنْ أَبِي هُرَيْرَةَ (رضى الله عنه) أَنَّ رَسُولَ اللَّهِ
(صلى الله عليه و سلم) قَالَ: مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ
مِنْ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئاً ،
وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ إِثْمِ مَنْ تَبِعَهُ
لَا يَنْقُصُ ذَلِكَ مِنْ إِثْمِهِمْ شَيْئاً (رواه مسلم)

Translation:

Sayyidina Abu Hurairah (radhiyallahu anhu) relates that Rasoolullah (sallallahu alayhi wa sallam) said: 'A person who calls people towards doing good deeds will get the same reward as those who follow him and do good; and nothing will be diminished from the requital of the latter. Similarly those, who call the people towards vice will have the same punishment at those who follow him without any decrease in the punishment of the perpetrators.' (Muslim)

Commentary:

This Hadeeth highlights the virtue of those who lead others in good deeds just as it also highlights the sin of those who lead others in sin and disobedience. The meaning of the Hadeeth is that when a person starts doing a good deed and others follow his example, he will be rewarded for his own action as well as the actions of those who followed him - but, at the same time, this will not reduce the reward of those who followed him.

Similarly, when a person starts doing something evil and others follow his example, he will receive the sin of his own action as well as the sin of all those people who followed him. Here too, although the initiator will receive the sin of all those who followed him, their punishment and sin will not be reduced.

LESSON LEARNT FROM THIS HADEETH

1. This Hadeeth is therefore encouraging us to be leaders in good (i.e. to invite people towards obeying Allah and His Rasoolullah (sallallahu alayhi wa sallam) and it is discouraging us from sin and being leaders in sin.

WORKSHEET

1. Who is the narrator of this hadeeth. مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ
.....
2. From which book of hadeeth is this hadeeth narrated
.....
3. Explain the main highlights of this hadeeth
.....
.....
.....
4. Give an example of the two points stated in this hadeeth in relation to one's life
.....
.....
.....
5. What lessons are learnt from this hadeeth?
.....
.....
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HADEETH 15

عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) قَالَ: قَالَ رَسُولُ اللَّهِ
(صلى الله عليه و سلم): لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا ، وَلَا تُؤْمِنُوا
حَتَّى تَحَابُّوا ، أَوْ لَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟
أَفْشُوا السَّلَامَ بَيْنَكُمْ (رواه مسلم)

Translation:

It is narrated from Sayyidina Abu Hurairah (radhiyallahu anhu) that Rasoolullah (sallallahu alayhi wa sallam) said: 'You will not enter Jannah unless you bring Imaan, and you will not have Imaan unless you love each other. Should I not show you something that if you do it, you will love each other? Spread Salaam amongst yourselves.'

Commentary:

Rasoolullah (sallallahu alayhi wa sallam) informed us that entrance into Jannah without Imaan is impossible, and the attainment of Imaan without love for each other is also impossible. He therefore showed us a very effective method for inculcating mutual love; i.e. to make salaam common amongst ourselves (to make salaam whenever we meet). Salaam creates love because when a person greets with salaam he is making dua to Allah Ta'ala to shower mercy on the person that he is greeting. (Salaam means peace and mercy.)

LESSONS LEARNT FROM THIS HADEETH

1. Greet fellow Muslims by saying
“Assalaamu Alaikum” as this will create love and unity
in the Ummah.

WORKSHEET

1. Who is the narrator of this hadeeth. ... لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا
2. From which hadeeth book is this hadeeth narrated
3. What is Imaan?
4. Explain the words in this hadeeth
“And you will not have Imaan unless you love each other”
5. What is the ruling of making salaam to a non-mahram female.
6. What is the remedy of bringing about love and in this way gaining entry to Jannah

7. What lessons are learnt from this hadeeth?

HADEETH 16

عَنْ أَبِي هُرَيْرَةَ (رضى الله عنه) قَالَ: قَالَ رَسُولُ اللَّهِ
(صلى الله عليه و سلم): مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ
(رواه الترمذی)

Translation:

It is narrated from Sayyidina Abu Hurairah (radhiyallahu anhu) that Rasoolullah (sallallahu alayhi wa sallam) said: *'Among the signs of the beauty of a man's Islam is his avoiding such things that do not concern him.'* (Tirmidhi)

Commentary:

Discussing the qualities of the Muttaqeen (Allah-fearing servants), Allah Ta'ala says that they are those who avoid all futilities.

In a similar manner this Hadeeth tells us that the sign of a perfect Muslim is that he does not engage himself in anything that does not concern him.

Gossip and rumour mongering are among the favourite past times of society. This Hadeeth should serve as a deterrent from such evil habits.

LESSONS LEARNT FROM THIS HADEETH

1. To avoid all those things in which there is no Deeni or worldly benefit.

WORKSHEET

1. Who is the narrator of this hadeeth and what is his real name?

2. Write a few lines on the book of hadeeth of Imam Tirmidhi and from which this hadeeth is taken from.

3. Explain the following words of this hadeeth:
“Avoiding such things that do not concern him”

4. Give an example of a thing that do not concern one.

5. What lessons are learnt from this hadeeth?

HADEETH 17

عَنْ أَبِي الْعَبَّاسِ سَهْلٍ بْنِ سَعْدٍ السَّاعِدِيِّ (رَضِيَ اللَّهُ عَنْهُ) قَالَ:
جَاءَ رَجُلٌ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) فَقَالَ: يَا رَسُولَ اللَّهِ
(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) دُلَّنِي عَلَى عَمَلٍ إِذَا عَمَلْتُهُ أَحَبَّنِي اللَّهُ وَ أَحَبَّنِي
النَّاسُ فَقَالَ: اِزْهَدْ فِي الدُّنْيَا يُحِبُّكَ اللَّهُ وَ اِزْهَدْ فِيْمَا عِنْدَ النَّاسِ
يُحِبُّكَ النَّاسُ
(رواه ابن ماجه)

Translation:

It is narrated from Sayyidina Sahl Bin Sa'd (radhiyallahu anhu) that a man came to Rasoolullah (sallallahu alayhi wa sallam) and said: 'Oh Rasool of Allah! Show me an action that if I do it, Allah and the people will love me.' Rasoolullah (sallallahu alayhi wa sallam) said: 'Abstain from the world - Allah Ta'ala will love you. Abstain from the people's wealth - the people will love you.' (Ibn Majah)

Commentary:

Abstention from the world earns the love of Allah Ta'ala because the world is the greatest distraction from the Ibadah of Allah Ta'ala. Thus, those who abstain from the world will find it easier to obey Allah Ta'ala and worship Him.

Very often love of the people is earned at the expense of obedience to Allah Ta'ala and His worship. People very often displease Allah Ta'ala in order to please people. This Hadeeth shows us how to please Allah Ta'ala and the people at the same time.

LESSONS LEARNT FROM THIS HADEETH

1. Love for Allah Ta'ala can be achieved by denouncing worldly things.
2. Do not wish for things that other people possess.

WORKSHEET

1. Who is the narrator of this hadeeth and what do we know about him?

2. What does رواه ابن ماجه mean.

3. Give the commentary of this hadeeth .

4. Give a few examples of those who practice on this hadeeth .

5. What lessons are learnt from this hadeeth?

HADEETH 18

عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) قَالَ: قَالَ رَسُولُ اللَّهِ
(صلى الله عليه و سلم): إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ
الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ تَعَالَى (يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا
مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا) وَقَالَ تَعَالَى (يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا
مِنَ طَيِّبَاتِ مَا رَزَقْنَاكُمْ) ثُمَّ ذَكَرَ الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ
يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبَّ يَا رَبَّ، وَ مَطْعَمُهُ حَرَامٌ وَ مَشْرَبُهُ
حَرَامٌ وَ مَلْبَسُهُ حَرَامٌ وَ غُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لَهُ
(رواه مسلم)

Translation:

It is narrated from Sayyidina Abu Hurairah (radhiyallahu anhu) that Rasoolullah (sallallahu alayhi wa sallam) said: 'Allah is certainly pure and He accepts only that which is pure. Certainly Allah had commanded the believers in the same manner that He had commanded the messengers. Thus He said: O messengers! Eat from the pure things and do good actions', and He also said: O Believers! Eat from the pure things that we had given to you.'

Rasoolullah (sallallahu alayhi wa sallam) thereafter spoke of a man who having undertaken a lengthy journey, is unkempt and dusty, and stretching his hands in dua says: O my Sustainer! O my Sustainer, but his food, drink and clothes are Haraam and he has been nourished with Haraam food - so then how can his dua be accepted?" (Muslim)

Commentary:

Note:

1. The meaning of Allah Ta'ala being pure is that Allah Ta'ala possesses all the attributes of perfection and that there is no blemish (short-coming) in His being and His attributes.
2. We understand from the words "and He accepts only that which is pure" that it is not permissible to spend Haraam wealth (wealth earned through Haraam avenues) in Zakaat, Sadaqah, Lillah etc. In fact, many Ulama regard the spending of Haraam wealth in such noble courses as kufr (an act of disbelief) because it tantamounts to mockery of Allah Ta'ala's commands.
3. This Hadeeth also shows us the importance of consuming only that which is Halaal. Just as Allah Ta'ala had commanded the Believers to consume Halaal only, He had also commanded the messengers to consume Halaal only.
4. We also learn that Halaal earnings and food is a precondition for the acceptance of duas. Duas can never be accepted when a person's food, drink and clothes are Haraam or attained through Haraam means.

LESSON LEARNT FROM THIS HADEETH

1. A Muslim must always strive to earn and consume only that which is pure and Halaal.

WORKSHEET

1. Who is the narrator of this hadeeth?
2. From which hadeeth book is this hadeeth taken from?
3. Explain the following words in this hadeeth:
“O Messengers! Eat from the pure things and do good actions, and He also said: O Believers! Eat from pure things that we had given to you”.

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4. What is the pre-condition for duas to be accepted?

[illegible]

5. Give examples of haraam wealth and haraam food?

[illegible]

6. What are the lessons learnt from this hadeeth?

HADEETH 19

عَنْ أَبِي رُقَيْةٍ تَمِيمِ بْنِ أَوْسٍ الدَّارِيِّ (رَضِيَ اللَّهُ عَنْهُ)
أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) قَالَ: الدِّينُ النَّصِيحَةُ ، قُلْنَا:
لِمَنْ؟ قَالَ: لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ
(رواه مسلم)

Translation:

It is narrated from Sayyidina Tamim ad-Dari (radhiyallahu anhu) that Rasoolullah (sallallahu alayhi wa sallam) said: “*Deen is Nasihah.*” We (i.e. the Sahabah (radhiyallahu anhum) said: “*To whom?*” He replied: “*To Allah, His Book, His Rasool, to the leaders of the Muslims and to their masses.*” (Muslim)-

Commentary:

Note:

1. The meaning of the sentence “Deen is Nasihah” is that Nasiha is the most important pillar of Deen.
2. The word Nasiha is usually translated as advice and well-wishing. However, in the context of this Hadeeth, it is translated as sincerity.

3. Sincerity to Allah includes:

- bringing Imaan (believing) in Allah Ta'ala and His oneness (Tawhid).
- not ascribing any partners to Allah Ta'ala.
- regarding Allah Ta'ala Perfect in His being and His attributes.
- regarding Allah Ta'ala as free from all faults and short-comings.
- obeying Allah Ta'ala (i.e. to fulfill His commands and abstain from the things that He has prohibited.)
- inviting others to believe in Allah Ta'ala and Tawhid.

4. Sincerity to Allah Ta'ala's Book includes:

- bringing Imaan in the Qur'aan (believing that it is definitely the word of Allah).
- honouring it.
- reading it in the correct manner with respect and concentration.
- fulfilling it's commands.
- learning and trying to understand it's message.
- inviting others to it.

5. Sincerity to Allah Ta'ala's Rasool includes:

- to accept his prophethood and the finality of his prophethood.
- to bring Imaan in all his teachings.
- to follow his Sunnah.
- to invite people to his message and his Sunnah.
- to love his Ahlul Bayt (family people) and all his Sahabah (companions) (radhiyallahu anhum).

6. Sincerity to the leaders of the Muslims includes:

- to obey them

- to reprimand them with kindness if they err.
- not to revolt against them (unless there is a valid Shar'i excuse i.e. kufr).
- to make dua for their guidance.

7. Sincerity to the Muslim public includes:

- to call them to good deeds and piety (Amr bil Ma'roof).
- to discourage them from evil and sin (Nahi Anil Munkar).
- to respect the elders and show kindness to the children.
- to assist the poor and needy among them.
- not to deceive them.

LESSON LEARNT FROM THIS HADEETH

1. A Muslim must adopt sincerity in all his affairs.

WORKSHEET

1. Who is the narrator of this hadeeth?

2. From which book of hadeeth is this hadeeth taken from?

3. Explain the following words of this hadeeth
“Deen is Nasihah”

[illegible]

4. Explain the following:
- "To Allah,
 - His Book,
 - His Rasool
 - To the leaders of the Muslims and their masses"

5. What lessons are learnt from this hadeeth?

عَنْ أَبِي هُرَيْرَةَ (رضى الله عنه) أَنَّ رَسُولَ اللَّهِ (صلى الله عليه و سلم)
 قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ
 وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ
 بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ (رواه البخارى ومسلم)

Translation:

It is narrated from Sayyidina Abu Hurairah (radhiyallahu anhu) that Rasoolullah (sallallahu alayhi wa sallam) said: 'He who has Imaan in Allah and the Last Day should either speak good things or keep quiet. He who has Imaan in Allah and the Last Day should honour his neighbour. He who has Imaan in Allah and the Last Day should honour his guest.' (Bukhari, Muslim)

Commentary:

This Hadeeth shows us the importance of:

1. controlling our tongues.
2. honouring our neighbours.
3. honouring our guests.

Note:

1. Good speech entails the remembrance of Allah Ta'ala, advice (especially regarding our duties to Allah Ta'ala) and discussing masaa'il and other issues of Deen. Controlling our tongues entails engaging in the above and abstention from lies, back-biting, swearing, slandering etc.
2. Honouring our neighbours means that we should not annoy them, and that we should assist them if they are in need. Rasoolullah (sallallahu alayhi wa sallam) said that a person who causes difficulty to his neighbour cannot be a true believer. (Bukhari, Muslim).

LESSONS LEARNT FROM THIS HADEETH

1. To remain silent is better than speaking evil.
2. Honour and respect one's neighbours and guests.

WORKSHEET

1. Who is the narrator of this hadeeth?
.....
2. From which book of hadeeth is this hadeeth taken from?
.....
3. Explain the three main points mentioned of this hadeeth
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4. What lessons are learnt from this hadeeth?
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HADEETH 21

عَنِ ابْنِ عَبَّاسٍ (رَضِيَ اللَّهُ عَنْهُمَا) قَالَ: كُنْتُ خَلْفَ النَّبِيِّ
 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) يَوْمًا فَقَالَ: يَا غُلَامُ إِنِّي أَعَلِّمُكَ كَلِمَاتٍ
 احْفَظَ اللَّهُ يَحْفَظُكَ ، احْفَظَ اللَّهُ تَجِدْهُ تُجَاهَكَ ، إِذَا سَأَلْتَ
 فَاسْأَلِ اللَّهَ ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ
 اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ
 كَتَبَهُ اللَّهُ لَكَ ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا
 بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ ، رُفِعَتِ الْأَقْلَامُ وَجُفَّتِ الصُّحُفُ
 (رواه الترمذی)

Translation:

Sayyidina Abdullah Bin Abbaas (radhiyallahu anhu) narrates that he was once sitting behind Rasoolullah (sallallahu alayhi wa sallam) when Rasoolullah (sallallahu alayhi wa sallam) said: 'Young boy! Let me teach you something. Protect Allah, Allah will protect you. Protect Allah, you will find Him before you. When you ask, ask from Allah. When you seek help, seek help from Allah. Remember that if the entire Ummah unites in order to give you some benefit, they will not be able to benefit you except to the extent that Allah had destined in your favour. (Similarly), if the entire Ummah unites to harm you, they will not be able to harm you except to the extent that Allah had destined - the pens have been lifted and the scrolls have dried!' (Tirmidhi)

Commentary:

‘Protect Allah’

Allah Ta’ala the Most High and Almighty is definitely never in need of anyone’s protection. He is As-Samad (The Independent). The statement ‘protect Allah’ therefore means: obey Allah, fulfill His commands and refrain from those things that He has prohibited.

‘You will find Him before you’

This means that those who are always obedient to Allah Ta’ala earn His assistance when they are in difficulty and adversity.

‘Remember that if that Allah had destined’

From a tender age we have been taught to believe in Taqdeer (that all good and bad has been predestined by Allah Ta’ala). These sentences are an explanation of the same principle of Taqdeer. In the light of the previous sentence, the message of these words are that, when everything good and bad has been pre-destined by Allah, there is absolutely no need to beg and seek help from anyone besides Allah Ta’ala.

‘The pens have been lifted and the scrolls have dried’

The pens that write the Taqdeer have been lifted and the scrolls upon which the Taqdeer is written has also dried. This sentence is merely emphasising the principle of Taqdeer.

LESSON LEARNT FROM THIS HADEETH

1. Nobody has the ability of benefitting or harming one, unless Allah Ta'ala has ordered such benefit or harm.

WORKSHEET

1. Who is the narrator of this hadeeth?
.....
2. From which hadeeth book is this hadeeth taken from?
.....
3. Explain the following words of this hadeeth
 - a. "Protect Allah"
 - b. "When you seek help, seek help from Allah,"
 - c. "The pens have been lifted and the scrolls have dried"!.....
.....
.....
4. Give examples of the points stated in this hadeeth from the Quraan and life of the Sahabah (radhiyallahu anhumah)
.....
.....
.....
5. What lessons are learnt from this hadeeth?
.....

HADEETH 22

عَنْ أَبِي هُرَيْرَةَ (رضى الله عنه) عَنِ النَّبِيِّ (صلى الله عليه و سلم)
 قَالَ: سَبْعٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ ، إِمَامٌ عَادِلٌ ،
 وَ شَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ عَزَّ وَ جَلَّ ، وَ رَجُلٌ قَلْبُهُ مُعَلَّقٌ
 فِي الْمَسَاجِدِ ، وَ رَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَ تَفَرَّقَا عَلَيْهِ ،
 وَ رَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ حُسْنٍ وَ جَمَالٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ ،
 وَ رَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ ،
 وَ رَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ (متفق عليه)

Translation:

It is narrated from Sayyidina Abu Hurairah (radhiyallahu anhu) that Rasoolullah (sallallahu alayhi wa sallam) said: *‘There are seven people whom Allah will give shelter in His shade on the day when there will be no shade:*

- a just ruler
- a youth who grew up in the ibaadah (worship) of Allah Ta’ala.
- a man whose heart is attached to the Masaajid,
- two men who love each other for the pleasure of Allah Ta’ala; thus they meet each other for the sake of Allah

Ta'ala and they leave each other for the sake of Allah Ta'ala,

- *a man who is invited by a lady of status and beauty but he says: 'I fear Allah!'*,
- *a man who gives charity so secretly that his left hand does not know what his right hand is spending,*
- *a man who remembers Allah Ta'ala in solitude and cries.'* (Bukhari, Muslim)

Commentary:

We learn from another Hadeeth that on the day of Qiyaamah the sun will be just one mile above the heads of the people. Due to the intense heat many people would 'drown in their sweat'. However, some of Allah Ta'ala's pious servants would be protected from the torments of this most terrifying day - they would be enjoying the shade of Allah Ta'ala's Arsh (throne).

This Hadeeth informs us of seven groups of people who would also be under the shade of Allah Ta'ala's Arsh on the day of Qiyaamah.

'the youth who grew up in the ibaadah of Allah'

i.e. the person who spent his youth in the obedience to Allah Ta'ala.

'a man who is invited I fear Allah'

i.e. a man who is secretly invited by a lady of status and beauty to commit zina, but he declines her offer saying 'I fear Allah!'

LESSON LEARNT FROM THIS HADEETH

1. One must strive to inculcate these qualities so that one may be saved from the difficulties of the Day of Judgement.

WORKSHEET

1. Who is the narrator of this hadeeth and from which kitaab is this hadeeth taken from?
2. List the seven types of people who are given shelter on the Day of Qiyaamah.

3. Describe some of the events of the Day of Qiyaamah

4. Explain the words: “A man who is invited”

5. What lessons are learnt from this hadeeth?

HADEETH 23

عَنْ أَبِي أُمَامَةَ إِيَّاسِ بْنِ ثَعْلَبَةَ الْأَنْصَارِيِّ الْحَارِثِيِّ (رَضِيَ اللَّهُ عَنْهُ)
قَالَ: ذَكَرَ أَصْحَابُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ) يَوْمًا عِنْدَهُ الدُّنْيَا:
فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ): أَلَا تَسْمَعُونَ؟ أَلَا تَسْمَعُونَ؟
إِنَّ الْبَدَاذَةَ مِنَ الْإِيمَانِ ، إِنَّ الْبَدَاذَةَ مِنَ الْإِيمَانِ ، يَعْنِي التَّفَحُّلُ
(رواه ابو داود)

Translation:

It is narrated from Sayyidina Abu Umaamah (radhiyallahu anhu) that the Sahabah (radhiyallahu anhum) one day discussed the world in Rasoolullah (sallallahu alayhi wa sallam's) presence. Thus he [Rasoolullah (sallallahu alayhi wa sallam)] said: 'Do you not hear? Do you not hear? Simplicity is part of Iman! Simplicity is part of Iman!' (Abu Daud)

Commentary:

It is related in a well known Hadeeth that Iman comprises of more than 60 or 70 branches (Bukhari). We understand from the above Hadeeth that simplicity is also one of the more than 60 or 70 branches of Iman. Simplicity is the translation of the word 'al-badhaadhah'. Many Muhadditheen (scholars of Hadeeth) say that 'al-badhaadhah' refers specifically to simplicity in dressing.

It is mentioned in another Hadeeth that Allah Ta'ala is beautiful and loves beauty. In view of this Hadeeth the Ulama conclude that it is permissible to wear 'good' (or expensive) clothes provided:

One. it is within one's means (i.e. he can afford it).

Two. one's intention is not to show-off and boast of one's expensive clothes (this is pride and hence Haraam).

Three. one's does not look down at those who cannot afford such expensive clothes (this is arrogance and also Haraam).

Four. one's is not extravagant.

In addition to the above, we must also remember that as the Qur'aan mentions 'the best clothes are the clothes of Taqwa', we must always ensure that we dress according to the injunctions of the Qur'aan and the Sunnah of Rasoolullah (sallallahu alayhi wa sallam).

LESSON LEARNT FROM THIS HADEETH

1. To adopt simplicity in our lives.

WORKSHEET

1. Who is the narrator of this hadeeth and name the kitaab from which it is taken?

2. Explain the following words:
“Simplicity is part of the Iman!”

3. Give examples of the harms on acting on this hadeeth

4. What lessons are learnt from this hadeeth?

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ (رضى الله عنه) قَالَ: مَثَلُ الْقَائِمِ فِي حُدُودِ اللَّهِ
وَالْوَاقِعُ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهْمُوا عَلَى سَفِينَةٍ فَصَارَ بَعْضُهُمْ أَعْلَاهَا
وَبَعْضُهُمْ أَسْفَلَهَا ، وَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ
مَرُّوا عَلَى مَنْ فَوْهُمْ فَقَالُوا: لَوْ أَنَّا خَرَقْنَا فِي نَصِينَا خَرَقًا وَلَمْ نُؤْذِ
مَنْ فَوْقَنَا ، فَإِنْ تَرَكُوهُمْ وَ مَا أَرَادُوا هَلَكُوا جَمِيعًا ،
وَ إِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا جَمِيعًا (رواه البخارى)

Translation:

Sayyidina Nu'man bin Basheer (radhiyallahu anhu) narrates that Rasoolullah (sallallahu alayhi wa sallam) said: 'The example of the person who obeys Allah Ta'ala and the person who disobeys Him is like that of a group of passengers who, having to travel by ship, drew lots in order to decide who will board the upper deck and who will board the lower. Now, when the people in the lower deck intend drawing water from the sea, they have to pass through the upper deck. (Thinking that this is annoying the people in the upper deck), they say: 'If we make a hole in our deck, we will not inconvenience the people in the upper deck.'

Rasoolullah (sallallahu alayhi wa sallam) then concludes by saying: *'If the passengers of the upper deck leave them alone and allow them to do as they please, they will all perish (i.e. they will all drown). But if they stop them (prevent them from making a hole in the floor of the ship), they will all be saved.'* (Bukhari)

Commentary:

Amr bil Ma'roof and Nahi Anil Munkar (encouraging people to do good actions and discouraging them from sin and disobedience) is one of the very important and salient features of our Shariah. Allah Ta'ala says in the Qur'aan:

'You are the best of nations in that you are taken out for the benefit of mankind (because) you encourage good deeds, discourage sin and you believe in Allah.'

This Hadeeth outlines the importance of Amr Bil Ma'roof and Nahi Anil Munkar and the disastrous consequences of neglecting this fundamental aspect of Islam. In short, we will all have to bear the brunt of Allah's wrath (i.e. in the world) if we do not dissuade the people from disobedience to Allah and sin.

LESSON LEARNT FROM THIS HADEETH

1. It is the duty of every Muslim to encourage good and forbid evil so that we may be saved from the punishment of Allah Ta'ala.

WORKSHEET

1. Who is the narrator of this hadeeth and name the hadeeth kitaab from which it is taken from?

2. Give the example mentioned in this hadeeth of the person who obeys Allah and the person who disobeys Allah.

3. What is the commentary of this hadeeth?

4. What are the harms that one notices when not practicing on this hadeeth?

5. What lessons are learnt from this hadeeth?

LESSONS LEARNT FROM THIS HADEETH

1. Whatever is done for the pleasure of Allah will reap tremendous rewards, even mundane things as meeting friends and visiting one another.

WORKSHEET

1. Who is the narrator of this hadeeth and what did you learn about him.

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 2. The second row of the matrix is the vector \mathbf{v}_2 .
 3. The third row of the matrix is the vector \mathbf{v}_3 .
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 73. The seventy-third row of the matrix is the vector \mathbf{v}_{73} .
 74. The seventy-fourth row of the matrix is the vector \mathbf{v}_{74} .
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 80. The eightieth row of the matrix is the vector \mathbf{v}_{80} .
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 94. The ninety-fourth row of the matrix is the vector \mathbf{v}_{94} .
 95. The ninety-fifth row of the matrix is the vector \mathbf{v}_{95} .
 96. The ninety-sixth row of the matrix is the vector \mathbf{v}_{96} .
 97. The ninety-seventh row of the matrix is the vector \mathbf{v}_{97} .
 98. The ninety-eighth row of the matrix is the vector \mathbf{v}_{98} .
 99. The ninety-ninth row of the matrix is the vector \mathbf{v}_{99} .
 100. The hundredth row of the matrix is the vector \mathbf{v}_{100} .

2. What does **رواه مالك** mean.

[illegible]

3. What is the method of making the love of Rasoolullah (sallallahu alayhi wa sallam) incumbent on one?

[illegible]

4. What is the lesson learnt from this hadeeth?

عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ (رَضِيَ اللَّهُ عَنْهُمَا) نَظَرَ يَوْمًا إِلَى الْبَيْتِ
(أَوْ قَالَ إِلَى الْكَعْبَةِ) فَقَالَ: مَا أَعْظَمُكَ وَمَا أَعْظَمُ حُرْمَتِكَ
وَالْمُؤْمِنَ أَعْظَمُ حُرْمَةً عِنْدَ اللَّهِ مِنْكَ (رواه الترمذی)

Translation:

It is reported from Nafi that Sayyidina Abdullah bin Umar (radhiyallahu anhu) one day I looked at the Ka'bah and said: 'How significant and respectful you are? (i.e. you are most significant and respectul). However, the Mu'min (believer) is more respected in Allah Ta'ala's eyes than you'. (Tirmidhi)

Commentary:

The love and respect that Muslims have for the Ka'bah is beyond doubt. This Hadeeth however explains that Allah Ta'ala has more respect for the Mu'min. If we truly do honour and respect the Ka'bah, then in the light of this Hadeeth, we should to a greater extent respect and honour our Muslim brethren.

Respecting and honouring our Muslim brethren basically means that we always endeavour to fulfil their rights over us. The rights of fellow Muslims over us are many, some of which are:

- to help them when they are in need (or difficulty)
- to hide (conceal) their personal faults
- To visit them when they are ill
- to follow their janazah processions
- to accept their invitations
- to return their greetings
- to always speak the truth to them and not to lie to them
- not to deceive them
- not to usurp their wealth
- not to degrade them etc.

LESSON LEARNT FROM THIS HADEETH

1. Treat every Muslim with honour and respect.

WORKSHEET

1. Who is the narrator of this hadeeth and from which hadeeth kitaab is this hadeeth taken from?

.....

2. Explain the following words of this hadeeth:
“the mumin is more respected in Allah Ta’ala’s eyes than you”.

.....

.....

3. Give two examples of the harms not on acting on this hadeeth

.....

.....

.....

.....

4. What lessons are learnt from this hadeeth?

.....

.....

.....

HADEETH 28

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ (رضي الله عنه) قَالَ: بَايَعْتُ رَسُولَ اللَّهِ
(صلى الله عليه وسلم) عَلَى إِقَامِ الصَّلَاةِ ، وَإِيتَاءِ الزَّكَاةِ ،
وَالنُّصْحِ لِكُلِّ مُسْلِمٍ (متفق عليه)

Translation:

Sayyidina Jareer Bin Abdullah narrates: 'I took bay'ah (pledge of allegiance) at the hands of Rasoolullah (sallallahu alayhi wa sallam) upon establishing Salaah, discharging zakaah and intending good for every Muslim'. (Bukhari, Muslim).

Commentary:

Sayyidina Jareer bin Abdullah took an oath that he would always discharge the duties of Salaah and zakaah, and that he would at all times intend good for his fellow Muslims. He would never wish that any harm befall them and if any Muslim asks him for advice he would sincerely advice / guide him.

Rasoolullah (sallallahu alayhi wa sallam) said: 'None of you would attain perfect Iman until he desires for his brother what he desires for himself.'

LESSON LEARNT FROM THIS HADEETH

1. A Muslim will always seek goodness for his fellow Muslims and will never wish them any harm.

WORKSHEET

1. Who is the narrator of this hadeeth and from which hadeeth kitaab is this hadeeth taken from?

2. What does Bay'ah mean?

3. Explain the following words:
“Intending good for every Muslim”

4. Give the examples of people intending good for every Muslim.

5. What lessons are learnt from this hadeeth?

عَنْ أَبِي هُرَيْرَةَ (رضى الله عنه) عَنِ النَّبِيِّ (صلى الله عليه و سلم)
 قَالَ: مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً
 مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ ، وَ مَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي
 الدُّنْيَا وَ الْآخِرَةِ ، وَ مَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ ،
 وَ اللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ ، وَ مَنْ سَلَكَ
 طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ ، وَ مَا اجْتَمَعَ
 قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ تَعَالَى يَتْلُونَ كِتَابَ اللَّهِ وَ يَتَدَارَسُونَهُ
 بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَ غَشِيَتْهُمْ الرَّحْمَةُ وَ خَفَّتْهُمْ
 الْمَلَائِكَةُ وَ ذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ ، وَ مَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ
 نَسَبُهُ (رواه مسلم)

Translation:

Rasoolullah (sallallahu alayhi wa sallam) said: 'He who removes from his brother's way a difficulty from the difficulties of the world, Allah will remove from his way a difficulty from the difficulties of the world (Dunya) and Hereafter (Aakhirah).

And he who will grant ease (respite) to a person in difficulty, Allah Ta'ala will grant him ease in the Dunya and Akhirah. He who hides the faults of another Muslim, Allah Ta'ala will hide his faults in the Dunya and the Akhirah. Allah Ta'ala remains in the aid of his servant so long as his servant is in the assistance of his brother. He who undertakes a journey seeking knowledge, Allah Ta'ala will make easy for him a path to Jamah. Never do a group of people gather in any house from the houses of Allah reciting His Book (i.e. the Quraan) and discussing it among themselves, accept that tranquility descends upon them, mercy enshrouds them, the angels throng around them, and Allah Ta'ala mentions them in the presence of those that are with Him (i.e. the Angels). He whose actions delay him will not be hastened by his lineage!" (Muslim)

Commentary

This Hadeeth teaches us the virtue of the following:

1. Helping those who are in difficulty.
2. Granting respite to those debtors who are experiencing financial hardship.
3. Hiding the personal faults of Muslim individuals.
4. Seeking knowledge (Deeni knowledge - knowledge of the Quraan, Sunnah etc)
5. Reciting the Quraan in the Masjid
6. Attending Deeni gatherings.

Note:

1. **"He who hides the faults of another Muslim....."**

The aim of this sentence is to discourage ghibah (back-biting). It therefore means that we should not publicise the personal mistakes of particular individuals. However, it does not mean that we are not permitted to publicly denounce / condemn an evil that is common in society.

2. **“He who undertakes a journey seeking knowledge ”**

The commentators of Hadeeth are unanimous that such statements (regarding the virtue of knowledge) are regarding Deeni knowledge only! The meaning of this sentence is that when a person seeks knowledge of Deen, he learns to lead his life according to the Quraan and Sunnah. Leading one's life according to the Quraan and Sunnah will Insha Allah enter one into Jannah. It must, however, also be remembered that, just as in all other acts of worship (ibadah), ikhlaas (sincerity), is most essential.

3. **“He whose actions delay him”**

The meaning of this sentence is that man's destiny in the Hereafter does not depend on his lineage - eternal success depends only on Iman and good actions. Thus, if a person of noble lineage (a respectable family) delays in doing good actions, he will be deprived of Allah Ta'ala's pleasure and the eternal comforts of Jannah.

LESSONS LEARNT FROM THIS HADEETH

1. One must help fellow Muslims,
2. Grant ease to any person in difficulty.

WORKSHEET

1. Who is the narrator of this hadeeth and from which hadeeth kitaab is it taken?

2. Explain the following words in this hadeeth:
“Removes from his brother’s way a difficulty”
“Allah will remove from his way a difficulty from the difficulties of the Dunya and Akhirah”

3. Give examples from life of Sahabah (radhiyallahu anhum) who practised on this hadeeth

4. What lessons are learnt from this hadeeth?

HADEETH 30

HONOUR YOUR PARENTS

عَنْ أَبِي هُرَيْرَةَ (رضى الله عنه) عَنِ النَّبِيِّ (صلى الله عليه و سلم)
قَالَ: رَغِمَ أَنْفٌ ، ثُمَّ رَغِمَ أَنْفٌ ، ثُمَّ رَغِمَ أَنْفٌ مَنْ أَدْرَكَ أَبَوَيْهِ
عِنْدَ الْكِبَرِ ، أَحَدَهُمَا أَوْ كِلَاهُمَا ، فَلَمْ يَدْخُلِ الْجَنَّةَ
(رواه مسلم)

Translation:

It is narrated from Sayyidina Abu Hurairah (radhiyallahu anhu) that Rasoolullah (sallallahu alayhi wa sallam) said: 'May his nose be covered in dust! May his nose be covered in dust! May his nose be covered in dust!' It was asked: 'Whose, O messenger of Allah?' He replied: 'That person who finds both his parents or one of them in old age and fails to enter Jannah'.

Commentary:

The phrase رَغِمَ أَنْفٌ literally translates 'may the nose be covered in dust' and is normally used to denote disgrace.

Rasoolullah (sallallahu alayhi wa sallam) is in this Hadeeth makes dua for the destruction of that person whose parents or one of them are in old age and he fails to serve them, due to which he is deprived of entering into Jannah.

The Quraan and Sunnah command us to obey our parents even if they may be disbelievers, provided they do not command us to transgress the Shariah. We must never forget that Jannah lies at the feet of our mothers, and our fathers are the doors to Jannah!

LESSONS LEARNT FROM THIS HADEETH

1. Our parents are a blessing for us.
2. We must obey and serve our parents.
3. Failure to serve our parents and failure to keep them happy will deprive a person from entering Jannah.

WORKSHEET

1. Who is the narrator of this hadeeth and from which hadeeth kitaab is it taken from ?

2. What does the phrase (رَغِمَ أَنْفٌ) mean and for what is it use ?

3. What are the rights of parents?

4. What are the harms for not serving parents?

5. What lessons are learnt from this hadeeth?

HADEETH 31

عَنْ أَبِي هُرَيْرَةَ (رضى الله عنه) أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ
(صلى الله عليه و سلم) إِنَّ لِي قَرَابَةً أَصِلُهُمْ وَيَقْطَعُونِي ، وَأُحْسِنُ
إِلَيْهِمْ وَيُسِيئُونَ إِلَيَّ ، وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ ، فَقَالَ:
لَئِنْ كُنْتَ كَمَا قُلْتَ فَكَأَنَّمَا تُسْفِهُمُ الْمَلَّ ، وَلَا يَزَالُ مَعَكَ
مِنْ اللَّهِ ظَهِيرًا عَلَيْهِمْ مَا دُمْتَ
(رواه مسلم)

Translation:

Sayyidina Abu Hurairah (radhiyallahu anhu) narrates that a person said: 'O messenger of Allah! I have some relatives with whom I maintain family ties, but they continue breaking their relationship with me. I am good to them but they ill-treat me. I tolerate them (their mischief) but they ignore me'. Rasoolullah (sallallahu alayhi wa sallam) said: 'If the matter is as you explain then it is as though you are feeding them hot ashes, you will always have an assistance from Allah so long as you continue in this manner.' (Muslim)

Commentary:

Besides being ungrateful, they are disobeying Allah by breaking their relationship with one and they therefore deserve severe punishment. On the contrary, if one ignores their evil attitude and continue being good to them, Allah Ta'ala will assist one.

We should at all times remember the rights of our relatives. The Qur'aan not only encourages, but also warns us of family ties because, if we do not fulfill their rights they would argue against us in the hereafter.

LESSON LEARNT FROM THIS HADEETH

1. Maintain good relations with all family members even though they may ill treat one.

WORKSHEET

1. Who is the narrator of this hadeeth and from which hadeeth kitaab is it taken from?

2. Give the commentary of this hadeeth

3. Give examples of this hadeeth in practise.

4. What lessons are learnt from this hadeeth?

HADEETH 32

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ (رَضِيَ اللَّهُ عَنْهُمَا) أَنَّ رَسُولَ اللَّهِ
(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) قَالَ: لَا يَنْظُرُ اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى امْرَأَةٍ لَا
تَشْكُرُ لِرِزْقِهَا وَهِيَ لَا تَسْتَغْنِي عَنْهُ (رواه النسائي)

Translation:

Rasoolullah (sallallahu alayhi wa sallam) said: *'Allah does not look (with mercy) at a lady who is ungrateful to her husband even though she depends on him.'* (Nasai)

Commentary:

She depends upon her husband to have her necessities (food, shelter etc.) fulfilled yet she is disobedient to him, deceives him etc.

Rasoolullah (sallallahu alayhi wa sallam) said: *'The most perfect of the believers in faith are those who have the best character and the best amongst you are those who are best to their wives.'* (Tirmidhi)

Islam teaches equality in all aspects of life. Just as the husband has rights over the wife, the wife has also been accorded certain rights over the husband. Both parties are required to fulfill each others rights.

Some of the husband's rights over the wife are that:

- she safe-guards her chastity (i.e. that she does not betray him).
- she safe-guards his belongings and does not spend his wealth in a manner that displeases him.
- she speaks politely to him
- she obeys him provided he does not command her to transgress the Shariah.
- she always obeys to his call for her to fulfil his natural desire

Some of the wife's rights over the husband are that:

- he is responsible for her maintenance (food, clothing and shelter)
- he should speak politely to her
- he should not be vulgar to her
- he should not hit her on her face or in a manner that bruises her or fractures her bones etc.

LESSON LEARNT FROM THIS HADEETH

1. One must strive to fulfill the rights of others especially the rights of one's spouse.

WORKSHEET

1. Who is the narrator of this hadeeth. لَا يَنْظُرُ اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى امْرَأَةٍ
2. What does رَوَاهُ النَّسَائِيُّ mean?

3. Explain the following words of this hadeeth:
One. "Allah does not look (with mercy) at a lady who is ungrateful"
b. "She depends on Him"

4. Give examples of the lives of the Sahabah (radhiyallahu anhum) who acted on the message of this hadeeth

5. What lessons are learnt from this hadeeth?

عَنْ أَبِي حَفْصٍ عُمَرَ بْنِ أَبِي سَلَمَةَ عَبْدِ اللَّهِ بْنِ عَبْدِ الْأَسَدِ
 (رضي الله عنه) رَيْبِ رَسُولِ اللَّهِ (صلى الله عليه و سلم) قَالَ:
 كُنْتُ غُلَامًا فِي حِجْرِ رَسُولِ اللَّهِ (صلى الله عليه و سلم)
 وَ كَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ ، فَقَالَ لِي رَسُولُ اللَّهِ
 (صلى الله عليه و سلم): يَا غُلَامُ سَمِّ اللَّهَ وَ كُلْ بِيَمِينِكَ وَ كُلْ
 مِمَّا يَلِيكَ ، فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ مُتَّفَقٌ عَلَيْهِ

Translation:

Sayyidina Umar bin Abi Salamah (radhiyallahu anhu) narrates:
 'I was a young boy in the care of Rasoolullah (sallallahu alayhi
 wa sallam) [because his mother later married Rasoolullah
 (sallallahu alayhi wa sallam)]. My hand was moving about in
 the plate.' (He was not eating from the side nearest to him. He
 was eating from all sides and they were sharing the plate).
 Rasoolullah (sallallahu alayhi wa sallam) said: 'O lad! Take the
 name of Allah, eat with your right hand and eat from the side
 nearest to you.' (Bukhari, Muslim)

Commentary:

Children are a great gift from Allah Ta'ala and therefore have certain rights over us. Proper Islamic training and education is amongst their most important rights.

Children have other rights over their parents besides a proper Islamic training and education.

Some of these rights are that:

- they be given good Islamic / Muslims names
- their parents are responsible for their maintenance (food, clothing, shelter etc.)
- they should be sternly reprimanded for their mistakes
- they should not be abused, neither physically nor emotionally

LESSONS LEARNT FROM THIS HADEETH

1. Say Bismillah before eating.
2. Eat with the right hand.
3. If you are sharing a plate with others, eat from the side closest to you.
4. Teach others, especially your children, correct Islamic etiquettes and manners.
5. Reprimand them for their mistakes.
6. Do not physically or emotionally abuse them.

WORKSHEET

1. Who is the narrator of this hadeeth and from which hadeeth kitaab is it taken from?

2. What are the duties of parents and guardians with regards to children who are in their care?

3. What is the commentary of this hadeeth?

4. What lessons are learnt from this hadeeth?

HADEETH 34

عَنِ ابْنِ عُمَرَ وَ عَائِشَةَ (رضى الله عنهما) قَالَا: قَالَ رَسُولُ اللَّهِ
(صلى الله عليه و سلم): مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ
أَنَّهُ سَيُورَثُهُ (متفق عليه)

Translation:

Sayyidina Ibn Umar (radhiyallahu anhuma) reports that Rasoolullah (sallallahu alayhi wa sallam) said: '*Jibraeel (Alayhis Salaam) continuously advised me regarding the neighbour (to be good to him) until I thought that soon he would make the neighbour an inheritor.*' (Bukhari, Muslim)

Commentary:

We are all aware that when a man leaves the world, his neighbour does not inherit from his estate. The object of this Hadeeth is to highlight the rights of the neighbour.

The extent of the neighbours right may be understood from the fact that even non-Muslim neighbours have rights.

Rasoolullah (sallallahu alayhi wa sallam) said that there are three types of neighbours viz.

1. the Muslim neighbour who is also your relative -
he has **three** rights:

One. the right of being a Muslim

Two. the right of being your relative

Three. the right of being your neighbour

2. the Muslim neighbour who is not your relative -
he has **two** rights:

One. the right of being a Muslim

Two. the right of being your neighbour

3. the non-Muslim neighbour
he has only **one** right viz.

One. the right of his being your neighbour

(Note: the above does not mean that he has the right to be your neighbour or the right to be a Muslim etc. It means that he has one right over you because he is a Muslim and he has another right over you because he is your neighbour)

LESSONS LEARNT FROM THIS HADEETH

1. The neighbour has many rights over one.
2. A Muslim must be kind and respectful to his neighbour, whether the neighbour be a Muslim or kaafir.

WORKSHEET

1. Who is Jibraeel (Alayhis Salaam)?

2. From which hadeeth kitaab is this hadeeth taken from?

3. What are the rights of a neighbour according to the hadeeth of Rasoolullah (sallallahu alayhi wa sallam)?

4. What is the commentary of this hadeeth?

5. What lessons are learnt from this hadeeth?

HADEETH 35

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ (رضى الله عنهما) قَالَ: جَاءَ رَجُلٌ إِلَى

رَسُولِ اللَّهِ (صلى الله عليه و سلم) فَقَالَ: يَا رَسُولَ اللَّهِ

(صلى الله عليه و سلم) كَمْ أَعْفُو عَنْ الْخَادِمِ؟ فَصَمَتَ عَنْهُ النَّبِيُّ

(صلى الله عليه و سلم) ثُمَّ قَالَ يَا رَسُولَ اللَّهِ (صلى الله عليه و سلم)

كَمْ أَعْفُو عَنْ الْخَادِمِ؟ قَالَ كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً (رواه الترمذی)

Translation:

Sayyidina Ibn Umar (radhiyallahu anhuma) narrates that a person came to Rasoolullah (sallallahu alayhi wa sallam) and asked: 'O messenger of Allah, how often should I forgive the servant?' He replied: 'Seventy times daily' (Tirmidhi, Dawood)

Commentary:

The number '70' is used in the Arabic language to denote excess and abundance. This Hadeeth therefore means that we should as far as possible overlook the faults / mistakes of our servants and other sub-ordinates.

Rasoolullah (sallallahu alayhi wa sallam) said that “your slaves are your brothers”. We should remember that if our slaves are our brothers, our servants are to a much greater extent also our brothers. (This analogy is based on the fact that while a man literally owns his slave, he does not own his servant / employee).

We understand from the teachings of Rasoolullah (sallallahu alayhi wa sallam) that:

1. the servant should not be burdened with tasks / duties that are beyond his capacity.
2. the employer should assist him if his task is difficult.
3. the employer should not delay in paying him - in the words of the hadeeth, he should pay him before “his sweat (perspiration) dries”.

LESSON LEARNT FROM THIS HADEETH

1. Overlook the faults and mistakes of those who are under our care.

WORKSHEET

1. What are the rights of servants, workers given?

2. Explain the words “seventy times daily”

3. From which hadeeth kitaab is this hadeeth taken from?

4. What are the rules regarding paying of workers?

5. Give examples of people who don't act on the advice of this hadeeth?

6. What lessons are learnt from this hadeeth?

HADEETH 36

عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) أَنَّ النَّبِيَّ (صلى الله عليه و سلم)
قَالَ: الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ
(رواه ابو داود و الترمذی)

Translation:

Rasoolullah (sallallahu alayhi wa sallam) said: *'A person will follow the religion of his friend. You should therefore consider whom you befriend.'* (Tirmidhi)

Commentary:

It is natural that we develop the ideas and habits of those whom we associate with. This Hadeeth is therefore a warning to associate with people of piety, correct beliefs and good habits.

Modern research / statistics reveal that in most instances juvenile delinquency and drug abuse are the result of 'peer pressure'.

Similarly people very often deviate from the Sirat-e-Mustaqeem (straight path) because of their friends - their friends convince them to adopt habits and ideologies that are in conflict with the Quraan, Sunnah and Ijma (consensus) of the Ummah. It is therefore imperative that we always befriend people who hold sound beliefs and are obedient to the Shariah.

LESSONS LEARNT FROM THIS HADEETH

1. A Muslim must always choose the company of the pious.

WORKSHEET

1. Explain the words in this hadeeth
“You should therefore consider whom you befriend”

2. What are the harms of not acting on the advice of this hadeeth?

3. From which hadeeth kitaab was this hadeeth taken from?

عَنْ أَبِي بِنِ كَعْبٍ (رَضِيَ اللَّهُ عَنْهُ) عَنْ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)
 قَالَ: مَثَلِي فِي النَّبِيِّينَ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَحْسَنَهَا وَاكْمَلَهَا وَتَرَكَ
 فِيهَا مَوْضِعَ لَبَنَةٍ لَمْ يَضَعَهَا فَجَعَلَ النَّاسُ يَطُوفُونَ بِالْبُنْيَانِ وَيَعْجَبُونَ مِنْهُ
 وَ يَقُولُونَ لَوْ تَمَّ مَوْضِعُ هَذِهِ اللَّبَنَةِ؟ فَأَنَا فِي النَّبِيِّينَ مَوْضِعَ تِلْكَ اللَّبَنَةِ
 (رواه الترمذی)

Translation:

It is narrated from Sayyidina Ubay bin Ka'b (radhiyallahu anhu) that Rasoolullah (sallallahu alayhi wa sallam) said:

"My example in relationship to the rest of the Ambiya is like that of a man who built a house. He beautified and completed the house but omitted one brick which he did not put in place. Thus the people began walking around the house, marvelling at it and saying: if only this brick was completed (i.e. put in place). I am like that brick in relation to the other Ambiya." (Ahmed, Nisa'i, Tirmidhi).

Commentary:

In this Hadeeth Rasoolullah (sallallahu alayhi wa sallam) is figuratively explaining one of the most fundamental beliefs in Islam viz. Khatm-e-Nubuwwat (finality of prophethood). Many ayat and Ahadeeth prove that Rasoolullah (sallallahu alayhi wa

sallam) is the last and final Nabi and Rasool of Allah. Mufti Muhammad Shafi (rahmatullahi alayh), a famous commentator of the Qur'aan and the former head Mufti of Pakistan, has listed more than one hundred ayat and two hundred Ahadeeth in this regard. The most famous ayah in substantiation of our belief is:

"Muhammad is not the father of any of your men (because all his male off-spring passed away in infancy), but he is the Rasool of Allah and the seal of the prophets (i.e. just as the seal is placed at the end of the letter, Muhammed (sallallahu alayhi wa sallam) is the last of the Ambiya)".

In one Hadeeth Rasoolullah (sallallahu alayhi wa sallam) says: *"Risalat and Nubuwwat have certainly come to an end. Therefore there will be no Rasool or Nabi after me."* (Ahmed, Tirmidhi)

In the above mentioned Hadeeth Rasoolullah (sallallahu alayhi wa sallam) compares the message of the Ambiya to a beautifully built house. The bricks of the house are the Ambiya. Although the house is very very beautiful and charming, one brick was still to be put in place. This last 'brick' is Rasool Muhammad (sallallahu alayhi wa sallam). After his arrival (nubuwwat) there is no need for another 'brick' (meaning that Deen is now complete and perfect - there is thus no need for another Nabi or Rasool).

Rasoolullah (sallallahu alayhi wa sallam) predicted the appearance of many false claimants of Nubuwwat before Qiyamat. One of the most recent claimants of false Nubuwwat was Ghulam Ahmed Qadiani. His adherents still propagate his message of batil (falsehood) throughout the world. We must always be wary of them and never be deceived by their lies. May Allah Ta'ala protect our Imaan. Ameen.

LESSONS LEARNT FROM THIS HADEETH

1. Sayyidina Muhammed (sallallahu alayhi wa sallam) was the final prophet.
2. No other prophet will come till the day of Qiyamah.
3. Any person claiming prophethood is a liar and cannot be a Muslim.

WORKSHEET

1. Explain the words of this hadeeth:
"I am like that brick in relation to the other Ambiya"

2. What is meant by Khatm-e-Nubuwwat?

3. Who was the false claimant who laid claim to prophethood?

4. What do the Qadianis propagate?

5. What lessons are learnt from this hadeeth?

عَنْ عَائِشَةَ (رَضِيَ اللَّهُ عَنْهَا) أَنَّ يَهُودِيَّةً دَخَلَتْ عَلَيْهَا فَذَكَرَتْ
عَذَابَ الْقَبْرِ فَقَالَتْ لَهَا: أَعَاذُكَ اللَّهُ مِنْ عَذَابِ الْقَبْرِ ، فَسَأَلَتْ عَائِشَةَ
رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ) عَنْ عَذَابِ الْقَبْرِ فَقَالَ:
نَعَمْ عَذَابُ الْقَبْرِ حَقٌّ ، قَالَتْ عَائِشَةُ (رَضِيَ اللَّهُ عَنْهَا) فَمَا رَأَيْتُ
رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ) بَعْدُ صَلَّى صَلَوةً إِلَّا تَعَوَّذَ بِاللَّهِ مِنْ
عَذَابِ الْقَبْرِ (رواه البخارى و مسلم)

Translation:

It is narrated from Sayyidatina Ayesha (radhiyallahu anha) that a Jewess one day visited her and mentioned the punishment of the grave. She said: "May Allah protect you from the punishment of the grave." Sayyidatina Ayesha (radhiyallahu anha) later asked Rasoolullah (sallallahu alayhi wa sallam) about the punishment of the grave. He replied: "Yes, the punishment of the grave is true!" Sayyidatina Ayesha (radhiyallahu anha) says: "I thereafter never saw Rasoolullah (sallallahu alayhi wa sallam) perform any salaah except that he would seek Allah's protection from the punishment of the grave." (Bukhari, Muslim)

Commentary:

It is narrated regarding Sayyidina Uthman (radhiyallahu anhu) that when he stood at the side of a grave he would cry so excessively that his beard would get wet. It was thus said to him: "You do not cry when Jannat and Jahannum are mentioned but you cry over this (i.e. the grave)?" He replied that Rasoolullah (sallallahu alayhi wa sallam) said: *"The grave is the first stage (phase) from the stages (phases) of the Hereafter. If a person is saved from it (i.e. its punishment) the rest will be easier, and if he is not saved from it the rest will be worse."* He also said that Rasoolullah (sallallahu alayhi wa sallam) said: *"I never saw a scene except that the grave was more frightening."* (Tirmidhi, Ibn Majah)

1. We learn from a few ayaah of the Qur'aan and many Ahadeeth of Rasoolullah (sallallahu alayhi wa sallam) that the life of the grave is definitely true and that the grave "is either a garden from the gardens of Jannah or a pit from the pits of the fire." Belief in the life of the grave is therefore an important aspect of our aqidah (belief).
2. Rasoolullah (sallallahu alayhi wa sallam) taught us that every dweller of the grave is visited by two angels called Munkar and Nakir and they ask him the following three questions viz.
 - a. "who is your Rabb (Sustainer)?"
 - b. "what is your Deen (religion)?"
 - c. "what do you say of this man [Muhammad (sallallahu alayhi wa sallam)] who was sent to you?"

Those who answer correctly experience great peace and comfort - their graves are transformed into gardens of Jannah. According to one narration such people are then

clothed with the garments of Jannah and doors are opened from their graves leading to Jannah. (Abu Dawood).

On the contrary, the disbelievers (those who answer incorrectly) will experience untold misery and suffering - their graves will crush them and be transformed into pits of Jahannum.

3. It should be remembered that the phrase 'life of the grave' actually refers to the period between worldly death and the Day of Qiyamah (called Barzakh in Arabic). However, because most people who die are buried in graves, the transitional period between death and Qiyamat is called 'life of the grave'. This explanation proves that people who are cremated, or die at sea and thus thrown over-board cannot evade the questioning of Munkar and Nakir.
4. We learn from Sayyidatina Ayesha (radhiyallahu anha's) narration that we should seek Allah Ta'ala's protection from the trials and punishment of the grave after every salaah.
5. In order to protect ourselves from the punishment of the grave we must:
 - One. seek Allah Ta'ala's protection,
 - Two. always be obedient to the commands of Allah Ta'ala and the sunnah of Rasoolullah (sallallahu alayhi wa sallam),
 - Three. never miss a single Fardh salaah (i.e. never make a single salaah qadha,)
 - Four. always be cautious of the splashes of urine when answering the call of nature,
 - Five. never back-bite and carry tales of other people,
 - Six. always recite surah Mulk (29th Juz) before going to sleep at night.

May Allah Ta'ala protect us from the punishment of the grave and the Hereafter. Ameen

LESSONS LEARNT FROM THIS HADEETH

1. Life of the grave is a fact.
2. The grave can either be 'a garden from the gardens of Jannah' or it can be 'a pit from the fire of Jahannam'.
3. One should regularly seek refuge from the punishment of the grave.

WORKSHEET

1. Who is the narrator of this hadeeth and write a few lines about the narrator?

2. Explain the following words of this hadeeth:
 - a. “..... the punishment of the grave”
 - Two. “..... he would seek Allah’s protection from the punishment of the grave”

3. What did Sayyidina Uthmaan (radhiyallahu anhu) do when visiting the graveyard?

4. What are some questions that will be asked in the grave?

5. What are the actions that will save one from punishment of the grave?

6. What lessons are learnt from this hadeeth?

HADEETH 39

عَنْ أَبِي تَجِيحٍ الْعَرَبَاضِ بْنِ سَارِيَةَ (رَضِيَ اللَّهُ عَنْهُ) قَالَ:
وَعَظَنَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ) مَوْعِظَةً بَلِيغَةً وَجَلَتْ
مِنْهَا الْقُلُوبُ وَ ذَرَفَتْ مِنْهَا الْعُيُونُ ، فَقُلْنَا يَا رَسُولَ اللَّهِ
(صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ) أَنَّهَا مَوْعِظَةٌ مُودِّعٍ فَأَوْصِنَا ، قَالَ:
أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَ السَّمْعِ وَ الطَّاعَةِ وَ إِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ مِنْكُمْ
فَسِيرِي اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَ سُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ
الْمُهَدِّدِينَ عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ وَ آيَاكُمْ وَ مُحَدَّثَاتِ الْأُمُورِ فَإِنَّ
كُلَّ بِدْعَةٍ ضَلَالَةٌ (رواه ابو داود و الترمذی)

Translation:

Sayyidina Irbad bin Sariya (radhiyallahu anhu) narrates: Rasoolullah (sallallahu alayhi wa sallam) delivered an eloquent sermon to which the hearts became fearful and the eyes shed tears. We therefore said: "O Rasoolullah (sallallahu alayhi wa

sallam)! Your advice was like the advice of a person who is bidding us farewell. Therefore give us more advice.” Rasoolullah (sallallahu alayhi wa sallam) said: *“I advise you to fear Allah Ta’ala and to listen and obey even though a slave is your ruler. Certainly he who will live [i.e. after Rasoolullah (sallallahu alayhi wa sallam) demise] will soon witness a lot of disputes. Thus follow my Sunnah and the Sunnah of the pious, rightly-guided Khulafa. Hold onto it with your teeth, and beware of innovation because every innovation is misguidance.”* (Abu Da’ud, Tirmidhi)

Commentary:

Sayyidina Irbad bin Sariya (radhiyallahu anhu) is a Sahabi of Rasoolullah (sallallahu alayhi wa sallam). He narrates that Rasoolullah (sallallahu alayhi wa sallam’s) sermon was so eloquent and effective that their hearts were over-come with the fear of Allah Ta’ala and they began crying. Thus they said to Rasoolullah (sallallahu alayhi wa sallam) that from this sermon it seemed that he was going to leave them shortly. They therefore asked him for more advice. Rasoolullah (sallallahu alayhi wa sallam) advised them with the following:

1. to inculcate Taqwa (the fear of Allah),
2. to always listen and obey their leaders/rulers even if the ruler is a slave,
3. to always follow his Sunnah and the Sunnah of the pious, rightly-guided Khulafa
4. to refrain from innovation.

“Certainly he who will live”

Rasoolullah (sallallahu alayhi wa sallam) is in this sentence predicting the occurrence of many disputes after his demise. His advice is that in such disputes Muslims must always seek guidance from the Sunnah.

“Hold onto it with your teeth!”

This is Arabic colloquial and merely emphasizing the above.

Note:

1. Islam abhors all kinds of discrimination. The words “even though an Abyssinian slave is your ruler” is therefore not discriminatory. It is only meant to emphasize the importance of obedience to the rulers of the Muslim state (provided they do not coerce the masses to sin and violate the Shariah).
2. Many (infact, a great many) ayaah of the Qur’aan command us to follow the Sunnah of Rasoolullah (sallallahu alayhi wa sallam). Because of the command to follow the Sunnah the Ulama have concluded that just as Allah Ta’ala has promised to protect and preserve the Qur’aan, the Sunnah of Rasoolullah (sallallahu alayhi wa sallam) will also be preserved until the Day of Qiyamah. (Otherwise, how would it be possible for us to implement the command of Allah Ta’ala that we follow the Sunnah?) There is therefore no need to doubt the authenticity and authority of the Ahadeeth.
3. The authority of the Sunnah may be understood from the fact that one of Rasoolullah (sallallahu alayhi wa sallam’s) primary duties was to explain the Qur’aan. The Sunnah is thus the best Tafseer of the Qur’aan (i.e. after the Qur’aan itself).
4. We also understand from the narration of Sayyidina Irbad (radhiyallahu anhu) that the “Sunnah” includes the Sunnah of the Khulafa-e-Rashideen. It is therefore imperative for us to follow their Sunnah also.

HADEETH 40

عَنْ عَائِشَةَ (رضي الله عنها) قُلْتُ يَا رَسُولَ اللَّهِ (صلى الله عليه و سلم)
ابْنُ جَدْعَانَ كَانَ فِي الْجَاهِلِيَّةِ يَصِلُ الرَّحِمَ وَيُطْعِمُ الْمَسْكِينِ فَهَلْ ذَلِكَ
نَافِعُهُ قَالَ (صلى الله عليه و سلم) أَى لَا يَنْفَعُهُ أَنَّهُ لَمْ يَقُلْ يَوْمًا رَبِّ
اغْفِرْ لِي حَطِئْتَنِي يَوْمَ الدِّينِ (رواه مسلم)

Translation:

Sayyidatina Ayesha (radhiyallahu anha) narates that she said to Rasoolullah (sallallahu alayhi wa sallam): “O Rasoolullah (sallallahu alayhi wa sallam)! In the days of Jahiliyyah (ignorance) Ibn Jadan used to maintain family ties and feed the poor. Would that benefit him?” Ra soohullah (sallallahu alayhi wa sallam) replied: “No! He never said on a single day of his life: O my Sustainer, forgive me!” (Muslim)

Commentary:

It is clear from the above Hadeeth that Abdullah bin Jadan was a very generous man. We learn from another version of this Hadeeth (as recorded by Hafiz Ibn Kathir) that besides

maintaining family ties and fulfilling the rights of the poor, he also loved entertaining guests and freeing slaves (i.e. he would purchase the slaves and thereafter set them free). However, he was not a Muslim - he left the world without Imaan in Allah and His Rasool (sallallahu alayhi wa sallam). Sayyidatina Ayesha (radhiyallahu anha) therefore asked Rasoolullah (sallallahu alayhi wa sallam) whether Ibn Jadan's good deeds will be of any benefit to him on the day of Qiyamah. Rasoolullah (sallallahu alayhi wa sallam) replied in the negative.

We learn from this Hadeeth that Imaan is a pre-condition for the acceptance of all good deeds, no good deed will be accepted without Imaan. The aayaat of the Qur'aan and Ahadeeth in this regard are far too many and cannot all be mentioned in this short lesson. Nevertheless one such ayat is as follows: "And those who disbelieve, their actions are like a mirage in the desert - the thirsty thinks that it is water until, when he reaches it, he finds nothing ..."

It must be remembered that Imaan includes Imaan on every fundamental aspect of the Shariah, especially Imaan in all the Ambiya. Thus, with the advent of Rasoolullah (sallallahu alayhi wa sallam) Imaan includes Imaan on the Qur'aan and Rasoolullah (sallallahu alayhi wa sallam).

Rasoolullah (sallallahu alayhi wa sallam) said: *"No one from my Ummah, Jew or Christian, hears of me and then dies without having brought Imaan on that with which I was sent except that he will enter the fire."* (Muslim).

In other words, every Jew and Christian who does not believe in Rasoolullah (sallallahu alayhi wa sallam) and the Qur'aan is a disbeliever and will therefore not enter Jannah. Thus his good deeds will be of no avail to him on the day of Qiyamah.

The Ulama explain in the light of certain Ahadeeth that the kuffar will be rewarded for their good deeds in the world only -

their reward will be wealth, rule (kingdom) etc. They will however not receive any reward in the Hereafter.

LESSONS LEARNT FROM THIS HADEETH

1. Imaan is a condition for the acceptance of all good deeds, no good deed will be accepted without Imaan.

WORKSHEET

1. What is Imaan?

2. What is the rule of actions done without accepting Imaan and Islam in the light of this hadeeth?

3. Explain the link of Imaan and good actions?

4. What is the reward of entertaining guests?

5. What lessons are learnt from this hadeeth?

