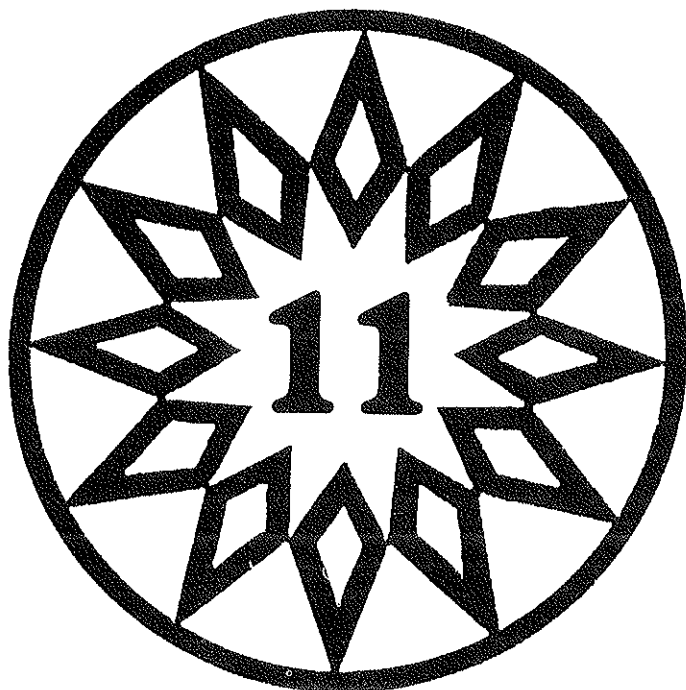


تسهیل الاحادیث

# Tas-heelul Ahadeeth

**AHADEETH MADE EASY**



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## **INTRODUCTORY NOTE TO THE MUALLIM**

Attention is drawn to the format of this kitaab with regards to pupil activity. Compared to the previous books of Tas-heelul Ahaadeeth, worksheets have not been included at the end of each lesson in this book. The reason being that a standard worksheet which include the following questions be used at the end of each lesson:

1. Who is the narrator of this hadeeth?
2. In which book has this hadeeth been reported?
3. What is the meaning of the hadeeth?
4. What lesson do we learn from this hadeeth?

However, we strongly believe that these questions are a bit too superficial for the level at which this book is being taught. Therefore, we suggest that together with the above questions, the muallim conclude each lesson with questions of the following nature:

1. How many sahaba's names do you know thus far?
2. What lesson/s did you learn from the explanation of this hadeeth?
3. How does this hadeeth affect yourself and your fellow Muslims?
4. Up to what extent do you / did you practice on this hadeeth?

Muallims are reminded that while teaching these books they must endeavour to make the pupil conscious of the following:

- 1 The importance of the hadeeth and its relevance in modern society.
2. The urgent need to put these ahaadeeth into practice.
3. The importance of the sahabah (radhiyallahu anhum).

## **INTRODUCTION**

Ability to preserve the Ahaadeeth is surely one of the outstanding khususiyyaat (specialities) of the ummah of Nabi Muhammed (sallallahu alayhi wa sallam). Just as no ummah besides the Muslims were able to preserve their “heavenly scripture” in its original form, no other ummah was able to preserve so many thousands of narrations regarding their Nabi/Rasool. Undoubtedly it was only with the assistance of Allah Ta’ala (and His promise to preserve the Qur’aan and Hadeeth<sup>1</sup>) that the illustrious scholars of Islam are able to preserve ahaadeeth regarding every aspect of Rasoolullah (sallallahu alayhi wa sallam)’s life. Thus even today (1420 years after Hijrah) Muslims still have detailed descriptions of not only how Rasoolullah (sallallahu alayhi wa sallam) performed wudhu, salaah, hajj and other forms of ibadaat, but also have ahaadeeth describing the method in which Rasoolullah (sallallahu alayhi wa sallam) sat, ate, drank, slept etc. Such detailed records of the daily activities of a Nabi/Rasool cannot be found with the followers of any other religion.

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<sup>1</sup> Since the Sunnah is the ‘Tafseer’ of the Qur’aan, many ulama say that the promise to preserve the Qur’aan is inclusive of a promise to preserve the Hadeeth of Rasoolullah (sallallahu alayhi wa sallam).

During the course of recording the ahaadeeth the early scholars were not unmundful of the fact that just as some narrators make mistakes, others<sup>2</sup> would fabricate (forge) ahaadeeth. Thus they invented an immaculate system by which they were able to detect incorrect and fabricated ahaadeeth.

The basis of the system adopted by the early scholars to detect incorrect and fabricated ahaadeeth was the isnaad (i.e. chain of narrators or chain of transmission). No hadeeth was accepted without its isnaad. Whoever narrated a hadeeth was compelled to first mention its isnaad (i.e. who was his sheikh, his sheikh's sheikh, his sheikh's sheikh's sheikh..... until Rasoolullah (sallallahu alayhi wa sallam). The scholars would then scrutinize every narrator (besides the Sahabah who were narrating from Rasoolullah (sallallahu alayhi wa sallam). They did not scrutinize any Sahabi because they unanimously agreed that all the Sahabah (radhiyallahu anhum) are upright and truthful. Besides investigating the honesty and trustworthiness of every narrator, the scholars also verified the following:

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<sup>2</sup> It must be remembered that the fear of fabrication only arose in the time of the Taabi'een. Just as history proves that no Sahabi was ever guilty of

1. did the narrator have a good memory?
2. was it possible for him to meet the person from whom he was narrating the hadeeth?
3. was there a possibility that he omitted a narrator (possibly a weak, unreliable narrator) from the isnaad?
4. did the isnaad reach Rasoolullah (sallallahu alayhi wa sallam) unbroken?
5. if there is a break in the isnaad, where did the break occur?
6. did the narration agree with the narrations of others who were narrating from the same sheikh?

The narrations of the following narrators were not accepted:

1. a narrator regarding whose reliability the scholars differed.
2. a narrator who made too many mistakes in the sense that his narrations often conflicted with the narrations of the same hadeeth by other reliable narrators.
3. a forgetful narrator.
4. a narrator with a bad memory.
5. a narrator who confused his narrations.
6. a narrator who learnt hadeeth from reliable and unreliable narrators and was not cautious in this regard.

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fabrication, their piety and high scruples makes it impossible for us to think that any of them would even attempt fabricating a hadeeth.



### *Al Hadeeth As-Saheeh and Al Hadeeth Ad-Da'eef*

Observing the above rules the scholars then differentiated between Al Hadeeth As-Saheeh (the sound/authentic hadeeth) and the Al Hadeeth Ad-Da'eef (the weak hadeeth).

### **Al Hadeeth As-Saheeh**

The Al Hadeeth As-Saheeh (the authentic hadeeth), as defined by the scholars, are those ahaadeeth which fulfill the following conditions:

1. Its Isnaad is continuous (unbroken) until the final authority (i.e. Rasoolullah (sallallahu alayhi wa sallam) or the Sahabi that narrated the hadeeth).
2. All the narrators in its isnaad are 'aadil, i.e. upright - and their behaviour Islamically acceptable.
3. All the narrators in its isnaad must be accurate (taam ud dabt). In this context accuracy means that he should be able to accurately narrate all his narrations at any time (whenever he desires).
4. Its subject matter does not contradict narrations of the same hadeeth by other narrators. Explaining this point the scholars say that it (the narration) must not be shaadh (i.e. narrated only by one narrator).
5. It must be free from all 'ilal (plural of 'illat - hidden defect).

The following is an example of on 'illat (hidden defect):

A trustworthy scholar narrated a hadeeth as being the statement of Rasoolullah (sallallahu alayhi wa sallam) while a number of other trustworthy scholars narrated the same hadeeth as a statement of a Sahabi. Now if we were to study the first scholar's narration with its isnaad in isolation of the narrations of the others, we would be convinced that it is correct. It is only after comparing it with the narrations of the other scholars that we detect this 'illah (defect).

#### **Al Hadeeth Al-Hasan:**

When all the conditions of the Hadeeth As-Saheeh are found except that one of the narrators is sometimes not very accurate, the hadeeth is called Al Hadeeth Al-Hasan.

#### **Al Hadeeth Al-Da'eef:**

When the conditions of the Hadeeth As-Saheeh and the Hadeeth Al-Hasan are not fulfilled, the hadeeth is called Da'eef (weak). The Hadeeth Al-Da'eef is therefore a hadeeth in which any one of the following are found:

1. There is a break in the isnaad.
- If the break occurs between a Taabi'ee and Rasoolullah (sallallahu alayhi wa sallam) the hadeeth is called mursal.

Many scholars, including scholars of the Hanafi madhab, regard the Hadeeth Al-Mursal as authentic.

- If the break occurs anywhere else in the isnaad, the narration is called Mu'allaq, Mu'dah or Munqati' (depending on how many times the break occurs and if the break occurs twice or more, whether it occurs consecutively or not). Such narrations are unanimously regarded as Da'eef.
2. Any one of its narrators is a confirmed liar i.e. he is known for fabricating ahaadeeth.
  3. Any one of its narrators has been accused of fabrication because:
    - a. his narration is in apparent conflict with the general principles of the Shari'ah and it is not narrated by anyone else.
    - b. he is known for lying in his day-to-day speech, even though there is no evidence that he fabricated any hadeeth.
  4. Any one of its narrators is careless - he doesn't try being accurate.
  5. Any one of its narrators is not 'adl - his behaviour is Islamically unacceptable.

- 6 One of its narrators is very hesitant (regarding the subject matter) when he narrates.
7. One of its narrators is in conflict with the narration of the same subject matter by reliable, trustworthy scholars.
- 8 Any one of its narrators is majhool (unknown) in the sense that it is not known whether he is 'adl and reliable or not.
9. Any one of its narrators is an innovator.
10. Any one of its narrators has a bad memory, i.e. his incorrect narrations exceed his correct narrations.

N.B. By now you would have been able to ascertain that when the scholars say that a hadeeth is Saheeh (authentic) or Da'eef (weak), they mean that its isnaad is Saheeh or Da'eef. Their meaning is never that, Allah forbid, Rasoolullah (sallallahu alayhi wa sallam) was correct or incorrect.

Observing the above and many other rules of a similar nature, the scholars were able to detect incorrect and fabricated ahaadeeth. The fruits of their invaluable service to Islam and the Muslims may be gauged from the fact that besides the hundreds of books written on the sciences of Mustalahul Hadeeth (principles of hadeeth) and Al-Jarh Wat-Ta'deel

(authenticating and invalidating narators), dozens of books were written regarding:

- i The Sahabah (radhiyallahu anhum): Such books record the names and brief life-sketches of all those Sahabah (radhiyallahu anhum) who narrated ahaadeeth.
- ii. The weak narrators: such books record the names and basic details of all the weak narrators.
- iii. The fabricated (mawdoo') ahaadeeth: Such books record all the mawdoo' (fabricated) ahaadeeth.

### **Conclusion:**

In the light of the above discussion, although very brief we conclude that Al-Hamdu Lillah, the illustrious scholars of Islam and their endeavour were able to preserve the ahaadeeth of our noble master, Muhammed Rasoolullah (sallallahu alayhi wa sallam), in its pristine purity.

وَصَلَّى اللَّهُ عَلَى النَّبِيِّ الْخَاتَمِ وَعَلَى آلِهِ وَاصْحَابِهِ أَجْمَعِينَ بِرَحْمَتِكَ يَا أَرْحَمَ

الرَّاحِمِينَ

**WORKSHEET**  
**INTRODUCTION**

1. What are the specialities of this Ummah regarding the preservation of the Sunnah?

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2. How was hadeeth protected from fabrication?

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3. Explain the term 'isnaad'.

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4. What issues were considered in scrutinizing a narrator?

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5. Which aspects disqualified a narrator and his narration?

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6. Explain the term Al Hadeeth As-Saheeh.

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7. List five conditions that renders a narration as Al Hadeeth As-Saheeh.

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8. What is Al Hadeeth Al-Hasan?

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9. When will a hadeeth be called Al Hadeeth Al-Da'eef?

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10. How many factors are required to term a hadeeth as Da'eef? \_\_\_\_\_

11. What is meant by Mustalahul Hadeeth? \_\_\_\_\_

12. What is the Arabic term used to authenticate or invalidate narrations? \_\_\_\_\_

13. What is the Arabic term used for fabricated ahaadeeth? \_\_\_\_\_

**HADEETH ONE**

**TAWBAH (REPENTANCE)**

وَعَنْ أَبِي حَمْزَةَ أَنَسِ بْنِ مَالِكٍ الْأَنْصَارِيِّ (رَضِيَ اللَّهُ عَنْهُ) خَادِمِ رَسُولِ  
اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) وَ  
سَلَّمَ: ”لَلَّهِ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ وَقَدْ أَضَلَّهُ  
فِي أَرْضٍ فَلَاةٍ“ متفق عليه

Translation: It is narrated from Sayyidina Abu Hamzah Anas bin Malik Ansari (radhiyallahu anhu) - the servant of Rasoolullah (sallallahu alayhi wa sallam) - that Rasoolullah (sallallahu alayhi wa sallam) said: “Allah is certainly more pleased with his servant’s tawbah (repentance) than any of you who finds his camel after having lost it in the desert.” (Bukhari, Muslim.)

ABOUT THE NARRATOR: ANAS BIN MALIK  
(RADHIYALLAHU ANHU)

- He was born ten years before Rasoolullah (sallallahu alayhi wa sallam) migrated to Madeenah.



- His mother, Ummu Sulaim (radhiyallahu anha), was one of the first people in Madeenah to accept Islam. When her husband (i.e. Sayyidina Anas' father) learnt that she became a Muslim, he got very angry and divorced her. She thereafter married Abu Talha (radhiyallahu anhu) who was a very pious Sahabi. (He was also an Ansari.) Abu Talha (radhiyallahu anhu) is therefore Sayyidina Anas' (radhiyallahu anhu) step-father.
- When Rasoolullah (sallallahu alayhi wa sallam) entered Madeenah for the first time, Sayyidina Anas' (radhiyallahu anhu) mother requested him to accept Sayyidina Anas (radhiyallahu anhu) as his personal attendant/servant. Her request was readily accepted. Sayyidina Anas (radhiyallahu anhu) thus spent the next ten years serving Rasoolullah (sallallahu alayhi wa sallam). Hence he learnt many golden words of wisdom from Rasoolullah (sallallahu alayhi wa sallam).
- According to one opinion, he narrated 2,286 Ahaadeeth. From these 2,286 Ahaadeeth, 168 Ahaadeeth have been recorded by Imaam Bukhari and Imaam Muslim (rahmatullahi alayhima). Imaam Bukhari (rahmatullahi alayh) mentioned another eight that were not mentioned by Imaam Muslim (rahmatullahi alayh) and Imaam Muslim

mentioned another 70 which were not mentioned by Imaam Bukhari (rahmatullahi alayh). The remaining 2,040 Ahaadeeth have been recorded in the other books of Hadeeth, (Abu Dawood, Tirmidhi, etc).

- His mother once requested Rasoolullah (sallallahu alayhi wa sallam) to make a special dua for him. Rasoolullah (sallallahu alayhi wa sallam) agreed. He said (in his dua for Sayyidina Anas (radhiyallahu anhu): “O Allah! Give him wealth and children and bless him (give him barakah).” Thus he was among the wealthiest Ansar. In addition to wealth, Allah blessed him with many children. According to one narration he had 125 children.
- He joined Rasoolullah (sallallahu alayhi wa sallam) in eight military expeditions.
- He passed away in 93 A.H. in Basrah. He was over 100 years old when he passed away. He was the last Sahabi to pass away in Basrah.

## EXPLANATION OF THE HADEETH

In the old days when a man lost his camel in the middle of the desert, there was virtually nothing that he could do besides waiting for death. You can therefore imagine the extreme joy

and happiness of a person who, having lost his camel in the middle of the desert, finds it a little while later. Using this as an example, Rasoolullah (sallallahu alayhi wa sallam) is telling us (in this Hadeeth) that the joy and happiness of Allah Ta'ala when His servant turns in repentance to Him far exceeds the joy and happiness of a traveller who "finds his camel after having lost it in the middle of the desert".

In short this Hadeeth is encouraging us to repent for our sins.

#### POINTS TO REMEMBER

1. Just as many Qur'aanic Aayaat and Ahaadeeth encourage Tawbah (repentance), we should also remember that one of Allah's ninety-nine names is that He is al-Tawwab (one who accepts all repentance).
2. It is never too late to make Tawbah. Rasoolullah (sallallahu alayhi wa sallam) said that Allah Ta'ala will accept man's Tawbah so long as he is not in the throes of death. (Tirmidhi)
3. No sin is too 'big' for Allah to forgive. Remember that Allah Ta'ala accepted the Tawbah of a man from one of the previous nations who killed a hundred people.

## THE CONDITIONS FOR THE ACCEPTANCE OF TAWBAH

Actions are of two types:

1. Huquq-ullah (the rights of Allah) - that which is between man and Allah only, e.g. drinking wine, listening to music, etc.
2. Huququl-'Ibad (the rights of men) - that which is between man and other people, e.g. stealing, backbiting, etc.

If one's sin is related to Huququllah, there are three conditions for his Tawbah to be accepted.

1. He must immediately stop committing that sin.
2. He must regret having done it.
3. He must have a firm intention not to do it again.

If one's sin is related to Huququl-'Ibad, there are four conditions for his Tawbah to be accepted: the above three conditions and that he must restore the right of the person whose right he had usurped or that he must seek his forgiveness.

## HADEETH TWO

### **SABR (PATIENCE)**

وَعَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: "كَأَنِّي  
أَنْظُرُ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) يَحْكِي نَبِيًّا مِنْ الْأَنْبِيَاءِ  
(صلوات الله و سلامه عليهم) ضَرَبَهُ قَوْمُهُ فَأَدَمَوْهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ  
وَجْهِهِ يَقُولُ (اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ) متفق عليه

Translation: Sayyidina Abu Abdur Rahman Abdullah bin Mas'ood (radhiyallahu anhu) said: "It is as though I am still looking at Rasoolullah (sallallahu alayhi wa sallam) while he was narrating the story of a Nabi from the Ambiya (Alayhimus Salaam). His people hit him to such an extent that they covered his body in blood. Wiping the blood from his face he said: O Allah! Forgive my people because they are ignorant." (Bukhari, Muslim)

#### **ABOUT THE NARRATOR: ABDULLAH BIN MAS'OOD (RADHIYALLAHU ANHU)**

- Sayyidina Abdullah bin Mas'ood (radhiyallahu anhu) was one of the very first people to accept Islam. According to some narrations he was the sixth person to accept Islam. Some other narrations, however, indicate that he accepted

Islam at the same time as Sayyidina Umar's (radhiyallahu anhu) sister Fatima (radhiyallahu anha) and her husband Sayyidina Sa'eed bin Zaid (radhiyallahu anhu). [This means that he accepted Islam shortly before Sayyidina Umar (radhiyallahu anhu).]

- When he accepted Islam the kuffaar of Makkah tortured him mercilessly. He therefore migrated to Abyssinia. Later, when Rasoolullah (sallallahu alayhi wa sallam) migrated to Madeenah, he also migrated to Madeenah.
- He was fortunate to witness all the battles that Rasoolullah (sallallahu alayhi wa sallam) fought with the kuffaar.
- He was very very close to Rasoolullah (sallallahu alayhi wa sallam). This is understood from the fact that he visited Rasoolullah (sallallahu alayhi wa sallam) so often that newcomers to Madeenah would mistake him to be a member of Rasoolullah's (sallallahu alayhi wa sallam) family. Sayyidina Abu Moosa Ash'ari (radhiyallahu anhu) made the same mistake when he came to Madeenah.
- He was known among the Sahaba (radhiyallahu anhum) as "the attendant of Rasoolullah (sallallahu alayhi wa sallam) sandals, miswaak and pillow".

- Rasoolullah (sallallahu alayhi wa sallam) had promised him Jannah.
- Rasoolullah (sallallahu alayhi wa sallam) said regarding him:
  - a) “Hold Ibn Mas’ood’s advice firmly.”
  - b) “I like for my ummah that which Ibn Umm Abd likes for them and I dislike for them that which Ibn Umm Abd dislikes for them.” (Sayyidina Abdullah ibn Mas’ood (radhiyallahu anhu) was also called Ibn Umm Abd because his mother was known as Umm Abd.)
  - c) “Learn to read the Qur’aan from four people: Ibn Mas’ood, Saalim - Abu Hudhaifah’s freed slave, Ubay bin Ka’b and Mu’adh ibn Jabal (radhiyallahu anhum).”
- He passed away in Madeenah in 32 A.H. He was between 60 and 70 years old at that time. His janazah salaah was led by Sayyidina Zubair (radhiyallahu anhu) and he was buried in the Baqee’ (the cemetery of Madeenah).
- He narrated 848 ahaadeeth.

Narrated by Bukhari and Muslim	64
Narrated by Bukhari only	21
Narrated by Muslim only	35
Narrated by others	728
TOTAL	848

- A large portion of the Hanafi Madhab is based on the opinions of Sayyidina Abdullah ibn Mas'ood (radhiyallahu anhu).

## EXPLANATION OF THE HADEETH

“It is as though I am still looking ...”

Sayyidina Abdullah ibn Mas'ood (radhiyallahu anhu) is emphasising that he remembers the incident so clearly that it is as if he is still looking at Rasoolullah (sallallahu alayhi wa sallam) while he is “narrating the story of ...”

Many commentators of hadeeth are of the opinion that Rasoolullah (sallallahu alayhi wa sallam) was speaking of himself. The people of Taa'if assaulted him so severely that his whole body was drenched in blood. However, instead of cursing them, he made dua for their forgiveness. Some commentators say that Rasoolullah (sallallahu alayhi wa sallam) was referring to the battle of Uhud. Nevertheless, irrespective of whether he was referring to the incident of Taa'if or Uhud, this hadeeth is describing the sabr (patience) of Rasoolullah (sallallahu alayhi wa sallam) and encouraging us to follow his example.



There are three ways in which Rasoolullah (sallallahu alayhi wa sallam) exercised sabr (patience) in the above incident.

The rule of Allah Ta'ala is that he destroys the entire nation if they cause a single drop of their Nabi's blood to fall on the ground. Rasoolullah (sallallahu alayhi wa sallam) therefore wiped the blood from his face before it could fall on the ground and result in the destruction of all the people of Taa'if/Makkah.

He 'repaid' their misbehaviour with good character and forgave them.

3. He apologised to Allah on their behalf and begged Him not to punish them.

### HADEETH THREE

#### **HASTENING TOWARDS GOOD ACTIONS**

عَنْ أَبِي هُرَيْرَةَ (رَضِيَ اللَّهُ عَنْهُ) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) قَالَ: "بَادِرُوا بِالْأَعْمَالِ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا"

رواه مسلم

Translation: It is reported from Sayyidina Abu Hurairah (radhiyallahu anhu) that Rasoolullah (sallallahu alayhi wa sallam) said: "Hasten towards good actions because many evils will soon occur like the portions of a dark night. A man will wake up in the morning as a believer but by night-fall he will become a Kaaфир. (Similarly) he will be believer at night but by the morning he will become a Kaaфир. He will sell his deen for a little worldly merchandise." (Muslim)

ABOUT THE NARRATOR: ABU HURAIRAH  
(RADHIYALLAHU ANHU)

- There is a great difference of opinion regarding this Sahabi's actual name. (Abu Hurairah is his kunniyyat.) All the scholars, however, agree that before accepting Islam

he was called Abdus Shams. Since it is incorrect to keep such names, Rasoolullah (sallallahu alayhi wa sallam) changed his name. The scholars differ regarding the name that was given to him by Rasoolullah (sallallahu alayhi wa sallam). Most say it was Abdur Rahman.

- Kunniyat is a sort of pet name or nick name that begins with either Abu or Umm and is often followed by the name of one's eldest child. Abu Hurairah means "father of the cat". According to one narrator he received this kunniyyat from Rasoolullah (sallallahu alayhi wa sallam). Abu Hurairah (radhiyallahu anhu) narrates: "I was carrying a cat in my sleeve one day. Rasoolullah (sallallahu alayhi wa sallam) saw me and asked: 'What is this?' I replied that it was a cat. Thus he said: 'O Abu Hurairah!'"

(In short, he was called Abu Hurairah because of his affection for the cat.)

- He accepted Islam in 7 A.H. just after the battle of Khaibar. (According to some scholars he accepted Islam a little while before the battle of Khaibar. Thus he also fought in this battle.)
- He narrated the biggest number of ahaadeeth (5374). No Sahabi narrated more ahaadeeth than him. Explaining how he was able to narrate so many ahaadeeth, he said: "You

think that Abu Hurairah transmits too many ahaadeeth from Allah's Rasool (sallallahu alayhi wa sallam)! (Remember) Allah is the reckoner! (He will deal with me if I am lying.) I was a poor man but I served Rasoolullah (sallallahu alayhi wa sallam) sufficing with meagre subsistence. The Muhaajireen, on the other hand, were always busy trading in the bazaar and the Ansaar were engaged in looking after their properties." He also mentioned that one day Rasoolullah (sallallahu alayhi wa sallam) said: "Whoever will spread out his shawl will not forget anything that he will hear from me." Abu Hurairah (radhiyallahu anhu) says: "I spread my shawl until, when he said something, I (lifted it and) pressed it against myself. Thus I never forgot anything that I heard from him."

- Rasoolullah (sallallahu alayhi wa sallam) made dua for Sayyidina Abu Hurairah (radhiyallahu anhu) and his mother saying: "O Allah! Fill the hearts of the believers with love for these servants of yours (i.e. Abu Hurairah and his mother) and fill their hearts with love for the believers."
- He had more than 800 students. Many of his students were famous Sahaba (radhiyallahu anhum).
- He passed away at the age of 78 in 58 A.H. in Madeenah. His qabr (grave) is also in the Baqee'.

Bukhari and Muslim	300
Bukhari only	73
Muslim only	0
Others	5001
TOTAL	5374

## EXPLANATION OF THE HADEETH

Rasoolullah (sallallahu alayhi wa sallam) is predicting a time when there will be many evils and mischief. Describing these evils he says that they will be 'like the portions of a dark night'. The commentators of hadeeth say that the meaning of this is that these evils will come in quick succession, one after the other, and that each evil will be worse than the evil that were before it. At that time people will sell their Imaan and Islam for meagre sums of money. Thus a man who was a Muslim in the morning will become a Kaafir (i.e. he will renounce Islam) by the evening. Similarly, a man who was a Muslim in the evening will wake-up in the morning and become a Kaafir. Rasoolullah (sallallahu alayhi wa sallam) is advising us to 'hasten towards good actions', (i.e. to do as much good as possible) so that, if we do witness such evils,

we will not be affected by them, i.e. despite the intensity of these evils we will not be led astray.

NOTE 1: We mentioned above that in this hadeeth Rasoolullah (sallallahu alayhi wa sallam) is predicting a time when people will sacrifice their Imaan and Islam for meagre sums of money. At this juncture we must remember that all the wealth in the world is trivial when compared to the wealth of Imaan and Islam. While one hadeeth says that Imaan is more valuable than the whole world and whatever it contains, another hadeeth says that the whole world and all its contents are not equal to one wing of a mosquito!

NOTE 2: This hadeeth also shows the importance of physical actions. Some people argue that Imaan and Taqwa is 'what is in the heart'. Of course, Imaan and Taqwa is 'what is in the heart'. However, you must remember that the spiritual condition of the heart is very often affected by the actions of the physical body. One hadeeth tells us that when the physical body sins, a black dot appears on the heart. As the physical body continues sinning, this black dot increases in size until it eventually covers the whole heart. And when the whole heart is covered in blackness, the sinner is deprived of Imaan. Similarly, it is because of the effect that physical actions have

on the heart that Rasoolullah (sallallahu alayhi wa sallam) advised us to 'hasten towards good actions' before the appearance of these evils that will be like the 'portions of a dark night' so that our Imaan will not be affected by them. In short, constant engagement in good deeds preserves and enhances the spiritual condition (the Imaan and Taqwa) of the heart.

## HADEETH FOUR

### **PATIENCE AND GRATEFULNESS**

وَعَنْ أَبِي يَحْيَى صُهَيْبِ بْنِ سِنَانَ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): "عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ وَإِنْ لَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَهُ سَرَّاءُ شَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ" رواه مسلم

Translation: Sayyidina Abu Yahya Suhayb bin Sinan (radhiyallahu anhu) narrates that Rasoolullah (sallallahu alayhi wa sallam) said: "I marvel at the Mu'min. All his matters are good for him - and that is only for the Mu'min. If happiness (ease) befalls him, he is grateful. It is therefore good for him. And if adversity befalls him, he has patience. Thus it is (also) good for him." (Muslim)

#### **ABOUT THE NARRATOR**

- He was of Roman origin. Thus he is also called Suhayb Rumi (radhiyallahu anhu).
- He was one of the very early Muslims, (i.e. between the thirtieth and fortieth person to accept Islam).



- He participated in all the battles that Rasoolullah (sallallahu alayhi wa sallam) fought with the Kuffaar.
- Sayyidina Umar (radhiyallahu anhu) loved him a lot and, just before he (i.e. Sayyidina Umar (radhiyallahu anhu)) passed away, he asked him (i.e. Sayyidina Suhayb (radhiyallahu anhu)) to lead his janazah salaah.
- He passed away at the age of 73 in 38 or 39 A.H. in Madeenah.
- He narrated 30 ahaadeeth.

Bukhari only	0
Muslim only	3
Others	27
TOTAL	30

## MEANING OF THE HADEETH

In this hadeeth Rasoolullah (sallallahu alayhi wa sallam) is telling us that he marvels at the Mu'min because, irrespective of whether he is in comfort or distress, happiness or sadness, all his conditions are good for him (i.e. to his advantage). This is because if he is in comfort etc. he is grateful to Allah and if he is in discomfort etc. he has sabr (patience). Just as he earns Allah's pleasure by being grateful to Him, he also earns Allah's pleasure by exercising patience when in difficulty.

## THE THREE TYPES OF SABR

The ulama have discussed three types of sabr (patience) in their commentaries of Qur'aan and hadeeth. These three types of sabr are:

1. As-Sabr alal Masaa'ib: The sabr that is exercised when one is in difficulty, e.g. illness, when losing a family member, etc.
2. As-Sabr alal Ta-ah: The sabr that is endured in the course of establishing the command of Allah, e.g. the sabr that is endured when going for Fajr in the early hours of the icy-cold winter morning, the sabr that is endured when fasting during the very lengthy and extremely hot days of summer, etc.
3. As-Sabr anil Ma'asi: The sabr that is endured suppressing one's self from engaging in something haraam. For example, a person is tempted to gamble but restrains himself due to the fear of Allah or he is tempted to make zina but constrains himself due to the fear of Allah. These are examples of As-Sabr anil Ma'asi.

\* Remember that all three types of sabr are highly rewarded by Allah - "Certainly Allah (His help) is with those who make sabr."

## HADEETH FIVE

### **GRATEFULNESS**

عَنْ عَائِشَةَ (رَضِيَ اللَّهُ عَنْهَا) أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) كَانَ يَقُومُ مِنَ اللَّيْلِ حَتَّى تَتَفَطَّرَ قَدَمَاهُ ، فَقُلْتُ لَهُ ، لِمَ تَصْنَعُ هَذَا يَا رَسُولَ اللَّهِ وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ "أَفَلَا أُحِبُّ أَنْ أَكُونَ عَبْدًا شَكُورًا"

رواه البخارى

Translation: Sayyiditina A'isha (radhiyallahu anha) narrates that Nabi (sallallahu alayhi wa sallam) used to perform salaah at night until his feet would swell. She therefore asked him: "O Rasoolullah! Why do you do this whereas Allah has already forgiven your past and future sins?" He replied: "Should I not love to be a grateful servant?" Bukhari

#### ABOUT THE NARRATOR:

- Born nine years before Hijrat, she was the daughter of Sayyidina Abu Bakr (radhiyallahu anhu).
- Just as her illustrious father was called As Siddeeq (the truthful), she was called As Siddeeqah (which also means the truthful).
- Rasoolullah (sallallahu alayhi wa sallam) married her when she was six years old. However, she only began staying

with Rasoolullah (sallallahu alayhi wa sallam) in Shawwaal, 2 A.H. (i.e. after the battle of Badr - the battle of Badr took place in Ramadhaan 2 A.H.). She was nine years old at that time.

- Allah Ta'ala commanded Rasoolullah (sallallahu alayhi wa sallam) in his dream to marry Sayyidatina A'isha (radhiyallahu anha). One narration tells us that Jibril (Alayhis Salaam) brought a picture of Sayyidatina A'isha (radhiyallahu anha) to Rasoolullah (sallallahu alayhi wa sallam) and said: "This is your wife in the Dunya (world) and the Akhirat (hereafter)." Tirmidhi
- Regarding her Rasoolullah (sallallahu alayhi wa sallam) said: "The superiority of A'isha over all women is like the superiority of tharid over all food." (Bukhari) Tharid is a special dish that was relished by the Arabs. Rasoolullah (sallallahu alayhi wa sallam) also loved eating it.
- Sayyidatina A'isha (radhiyallahu anha) narrates that one day, while she was sitting with Rasoolullah (sallallahu alayhi wa sallam), he said to her: "O Aa'ish! (Due to his love for her, he sometimes called her Aa'ish instead of A'isha). This is Jibril (and) he is greeting you." Sayyidatina A'isha (radhiyallahu anha) says that she returned Sayyidina Jibril's greeting and she then said to Rasoolullah (sallallahu

alayhi wa sallam): “You see what I cannot.” Bukhari and Muslim

- Rasoolullah (sallallahu alayhi wa sallam) loved her much more than his other wives (besides Sayyidatina Khadija (radhiyallahu anha). Even the Sahaba (radhiyallahu anhum) knew that he loved her a great deal more than the others. Thus they used to send their gifts to Rasoolullah (sallallahu alayhi wa sallam) only when he was in Sayyidatina A’isha’s (radhiyallahu anha) house. In fact the other azwaaj - e - mutahharaat one day complained to Rasoolullah (sallallahu alayhi wa sallam) about this. He was, however, annoyed by their complaint and told them not to hurt his feelings regarding Sayyidatina A’isha (radhiyallahu anha).
- Being the wife of Rasoolullah (sallallahu alayhi wa sallam) and having lived with him for nine years, she was indeed very very learned in the Shari’ah. She narrated 2,210 ahaadeeth.

Bukhari and Muslim	174
Bukhari only	64
Muslim only	68
Others	1,904
TOTAL	2,210

- She passed away on the 13<sup>th</sup> night of Ramadhaan (after Witr salaah) in Madeenah. Her janazah salaah was led by Sayyidina Abu Hurairah (radhiyallahu anhu).

## MEANING OF THE HADEETH

In this hadeeth Sayyidatina A'isha (radhiyallahu anha) is telling us that Rasoolullah (sallallahu alayhi wa sallam) used to perform such lengthy rak'aats (and ruku', sajdah, etc.) during his tahajjud salaah that his feet used to swell. She therefore asked him one day why he burdened himself in this manner whereas he is ma'sum (infallible) and thus doesn't have to do this as a means of pleading for forgiveness. (Why must he plead for forgiveness when he has no sin?) Rasoolullah (sallallahu alayhi wa sallam) replied that he did not engage in such lengthy salaah in order to plead for forgiveness. Instead, he performed such lengthy salaah in order to show his gratefulness to Allah.

One of the aims of this hadeeth is to encourage us to follow the example of Rasoolullah (sallallahu alayhi wa sallam). We also learn from this hadeeth that performing abundant nafl (optional) salaah is an excellent method of thanking Allah.

- Allah Ta'ala has been so kind to us that, truly speaking, we cannot thank Him in the manner that He deserves. We must, however, remember that the best method by means of which we can thank Allah Ta'ala is to obey Him and to abstain from the things He has prohibited. Thereafter we must verbally thank Him and we must engage in as much optional salaah, saum (fasting), sadaqah, etc. as possible.
- Remember that Allah promises to give those who are grateful more, just as He promises to give those who are ungrateful a severe punishment.

## HADEETH SIX

### **CHARITY FOR EVERY JOINT**

عَنْ أَبِي ذَرٍّ (رضي الله عنه) أَنَّ رَسُولَ اللَّهِ (صلى الله عليه و سلم) قَالَ:  
"يُصْبِحُ عَلَى كُلِّ سُلَامَى مِنْ أَحَدِكُمْ صَدَقَةٌ، فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ وَ كُلُّ  
تَحْمِيدَةٍ صَدَقَةٌ وَ كُلُّ تَهْلِيلَةٍ صَدَقَةٌ وَ كُلُّ تَكْبِيرَةٍ صَدَقَةٌ وَ أَمْرٌ بِالْمَعْرُوفِ  
صَدَقَةٌ وَ نَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ وَ يُجْزَى مِنْ ذَلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ  
الضُّحَى" رواه مسلم

Translation: Sayyidina Abu Dharr (radhiyallahu anhu) narrates that Rasoolullah (sallallahu alayhi wa sallam) said: "Sadaqah (charity) is necessary every morning for every joint in your body. However, every tasbeeh is sadaqah. Every tahmeed is charity. Every tahleel is charity. Every takbeer is charity. Amr bil Ma'roof is charity. Nahy anil Munkar is charity. And two rak'aat that you perform before noon suffices for all of that." (Muslim)

#### **ABOUT THE NARRATOR**

- His name was Jundub bin Junadah - Abu Dharr was his kunniyyat.



- He belonged to the Ghifar tribe and thus his lineage eventually meets with the lineage of Rasoolullah (sallallahu alayhi wa sallam).
- He was one of the very very early converts to Islam. According to some narrations he was either the fourth or fifth person to accept Islam.
- He was famous among the rest of the Sahaba (radhiyallahu anhum) for his piety and abstinence.
- Rasoolullah (sallallahu alayhi wa sallam) said regarding Sayyidina Abu Dharr (radhiyallahu anhu): "The sky does not shade nor does the earth carry anyone truer in speech than Abu Dharr."
- Sayyidina Ali (radhiyallahu anhu) said regarding him: "Abu Dharr is a container that was filled with knowledge and thereafter sealed. Thus nothing left him (no knowledge left him) until he passed away."
- Hafidh Ibn Hajar (radhiyallahu anhu) writes that in knowledge he (Abu Dharr) enjoyed the same status of Sayyidina Ibn Mas'ood (radhiyallahu anhu).
- 281 ahaadeeth have been narrated by him.

Bukhari and Muslim	12
Bukhari only	2
Muslim only	17
Others	250
TOTAL	281

- According to some narrations he was the first person to greet in the Islamic manner, i.e. he was the first person to greet with the words As Salaamu Alaikum.
- Although he was unable to take part in the battle of Badr, Sayyidina Umar (radhiyallahu anhu) treated him as a Badri Sahabi. [One who took part in the battle of Badr is called Badri.]
- He passed away in 32 A.H. at a place called Rabdhah which is not very far from Madeenah. His janazah salaah was led by Sayyidina Abdullah ibn Mas'ood (radhiyallahu anhu).

## MEANING OF THE HADEETH

Every part of the human body is indispensable. Men suffers tremendous agony due to pains in his joints. Similarly, it would be impossible for him to do anything, whether it be

wa'king, sitting, eating or playing if he did not have these joints. It is thus incumbent on us to thank Allah daily for every joint in our bodies. Rasoolullah (sallallahu alayhi wa sallam) therefore tells us that it is compulsory that we give charity every morning for every joint in our bodies. Allah Ta'ala is, however, extremely merciful and, in addition to being all-merciful, He is fully aware that not many people would be able to give charity every day for every joint in his/her body. He has therefore regarded each of the following actions as sadaqah (charity):

Tasbeeh	(reciting Subhanallah)	سُبْحَانَ اللَّهِ
Tahmeed	(reciting Alhamdu lillah)	الْحَمْدُ لِلَّهِ
Tahleel	(reciting La ilaha illallah)	لَا إِلَهَ إِلَّا اللَّهُ
Takbeer	(reciting Allahu akbar)	اللَّهُ أَكْبَرُ

Amr bil Ma'roof (telling people to do good actions)

Nahy anil Munkar (telling the people not to disobey Allah)

Salaatud Dhuha (which is also called chaasht salaah)

Just as this hadeeth highlights the need for us to thank Allah, it also highlights the virtue of the above mentioned actions.

## HADEETH SEVEN

### **SHEPHERDS**

وَعَنِ ابْنِ عُمَرَ (رَضِيَ اللَّهُ عَنْهُمَا) عَنِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) قَالَ: "كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْأَمِيرُ رَاعٍ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ، فَكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ" متفق عليه

Translation: Sayyidina Abdullah bin Umar (radhiyallahu anhuma) narrates that Rasoolullah (sallallahu alayhi wa sallam) said: "Every one of you is a shepherd and every one of you will be questioned regarding his flock. The leader is a shepherd, the husband is a shepherd over his family and the wife is a shepherd over her husband's house and children. (Remember) Each one of you is a shepherd and each one of you will be questioned regarding his flock." (Bukhari, Muslim)

**ABOUT THE NARRATOR: ABDULLAH BIN UMAR (RADHIYALLAHU ANHUMA)**

- Born ten years before Hijrat, he is the illustrious son of Sayyidina Umar (radhiyallahu anhu).
- According to many narrations he accepted Islam with his father. Some narrations indicate that he accepted Islam before his father.

- Despite his eagerness to fight in the path of Allah, Rasoolullah (sallallahu alayhi wa sallam) did not permit him to take part in the battles of Badr and Uhud because he was still too small. The first battle that he took part in was the battle of Khandaq. He was only fifteen years old at that time. (The battle of Khandaq took place in 5 A.H.)
- He once saw a dream which he related to his sister, Sayyidatina Hafsa (radhiyallahu anha), and asked her to ask Rasoolullah (sallallahu alayhi wa sallam) to interpret it. When Sayyidatina Hafsa (radhiyallahu anha) related his dream to Rasoolullah (sallallahu alayhi wa sallam), he said: "Abdullah is an excellent person - if only he would perform (nafl/tahajjud) salaah at night." Sayyidina Abdullah bin Umar (radhiyallahu anhumah) used to sleep very little at night after he heard this statement of Rasoolullah (sallallahu alayhi wa sallam). He used to spend most of the night in tahajjud salaah.
- Sayyidina Abdullah bin Umar (radhiyallahu anhumah) was famous among the rest of the Sahaba for his piety and knowledge.
- His merit can also be gauged from the fact that shortly before Sayyidina Umar Al Farouq (radhiyallahu anhu) passed away, some people suggested to him that he should

appoint his son Abdullah as his successor. (However, fearing that this may set a precedent for nepotism, Sayyidina Umar (radhiyallahu anhu) did not accept this suggestion.)

- He made 60 Hajj and 1,000 Umrahs.
- He narrated 1,630 ahaadeeth.

Bukhari and Muslim	170
Bukhari only	80
Muslim only	31
Others	1,349
TOTAL	1,630

- He passed away in Makkah in 72 A.H. or 73 A.H. Hajjaj bin Yusuf, the notorious tyrant, had caused his death by having him poisoned while he was making tawaf of the Ka'bah.

## EXPLANATION OF THE HADEETH

This hadeeth represents one of the very important fundamentals of Islam. It basically means that every Muslim will be questioned about his subordinates. Just as the king will be questioned about his subjects, every parent will be questioned regarding his/her children. Everybody will be

questioned by Allah Ta'ala on the Day of Qiyamah whether they ensured that their subordinates received a proper Islamic training and education and whether they ensured (or tried their level best to ensure) that their subordinates obey the laws of Allah and His Rasool (sallallahu alayhi wa sallam).

NOTE: By now you should be aware that Amr bil Ma'roof (telling people to do good deeds) and Nahy anil Munkar (stopping people from doing wrong) is the duty of every Muslim, (i.e. it is compulsory on every Muslim that, when he sees someone sinning, he must stop him from sinning and encourage him to obey the command of Allah. This is established from many aayaat and ahaadeeth.) It is, however, much more important that we practise Amr bil Ma'roof and Nahy anil Munkar with our subordinates.

NOTE: This hadeeth is a warning to those people who turn a blind eye to the wrongs committed by the children. It means that we will not be questioned about ourselves only, we will also be questioned regarding our children. (Husbands will be questioned regarding their wives also.) - Did they obey Allah? Why did you not reprimand them when they sinned? etc.

## HADEETH EIGHT

### **A GREAT FEAR**

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) عَلَى الْمِنْبَرِ وَجَلَسْنَا حَوْلَهُ فَقَالَ: "إِنَّ مِمَّا أَخَافُ عَلَيْكُمْ مِنْ بَعْدِي مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَزِينَتِهَا" متفق عليه

Translation: Sayyidina Abu Sa'eed Khudri (radhiyallahu anhu) narrates: Rasoolullah (sallallahu alayhi wa sallam) sat on the mimbar and we sat around him. He then said: "Certainly among the things that I fear for you after my death is the beauty and splendour of the dunya (world) that will be opened for you." (Bukhari, Muslim)

**ABOUT THE NARRATOR: ABU SA'EED KHUDRI (RADHIYALLAHU ANHU)**

- His name was Sa'd bin Malik bin Sinan - his kunniyyat is Abu Sa'eed.
- He belonged to the Khazraj tribe and was therefore an Ansari.
- His father, Malik, was also a Sahabi and was martyred in the battle of Uhud.



- Due to his tender age Rasoolullah (sallallahu alayhi wa sallam) did not allow him to take part in the battles of Badr and Uhud. However, he took part in all the other battles that Rasoolullah (sallallahu alayhi wa sallam) had fought with the kuffaar.
- Although he was very young at the time of Rasoolullah's (sallallahu alayhi wa sallam) death, he is included among the more prominent Sahaba (radhiyallahu anhum). Having narrated from the Khulafa - e - Raashideen, Sayyidina Zaid bin Thabit (radhiyallahu anhu) and other Sahaba (i.e. besides what he had narrated directly from Rasoolullah (sallallahu alayhi wa sallam), he narrated 1,170 ahaadeeth. Some Sahaba (e.g. Sayyidina Ibn Abbas, Ibn Umar, Jabir, Mahmood bin Labid (radhiyallahu anhum) and many prominent taabi'een narrated ahaadeeth from him.

Bukhari and Muslim	96
Bukhari only	16
Muslim only	52
Others	1,056
TOTAL	1,170

- He passed away on a Friday in 64 A.H. or 74 A.H. (There is a difference of opinion in this regard.) in Madeenah. His qabr (grave) is thus in the al Baqee’.

## MEANING OF THE HADEETH

While many aayaat and ahaadeeth speak of the insignificance of the dunya and how foolish we are in “running after it” (remember it hasn’t been regarded as more than one wing of a mosquito), there also seems to be some benefit in the dunya. For example, how would we build our masaajid, madaaris, etc. without it?

The truth, therefore, is that the dunya (or wealth) in itself is not bad at all. However, it will only be beneficial if we have taqwa. Rasoolullah (sallallahu alayhi wa sallam) said: “There is no harm in the dunya for him who has taqwa.” This means that there is no harm in having wealth provided:

- a) it is earned in a lawful manner.
- b) it is spent correctly and neither is it wasted nor is it spent in haraam activities, e.g. gambling.
- c) it does not hinder us from fulfilling the commandments of Allah.
- d) it does not lead us to pride and arrogance.
- e) its zakaat is discharged.

However, experience shows that in most instances the dunya (wealth) draws a person away from Allah - it makes him negligent of his duties to Allah and it makes him proud and haughty. This pride and haughtiness eventually leads to many other spiritual diseases including jealousy, greed, etc. That is why, despite the many benefits of wealth, the Qur'aan and sunnah discourages us from amassing too much of the dunya.

In this hadeeth Rasoolullah (sallallahu alayhi wa sallam) is predicting that:

1. many fitnahs (evils/trials) will befall the ummah
2. this ummah will experience abundant wealth of the dunya in the future
3. this wealth is one of the fitnahs (evils) that will afflict this ummah
4. in one hadeeth Rasoolullah (sallallahu alayhi wa sallam) said that he doesn't fear any fitnah for his ummah as much as he fears wealth.

In addition to the above we must always remember that the dunya and all its wealth is temporary but the wealth and comforts of Jannah are eternal. Do we want to sacrifice the eternal comforts of Jannah for the temporary wealth of the world (which is not more than one wing of a mosquito)? Surely we are very foolish if this is what we are doing.

## HADEETH NINE

### CONTENTMENT

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ (رضى الله عنه) أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وسلم) قَالَ: "قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَكَانَ رِزْقُهُ كَفَافًا وَفَتَّعَهُ اللَّهُ بِمَا آتَاهُ" رواه مسلم

Translation: Sayyidina Abdulah bin Amr bin Aas (radhiyallahu anhu) narrates that Rasoolullah (sallallahu alayhi wa sallam) said: "He is certainly succesful who is a Muslim, whose rizq (sustenance) is just sufficient and whom Allah made content with what He gave him." (Muslim)

#### ABOUT THE NARRATOR: ABDULLAH BIN AMR BIN AAS (RADHIYALLAHU ANHU)

- His kunniyyat was Abu Muhammed.
- His father, Amr bin Aas (radhiyallahu anhu), was also a Sahabi.
- He was of Quraishi origin.
- He is also famous for his piety and knowledge. Initially he used to fast every day (besides the five days in which fasting is prohibited) and he used to make khatm (complete recital) of the Qur'aan every night. Later, when

Rasoolullah (sallallahu alayhi wa sallam) advised him that this may be too much for his physical body, he decided to fast every second day and to make one khatm of the Qur'aan every seven days. He maintained this habit until his old age. (Even during his old age he tried to fast as much as possible.)

- As far as his knowledge is concerned, no Sahabi knew more ahaadeeth than him. Sayyidina Abu Hurairah (radhiyallahu anhu) said: "None of the Sahaba know more ahaadeeth than me besides Abdullah bin Amr, and the reason why (he knew more ahaadeeth than me) is that he used to write and I never used to write." Sayyidina Abu Hurairah used to rely on his memory only.)
- The books of hadeeth, however, mention only 700 ahaadeeth from him. This is quite little in comparison to the 5,374 ahaadeeth narrated by Sayyidina Abu Hurairah (radhiyallahu anhu). The reason why, despite the fact that he knew more ahaadeeth than all the Sahaba (including Abu Hurairah (radhiyallahu anhu), so few of his narrations are recorded is that he later went to stay in Egypt. At that time Egypt was not a seat of learning. Thus a much lesser number of people learnt ahaadeeth from him in comparison to the great number of people who learnt ahaadeeth from

Sayyidina Abu Hurairah (radhiyallahu anhu) who lived in Madeenah. (At that time Madeenah was a major seat of learning.)

Bukhari and Muslim	17
Bukhari only	8
Muslim only	20
Others	655
TOTAL	700

#### MEANING OF THE HADEETH

The first point made in this hadeeth is that a non-Muslim can never be succesful (paricularly in the aakhirat).

The second point made in this hadeeth is that if a Muslim is content with whatever he receives from Allah, he is succesful even though his wealth/worldly belongings are so little that they are just sufficient for fulfilling his basic necessities. We therefore learn that abundant wealth is no criterion for success. A wealthy man cannot be successful if he is not content with all the wealth that Allah had given him. His discontentment causes him a lot of heartache, worry and often a loss of peaceful sleep.

Islam encourages contentment because its opposite is inclusive of:

- a) ungratefulness to Allah
- b) displeasure with the decision of Allah.

#### FURTHER EXPLANATION

- a) If we compare our misdeeds to all the thousands and millions of gifts that Allah has given us, it would be highly ungrateful on our behalf if we are discontent with what Allah gives us. Remember, the extent of our sins demands that we do not deserve even the little (i.e. if we are poor) that Allah gives us. We must therefore be very grateful to Allah. Discontentment, on the other hand, is ingratitude and disliked by Allah.
- b) Our sustenance and everything else has been predetermined by Allah. Therefore, those who are discontent with their rizq are in actual fact displeased with the manner in which Allah has decided to sustain them. The sign of true and perfect Imaan, however, is that we whole heartedly accept every decision of Allah.

## HADEETH TEN

### **RASOOLULLAH'S (SALLALLAHU ALAYHI WA SALLAM) CONTENTMENT**

وَعَنِ ابْنِ عَبَّاسٍ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ) يَبِيتُ اللَّيْلَةَ الْمُتَابَعَةَ طَاوِيًّا وَاهْلُهُ لَا يَجِدُونَ عِشَاءً وَكَانَ  
أَكْثَرُ خُبْزِهِمْ خُبْزَ الشَّعِيرِ رواه الترمذی

Translation: Sayyidina Abdullah bin Abbas (radhiyallahu anhum) narrates that “Rasoolullah (sallallahu alayhi wa sallam) used to stay hungry for many nights on end and his family would not have anything to eat at night. Their bread was made mostly from barley.” (Tirmidhi)

#### **ABOUT THE NARRATOR: ABDULLAH BIN ABBAS (RADHIYALLAHU ANHUMA)**

- He was born three years before Hijrat while the Muslims and the rest of the Bani Hashim were under siege in the gorge of Abi Taalib.
- He was Rasoolullah's (sallallahu alayhi wa sallam) cousin - his father, Abbas, was Rasoolullah's (sallallahu alayhi wa sallam) paternal uncle.



- His mother was Ummul Fadhl Lubabah bint al Harith. Her sister, Sayyiditina Maymoona (radhiyallahu anha) was married to Rasoolullah (sallallahu alayhi wa sallam).
- Although he was only thirteen years old when Rasoolullah (sallallahu alayhi wa sallam) passed away, he is very very famous for his vast knowledge of the Qur'aan and sunnah.
- When Sayyidina Zaid bin Thabit (radhiyallahu anhu) passed away Sayyidina Abu Hurairah (radhiyallahu anhu) said: "The learned man of this ummah has passed away. Maybe Allah will make Ibn Abbas his successor." (It wasn't very long before Sayyidina Abu Hurairah's (radhiyallahu anhu) words were proved to be true.)
- Sayyidina Abdullah bin Mas'ood (radhiyallahu anhu) used to say regarding him that: "Ibn Abbas is an excellent interpreter of the Qur'aan."
- A person once asked Sayyidina Abdullah bin Umar (radhiyallahu anhuma) to explain the meaning of an aayat from the Qur'aan. Pointing to Sayyidina Abdullah bin Abbas (radhiyallahu anhuma), he told the questioner to enquire from him (Abdullah ibn Abbas (radhiyallahu anhuma)). He also told the questioner to come back and inform him of Sayyidina Ibn Abbas' (radhiyallahu anhuma)

answer. (Actually, Sayyidina Ibn Umar (radhiyallahu anhumah) knew the meaning of the aayat. He, however, did this to test Ibn Abbas (radhiyallahu anhumah). Anyway, when the person returned to Sayyidina Ibn Umar (radhiyallahu anhumah) and informed him of Sayyidina Ibn Abbas' (radhiyallahu anhumah) answer, he said: "Ibn Abbas has been blessed with the true knowledge."

- Besides his zeal and sharp intellect, the other reason for his outstanding knowledge is that Rasoolullah (sallallahu alayhi wa sallam) made dua for him saying: "O Allah! Grant him understanding of deen and teach him the interpretation (of the Qur'aan)."
- He was also known as Hibrul ummah (learned man of the ummah).
- He narrated 1,660 ahaadeeth.

Bukhari and Muslim	95
Bukhari only	28
Muslim only	49
Others	1,488
TOTAL	1,660

- He passed away in 68 A.H. in Taa'if. His janazah salaah was led by Muhammed ibnul Hanafiyyah (the son of Sayyidina Ali (radhiyallahu anhu)).

## EXPLANATION OF THIS HADEETH

Together with describing the poverty in which Rasoolullah (sallallahu alayhi wa sallam) and his family lived, this narration may also be regarded as a description of Rasoolullah's (sallallahu alayhi wa sallam) contentment. This is because, despite the numerous narrations in this regard, there isn't a single narration that Rasoolullah (sallallahu alayhi wa sallam) ever complained of his difficulty. The aim of this hadeeth is to remind us to follow/adopt the example of Rasoolullah (sallallahu alayhi wa sallam) in the following:

- a) being content with whatever Allah has given us.
- b) leading simple life styles.

## HADEETH TEN

### GOOD CHARACTER

عَنْ مُعَاذٍ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: كَانَ آخِرُ مَا وَصَّانِي بِهِ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) حِينَ وَضَعْتُ رِجْلِي فِي الْعُرْزِ أَنْ قَالَ: "يَا مُعَاذُ أَحْسِنْ خُلُقَكَ لِلنَّاسِ" رواه مالك

Sayyidina Mu'aadh (radhiyallahu anhu) said: "The last wasiyyat (word of advice) that Rasoolullah (sallallahu alayhi wa sallam) had given to me when I put my feet in the stirrups was that: 'O Mu'aadh! Beautify your character for the people.'"

#### ABOUT THE NARRATOR: MU'AADH BIN JABAL (RADHIYALLAHU ANHU)

- His name was Mu'aadh bin Jabal (radhiyallahu anhu).
- His kunniyat was Abu Abdir Rahmaan.
- He was amember of the Khazraj tribe and thus an Ansaari.
- He was among the very first group of the Ansaar to accept Islam. He accepted Islam on the night of Aqabah, i.e. even before Nabi (sallallahu alayhi wa sallam) migrated to Madeenah.
- He was famous for his extremely handsome features and his excellent character. Sayyidina Ka'b bin Malik (radhiyallahu

anhu), a Sahabi, described him saying: “He was a handsome young man with good character and he was among the best youth of his people.” It is narrated from the famous Taabi’ee, Masrooq (rahmatullahi alayh), that they used to compare Sayyidina Mu’aadh (radhiyallahu anhu) to Sayyidina Ibrahim (Alaihis Salaam) [because of his good character and knowledge].

- Rasoolullah (sallallahu alayhi wa sallam) said regarding Sayyidina Mu’aadh (radhiyallahu anhu) that he is “the most learned of them in Halaal and Haraam”. (Tirmidhi)
- Many Sahaba and senior Taabi’een narrated ahaadeeth from him. Some of the Sahaba (radhiyallahu anhum) who narrated ahaadeeth from him are: Sayyidina Ibn Abbas, Ibn Umar, Ibn Adi, Ibn Abi Awfa and Abdur Rahman bin Samurah (radhiyallahu anhum).
- He took part in all the battles that were fought by Rasoolullah (sallallahu alayhi wa sallam). (He was eleven years old in the battle of Badr.)
- He passed away in 17 A.H. or 18 A.H. in the plague of Shaam (Syria) at the age of ±34.
- He narrated 157 ahaadeeth.

## **EXPLANATION OF THE HADEETH**

Shaortly before Rasoolullah (sallallahu alayhi wa sallam) passed away he appointed Sayyidina Mu'aadh (radhiyallahu anhu) as the governor of Yemen. While bidding Sayyidina Mu'aadh farewell, Rasoolullah (sallallahu alayhi wa sallam) gave him many parting advices. In this narration Sayyidina Mu'aadh (radhiyallahu anhu) explains that just before mounting his camel (he had already put one foot in the stirrup) Rasoolullah (sallallahu alayhi wa sallam) told him to maintain good character when dealing with the people.

### **LESSON**

Good character is one of the outstanding qualities of a Muslim.

## HADEETH TWELVE

### CARRYING TALES

عَنْ حُذَيْفَةَ (رضي الله عنه) قَالَ: سَمِعْتُ رَسُولَ اللَّهِ (صلى الله عليه و

سلم) يَقُولُ: "لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ" متفق عليه

Translation: Sayyidina Hudhaifah (radhiyallahu anhu) narrates: I heard Rasoolullah (sallallahu alayhi wa sallam) saying: "The person who carries tales will not enter Jannat." (Bukhari, Muslim)

ABOUT THE NARRATOR: HUDHAIFAH BIN YAMAN  
(RADHIYALLAHU ANHU)

- Haudhaifah bin Yaman (radhiyallahu anhu) - His father's name was actually Hasal (or Husail); Yaman was only his title. However, with the passing of time, he was addressed by his title much more than his actual name.
- His Mother's name was Rubaab bint Ka'b (radhiyallahu anha). She belonged to the Bani Abdil Ash-hal family of the Aws tribe. She was therefore an Ansaariyah.
- Sayyidina Hudhaifah's (radhiyallahu anhu) kunniyat was Abu Abdillah.

- Both his parents were Sahabah. His father was martyred in the battle of Uhud.
  - Sayyidina Hudhaifah (radhiyallahu anhu) himself was among the very senior Sahabah (radhiyallahu anhum).
  - He was known as “the keeper of Rasoolullah’s (sallallahu alayhi wa sallam) secrets”. Rasoolullah (sallallahu alayhi wa sallam) used to inform him of the names of the Munaafiqeen.
  - He took part in the battle of Uhud and all the subsequent battles that were fought by Rasoolullah (sallallahu alayhi wa sallam). He played an active role in the battle of Khaibar.
  - He played an active role in the ‘conquests of Iraq’.
  - He passed away 40 days after Sayyidina Ali (radhiyallahu anhu) in 36 A.H.
  - He narrated over one hundred ahaadeeth.
- |                      |         |
|----------------------|---------|
| • Bukhari and Muslim | 21      |
| • Bukhari only       | 8       |
| • Muslim only        | 17      |
| • Others             | over 53 |



## EXPLANATION OF THE HADEETH

In the light of this hadeeth a person who has a habit of carrying tales will never enter Jannah. However, just as we believe that all Muslims will eventually enter Jannah, we believe that such a Muslim will also enter Jannah eventually. Thus the meaning of the hadeeth is that he will not enter Jannah immediately - he will first be punished for his sin and then he will be sent to Jannat.

Some of the reasons why carrying tales is disliked in the Shari'ah is that:

- i. it breeds discord among Muslims.
- ii. it is a curse of pride - the tale carrier regards himself as better than the person who he is speaking about.

## HADEETH THIRTEEN

### PRIVATE PARTS

عَنْ سَهْلِ بْنِ سَعْدٍ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ): "مَنْ يَضْمَنْ لِي مَا بَيْنَ لِحْيَتَيْهِ وَمَا بَيْنَ جَنْبَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ"

(بخاری)

Translation: It is narrated from Sayyidina Sahl bin Sa'd (radhiyallahu anhu) that Rasoolullah (sallallahu alayhi wa sallam) said: "I guarantee Jannat for that person who will guarantee me that which is between his jaws (his tongue) and that which is between his thighs (i.e. his private parts)." (Bukhari)

ABOUT THE NARRATOR: SAHL BIN SA'D  
(RADHIYALLAHU ANHU)

- He belonged to the Khazraj tribe of Madeenah. Thus he is also an Ansaari.
- His original name was Huzn which means grief. Thus Rasoolullah (sallallahu alayhi wa sallam) changed his name to Sahl which means ease or (in contrast to grief) joy.
- Although he was only 15 years old when Nabi (sallallahu alayhi wa sallam) passed away, he eventually became a

very famous personality. The great Taabi'ee, Imaam Zuhri (rahmatullahi alayh), was one of his students.

- He narrated 188 alhaadeeth.
- Bukhari and Muslim 28
- Bukhari only 11
- Muslim only 149
- Others 188
- He passed away in 91 A.H. in Madeenah.
- He was the last Sahabi to pass away in Madeenah.

## EXPLANATION OF THE HADEETH

The message of the hadeeth is that the person who safeguards his tongue from lying, swearing, carrying tales, slandering etc. and his private parts from zina will definitely enter Jannah.

## HADEETH FOURTEEN

### **THE UMMAH - ONE BODY**

وَعَنِ النَّعْمَانِ بْنِ بَشِيرٍ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): "الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ إِنْ اشْتَكَى عَيْنُهُ اشْتَكَى كُلُّهُ وَإِنْ اشْتَكَى رَأْسُهُ اشْتَكَى كُلُّهُ" رواه مسلم

Transalction: It is narrated from Sayyidina Nu'maan bin Basheer (radhiyallahu anhu) that Rasoolullah (sallallahu alayhi wa sallam) said: "The believers are like one man (person). If his eye pains, his whole body pains and if his head pains, his whole body pains." (Muslim)

ABOUT THE NARRATOR: NU'MAAN BIN BASHEER (RADHIYALLAHU ANHU)

- He was also a member of the Khazraj tribe of Madeenah.
- Both he and his father were Sahabah.
- He was born exactly four months after Rasoolullah's (sallallahu alayhi wa sallam) arrival in Madeenah. The historians record that he was the first Ansaari child to be born after Hijrat.
- He was an eloquent orator.

- Sayyidina Mu'aawiyah (radhiyallahu anhu) made him the governor of Kufa. Yazid bin Mu'aawiyah later transferred him to Hims.
- He was martyred in 65 A.H. in Hims.
- He narrated 114 ahaadeeth:

Bukhari and Muslim	5
Bukhari only	1
Muslim only	4
Others	94
Total	114

## MEANING OF THE HADEETH

In this hadeeth Rasoolullah (sallallahu alayhi wa sallam) is describing the love that the Mu'mineen (Believers) are supposed to have for each other. Comparing the entire Ummah to a human body he explains that just as the whole body suffers the effects of a headache or a sore eye, due to their love for each other, the entire Ummah must feel the pain and suffering when any of their brethren are in difficulty.

- On another occasion Rasoolullah (sallallahu alayhi wa sallam) also said: “He (Abu Darda) is the wise man of my ummah.”
- He served as the judge of Damascus during the Khilafat of Sayyidina Umar (radhiyallahu anhu).
- Many senior Taabi’een were his students.
- He narrated 179 ahaadeeth.
- He passed away during the Khilafat of Sayyidina Uthman (radhiyallahu anhu) - two years before Sayyidina Uthman (radhiyallahu anhu) was martyred.

#### EXPLANATION OF THIS HADEETH

This hadeeth is emphasising the importance of good character. It says that on the day of Qiyamah the weightiest action in the scale of a Muslim will be good character.

The second sentence is highlighting the detestation of bad character (referred to as indecency) and bad speech.

The word Al-Badhie which we translated as foul mouthed actually includes all forms of bad speech. Thus it includes:

- i) vulgar speech
- ii) obscene speech