

**The Basic Level**

# **HADEETH**

**CURRICULUM**

**The second semester**

**HAD 122**

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# HADEETH

## CURRICULUM

# Hadeeth NO. 11

أكاديمية آيات  
Ayaat Academy



**Hadeeth #11:**

عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ سِبْطِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَبِيعَاتِهِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ:

حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "دَعْ مَا يُرِيبُكَ إِلَى مَا لَا يُرِيبُكَ."

[ رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صَحِيحٌ ]

On the authority of Abu Muhammad al-Hasan ibn Ali ibn Abu Talib (may Allah be pleased with him), the grandson of the Messenger of Allah (peace and blessings of Allah be upon him), and the one much loved by him, who said:

I memorised from the Messenger of Allah (peace and blessings of Allah be upon him): “Leave that which makes you doubt for that which does not make you doubt.” [At-Tirmidhi & An-Nasai]<sup>1</sup>

**Narrator (Rawi) of this Hadeeth:**

*Abu Muhammad al-Hasan ibn Ali ibn Abu Talib* was the grandson of the Messenger of Allah (peace and blessings of Allah be upon him) through his daughter Fatima. Both he and his brother al-Husain were beloved by the Prophet (peace be upon him). In appearance, he very much resembled the Prophet (peace be upon him).

Al-Hasan was born in the year 3 A.H. He was born one year before his brother al-Husain. They both grew up around the Prophet (peace be upon him) and the Prophet's mosque. Al-Hasan was a very pious man. Al-Hasan wanted his best to avoid any of the political strife of his time.

<sup>1</sup> *At-Tirmidhi* said that it was a good and sound (*hasan saheeh*) hadeeth. *Al-Tirmidhi* was one of the greatest scholars of Hadeeth during his time. Among his closest teachers were *Imam al-Bukhari* and *Ishaaq ibn Rahawaih*. He died in 279 A.H. The work he is most famous for is *al-Jaami' al-Kabeer*, which is also known as *Sunan al-Tirmidhi*. It is one of what is called "the six books of Hadeeth". He died in 279 A.H. Many of the Hadeeth that *al-Tirmidhi* called *hasan sahih* were also recorded by both *al-Bukhari* and *Muslim* which means that they are from among the highest ranking Hadeeth.

*Al-Nasaai* was a great scholar of Hadeeth. He is also well-known for his bravery and participation in jihad. He would train the troops in the sunnah of the Prophet (peace be upon him). His largest work is known as *al-Sunan al-Kubra*. He abridged that larger work into a smaller work known as *al-Sunan al-Mujtaba*. This latter work is what became famous as *Sunan al-Nasaai*. He died in 303 A.H. in Damascus.



After the death of his father, he became the caliph. However, to avoid any further conflict and strife among the Muslims, he gave up that position in an agreement with *Muawiya*. That took place in the year 41 A.H. In this way, he achieved the prophecy that was made by the Messenger of Allah (peace be upon him) when he said that his son al-Hasan was a leader and that Allah would bring back together two great groups of Muslims through him. This is exactly what happened in the year 41, known as the year of the coming together.

He narrated thirteen Hadeeth from the Prophet (peace be upon him). Like *al-Numaan*, he was quite young when the Prophet (peace be upon him) died. In this particular Hadeeth from al-Nawawi's Forty Hadeeth, he explicitly stated, "I memorized from the Messenger of Allah (peace and blessings of Allah be upon him)," thus leaving no doubt that he had heard those words directly from the Prophet (peace be upon him). Al-Hasan died in the year 50 A.H., at the age of 46. He was buried in *Al-Baqi'* cemetery.<sup>2</sup>

### **Importance of this Hadeeth:**

This Hadeeth lays down a very general principle that can be applied in all aspects of one's life. If a person truly applies the meaning of this Hadeeth, he should, Allah willing, find psychological well-being and inner peace. The Hadeeth also shows the road to true piety. In just a few words, the Prophet (peace be upon him) stated these very beneficial and useful principles.

In this Hadeeth the Prophet, sallallahu 'alayhi wasallam, has set a criterion by which Muslims can decide whether something is permissible or not. There is another version of this Hadeeth where the Prophet, sallallahu 'alayhi wasallam, elaborated further by saying: "*Verily, truth is tranquillity and falsehood is doubt.*" This means that the truth will lead to tranquillity and falsehood will lead to doubt.

Especially nowadays this Hadeeth is of extreme importance. Today, many people talk about differences of opinions among the scholars. Furthermore, there are numerous

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<sup>2</sup> Zarabozo, Jamaal al-Din M. (1999). Commentary on the Forty Hadeeth of Al-Nawawi, Volume 1. Al-Basheer Company for Publications & Translations, 469.



new things or practices (such as business practices) that seem to have some good and some bad to them that have not been discussed in detail by the scholars yet many people feel free to voice their opinions on a whole range of such topics. How can one save himself from all of this confusion? How can one know what path to follow that will lead him to the truth and lead him to Allah being pleased with him? Under situations like this, one truly needs to turn to this Hadeeth of the Prophet (peace be upon him).<sup>3</sup>

### Vocabulary:

*Sibt* (Arabic) – “grandson”

*Raihaana* (Ar.) - "his raihaana," - Lit., 'his fragrant flower'. The word *raihaana* was used by the Prophet in respect of al-Hasan and al-Husain, the sons of Ali ibn Abu Taalib, the Prophet's cousin and son-in-law; meaning “dearest to him”.

*Hafidhtu* (Ar.) – - "I memorized"

*Da'* (Ar.) – “leave”

*Yureebuka* (Ar.) – "makes you doubt," the 'ka' at the end stands for the second person, "you"; 'raib' means doubt, or doubt with suspicion.

### Explanation of this Hadeeth:

**“Leave that which makes you doubt for that which does not make you doubt.”**

The essence of this Hadeeth is the same as a previous Hadeeth #6: One should avoid doubtful matters. When one avoids doubtful matters, his religion and honor become free of criticism.

<sup>3</sup> Zarabozo, Jamaal al-Din M. (1999), 468; Jamal Ahmed Badi, Sharh Arba'een an Nawawî Commentary of Forty Hadeeths of An Nawawî, 60.



In this collection, al-Nawawi has only recorded a portion of this Hadeeth. In the Hadeeth from *al-Tirmidhi*, the complete text is the following:

«دَعُ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ؛ فَإِنَّ الصِّدْقَ طُمَأْنِيْنَةٌ، وَالْكَذِبُ رِيْبَةٌ»

**"Leave what makes you doubt for that which does not make you doubt. Verily, truth is tranquillity and falsehood is doubt."**<sup>4</sup>

However, this Hadeeth, with its additional wording found in *Sunan al-Tirmidhi* and elsewhere, points out a very important additional aspect of avoiding doubtful matters. If a believer only does those acts that he is positive and certain are permissible and proper acts, then his heart is at rest. Psychologically, he is at peace with himself. He is not wrestling with himself over any particular act that he performed. He is not blaming himself for anything that he did because he was certain that the act that he performed was permissible.

On the other hand, the one who gets involved in doubtful matters is never at rest. His heart and mind are always disturbed and troubled. He is always questioning whether it was right for him to do that act and if, in fact, he should have avoided it. Even if outwardly he is showing no ill feelings about an act he performed, his heart may be boiling and unhappy because he, in fact, is not certain whether he should have done what he did.

The key to true piety is leaving doubtful matters. This is true abstention. *Abu Abdul Rahmaan al-Mammari* once said, "If the servant is truly pious and God-fearing, he leaves what makes him doubt for what does not make him doubt." *Hasaan ibn Abu Sanaan* once said, "There is nothing easier than piety and godliness: If something makes you doubt, leave it."<sup>5</sup>

**"Verily, truth is tranquillity and falsehood is doubt."**

*Al-Teebi* explains this portion of the Hadeeth by saying that if a believer finds his heart being disturbed by something, he should avoid that thing. This is because the heart of

<sup>4</sup> Zarabozo, Jamaal al-Din M. (1999), 468.

<sup>5</sup> Zarabozo, Jamaal al-Din M. (1999), 469-470.



the true believer is tranquil at the sight of truth and righteousness. However, the heart becomes unsure and shaky at the sight of falsehood and wrong.<sup>6</sup>

### Lessons from this Hadeeth:

- This Hadeeth indicates that one should only perform an act or deed (which is permissible and proper) if he is positive or certain of it. Performing this act will lead to some kind of tranquillity or happiness in this life and in the Hereafter – this is one of the benefits of applying the Hadeeth.
- In the other version of this Hadeeth mentioned above, falsehood leads to doubt and never to tranquillity. So if a believer finds his heart being disturbed by something (i.e. he feels uncertain or doubtful), then he should stay away from it. The heart of the true believer is tranquil at the sight of truth and righteousness. And the heart becomes unsure and shaky at the sight of falsehood and wrong. We can conclude that this criterion applies only to the guided righteous Muslim who is enlightened by the Qur'an and Sunnah, and is adhering to this guidance. If a Muslim is indulging in forbidden acts, this criterion will not work for him because his heart will not be sensitive to what it faces.<sup>7</sup>
- If there is a conflict between something that is known for certain and something that is a matter of conjecture, then that which is known for certain takes precedence over the conjecture. This is an important legal maxim that is applied throughout Islamic fiqh. Here is one example of how this principle is used in the realm of fiqh: If a person has a doubt during his prayer concerning how many rakats he performed, then he should act based on what he knows for certain.
- Another principle in fiqh is that it is not allowed to make *ijtihad* if something is clearly and definitively stated in the texts of either the Quran or Hadeeth. This is also related to the question of avoiding what causes one doubt. The Quran and Sunnah are the truth and correct without any doubt. Therefore, there is no call to leave what the Quran or Sunnah clearly state for the opinion or claims of anyone

<sup>6</sup> Zarabozo, Jamaal al-Din M. (1999), 471.

<sup>7</sup> Jamal Ahmed Badi, 61.



else. All other claims, if they contradict or seem to avoid what is clearly stated in the Quran or Sunnah, are, at best, doubtful. Hence, one should avoid them.

- When the scholars differ on an issue and a person cannot determine which is the correct opinion on that issue, it is best and safest to avoid their difference of opinion and follow the portion that they agree upon. This takes one further away from doubt. For example, if the scholars differ on whether an act is obligatory or recommended, the safest approach is to consider the act obligatory and not fail in performing it. This is the safest approach and it will put the person's heart to rest.
- As noted in Hadeeth #6, when one becomes involved in doubtful matters, he can never be certain that he is not indulging in forbidden matters also.
- There is no righteousness or piety in avoiding something that is clearly and unquestionably permissible, i.e. something that is lawful and clearly permitted by Shariah. For example, in the area of food, one shouldn't say he will refrain from eating meat as a matter of righteousness. He will not be rewarded for this.
- One should base all of his life on the things that he is certain and sure about. He should avoid doubtful matters and matters that he is sure are wrong or harmful. This approach to life will lead him to true happiness in both this life and the Hereafter, Allah willing.<sup>8</sup>

### Conclusion:

A Muslim should be certain of every act he performs. If he has any doubt concerning something, he should leave it for an act concerning which he has no doubt. This Hadeeth equips Muslims with a practical criterion by which to judge doubtful acts and situations, and enables them to make the right decision concerning these matters. However, Muslims need to understand how to apply such a criterion correctly and not to be deceived by wrong perceptions or personal interest.<sup>9</sup>

<sup>8</sup> Zarabozo, Jamaal al-Din M. (1999), 475-478; Jamal Ahmed Badi, 62-63.

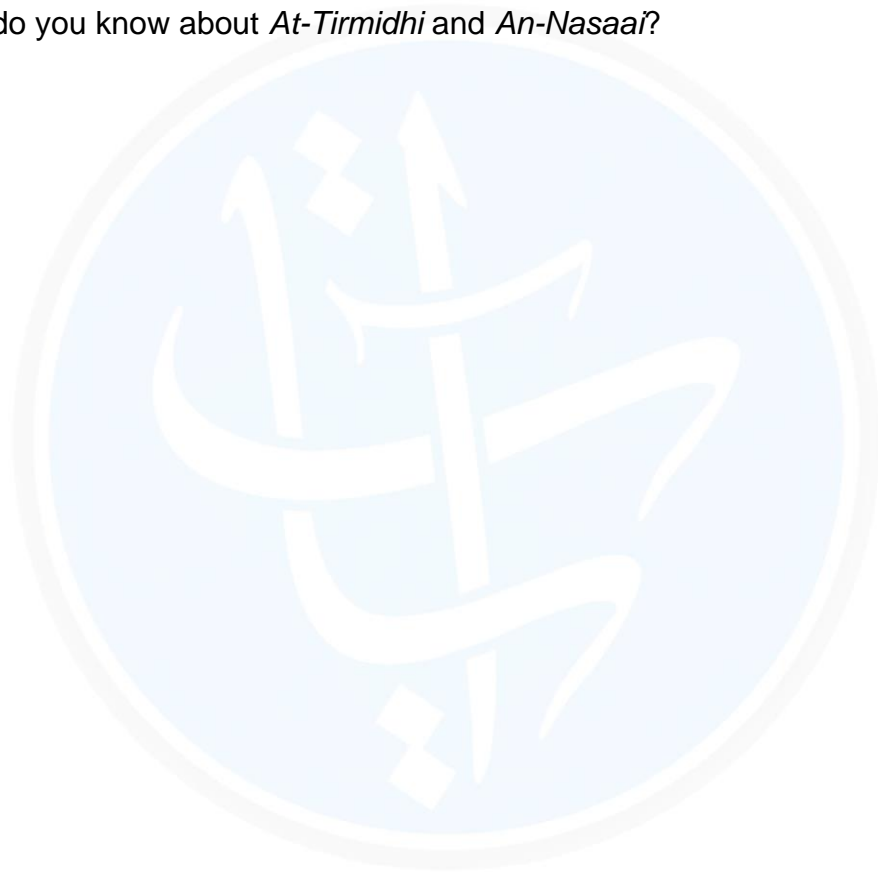
<sup>9</sup> Zarabozo, Jamaal al-Din M. (1999), 478; Jamal Ahmed Badi, 63.





**Discussion:**

- What is the main lesson of this Hadeeth?
- What is the meaning of *Raihaana* in this Hadeeth?
- What do you know about *At-Tirmidhi* and *An-Nasaa'i*?



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**HADEETH**

**CURRICULUM**

**Hadeeth NO. 12**

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**Hadeeth #12:**

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 "مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ". [حَدِيثٌ حَسَنٌ، رَوَاهُ التِّرْمِذِيُّ وَغَيْرُهُ هَكَذَا]

**On the authority of Abu Huraira (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said,**

**"Part of the perfection of a person's Islam is his leaving that which is of no concern to him." [A *hasan* Hadeeth. Recorded by al-Tirmidhi and others in that fashion.]<sup>10</sup>**

**Narrator (*Rawi*) of this Hadeeth:**

*Abu Huraira* (may Allah be pleased with him) was discussed under Hadeeth #9.

**Importance of this Hadeeth:**

Ibn Rajab, one of the commentators of Imam Nawawi's Forty Hadeeth, mentioned that this Hadeeth is a foundation for manners, etiquette and behavior in Islam.

Imam Abu Muhammad ibn Abu Zaid, the leader of the Malikis of his time, stated that all the good manners and behavior are alluded to in four Hadeeth: "*Whoever believes in Allah and the Last Day should speak well or remain silent,*" [Refer to Hadeeth #15 of this collection] [This Hadeeth] "*Part of the perfection of the person's Islam is his leaving that which is of no concern to him,*" the Hadeeth in which the Prophet (peace be upon him) told the one seeking his advice, "*Do not get angry,*" [Refer to Hadeeth #16 of this collection] and the Hadeeth, "*A believer loves for his brother what he loves for himself.*" [Refer to Hadeeth #13 of this collection]

<sup>10</sup> This Hadeeth was recorded by al-Tirmidhi, ibn Maajah, ibn Hibbaan and numerous others.

Some say that this Hadeeth is half of Islam. This is because Islam is either about doing something or abstaining from something. This Hadeeth is explicitly about the latter portion. However, it implicitly also touches upon the former portion. Hence, one can say that it is about all of Islam.<sup>11</sup>

### **Vocabulary:**

*Husn* (Arabic) – In this Hadeeth, the word means, "perfection, completeness".

*Al-Mar'u* (Ar.) - "the man", here it stands for a human, either male or female.

*Tarkuhu* (Ar.) - "his leaving, avoiding".

*Ya'nihi* (Ar.) – "concerns him," the meaning of *al-'inayah* from which this word comes, is something of extreme concern and importance to a person.

### **Explanation of this Hadeeth:**

#### **"Part of the perfection of the person's Islam"**

Some translators have understood this to mean, "Part of someone's being a good Muslim." However, the commentators on this Hadeeth point out that the meaning is that the act described is part of a person perfecting or completing his Islam. Hence, if a person wants to make sure that he is applying or living Islam completely and correctly, then he must make sure that he is meeting this qualification.<sup>12</sup>

#### **"his leaving that which is of no concern to him"**

In this part of the Hadeeth, it states that a person avoids things that are of no concern to him. What is meant by this is not things that are of no concern to him based on his desires or wants. What is meant is things that are of no concern to him based on the guidance of the Shariah. That is, from a Shariah point of view, those things are of no benefit for him in either this life or the Hereafter. Therefore, he should remain away from

<sup>11</sup> Zarabozo, Jamaal al-Din M. (1999), 486; Jamal Ahmed Badi, 64.

<sup>12</sup> Zarabozo, Jamaal al-Din M. (1999), 487.



them. This is why this Hadeeth talks about this aspect in the context of perfecting and completing one's Islam.

### **What is of No Concern to a True Believer?**

The things that are of no concern to him or, in other words, which he should avoid are the forbidden acts, the doubtful acts, the disliked acts and over-indulgence in the permissible matters of which he is not in need.

This Hadeeth is in reference to one's actions, beliefs and speech. With respect to all of these, one should leave those matters that are of "no concern" or no benefit to him whatsoever. Among these, the scholars have emphasized speech the most. Many people may avoid, by their actions, things that are not of concern or benefit to them. However, it is very difficult for many people to constrain their tongues only to those things that are of concern or which are beneficial. Hence, the scholars have stressed this aspect while discussing this Hadeeth. The problem is that many times people do not realize that their speech is truly part of their deeds while, in some cases, it could be the most damaging aspect of their deeds.

Al-Nawawi states that a person must only speak something that is beneficial. He said that if a speech is equal in its merits or harm, then it is best to refrain from saying it. Otherwise, permissible speech may lead to forbidden or disliked speech. This actually happens quite often. However, if one is silent, it does not lead to any harm whatsoever.

Al-Hasan al-Basri once said, "A sign that Allah has turned away from a servant is that He makes him busy with matters that are of no concern to him." When a person reaches such a point, he must repent and ask Allah to guide him to those matters that are important and beneficial.<sup>13</sup>

### **What is of Concern to a True Believer?**

An important question related to this Hadeeth is what are the things to be of concern to a true believer? Answering this question will enable us to practice this Hadeeth in the right manner.

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<sup>13</sup> Zarabozo, Jamaal al-Din M. (1999), 489-491.





For a true believer, the only matters of concern or benefit to him are Islam, Iman, good deeds, the necessary acts that one needs to do to survive in life, such as eating, drinking, earning a living and so forth. These aspects are enough to take up every moment of his life. When will he have time to turn to trivial, useless or harmful pursuits?

Putting the Hadeeth in a different way, part of the perfection of faith (iman) of a believer is to be concerned with matters that are beneficial in this life and the hereafter. This is emphasised by another Hadeeth: "*Be keen with what is beneficial to you, and seek help from Allah - do not be reckless.*" [Tirmidhi]<sup>14</sup>

One of the things that are of concern is to fulfill the obligations (*wajib*), to perform as much as we can of the recommended or preferable acts (*mandub*), to avoid the forbidden (*haram*) and to avoid as much as we can of the *makruh* (those that are disliked). *Fard-a'yn*, an individual obligation, are matters of concern to every one of us. Examples are matters like worship and supplication.

*Fard-kifayah*, community-wide collective obligations, must not be neglected and should also be matters of concern to us. An example is to work for the betterment of the community. Everyone with their own profession and expertise has a role to contribute towards the community.

Other matters of concern to Muslims are enjoining good and discouraging evil, self-accountability and to practice *Ihsan* in all that we do.

Another matter of concern to all Muslims, but is currently lacking among us, is to think about the affairs of oneself, the community and the whole Muslim community (*Ummah*). We need to think of how to further improve our (the Muslims) situation and not just be content with the current situation. This applies in whatever we do, whether we are worshippers, teachers, professionals or preachers.<sup>15</sup>

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<sup>14</sup> Jamal Ahmed Badi, 64; Zarabozo, Jamaal al-Din M. (1999), 491.

<sup>15</sup> Jamal Ahmed Badi, 65-66.





### Lessons from this Hadeeth:

- This ḥadīth is considered to be among the fundamental guidelines concerning the perfection of Islam and refining of the soul. Keeping oneself away from whatever does not concern him is part of the perfecting of his religion and serves to distance him from many doubtful and, indeed, unlawful matters. Hence, one must not intrude uninvited into the affairs of others without necessity and not speak of the affairs of others unnecessarily. This may require no small amount of effort against Shayṭān and against the soul's natural inclination to curiosity.<sup>16</sup>
- A true believer is heads and shoulders above the petty, useless activities that so many people get involved with in this world. If something is not beneficial to him in this life or the Hereafter, he avoids it. This is part of the completeness and perfection of his faith.
- Islam protects society as a whole from any kind of harm. Much of the harm that inflicts society is when people spend their time involved in matters that are of no concern to them. This includes meddling into the affairs of others when it is neither one's responsibility nor one's right. In all societies, these types of practices usually lead to great evil. In this one short sentence, the Prophet (peace be upon him) recommended a way to avoid all these kinds of societal problems.
- If a person truly worships Allah as if he sees Him, or at least knowing that Allah sees him, he would not allow himself to be seen by Allah indulging in useless and possibly harmful pursuits. Instead, he will spend all of his time in doing things that he knows Allah would be pleased with. This is a sign of true Iman and Ihsan, or as the Hadeeth states, the completeness and perfection of one's Islam.
- A believer should train himself to avoid useless or harmful pursuits and, instead, concentrate on the truly beneficial and important matters. At first, it might sound easy to avoid matters that are of no concern and not beneficial. However, in reality, many times the situation is different. That is why this is a sign of a true

<sup>16</sup> *The forty ḥadīth of al-Imām an-Nawawī: text with explanatory notes / Abridged from Arabic sources by Umm Muḥammad – Jeddah, Abul-Qasim Publishing House, 1999, 26.*





Muslim. The person must realize this fact and work on himself to improve his Islam in this direction.<sup>17</sup>

### Conclusion:

This Hadeeth states that a believer should avoid things that are of no concern to him. They are of no benefit to this life nor to the hereafter, in terms of belief, speech or actions. In justifying this point, the Maliki jurist Imam Ibn Al-Arabi said that a person is not able to take care of all the necessary matters, why would he then get involved in the unnecessary matters that are of no real concern. If a person avoids what does not concern him, it means that he is only doing things that are of concern and benefit. Hence, by this means, he is on the road to completing and perfecting his Islam.

Matters of concern to the Muslims cover the affairs of oneself, the community and the whole Muslim community (*ummah*). We need to create awareness among each other in facing the issues and challenges of the *ummah*. For example, this can be done through dialogues and talks. Those in authority have a greater responsibility in carrying out this task. We should be aware not to waste our time and effort in matters that are of no concern to us. We should keep ourselves busy only with matters of benefit to us and to the *ummah*.<sup>18</sup>

### Discussion:

- What is the importance of this Hadeeth?
- What is of No Concern to a True Believer?
- What is of Concern to a True Believer?

<sup>17</sup> Zarabozo, Jamaal al-Din M. (1999), 491-492.

<sup>18</sup> Zarabozo, Jamaal al-Din M. (1999), 492; Jamal Ahmed Badi, 64, 66-67.



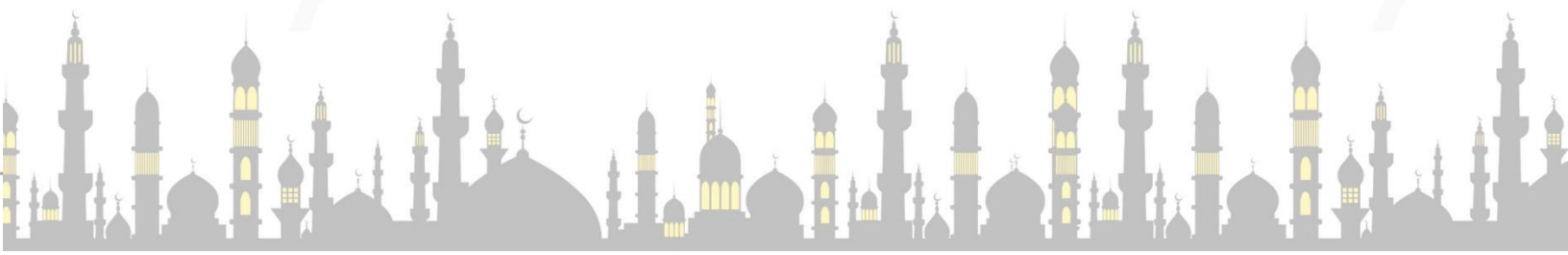


# HADEETH

## CURRICULUM

# Hadeeth NO. 13

أكاديمية آيات  
Ayaat Academy



**Hadeeth #13:**

عَنْ أَبِي حَمَزَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ خَادِمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
 "لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ." [رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ].

**On the authority of Abu Hamzah Anas ibn Maalik, the servant of the Messenger of Allah (peace and blessings of Allah be upon him), from the Prophet (peace and blessings of Allah be upon him) who said,**

**"None of you [truly] believes until he loves for his brother what he loves for himself."<sup>19</sup>**

**Narrator (Rawi) of this Hadeeth:**

*Abu Hamzah Anas ibn Maalik ibn Nadar al-Khazraji, known as Anas ibn Maalik, was born ten years before the Hijrah of the Prophet (peace be upon him). He embraced Islam while very young. His mother brought him to the Prophet (peace be upon him) so he could act as a servant to the Prophet (peace be upon him). He spent about ten years in that capacity. He also took part in ten of the battles of the Prophet (peace be upon him).*

The Prophet (peace be upon him) prayed that Allah bless him, give him wealth, long life, lots of children and enter him into Paradise. Consequently, he became a wealthy man and had over 120 children and grandchildren by the time of his death. He was over one hundred years old when he died. Allah willing, he can look forward to the last part of the Prophet's supplication.

After the death of the Prophet (peace be upon him) he moved to Damascus and later settled in Basra. He is considered to be the last Companion to have died in Basra, dying in the year 93 A.H. Some 2,200 Hadeeth are narrated on his authority in the books of Hadeeth.<sup>20</sup>

<sup>19</sup> Recorded by al-Bukhari and Muslim.

<sup>20</sup> Zarabozo, Jamaal al-Din M. (1999), 494-495.



### Importance of this Hadeeth:

This Hadeeth stipulates one of the most important rules of behavior in Islam. It is a clear sign as to how Muslims are supposed to behave toward one another. It states a general principle that may be applied in all walks of life. The importance of this principle is so great that some consider this Hadeeth one fourth or one-third of Islam.<sup>21</sup> Also, loving for others what you love for your own self is viewed as a 'golden rule' shared among many, if not all, different religious traditions in the world.

### Vocabulary:

*Khadim* (Arabic) - "servant"

*Yuhibbu* (Ar.) – "he loves"

*Li-Akheehi* (Ar.) - "for his brother"; the word "brother" here is in the masculine but the Hadeeth applies equally well to one's "sister" in Islam.

### Explanation of this Hadeeth:

#### "None of you [truly] believes until"

The narration from *Musnad Ahmad* sheds light on the meaning of the passage, "None of you believes," in this Hadeeth:

*"The servant does not reach the reality of [or true] faith until he loves for the people what he loves for himself."*

This means that the denial of faith alluded to in this Hadeeth does not imply a complete denial of faith. That is, a person does not become a disbeliever, losing all faith, by not loving for his brother what he loves for himself.

What it does mean, though, is that for a person to have true and complete faith, he must love for his brother what he loves for himself. This love is a necessary component of a

<sup>21</sup> Zarabozo, Jamaal al-Din M. (1999), 494.





true and complete faith. As was stated in the discussion of the Hadeeth of Jibreel, a person who does not meet the obligatory requirements of faith is not deserving to be called a true or complete believer. This is what this Hadeeth is referring to.<sup>22</sup>

**"he loves for his brother what he loves for himself."**<sup>23</sup>

This is the condition that the Prophet (peace be upon him) stated for true faith. In another Hadeeth, the Prophet (peace be upon him) made it very clear that one of the keys to entrance into Paradise is meeting this condition. In a Hadeeth in Sahih Muslim, the Messenger of Allah (peace be upon him) said,

*"Whoever loves to be saved from the Fire and entered into Paradise should die with belief in Allah and the Last Day and should treat the people in the way that he wishes to be treated by them."*<sup>24</sup>

This shows how true believers are to be towards one another. They not only want good for themselves but also for each other. What is meant is that one loves acts of obedience and permissible things for one's brother. This is evidenced by what is mentioned in the version of al-Nasā'ī:

*"Until he loves for his brother of good what he loves for himself."*<sup>25</sup>

On the other side of the coin, if any of their Muslim brethren is hurt, then they also feel the pain. They do not like that situation for themselves so they do not like it for the other believers either. Such is the Messenger of Allah's (peace be upon him) description of the community of believers. The Messenger of Allah (peace be upon him) said,

*"The parable of the believers with respect to their love, mercy and compassion for one another is like that of the body: if one of its limbs is hurting, the remainder of the body is afflicted by sleeplessness and fever."*<sup>26</sup>

<sup>22</sup> Zarabozo, Jamaal al-Din M. (1999), 495.

<sup>23</sup> Thus has it been mentioned in the rigorously authenticated collection of Bukhārī 'for his brother' without any doubt. The version in the rigorously-authenticated collection of Muslim has 'his brother or neighbour', but the narrator was in doubt.

<sup>24</sup> In Sahih Muslim from Abdullah ibn Amr Al-'As.

<sup>25</sup> See: Ibn Daqiq al-'Id, XIII The Perfection of Faith.

<sup>26</sup> (Recorded by Muslim; al-Bukhari has something similar.)





Hence, from these two Hadeeth one sees that the believers are happy when the other believers are happy and the believers are hurting when the other believers are hurt.

However, this can only come about when the person's heart is free of jealousy and envy. If a person is jealous and envious of others, he will never feel happy when others receive what they love. Instead, he will only feel happy when he receives what he loves above and beyond the others. This selfishness and self-centeredness cannot co-exist with true Imaan. There is no such thing as a true believer who has such feelings in his heart for the others. Actually, how could a true believer think and feel in that way? A true believer realizes that everything comes from Allah. Allah's bounties are much greater than one can imagine. There is room for everyone and if a person does not receive much of this worldly life, there will be plenty for him in the Hereafter. There is no need for him to feel any kind of competition or envy with respect to his fellow believers.<sup>27</sup>

Although the word "brother" is usually understood to mean a brother in Islam, al-Imām an-Nawawi has suggested a wider concept based upon the common ancestry of mankind. Thus, one should wish for the non-believer what he himself enjoys of faith and contentment within Islam, strive in da`wah to him, and supplicate to Allah for his guidance to the truth.<sup>28</sup>

### Lessons from this Hadeeth:

- The implementation of this Hadeeth is not with words only. That is, a person does not simply claim to love his brother and to love for his brother what he loves for himself. It cannot be a case of mere lip service. Instead, as is the case with all true love, that love must be translated into action. In this case, it means action on behalf of one's brother when one has the means to help him or improve his situation.
- If a person sees his brother possessing a virtue that he does not possess, it is permissible for him to wish that he also had that virtue himself. It is permissible

<sup>27</sup> Zarabozo, Jamaal al-Din M. (1999), 496-497.

<sup>28</sup> *The forty ḥadīth of al-Imām an-Nawawi*: Abridged by Umm Muḥammad, 28.





for one to wish he had the same virtue but it is not permissible for one to wish that the virtue be removed from his brother. The Messenger of Allah (peace be upon him) also said,

*"There is no jealousy except with respect to two people: A man whom Allah has given wealth and he uses it up for the sake of the Truth and a man whom Allah has given wisdom and he decides by it and acts accordingly."*<sup>29</sup>

This Hadeeth means that a person should also wish that Allah gives him those characteristics although, at the same time, he does not wish that those characteristics be taken away from the other.

- The true Islamic society - the society of true believers - is one where the relations between its members is built upon love and compassion. This was truly the case among the Companions. Every member works for the good of all of the members of society. Peace and tranquillity is spread throughout such a society. This only comes about when people truly love for each other what they love for themselves.
- If a person finds himself lacking in his piety and religious deeds, he should wish that others would be better than he is and he should also try to improve himself and make himself better than he currently is.<sup>30</sup>
- *Al-Nawawi, al-Haitami* and *al-Mudaabaghi* say that this Hadeeth is in reference to both one's Muslim brethren in faith and one's non-Muslim brethren in humanity. That is, according to them, one should love for the non-Muslims to be guided to Islam in the same way that he has been guided to Islam. There is no question that every Muslim should have a desire to see everyone embrace Islam and submit to Allah. This desire should be very strong in the heart of the believer. In fact, this was the way of all of the Prophets.<sup>31</sup>

<sup>29</sup> (Recorded by al-Bukhari and Muslim.)

<sup>30</sup> Zarabozo, Jamaal al-Din M. (1999), 503-504.

<sup>31</sup> Zarabozo, Jamaal al-Din M. (1999), 500.





### Conclusion:

The true believer loves for his brother Muslim what he loves for himself of good things. Without possessing this quality, one has not yet reached the level of true and complete Imaan.

This (and other similar) Hadeeth carry similar meanings that is to love for other Muslims what one loves for oneself. They lay down a very significant principle of behaviour of Muslims with each other.

A true Islamic community is when it is built upon love and compassion for its members. Every member should care for and help one another. They should treat others in ways they want to be treated. It is a community with no barriers among the races, colour, *mazhab* or group or ranks in implementing this Islamic concept of brotherhood and love. All these barriers must be removed for this concept to be realized. Other barriers to be removed include jealousy, selfishness and envy.<sup>32</sup>

### Discussion:

- What can you say about Narrator (Rawi) of this Hadeeth?
- What is the Importance of this Hadeeth?
- What the word "brother" in this Hadeeth refer to?

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<sup>32</sup> Zarabozo, Jamaal al-Din M. (1999), 505; Jamal Ahmed Badi, 68-69.



# HADEETH

## CURRICULUM

# Hadeeth NO. 14

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**Hadeeth #14:**

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ [يشهد أن لا إله إلا الله، وأني رسول الله] إِلَّا بِإِحْدَى ثَلَاثٍ: النَّيْبِ الزَّانِي، وَالنَّفْسِ بِالنَّفْسِ، وَالتَّارِكِ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ." [رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ]

**On the authority of ibn Masood (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said,**

**"It is not legal [to spill] the blood of a Muslim except in one of three cases: the fornicator who has previously experienced legal sexual intercourse (was married), a life for a life and one who forsakes his religion and separates from the community."<sup>33</sup>**

**Narrator (Rawi) of this Hadeeth:**

*Abdullah ibn Masood* (may Allah be pleased with him) was discussed in the commentary to Hadeeth #4.

**Importance of this Hadeeth:**

This important Hadeeth discusses the sanctity of Muslim lives according to Islamic law. In general, a Muslim life may not be taken unless he commits a crime so harmful to society that he is deemed no longer deserving to be living. These crimes are described, in a general way, in this Hadeeth. This Hadeeth can be considered a partial explanation of Hadeeth #8 in which a person's life is declared safe except due to the rights of Islam. Ibn Rajab states that the scholars are agreed that if anyone performs and is convicted of any one of these three acts, he is to receive the death penalty.<sup>34</sup>

In their commentaries on this ḥadīth, several classical authorities, including Ibn Rajab al-Ḥanbalī, stress the general principle laid down here – the protection of life in a

<sup>33</sup> Recorded by al-Bukhari and Muslim.

<sup>34</sup> Zarabozo, Jamaal al-Din M. (1999), 508.

Muslim society in the context of Muslim governance – rather than the three exceptions.<sup>35</sup>

### Vocabulary:

*Ath-Thayyib* (Arabic) - "a male or female who has experienced legal sexual intercourse"

*Az-Zaani* (Ar.) - "the adulterer, fornicator"

*An-Nafs* (Ar.) - "the soul, life"

*At-Tarik* (Ar.) - "one who leaves [something]"

*Al-Mufariq* (Ar.) - "one who separates"

### Explanation of this Hadeeth:

#### "It is not legal [to spill] the blood of a Muslim except in one of three cases"

It is a must that a Muslim respect the life, honor and wealth of other Muslims, as the Prophet (peace be upon him) stated during his Farewell Pilgrimage. The life of a Muslim is something very honorable in the sight of Allah. One time ibn Umar r.a. looked at the Kaaba and said, "*You are very great and your sanctity is very great. However, the sanctity of a believer is even greater in the sight of Allah.*"<sup>36</sup> The rights of a Muslim are protected and cannot be violated. Indeed, the Prophet (peace be upon him) also prohibited the frightening of another Muslim, even in jest. The Prophet (peace be upon him) called the abusing of another Muslim a type of *fisq* or grave evil-doing.

However, even though a Muslim is so respected by the law, there are cases in which he may perform an act which is so heinous that he no longer deserves to live.<sup>37</sup>

#### "the fornicator who had previously experienced legal sexual intercourse"

<sup>35</sup> See: Ibn Daqiq al-'Id, XIV The Protection of Life fn. 22.

<sup>36</sup> This statement is sometimes narrated as a Hadeeth of the Prophet (peace be upon him). However, such narrations are weak. See: Zarabozo, Jamaal al-Din M. (1999), 509 fn 1.

<sup>37</sup> Zarabozo, Jamaal al-Din M. (1999), 508-509.



In this Hadeeth, the Messenger of Allah (peace be upon him) mentioned *al-thayyib al-zaani*. A *zaani* is any person who commits *zina*. *Zina* is, in essence, illegal sexual intercourse or fornication. And, it is enough to be considered *thayyib* that one had had legal sexual intercourse (being married) at one time.

The punishment for adultery, when it is proven, is stoning until death (in the case of *al-thayyib al-zaani*).<sup>38</sup> This is something agreed upon by the Muslim scholars. It was something enacted during the time of the Prophet (peace be upon him) and afterwards.<sup>39</sup>

This stern punishment for the act of adultery shows how seriously Islam considers family relations. The act of adultery is something that can clearly break apart a family. The family is the foundation for society as a whole. If the family is not safeguarded, then society as a whole will start to crumble. It will not have a strong foundation and, therefore, it itself will not be strong.<sup>40</sup>

### "a life for a life"

"A life for a life" means that the life of one who deliberately kills another without right will be taken in turn. Hence, it is not lawful to kill anyone other than the murderer himself, as had been done in the pre-Islamic wars of tribal vengeance. Again, the matter of justice

<sup>38</sup> While the punishment for an unmarried fornicator who has never had legal sexual intercourse (being married) is lashing which is only penalty mentioned in the Quran for the *zaani*: "*For the female zaani and the male zaani, flog each one hundred lashes*" (an-Noor 2).

<sup>39</sup> Although, the Qur'ān does not prescribe stoning (*rajm*), classical Muslim scholars argued that it was once part of the Qur'ān but was later abrogated. They contended that prophetic reports contain evidence to suggest that *rajm* was practised, albeit on a few occasions during the Prophet's lifetime. He was reluctant to punish even those who confessed to adultery. He allowed them to repent and think through their confession. Under Islamic law, the level of evidence required for enact *rajm* is so demanding that the actual enactments of *rajm* were minute in Muslim history. Instead, the legal and religious authorities often exercised discretion to ward off the application of *rajm* due to problems with the evidence. In practice, therefore, the threat of *rajm* was meant to be exemplary and preventive rather than routinized as punishment. In any case, this whole discussion assumes the presence of an Islamic political and legal authority that is not applicable today. See: Ibn Daqiq al-'Id, XIV The Protection of Life fn. 25. Also: *The forty ḥadīth of al-Imām an-Nawawī*: Abridged by Umm Muḥammad, 29-30.

<sup>40</sup> Zarabozo, Jamaal al-Din M. (1999), 509-512. The prescribed punishment for married offenders exposes the gravity of this offense, which is greater than in the case of an unmarried fornicator since marriage provides a legal outlet for the sexual instinct as well as security for children of recognized blood relationships within a family. See: *The forty ḥadīth of al-Imām an-Nawawī*: Abridged by Umm Muḥammad, 29-30.





is not left to the victim's family directly but must be referred to the legal authority.<sup>41</sup> If an adult, rational person intentionally murders another person, male or female, without due right of law, then that murderer is to be put to death. This is clear from the Quran, as Allah has said,

*"O believers! The Law of Equality in punishment is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the relatives of the killed person forgive to some extent their brother [the killer], then the relatives should demand blood-money in a reasonable manner, and the killer must pay with handsome gratitude. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits, he shall have a painful torment. And there is [saving of] life for you in the Law of Equality in punishment, O men of understanding, that you may become pious." (al-Baqara, 178-179).*

There are some exceptions to this ruling. The first exception is alluded to in the verse itself. The relatives of the deceased have the right to forego the death penalty and accept a blood-money (*diyah*) payment instead from the killer.<sup>42</sup>

### **"one who forsakes his religion<sup>43</sup> and separates from the community"**

This is in reference to the apostate (*murtadd*). The meaning portrayed in this ḥadīth is that of *riddah* (reversion) of a sane, mature Muslim from Islam to disbelief of his own free will and his public insistence and propagation of it. It does not include one's private beliefs which have no effect or impact on other members of the community. A Muslim does not become an apostate by disobedience or sin; rather, only by public denial of divine ordinances or by open claims contrary to the basic tenets of *`aqeedah* (Islamic belief).<sup>44</sup>

<sup>41</sup> The death penalty, like the prescribed (*ḥadd*) punishments, may only be carried out after a conviction completely free of the least doubt. It must further be established that the accused had reached puberty, was in full mental capacity at the time of the crime, and did not act under any form of coercion. See: *The forty ḥadīth of al-Imām an-Nawawī*: Abridged by Umm Muḥammad, 29.

<sup>42</sup> Zarabozo, Jamaal al-Din M. (1999), 513-515. He explains further other exceptions: where a father kills his son, where a free man kills a slave, where a Muslim kills a non-Muslim.

<sup>43</sup> A narration in Sahih Muslim explicitly states, "forsakes Islam ... "

<sup>44</sup> Scholars have also stipulated that the Muslim must once have been conscious of the truth of Islam, not unaware or ignorant. To completely dispel any doubt, the convicted apostate is allowed a period during which Islam is





The phrase does not mean one who does both acts. The first characteristic is simply emphasized by the second characteristic. Indeed, the first characteristic automatically implies the second characteristic.

Included in this category is anyone who rejects what the Muslim *Ummah* (Nation) has agreed upon. He is truly, "separating from the community." However, on this point one must be careful. There are some aspects that are agreed upon that are well-known to everyone. It would be difficult to imagine anyone not knowing them, especially those who grew up in a Muslim environment. These could include matters like the obligation of praying five times a day, the prohibition of alcohol and so forth. This category cannot be denied by anyone.

However, if a person apostates from Islam and then repents, he is not to be killed because in that state he is neither forsaking his religion nor separating from the community.<sup>45</sup>

After all, it is important to note that, historically, this was an official state process, and was not interpreted as a licence for vigilantism<sup>46</sup>; and Muslims are, in any case, duty bound to abide by the law of the land in which they live. Some scholars distinguish between apostasy and treason against the state, the former being a capital punishment in the early Muslim state but was understood later on as a matter between the individual and God, and not as a matter of criminal law. For instance, the early Shāfi'īs, including

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presented to him anew with the best methods of da`wah in the hope that he will return to reason and the religion. He may be executed by the state government only upon adamant and rebellious persistence in kufr. Many of the salaf (early scholars) interpreted "the renouncer of his religion and deserter of the community" according to the verse of *muḥārabah* (warring), since "waging war against Allah and His Messenger" comprises not only the physical aspect but subversion of the community as well. "Waging war" is explained as committing acts of treason and aggression against the Islamic state or acts of violence and terrorism against unarmed people. Interpreted in the early days of Islam as "highway robbery," other violent crimes are now included. See: *The forty ḥadīth of al-Imām an-Nawawī*: Abridged by Umm Muḥammad, 30-31.

<sup>45</sup> Zarabozo, Jamaal al-Din M. (1999), 515-516. He adds that there is agreement among the scholars that the male apostate is to be killed. There is some disagreement concerning the female apostate. The *Hanafis* argue that she is not to be killed. They say that she should be imprisoned until she repents or dies. Their reasoning is that women and children are not to be killed during jihad, hence, they are not to be killed for, in essence, joining the ranks of the disbelievers. However, the majority of the scholars stick to the general wording of the Hadeeth noted above and say that an apostate woman is also to be killed.

And he concludes that upon studying other Hadeeth of the Prophet (peace be upon him), one will note that there are other cases that also call for the death penalty. However, they are the subject of studies in the books of *fiqh*. See more on these cases in Zarabozo, Jamaal al-Din M. (1999), 516-520.

<sup>46</sup> Vigilantism - law enforcement undertaken without legal authority by a self-appointed group of people.



Imām al-Shāfi‘ī, and the Ḥanafīs did not consider the punishment for the apostate (*murtadd*) applicable to one who had privately left Islam. In this context, these scholars distinguished between the broad Qurānic worldview that upholds freedom of religion, which is underpinned by its ethical teachings on individual accountability and responsibility, and apostasy as a political act that aimed at harming the integrity of the Muslim polity.<sup>47</sup>

### Lessons from this Hadeeth:

- This Hadeeth should be seen and understood from a positive viewpoint – it is not legal to kill a Muslim except in one of three cases. Because these three cases are exceptional, it shows that the Muslim blood is valued and treasured and is blessed by Allah subhanahu wa ta’ala.
- In the last sermon of the Prophet, sallallahu ‘alayhi wasallam, during his farewell Hajj (which was a few months before he died), he re-emphasised the principle of this Hadeeth which is the sanctity of a Muslim’s blood. Islam encourages Muslims to avoid any kind of act, e.g. violence, injustice, etc. that will lead to violating this principle. All this shows just how important it is not to shed the blood of a Muslim.<sup>48</sup>
- Classical commentators such as Ibn Rajab al-Ḥanbalī emphasize that this prophetic report underlines the importance of the protection of individual, public and family life from potential harms (in the context of a Muslim society).<sup>49</sup>
- Before the arrival of Islam, human life had no value. A person can easily be killed for many different reasons, e.g. revenge, to show the superiority of a tribe, killing a newborn baby girl because it was considered a shame, etc. When Islam arrived, it stressed on the value and importance of human life. A life must not be threatened unless it is lawful, i.e. where a serious violation of the Shariah had occurred. Islam also made it clear that the taking of a human life is the

<sup>47</sup> See: Ibn Daqiq al-‘Id, XIV The Protection of Life fn. 23.

<sup>48</sup> Jamal Ahmed Badi, 73.

<sup>49</sup> See: Ibn Daqiq al-‘Id, XIV The Protection of Life fn. 25.



responsibility of the highest authority, i.e. the judge. This is to prevent this practice from being abused for personal interests.<sup>50</sup>

- Those who are to implement the death penalty are the rightful government leaders or rulers. One is not allowed to implement such a penalty without their approval or authority. For example, if a person is murdered, the victim's brother is not allowed to go and execute his murderer. First, the case must be proven and the government authorities must make the decision to have the person executed.
- The above point leads to another very important question: Is the death penalty and other prescribed punishments to be implemented in non-Islamic lands?<sup>51</sup> The conclusion for today's world is that the prescribed punishments are not to be carried out in non-Islamic lands - although the acts themselves, obviously, are still not permissible for Muslims. The Muslims neither have the authority, true Islamic leadership or ability to carry them out. Furthermore, the harm of performing such punishments greatly outweighs the benefit of them. If a person commits such heinous crimes as these described, the Muslim community should make him realize how great the crime he committed is and do their best to guide him to the road of repentance and reform. Allah knows best.<sup>52</sup>

### Conclusion:

- The life of a Muslim is inviolable and protected by law. No one has the right to take his life unless he commits a crime that calls for the death penalty.
- The committing of adultery, murder and apostasy are such heinous crimes that Islamic Law, which otherwise safeguards life, has deemed that those who commit such crimes no longer deserve to live.
- One of the purposes of the death penalty is to protect the sanctity and lives of all Muslims. As Allah states about the Law of Retribution, quoted above, "*And there is*

<sup>50</sup> Jamal Ahmed Badi, 72.

<sup>51</sup> Non-Islamic lands are known in the literature as *Daar al-Harb* or *Daar al-Kufr*. These are the lands where Islamic law is not being enforced and the affairs of the state are not in the hands of Muslims.

<sup>52</sup> Zarabozo, Jamaal al-Din M. (1999), 520-522.





[saving of] life for you in the Law of Equality in punishment, O men of understanding, that you may become pious" (*al-Baqara*, 178-179).<sup>53</sup>

- Islam has established rules and regulations for the community that minimise the need to carry out the execution of a man or woman as allowed by the three cases defined in the Hadeeth. Islam is a peaceful religion and it has established rules where people respect each other and live together peacefully, without lives being threatened.
- In Islam what is seen as punishment are actually measures put in place to protect the Muslim society and community. Islam takes precautions to ensure that these evil acts (or the violations of these principles) are minimised. In other words, Islam promotes good values and chastity; it encourages marriage, i.e. the legal relationship between man and woman; Islam also discourages acts that might lead to the violations of this principle, e.g. zina.
- Islam makes it clear what the duties and obligations of the Muslim are - how we are to treat and respect each other. Islam places importance in a caring society, where the people, whether rich or poor, care for each other. This minimises hatred and hence conflicts and killings.
- In the case of *zina*, Islam has rules for the Muslim society that regulate relationships. Hence, it is very difficult for the cases mentioned to occur if these rules and regulations are observed. As for 'deserting the religion', the Muslim community is based on knowledge where *ilm* and *da'wah* are continuously being disseminated and conveyed. Thus people are aware of their religious obligations and the minds of the society are well-protected from being manipulated.
- All these measures have been set up by Islam to minimise the occurrences of these exceptional cases where the taking of a human life is allowed. These truly are exceptional cases because during the time of the Prophet, sallallahu 'alayhi wasallam, (and later during the era of the Rightly-Guided Caliphs) there were only a few cases where such violations or problems occurred.<sup>54</sup>

<sup>53</sup> Zarabozo, Jamaal al-Din M. (1999), 522.

<sup>54</sup> Jamal Ahmed Badi, 72-73.







- This Hadeeth needs to be looked at in the positive light where the emphasis is on the value of the human life and not on the punishments permissible for the three cases mentioned. Islam has put in place a system which leads to minimising the occurrences of the three cases. There are strategies, obligations, etc., which help the Muslims to avoid these acts.
- Opponents of Islam look at the Hadeeth in a negative way where they accuse Islam of being murderous and barbaric. But the truth of the matter is Islam values human life, just as it values chastity (*iffah* or *taharah*) - a virtue which has lost its value in these contemporary times because of the evil being promoted by the opponents via the media and negative side of technology. These negative influences have also caused some Muslims to interpret this Hadeeth negatively.
- With more and more challenges there, the explanation of the Hadeeth should take into account what the problems are that are facing the Muslims today that violate the principles set up by the Hadeeth. We should look into what we can do to promote the principles and virtues mentioned in the Hadeeth (e.g. to uphold chastity, valuing human life, that killing is a crime, etc.) and to minimise their violations.<sup>55</sup>

### Discussion:

- This Hadeeth states that it is not legal to kill a Muslim except in one of three cases. Which ones?
- How this Hadeeth should be looked at and understood?
- What is the main role of punishments for major crimes in Islam?

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<sup>55</sup> Jamal Ahmed Badi, 75-76.



# HADEETH

## CURRICULUM

# Hadeeth NO. 15

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**Hadeeth #15:**

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

"مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ." [رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ]

On the authority of Abu Huraira (may Allah be pleased with him), the Messenger of Allah (peace and blessings of Allah be upon him) said,

"Whoever believes in Allah and the Last Day should speak good things or keep silent. Whoever believes in Allah and the Last Day should be courteous and generous to his neighbor. Whoever believes in Allah and the Last Day should be courteous and generous to his [traveling] visitor."<sup>56</sup>

**Narrator (Rawi) of this Hadeeth:**

Abu Huraira (may Allah be pleased with him) was discussed under Hadeeth #9.

**Importance of this Hadeeth:**

This Hadeeth describes how the one who wishes to be a true believer must behave towards others. It also contains the rulings concerning the tongue and emphasises that we are responsible for what we say.

*Al-Haitami* states that this Hadeeth is deserving to be called one third of Islam since it covers all of the rulings concerning the tongue. He says that deeds are either of the tongue, the heart, or the physical body. This Hadeeth covers the last third.

He also points out that this Hadeeth is very similar in meaning to the Hadeeth that states, "*None of you truly believes until he loves for his brother what he loves for himself.*" [Hadeeth #13] He says that everyone is a neighbor to someone else.

<sup>56</sup> Recorded by al-Bukhari and Muslim.

Therefore, if this Hadeeth is truly applied, then the society will be filled with love and closeness toward one another.<sup>57</sup>

### **Vocabulary:**

"*fa-l-yukrim*" – "he should be courteous and generous." Both courteous and generous have been used to try to capture the true meaning of the Arabic word. The word *karam* has been defined in the following manner: "noble nature, high-mindedness, noble-mindedness, noble-heartedness, generosity, magnanimity, kindness, friendliness, amicability, liberality, munificence."

"*jaarahu*" – "his neighbor"

"*dhaifahu*" - "his visitor/guest"

### **Explanation of this Hadeeth:**

#### **"Whoever believes in Allah and the Last Day"**

In this Hadeeth, the Prophet (peace be upon him) mentioned three characteristics of those who truly believe in Allah and the Last Day. These acts are part of complete Imaan. This implies that the one who does not have these characteristics is not a true and complete believer. If someone claims to himself that he is a true and complete believer, then he must possess these characteristics.

Note that in this Hadeeth the Messenger of Allah (peace be upon him) only mentioned belief in Allah and the Last Day. This is done as a kind of encouragement for people to have those characteristics mentioned in the Hadeeth. It will be on the Last Day that everyone will be held accountable for his deeds. These deeds include what the person ever said, how he treated his neighbor and how he treated his visitors. If he has not behaved properly in these matters, his recompense will be on the Day of Judgment. Hence, the explicit mention of the Last Day should be a reminder and driving factor that

<sup>57</sup> Zarabozo, Jamaal al-Din M. (1999), 524; Jamal Ahmed Badi, 77.



will lead every believer to ensure that he truly has the characteristics that the Prophet (peace be upon him) mentioned in this Hadeeth.

Note that the deeds that make up faith are sometimes related to the "rights of Allah" and sometimes related to the "rights of human beings". The "rights of Allah" include fulfilling the obligatory deeds and avoiding the forbidden deeds. This includes speaking only good things and remaining silent instead of speaking evil or harmful things. The "rights of other humans" includes honoring and being generous to one's visitors and being generous to one's neighbors. All of these deeds are a must for the true believer. This shows the emphasis that Islam has not only on the ritual acts of worship but also on the relationship and interaction between humans themselves.<sup>58</sup>

### **"should speak good things or keep silent"**

The first characteristic that the Prophet (peace be upon him) mentioned in this Hadeeth concerns the tongue. The person who believes in Allah and the Last Day is to be careful about his speech. Allah has stated a fact in the Quran that should serve as a clear warning to all believers about their speech:

*"And indeed We have created man, and We know what his oneself whispers to him. And We are nearer to him [by Our knowledge] than his jugular vein. [Remember] that the two receivers [recording angels] receive [each human after the age of puberty], one sitting on the right and one on the left. Not a word does he utter but there is a watcher by him ready [to record it]." (Qaaf, 16-18)*

As was briefly mentioned while discussing Hadeeth #12 [Leaving That Which Does Not Concern One], a person's tongue is something that quite often leads the person to commit sins and, may thereby, lead him to Hell.

However, one's speech does not always have negative results. It can also be a key to pleasing Allah. The Messenger of Allah (peace be upon him) also said,

*"A servant makes a statement that is so pleasing to Allah, although he himself does not give it much concern, that Allah raises him levels due to it. And a servant makes a*

<sup>58</sup> Zarabozo, Jamaal al-Din M. (1999), 524-525.





*statement that is so displeasing to Allah, although he himself does not give it much concern, that he is thrown because of it into Hell.*"<sup>59</sup>

The true believer recognizes this fact. He realizes that what he says may either be pleasing or displeasing to Allah. Therefore, he weighs his statement before he says it. If it finds that it is good, then he says it. If he finds that it is evil, he refrains from saying it. Even if he finds that it is of no benefit, he still remains silent and does not speak. Hence, if they are good words, he speaks. If what he was thinking of saying was either evil or of no benefit, what one could call neutral, he remains silent and does not speak. This means that there is no in between. Either the speech is good and he should speak it or it is not good, including neutral, and therefore he should not speak it.

The *Salaf* were very careful about speaking too much. They realized that if one is not careful about his tongue, it may lead him to commit many sins. In fact, *Umar r.a.* once said, "The one who speaks a lot commits lots of mistakes. The one who makes lots of mistakes commits lots of sins. The one who commits lots of sins will have the Hell-fire as the first place for him."

This Hadeeth also implies that if there is some good thing that needs to be said, then one should say it. In that case, it is better to speak than to be quiet. Indeed, this act is preferred over a person being quiet because the benefit of it goes not only to himself but also to others. When one is silent when he should speak, this could be a great sin. Such is the case with the person who sees an evil and has the *Shariah* means to speak about it but he does not do so. *Abu al-Diqaaq* once said, "Whoever is silent concerning the truth is a mute Satan."

Thus, silence is not always to be preferred. However, silence is always to be preferred to speech that is not beneficial or good.

Hence, there are two extremes that one must avoid with respect to speaking: (1) one should not speak beyond what is needed or good (this is the "speaking devil") and (2) one should not remain silent when there is a need to speak (this is the "mute devil").<sup>60</sup>

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<sup>59</sup> (Recorded by al-Bukhari.)

<sup>60</sup> Zarabozo, Jamaal al-Din M. (1999), 525-527.





## Speaking Good Things

There are numerous types of speech that fall under this category of speaking good things. The most obvious examples of beneficial speech is speech which consists of reciting the Quran, remembrance of Allah and supplications (du'a), giving advice, etc. Herein just a few other examples shall be mentioned- those that merit great reward in the sight of Allah:

- (i) Putting things right (reconciling) between people who are differing from one another for some reason;
- (ii) Ordering good and eradicating evil: This is one of the most important responsibilities upon the Muslim nation;
- (iii) Guiding others to what is best for them, whether it be related to a religious or a worldly matter;
- (iv) Striving and making *jihad* in defence of the faith by one's speech.<sup>61</sup>

## Remaining Silent (from harmful types of speech)

The list of negative or harmful types of speech is quite long. People may easily fall into anyone of them. They include backbiting, lying, false witness, ridiculing others, spreading harmful tales, arguing for no beneficial purpose, joking in ways that are not permissible, cursing, abusing others, spreading others' secrets, breaking promises and so forth.

Here are some of the most commonly found forms of harmful speech:

- (i) *Al-Gheebah*: Backbiting is to say something truthful behind one's brother's back that the brother would not like to have said about him. This is one type of harmful speech that perhaps everyone realizes its evil, yet very few- those whose hearts Allah has guided- truly and completely remain away from it;
- (ii) *Al-Nameemah* (this is the spreading of information about others with the purpose of causing dissent and evil);
- (iii) Lying;

<sup>61</sup> Zarabozo, Jamaal al-Din M. (1999), 527-528; Jamal Ahmed Badi, 79.





- (iv) Speaking about Allah or His religion without knowledge: This is one of the greatest sins. Almost all *kufr* and *shirk* (associating partners with Allah) emanate from speaking about Allah without knowledge.<sup>62</sup>

The scholars have defined *sabr* (patience) as 'to refrain from panicking' - to refrain from being out of control - and to refrain the tongue from complaining. Complaining, e.g. simply saying that the weather is hot, will lead us to impatience; it can affect our attitude and hence our work. If we want to lament we should lament only with Allah. If we do it with Allah it is *munajah* - it will turn into *ibadah*.<sup>63</sup>

### "should be courteous and generous to his neighbor"

This Hadeeth demonstrates the relationship between true belief (*iman*) in Allah and the Last Day and how one treats his neighbor. Being courteous and generous to one's neighbor includes helping him when they need assistance, visiting them when they are ill and general checking on their welfare.

The neighbor has been defined as someone who lives in the same house or building, someone who lives next door, someone who lives in the neighborhood (which extends to 40 houses in every direction), and someone who lives in the same town. Upon being asked by his wife, 'Ā'ishah, to which of her two neighbors should she send her gift, the Prophet (saws) replied, "*To the one whose door is nearest you.*"<sup>64</sup>

The Quran and Sunnah place great emphasis on treating one's neighbor well. Indeed, in the following verse, the order to treat neighbors well comes shortly after the command to worship Allah alone:

*"Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor who beg, the neighbor who is a near of kin, the neighbor who is a non-relative, the companion by your side, the wayfarer [you meet], and what your right hands possess. Verily, Allah does not like such as are proud and boastful." (al-Nisaa, 36)*

<sup>62</sup> Zarabozo, Jamaal al-Din M. (1999), 528-530.

<sup>63</sup> Jamal Ahmed Badi, 79.

<sup>64</sup> Narrated by al-Bukhāri. See: *The forty ḥadīth of al-Imām an-Nawawī*: Abridged by Umm Muḥammad, 33.







In this verse, Allah has combined His rights over His servants with the servants' rights over each other. Among the servants, a person must treat the following five classes especially well: (1) those that are related to him, especially his parents; (2) those who are weak and in need; (3) those with whom he mixes and sees on a regular basis, such as neighbors; (4) those who come upon a person on a temporary basis, such as a wayfarer; and (5) the slaves that one possesses. In this last category, some of the Salaf also included what one possesses of animals.

There are a number of other Hadeeth in which the Prophet (peace be upon him) stressed the importance of treating neighbors well. In some of them, the Prophet (peace be upon him) also mentioned the relationship between being a true believer and behaving well towards one's neighbor. For example, the Prophet (peace be upon him) said,<sup>65</sup>

*"Jibreel (Angel Gabriel) kept advising me concerning the neighbor to the point that I thought he would inherit [from his neighbor]."*<sup>66</sup>

We should be patient with our neighbour even if he causes annoyance to us. In a Hadeeth, the Prophet, sallallahu 'alayhi wasallam, said that there are three types of people whom Allah loves. One of them is a person who has a neighbour who causes him harm or annoyance but he remains patient and tolerates the neighbour.<sup>67</sup>

Generally, one should be concerned about his neighbor and assist him, or at least refrain from annoying him (as a minimum of one's duty toward his neighbor), whether Muslim or non-Muslim, whether near or farther away. At a time when food was considered the best portion of one's wealth, Allah's Messenger (saws) urged sharing it with his neighbors and said,

*"The believer is not one who eats his fill while his neighbor is hungry."*<sup>68</sup>

<sup>65</sup> Zarabozo, Jamaal al-Din M. (1999), 530-533.

<sup>66</sup> (Recorded by al-Bukhari and Muslim.)

<sup>67</sup> Hadeeth: "There are three people who Allah loves ... [One of them is] a man who is being harmed by his neighbor but he is patient until they are separated by death or one moves away." Recorded by Ahmad. See: Jamal Ahmed Badi, 80.

<sup>68</sup> Narrated by al-Hakim and at-Ṭabarāni – ṣaḥeeḥ. See: *The forty ḥadīth of al-Imām an-Nawawi*: Abridged by Umm Muḥammad, 32-33.





### "Should be courteous and generous to his [traveling] visitor"

The Messenger of Allah (peace be upon him) then mentioned that the believer in Allah and the Last Day is generous to his visitors. He is kind and courteous to his visitor. This also means that one prepares food for the visitor and takes care of his other needs, making sure that he is comfortable without extravagance or waste.

This implies that anywhere a Muslim travels, he will feel right at home when he comes upon his Muslim brethren. They will take him in and give him his full rights. This increases the feeling of brotherhood and love among the Muslim Ummah as a whole.

The first point that must be discussed concerning this portion of the Hadeeth is the meaning of the word, *dhaif*. It is usually translated as "guest". That is definitely one of the meanings of the word but it may not give its proper connotation here. In this Hadeeth, however, the reference is to visitors that come from out of town to a person's home or city.

One of the evidences for this opinion is another narration of this Hadeeth in Sahih al-Bukhari which states,

*"Whoever believes in Allah and the Last Day should be generous to his guest. His jaaizah [special gift] is one day and night. He is to be entertained for three days. Whatever is beyond that is an act of charity. It is not lawful for a guest to stay with his host to the point that he makes things difficult for him."*

This is not in reference to a "guest" that one invites from the same town. It is in reference to visitors who have come from out of town.

Generosity to the guest means, first and foremost, pleasant speech and cordial treatment, including service and attention to his needs. Hospitality is normally expressed by offering some kind of food or drink, according to the circumstances of the guest and his host, and generosity is encouraged in this aspect. However, the Prophet





(saws) prohibited a guest from causing difficulty for his host (in the aforementioned Hadeeth) and advised the host not to burden himself beyond what is readily available.<sup>69</sup>

There is a difference of opinion about whether or not this hosting of a guest is obligatory or a greatly recommended voluntary act. Some scholars say that the one day *jaaizah* is obligatory. However, the majority of the scholars are of the opinion that the hosting, in general, is recommended and not obligatory. It is a noble and great act but it is not obligatory upon the Muslim. In any case, it is certain that the one who truly believes in Allah and the Last Day will be generous and courteous to his visitor.<sup>70</sup>

### Lessons from this Hadeeth:

- In general, human beings are social creatures. Out of necessity, they have certain relationships with other members of society. Islam seeks to make sure that these relationships are guided by sound principles. Islam teaches that one should restrain one's tongue from harmful speech. Islam also teaches that one should be generous and kind to one's neighbor and visitors. These principles go a long way in making sure that society as a whole is a united, cooperative society.
- The restraining of one 's tongue is truly a sign of complete faith. *Al-Fudhail* once said, "*There is no Hajj, no guarding the enemy lines and no jihad which is more difficult than restraining the tongue.*"
- A person is always either silent or speaking. If he is speaking good things, it is beneficial for him. If he is speaking useless or harmful things, then it is a loss for him. If he is silent when he should be speaking good things, this is also a loss for him. However, if he is silent when he could be speaking useless or harmful things, this is beneficial for him.
- One of the guidelines that will help a person know what he should or should not say is that a person should refrain from saying anything that he feels like he will

<sup>69</sup> In a ḥadīth graded ṣaḥeeḥ narrated by Aḥmad and aṭ-Ṭabarāni. See: *The forty ḥadīth of al-Imām an-Nawawi*: Abridged by Umm Muḥammad, 33.

<sup>70</sup> Zarabozo, Jamaal al-Din M. (1999), 535-537.





have to apologize for in the future. One time a man came to the Prophet (peace be upon him) and asked the Prophet (peace be upon him) to advise him in a succinct and concise manner. The Prophet (peace be upon him) told him three things, one of which was,

*"Do not say any word that [you believe] you will have to apologize for tomorrow."*<sup>71</sup>

- *Ibn Abdul Barr* once said, "If a person has three qualities, then there can be no doubt about his intelligence and virtue. [These three qualities are] that he is praised by his neighbors, relatives and companions."
- According to many scholars, the obligation of hosting does not extend to evildoers and heretics. Others say that this ruling also applies to such people. This is because if we are good Muslims, when we host them and be good to them, we might influence them and cause them to change and become better people. Probably, Allah knows best, the correct view is to look at the overall benefit or harm of treating such people in a kind or harsh manner.<sup>72</sup>

### Conclusion:

- Those people who are true and complete believers can be described by specific characteristics. If one does not have those specific characteristics, it means that in those matters he is not completing his faith and there is room for improvement.
- A true believer will only speak when it is good and beneficial to speak. Otherwise, he would remain silent.
- If a Muslim is not treating his neighbors well, even his non-Muslim neighbors, then he is not fulfilling that condition of faith. That is, he has a shortcoming in his Imaan.
- If a Muslim is not being generous and courteous to his visitors from out of town, he is not fulfilling one of the obligatory parts of his faith.<sup>73</sup>

<sup>71</sup> Recorded by Ahmad and ibn Maajah (ibn Maajah without the word "tomorrow").

<sup>72</sup> Zarabozo, Jamaal al-Din M. (1999), 539-540. See also: Jamal Ahmed Badi, 80-81.

<sup>73</sup> Zarabozo, Jamaal al-Din M. (1999), 540.



**Discussion:**

- Why is only belief in Allah and the Last Day mentioned in this Hadeeth?
- Name few examples of good and few of bad speech.
- How is one courteous and generous to his neighbor and to his visitor/guest?



أكاديمية آيات  
Ayaat Academy



# HADEETH

## CURRICULUM

# Hadeeth NO. 16

أكاديمية آيات  
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**Hadeeth #16:**

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْصِنِي. قَالَ:

"لَا تَغْضَبْ، فَرَدَّدَ مَرَارًا، قَالَ: لَا تَغْضَبْ." [رَوَاهُ الْبُخَارِيُّ]

**On the authority of Abu Huraira (may Allah be pleased with him): A man came to the Prophet (peace and blessings be upon him) and said, "Advise me." He [the Prophet (peace be upon him)] said,**

**"Do not become angry." The man repeated [his request] several times and he [the Prophet (peace be upon him)] said, "Do not become angry."<sup>74</sup>**

**Narrator (Rawi) of this Hadeeth:**

*Abu Huraira (radhiyAllahu anhu)* was discussed under Hadeeth #9.

**Importance of this Hadeeth:**

As shall be noted shortly, the Prophet (peace be upon him) was asked to advise someone. He was asked to give a brief, easy to remember advise. Not only that, he was repeatedly asked to give advice and he responded with the same advice each time. This aspect by itself should turn every Muslim's attention to this Hadeeth. What is the short, easy to remember advice that the Prophet (peace be upon him) gave and repeated three times? It would be expected that such advice is going to be far-reaching and very comprehensive. Indeed it was.

According to some, anger is the key to every evil.<sup>75</sup> Although that must be considered an exaggeration, there is no question that much evil has as its root anger. Hence, the Prophet (peace be upon him) was showing a basic way to remain away from much evil.

<sup>74</sup> Recorded by al-Bukhari.

<sup>75</sup> In a Hadeeth similar to this one (narrated by Ahmad and Ibn Hibbān, who graded it ṣaḥeeḥ) the man concluded, "So I thought about what the Prophet (saws) had said and realized that anger comprises all evil." See: *The forty ḥadīth of al-Imām an-Nawawī*: Abridged by Umm Muḥammad, 34-35.

*Al-Haitami* states that one cannot count the amount of good this advice can bring about and the amount of evil that this advice can prevent. If one stops to think about how many problems anger brings about, between brothers, between husband and wife, between parents and children, one will realize the truth in what *al-Haitami* stated. For example, physical abuse and fisticuffs are often the result of anger. Cursing and abusing others is often the result of anger. Even a man divorcing his wife is often the result of anger only.<sup>76</sup>

### Vocabulary:

"*Awsini*" - "advise me", the 'n' portion represents, "me"

"*la taghdhab*" - "do not get angry"

### Explanation of this Hadeeth:

#### "Advise me"

In a narration in *Sunan al-Tirmidhi*, a man came to the Prophet (peace be upon him) and said, "*Teach me something that will not be heavy upon me so that I will be able to keep it and memorize it.*" The Prophet (peace be upon him) told him, "*Do not get angry.*"

Hence, this is a very short, easy to keep in mind advice. However, its importance is great. In fact, in the narration in *al-Bukhari*, it is clear that the person himself did not realize how comprehensive and far-reaching this advice is. For that reason, he kept asking the Prophet (peace be upon him) to advise him some more, as if what he stated was not enough. He was looking for more. Had he pondered the implications of what the Prophet (peace be upon him) had told him, he would have realized that the Prophet (peace be upon him) gave him a very comprehensive and important advice.

Some scholars say that the Prophet (peace be upon him) knew that the questioner used to get angry a lot and that is why the Prophet (peace be upon him) gave him this

<sup>76</sup> Zarabozo, Jamaal al-Din M. (1999), 542.



particular advice. There is no need for such a supposition. This view may lead to narrowing down and limiting the benefit of the Hadeeth, whereas it is very comprehensive, far-reaching and applicable to all Muslims because everyone is subject to anger. If one truly understands the harm of anger, one will realize that the advice the Prophet (peace be upon him) gave that man is very important and far-reaching and applicable to all.<sup>77</sup>

### "Do not become angry"

There are three possible interpretations for this statement of the Prophet (peace be upon him). In most cases, there is no need for a person to get angry. Anger is often exhibited in the most petty of occasions. People get angry when participating in sports. People get angry just because somebody has a differing opinion, even about what kind of salad is best. People get angry when they do not get their way, regardless of how trivial the matter might be. Spouses get angry with each other for very minor matters.

- (1) Therefore, this Hadeeth can be understood literally: A person should not get angry. When a person is about to get angry, he must remain patient, control himself, calm himself down and not get angry. This is the meaning that comes to mind when one hears this advice of the Prophet (peace be upon him). The person should remain calm and he should handle the matter with wisdom and rationally.
- (2) It can also be understood to mean that the person should take the steps that keep him from getting angry, which includes changing his character, if needed, and remaining away from the things that get him angry.
- (3) And, finally, the Hadeeth may also mean that one should not act upon one's anger. All of these may be included in this general and comprehensive advice of the Messenger of Allah (peace be upon him).

There is no question that if a person does get angry he must do what he can to restrain himself from acting upon that anger. This type of behavior is also greatly praised in the *Shariah*. The Prophet (peace be upon him) once said,

<sup>77</sup> Zarabozo, Jamaal al-Din M. (1999), 542-543. See also: Jamal Ahmed Badi, 82.



"The strong person is not the one who is strong in wrestling. But the strong person is the one who is able to restrain himself when he is angry."<sup>78</sup>

The person who restrains his anger has fulfilled one of the characteristics of the people of *taqwa* and the true *muhsineen* (those who have *ihsaan*). Allah has said in the Quran,

"And be quick in the race for forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for the pious (*al-muttaqeen*) - those who spend [for the sake of Allah] in prosperity and adversity, who repress anger, and who pardon men. Verily, Allah, loves the good-doers (*al-muhsineen*)" (*Ali-Imraan* 133-134).<sup>79</sup>

### The Example of the Prophet (peace be upon him)

The greatest example of controlling one's anger and not getting angry can be found in the one who is the example *par excellence* for this Ummah, the Prophet (peace be upon him). The Prophet (peace be upon him) would never get angry or take revenge for his own personal interest.<sup>80</sup> He never struck any servant or anyone, except while fighting for the sake of Allah.<sup>81</sup>

Anas ibn Malik (ra) served the Prophet (peace be upon him) for ten years and the Prophet (peace be upon him) never once said to him, "Uff."<sup>82</sup> In fact, he never asked him, when he did something, "Why did you do that?" or "Why didn't you do such and such."<sup>83</sup>

When he would get angry, he would only get angry for the sake of Allah. However, he was very bashful, shy. Whenever he saw anything he disliked, they would know his displeasure by the expression and color of his face.<sup>84</sup>

<sup>78</sup> (Recorded by al-Bukhari and Muslim)

<sup>79</sup> Zarabozo, Jamaal al-Din M. (1999), 543-546. See also: Jamal Ahmed Badi, 83.

<sup>80</sup> Recorded by al-Bukhari from Aisha.

<sup>81</sup> Recorded by Muslim on the authority of Aisha.

<sup>82</sup> This is a very slight word of rebuke in the Arabic language.

<sup>83</sup> Recorded by al-Bukhari and Muslim from Anas himself.

<sup>84</sup> (Recorded by al-Bukhari and Muslim.). See: Zarabozo, Jamaal al-Din M. (1999), 546-547.





## How to Remove One's Anger

The Prophet (peace be upon him) has given the advice not to get angry. Anger is still going to occur though. The Prophet (peace be upon him), by the grace and mercy of Allah, also showed the steps that one should follow when one does get angry. These steps may even bring an end to one's anger or they will keep one's anger from having any major damaging effect.

One of the important points to realize is that Satan (Shayṭān) is very happy when a believer gets angry and that anger is not for the sake of Allah. He knows very well how much evil results from a person getting angry. Therefore, one of the keys to removing one's anger or controlling oneself while one is angry is to seek refuge in Allah from the influence and effect of Satan. One time, a person reviled another in the presence of the Prophet (peace be upon him). The other man got very upset. The Prophet (peace be upon him) then said,

*"I know a statement that if he were to say it, what he is experiencing would leave him. If he were to only say, 'A`ūdhu billāhi min ash-Shayṭānir-rajeem (I seek refuge in Allah from the accursed Satan).'"<sup>85</sup>*

The Prophet's observation that "*Anger is from Shayṭān, and Shayṭān was created from fire*" suggests that *Shayṭān* continually strives to anger people and justify their anger to them so that they will lose their balance, speak sinfully, commit crimes, and preserve hatred and resentment in their hearts, causing them to behave in ways that will insure his companionship in the fire of Hell.

Therefore, the Messenger of Allah (saws), among the methods for lessening anger or at least enabling a believer to avoid the trap of Shayṭān and resist a reaction he could later regret, prescribed the performance of ablution (*wudhu'*), according to the aforementioned narration, which continues:

*"Verily, anger is from Satan. And, surely, Satan was created from fire. And only water puts out fire. Therefore, if one of you gets angry, he should make ablution."<sup>86</sup>*

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<sup>85</sup> (Recorded by al-Bukhari and Muslim)





The Prophet (peace be upon him) also gave another very important command to the one who is angry. When one is angry, he usually makes the situation worse by the words that come out of his mouth while in a state of anger. The Prophet (peace be upon him) said,

*"If one of you becomes angry, he should be silent."*<sup>87</sup>

On another occasion he (saws) said,

*"When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down."*<sup>88</sup>

Scholars commented that one who is standing is in a position to take revenge, while one sitting is less prepared for that, and one stretched out on the ground is in the state of least readiness. Thus, the Prophet (saws) intended to distance the angry person from confrontation until his anger had subsided.<sup>89</sup>

### **Praiseworthy Anger**

Note that this advice ("*Do not become angry*") of the Prophet (peace be upon him) is only concerning the blameworthy anger. There is some anger that is praiseworthy. A person is not always supposed to be loving and accepting no matter what occurs. Allah says in the Quran,

*"O Prophet, strive against the disbelievers and the hypocrites and be harsh with them. Their abode is the Hell-fire and worst indeed is that destination" (al-Tawbah, 73).*

This praiseworthy anger is the anger that is for the sake of Allah. This is the anger that comes about when Allah's teachings are ignored or treated with disdain. In fact, if a person has true belief, he must demonstrate this anger. It is inconceivable that a person could witness the words of Allah being ignored, sometimes even ridiculed, and he feels nothing inside. This would truly be a sign of a diseased heart. On this point, there is a

<sup>86</sup> (Recorded by Ahmad and Abu Dawood.)

<sup>87</sup> Recorded by Ahmad and others. Similar by Al-Bukhari in *Al-Adab Al-Mufrad*.

<sup>88</sup> Narrated by Ahmad and Abū Dāwūd – ṣaḥeeḥ.

<sup>89</sup> Zarabozo, Jamaal al-Din M. (1999), 547-548.





Hadeeth in which the Prophet (peace be upon him) told *Abu Dharr* that the strongest bond of faith is:

*"Having loyalty for the sake of Allah, disassociating from others for the sake of Allah, love for the sake of Allah and hatred for the sake of Allah."*<sup>90</sup>

There are also cases when anger is justified and one has the right to have his issue resolved. This would be the case, for example, when, according to the Shariah, a person's rights have been violated. He has the right to attempt to rectify that situation. However, during that time he does not have the right to do forbidden acts, such as cursing others, simply out of anger.<sup>91</sup>

#### **Lessons from this Hadeeth:**

- In general, a person is afflicted with anger often when he possesses non-Islamic qualities. Pride, arrogance, stubbornness, joking around, mutual ridiculing, competition over wealth or authority in this world, refusal to submit to the truth are some of the most common causes that needlessly lead people to get angry and upset. Hence, getting angry often may be a clear sign that one's heart is diseased and one's *Imaan* is not in the state that it should be in. The person who finds himself getting angry often should consider this fact and try to find what really causes him to get so angry. He may find that it is some disease that he has in his heart. Allah willing, when he notices that and then works to remove his disease, his problem with anger will also be removed. For example, if pride or arrogance is the source of his problem, he should try to understand who he really is and become more humble toward Allah and, therefore, toward Allah's creatures. If he finds that he gets angry due to sitting around with others and joking with or ridiculing each other, he should try to spend his time on more important pursuits or with people who are not into such bad habits. If his anger is due to competition over material things or authority, he should make himself

<sup>90</sup> Recorded by al-Tayaalisi, al-Haakim, al-Tabaraani and others.

<sup>91</sup> Zarabozo, Jamaal al-Din M. (1999), 550-551.





realize that all of those things are actually according to the decree of Allah and whatever Allah has decreed is according to His wisdom and divine plan.

- Keeping in mind the great negative effects that anger leads to should help one control his anger and make him do something about his problem with anger. *Al-Qasimi* points out that one of the end results of anger, when it is not quelled or put under control, is rancor and hatred between people or *al-hiqd*. This may lead to a great deal of other sins, such as envy in which one hates for the other to have any good, cutting off ties of friendship or brotherhood, speaking evil about the other or backbiting the other, ridiculing or making fun of the other, injuring the other in some manner or refusing to give the other his due right, for example, if he owes him some money or he is deserving of charity and so forth. If a person allows his anger to get to this level, it means that his anger has been the cause of a number of sins and, eventually, Allah's anger. If he keeps himself from getting angry, as the Prophet (peace be upon him) advised his companion in this Hadeeth, he may save himself from all of these possible sins.
- As stated above, the Prophet (peace be upon him) said that when one gets angry, he should remain silent. This demonstrates that an angry person is still responsible for his deeds. What he does and what he says while angry will be held against him. If he damages someone else's property, he will be held responsible for that. If he divorces his wife while in a state of anger, that is a true and legal divorce with all of its necessary ramifications.
- The Prophet (peace be upon him) used to make the following supplication, "*I ask You for truthful speech during [times of] pleasure and anger.*"<sup>92</sup> This is an important supplication of the Prophet (peace be upon him). When people get angry, it is very difficult for them to control their tongue. Many times they will even lie simply out of anger. Hence, the Prophet (peace be upon him) made this supplication and his followers should do so also.<sup>93</sup>

<sup>92</sup> Recorded by al-Nasaai and Ahmad.

<sup>93</sup> Zarabozo, Jamaal al-Din M. (1999), 551-554.





### Conclusion:

- A Muslim must realize the petty nature of most of the things that he gets angry about. He must weigh getting angry with pleasing Allah. This will keep him from getting angry, Allah willing.
- A Muslim must remain away from those things that usually lead him to get angry.
- A Muslim must not act upon his anger when he gets angry. Instead, he should follow those means that will extinguish his anger.<sup>94</sup>
- Socially, this Hadeeth promotes better relationship among people. We need to restrain anger and be patient. We may dislike something in this life but it may have benefits that we do not know. Our patience towards others who have been harsh on us may later lead them to think and change themselves to be better. Muslims need to set models for others to learn from.
- It is well known today that anger causes many health problems especially if they are not controlled. There are wisdoms behind shari'ah injunctions and here we find that to control our anger may be beneficial to our health.<sup>95</sup>

### Discussion:

- Explain different interpretations of the Prophet's words "Do not become angry".
- How to Remove One's Anger?
- When is expressing of anger justified?

<sup>94</sup> Zarabozo, Jamaal al-Din M. (1999), 554.

<sup>95</sup> Jamal Ahmed Badi, 85.

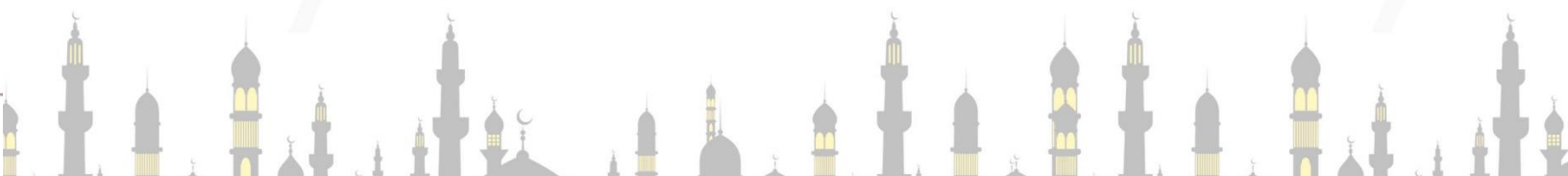


# HADEETH

## CURRICULUM

# Hadeeth NO. 17

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**Hadeeth #17:**

عَنْ أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

"إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ، وَلْيُجِدْ أَعْنَكُمْ شَفْرَتَهُ، وَلْيُرْخِ دَبِيحَتَهُ." [رَوَاهُ مُسْلِمٌ]

On the authority of Abu Yala Shaddaad ibn Aus (may Allah be pleased with him) from the Messenger of Allah (peace and blessings of Allah be upon him) who said,

"Verily, Allah has prescribed excellence in all things. Thus, if you kill, kill in a good manner. If you slaughter, slaughter in a good manner. Each of you should sharpen his blade and spare suffering to the animal he is slaughtering."<sup>96</sup>

**Narrator (Rawi) of this Hadeeth:**

*Shaddaad ibn Aus ibn Thaabit al-Ansaari al-Khazraji* was a Companion of the Prophet (peace be upon him) from the Ansar. He was the nephew of the Companion *Hassaan ibn Thaabit*. His father took part in the Battle of Badr. He was well-known for his knowledge and wisdom. He relocated to Jerusalem. It is not clear what year he died in but it may have been around 60 A.H. He narrated fifty Hadeeth from the Prophet (peace be upon him). Al-Bukhari has recorded one Hadeeth from him while Muslim has this particular Hadeeth and one other.<sup>97</sup>

**Importance of this Hadeeth:**

In this Hadeeth, the Prophet (peace be upon him) stated a principle that one would want to have permeate every aspect of his person's life. Every act he performs should be done with *Ihsaan*. Even the executing of a soul or the slaughtering of an animal should be done with *Ihsaan*.

<sup>96</sup> Recorded by Muslim.

<sup>97</sup> Zarabozo, Jamaal al-Din M. (1999), 556.

The concept of Iḥsān was discussed briefly under Ḥadīth #2. Its general meaning is "doing something well" or "as well as possible."<sup>98</sup>

### Vocabulary:

*Kataba* - literally, "he wrote," here it means, "prescribed, obligated." It either means something made obligatory by the Shariah or something that must occur. For example, Allah says in the Quran, "Fasting is prescribed (*kutiba*) for you" (*al-Baqara*, 182).

*Qataltum* - "you killed." This literally is in the past tense. However, its meaning is, "when you intend to kill." This usage is the same as in the Quran, surah *al-Nahl* verse 98, which literally means, "When you have read the Quran, seek refuge in Allah from the accursed Satan." According to the majority of the scholars, this means, "When you intend to read the Quran ..."

*Dhabahtum* - "you sacrificed," again, this is in the past tense like "you killed" above.

*Dhabeehatahu* – "the animal he is slaughtering."

### Explanation of this Hadeeth:

#### "Verily, Allah has prescribed excellence in all things"

These words may either mean, "Allah has prescribed *Ihsaan* in all actions" or "Allah has prescribed *Ihsaan* towards all things." Both of these meanings are possible and both of them seem to be proper. The word *kataba*, as mentioned earlier, means that the act is an obligation. Hence, Allah is ordering that there be *Ihsaan* in all things and toward all things. This order has also been made in the Quran. Allah says,

"Verily, Allah enjoins *al-adl* ('justice') and *al-Ihsaan*, and giving help to kith and kin, and forbids all evil lewd deeds and sinful acts and all kinds of oppression. He admonishes you, that you may take heed" (*al-Nahl*, 90).

<sup>98</sup> Zarabozo, Jamaal al-Din M. (1999), 556; See also: *The forty ḥadīth of al-Imām an-Nawawi*: Abridged by Umm Muḥammad, 36.



There are a number of narrations concerning the meaning of the words *al-adl* and *al-ihsaan* in this verse. What *al-adl* seems to imply is justice and equity, giving everyone his due rights and not wronging or oppressing anyone. *Al-Ihsaan*, then, goes beyond that. It is to respond to a kind act with even more goodness or to respond to evil with forgiveness. *Al-Raazi* states that this is also in relation to the acts of worship. To perform the obligatory deeds is a kind of *adl* but to go beyond that to perform the voluntary deeds is *al-Ihsaan*. Furthermore, to perform the deeds in the best fashion and with the utmost quality is going beyond the minimum necessary and is also considered *ihsaan*.

As was alluded to in the commentary on the Hadeeth of *Jibreel*, *Ihsaan* is a very vast concept and is difficult to translate into English. It embodies both the concept of perfecting a deed in itself as well as doing excellence towards others.

In this particular Hadeeth, it seems that Allah is requiring both types of *ihsaan*. However, the more apparent meaning, as is clear from the examples given in this Hadeeth, is the concept of performing an act in the best way possible. But this also implies doing well to others, beyond the minimum expected, as this is the best way to treat others.

The order of *Ihsaan* is sometimes an obligatory order and sometimes a recommended order. For example, the order to have *ihsaan* towards one parents or one's visitors is an obligatory type of *ihsaan*. The order to give voluntary charity is also an order for *ihsaan* but, obviously, in this case, it is only a recommended form and not a required one. This Hadeeth demonstrates that it is obligatory to have *ihsaan* in every deed.

The important point that should be emphasized is that *ihsaan* is sought after. Allah has requested it and it is very pleasing to Him. Hence, regardless of which level it is, obligatory or recommended, every true believer should seek the quality of *ihsaan* in all of his deeds. If he feels that he has performed some deeds but their quality is missing or he has not gone beyond the minimum requirements, he should not feel satisfied. He should realize that there is a level of *ihsaan* that is beyond that which he should strive for in all of his deeds.





*Al-Ihsaan* is not simply in matters of worship. Instead, this concept should rule a person's behavior in every realm of his life. When dealing with others, the principle of *ihsaan* should dominate how he works and deals with others. He must fulfill their rights, this is the obligatory level of *ihsaan*. However, he should also try to go beyond that and be, for lack of a better phrase, "better than them". He should treat them beyond the minimum that is required of him.

The Prophet (peace be upon him), in this Hadeeth, has demonstrated that even when killing another human being or when slaughtering an animal, one should have this concept in mind. Allah knows best, but it seems that the Prophet (peace be upon him) mentioned these two cases simply as examples where *ihsaan* must be kept in mind. If *ihsaan* is to be kept in mind in those kinds of cases, for example, when one is executing a murderer, what about when one is dealing with his wife, family, friends, associates and others. Obviously, *ihsaan* must be even more so relevant in those situations.<sup>99</sup>

#### **"Thus, if you kill, kill in a good manner"**

This portion of the Hadeeth is talking about the legal execution of human beings, or lawful fighting aggressive enemies (*Jihad*). When a person is about to be executed for a crime that he has committed, such as murder or apostasy, then, even then, one should carry out the deed in the most benevolent manner possible. One should bring the person to his death in the quickest way possible without any form of torturing or suffering. Furthermore, the Prophet (peace be upon him) has prohibited any kind of mutilation.<sup>100</sup>

#### **"If you slaughter, slaughter in a good manner ... "**

In this Hadeeth, the Prophet (peace be upon him) has stated that even when slaughtering an animal, one must do so in the best manner possible. The *Shariah* has prescribed the most compassionate manner of slaughtering. It is a manner in which the animal is killed promptly and suffers the least.

<sup>99</sup> Zarabozo, Jamaal al-Din M. (1999), 556-558.

<sup>100</sup> (Recorded by al-Bukhari.); Zarabozo, Jamaal al-Din M. (1999), 559. See also: Jamal Ahmed Badi, 88-89.





Hence, one is supposed to kill the animal in the most humane way by striking its windpipe, esophagus and jugular veins. This will bring about a quick death to the animal and it will also cause the blood to gush forth from the animal.

The scholars have also mentioned other aspects that one should tend to while slaughtering an animal. The person should sharpen his knife. In this way, the cut is quick and swift. The animal should be taken in a calm fashion to the place of the slaughtering.<sup>101</sup> It is considered improper to slaughter other animals in view of the animal one is about to slaughter. Indeed, one should not even sharpen the knife in front of the animal. One time a person had put his animal down on the ground and was sharpening his knife in front of the animal. The Prophet (peace be upon him) saw him and said,

*"Do you want it to die two deaths? Why didn't you sharpen your knife before you laid [the animal] down?"<sup>102</sup>*

In general, one should be merciful to all creatures, humans and animals. If a person hopes to have Allah being merciful to him, he should then be merciful to Allah's creatures. This was specifically mentioned in a Hadeeth of the Prophet (peace be upon him). A person once told the Prophet (peace be upon him) that when he slaughters a sheep, he shows mercy to it. The Prophet (peace be upon him) told him,

*"And even a sheep, if you show mercy to it, Allah has mercy on you."* The Prophet (peace be upon him) repeated it twice.<sup>103</sup> In another Hadeeth, the Messenger of Allah (peace be upon him) said,

*"Whoever shows mercy, even while slaughtering a sparrow, Allah will have mercy on him on the Day of Resurrection."<sup>104</sup>*

These are all aspects of slaughtering in the best manner possible, as ordered by the Prophet (peace be upon him) in this Hadeeth.<sup>105</sup>

<sup>101</sup> This has been narrated from Umar ibn al-Khattaab by al-Baihaqi.

<sup>102</sup> Recorded by al-Haakim. Al-Tabaraani has something similar.

<sup>103</sup> Recorded by al-Bukhari in *al-Adab al-Mufrad*. Al-Tabaraani has something similar.

<sup>104</sup> Recorded by al-Bukhari in *al-Adab al-Mufrad*.





### The Significance of The Two Examples Mentioned in This Hadeeth

*Al-Sanaani* states that the Prophet (peace be upon him) stated the least imaginable examples that one would think of when thinking of *ihsaan*: even while killing an animal or a human one must exhibit *ihsaan*. However, there may be a deeper reason as to why the Prophet (peace be upon him) explicitly mentioned these two examples.

One of the points to note is that both of these examples are cases in which the person has the upper hand over another. That is, one is about to execute or kill something. Obviously, this is a position of "authority and power". Hence, it is noteworthy that explicitly in those settings the Prophet (peace be upon him) stressed that the person must have *ihsaan*. He cannot let his ego or power be his motivating factor. Even in those cases, he must act with kindness and excellence. In other settings, where he is not in such a place of dominance, it is even more so befitting that he acts with excellence and *ihsaan* toward others.

*Al-Haitami* points out that in *Jaahiliyah* (pre-Islamic ignorance), they would mutilate and torture people when executing them. Similarly, they would also do the same when killing animals. Indeed, they would kill the animal in any way whatsoever. This is also part of the reason why the Prophet (peace be upon him) specifically mentioned these examples in this Hadeeth.<sup>106</sup>

#### Lessons from this Hadeeth:

- One should exhibit *ihsaan* toward all of Allah's creatures, including His angels and even the vegetation of this earth. With respect to His angels, for example, one should not perform deeds that are displeasing to them. As for the vegetation, one should do what it takes to make them grow. In fact, it is considered reprehensible to neglect watering a parcel of land until its vegetation dies.

<sup>105</sup> Zarabozo, Jamaal al-Din M. (1999), 560-563. See also: *The forty ḥadīth of al-Imām an-Nawawī*: Abridged by Umm Muḥammad, 36.

<sup>106</sup> Zarabozo, Jamaal al-Din M. (1999), 564.





- *Ihsaan* is even to be demonstrated toward the disbelievers, most notably by praying to Allah to guide them to the Straight Path.
- This Hadeeth gives a strong indication as to what the personality and deeds of a Muslim should be. There should be *ihsaan* in everything that he does. That is, he is a person of quality and dignity. When he does something, he does it well and is not satisfied with anything other than a quality job. He knows that Allah has prescribed *ihsaan* in all deeds and for all things. In the West, they talk about "taking pride in one's work." This concept, without the improper manifestations of "pride", is what a Muslim should be all about- for the sake of Allah and pleasing Allah. He should be able to look at everything he does and say, "I did that and I did that well, to the best of my ability. And I did it well for the sake of Allah."
- There is a level of *ihsaan* which is obligatory in every deed, namely that the deed be done according to the Shariah and with the proper intention. This is necessary for it to lead to rewards from Allah. But even beyond that, every true believer should demonstrate *ihsaan* in every deed he performs.
- When a person slaughters an animal, he should realize that it is a creation and a possession of Allah that he is slaughtering. One cannot act in any way he wishes toward that animal. He may only act in the way that its true Owner allows and requires. Therefore, he should slaughter the animal in the way that is most beloved to its real Owner.
- With respect to *jihad* and the killing of the enemy, the Muslims should not use, in principle, the kinds of weapons that cause mass destruction and misery - and which also kills those who are not combatants in the war.
- If a person shows *ihsaan* to other humans and to animals, Allah willing, Allah will also shower him with *ihsaan*, as was discussed under Hadeeth #2.<sup>107</sup>

<sup>107</sup> Zarabozo, Jamaal al-Din M. (1999), 568-570. Also: Jamal Ahmed Badi, 88-89.





### Conclusion:

The concept of Ihsan means that a Muslim is a responsible person and a person of quality where he does things in a very good manner, in a complete sense, in a nice and tasteful way and is never satisfied with anything other than a quality job in all that he/she does, motivated by realizing that Allah prescribed Ihsan to everything and to all deeds.

Allah has prescribed excellence and goodness towards everything and in every act. Even while carrying out an execution, it should be done in the best way possible. One must slaughter an animal with gentleness and compassion.<sup>108</sup>

### Discussion:

- “Allah has prescribed excellence in all things”. Explain the meaning of these words of the Hadeeth.
- What can you say about the Narrator (Rawi) of this Hadeeth.
- Explain the Significance of The Two Examples Mentioned in This Hadeeth.

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<sup>108</sup> Jamal Ahmed Badi, 87; Zarabozo, Jamaal al-Din M. (1999), 570.





# HADEETH

## CURRICULUM

# Hadeeth NO. 18

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**Hadeeth #18:**

عَنْ أَبِي ذَرِّ جُنْدَبِ بْنِ جُنَادَةَ، وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

"اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَأَتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ".

[رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ، وَفِي بَعْضِ النُّسخِ: حَسَنٌ صَحِيحٌ.]

On the authority of Abu Dharr Jundub ibn Junada and Abu Abdul Rahman Muaadh ibn Jabal (may Allah be pleased with both of them) from the Messenger of Allah (peace and blessings of Allah be upon him) who said,

"Fear Allah wherever you are. And follow up a bad deed with a good deed and it will wipe it out. And behave towards the people with a good behavior."<sup>109</sup>

**Narrator (Rawi) of this Hadeeth:**

**About the Narrator (I): Abu Dharr**

*Abu Dharr Jundub ibn Junaadah al-Ghifaari* was of the tribe of *Ghifaar*. He was one of the earliest converts to Islam. He was perhaps as early as the fifth person to become a Muslim. From him, his brother *Unais* and the other members of his tribe became Muslim. He moved to Madinah after the Hijra. However, he was not present at the Battle of Badr. He participated in many of the other battles of the Prophet (peace be upon him). He was well respected for his knowledge and austerity.

He lived for some time in Damascus. However, he moved back to Madinah. *Uthmaan* ordered that he move to *Rabadha*, a location outside of Madinah, due to his criticizing the wealthy because of their riches.

He died in exile outside of Madinah in the year 32. *Abdullah ibn Masood* performed the funeral prayer for him. He narrated approximately 281 Hadeeth.

**About the Narrator (II): Muaadh ibn Jabal**

<sup>109</sup> Recorded by al-Tirmidhi who said it is a hasan Hadeeth. And in some of the copies [of Sunan al-Tirmidhi, it says it is] hasan sahih.



*Muaadh ibn Jabal* was an *Ansaari* of the *Khazraj* tribe. He was known for his gentleness, generosity and modesty. The Prophet (peace be upon him) stated that he was the most knowledgeable of this Nation (Ummah) concerning what is permissible and what is forbidden. The Prophet (peace be upon him) sent him as a teacher and guide to the people of Yemen.

He was present at *al-Uqbah* and the Battle of Badr. He also participated in a number of the other battles of the Prophet (peace be upon him). He was one of the people who had memorized the entire Quran during the time of the Prophet (peace be upon him) and from whom the Messenger of Allah (peace be upon him) recommended that people learn the Quran.

He died due to pestilence (epidemic disease, plague), while traveling for the sake of *jihad* in Greater Syria, in the year 17 A.H., at the age of 34. He narrated 157 Hadeeth.<sup>110</sup>

#### **Importance of this Hadeeth:**

This is one of the Hadeeth where in the Prophet (peace be upon him) gives a Companion some advice, although it is for all Muslim, in reality. In this particular case, the Prophet (peace be upon him) has stated advice whose meaning covers all of the rights that an individual must attend to. In one short statement, the Prophet (peace be upon him) covered the rights of Allah over an individual, the rights of an individual upon himself and the rights of other individuals over a person. By fulfilling Allah's rights, one becomes beloved to Allah. By fulfilling the rights of human beings, one also becomes beloved to them. It could even be argued that this is an all-encompassing advice, beyond which one really needs no other advice.<sup>111</sup>

<sup>110</sup> Zarabozo, Jamaal al-Din M. (1999), 573-574.

<sup>111</sup> Zarabozo, Jamaal al-Din M. (1999), 573.





### Vocabulary:

*Ittaqi* – This is a command to have *taqwa*.

*Haithuma* – "wherever," possibly, "whenever," as some say this is an adverb of place while others say it is an adverb of time; it could also mean, "whatever condition or state".

*Atbi'* - "follow it up directly"

*Al-Sayyi'ah* - "a sin, an evil act"

*Al-Hasanah* - "a good deed"

*Tamhuha* - "it wipes it away".

### Explanation of this Hadeeth:

#### "Fear Allah wherever you are"

*Taqwa* emanates from the root *waqaaya*, which means, "be protected," or "to protect." When the word *taqwa* ("fear") is used with respect to Allah, as in this Hadeeth, it means that one must fear or protect himself from Allah's anger and punishment. This is the greatest thing that one must protect oneself from. It is the source of Allah's punishment in both this world and the Hereafter. Allah says in the Quran,

*"And Allah warns you about Himself [that is, His punishment]" (Ali-Imraan, 28).*

Hence, the person must do what he can to avoid and protect himself from earning the anger of Allah. He does this by being sincere to Allah, by performing what Allah has ordered and remaining away from what Allah has prohibited. This is, in essence, *taqwa*.

This portion of the Hadeeth may be understood in different ways. However, they are all somewhat compatible and may all be meant by these words.

One implication is that a person should "fear Allah" when he is with others as well as when he is all alone. Allah knows everything that everyone does as well as what anyone even considers in their hearts. Under all circumstances, one must be on his best





behavior and avoid what may displease Allah, for Allah is watchful of all things. If a person realizes that Allah sees him at all times and knows what he does in secret, he will then avoid committing sins even when he is in complete privacy. This is a sign of complete Imaan in his heart. However, constantly failing to obey Allah when one is alone is a sign of a diseased heart, like the heart of the hypocrites.

A second implication is that one must "fear Allah" while in a state of blessings or trial. A third implication is that one must "fear Allah" while one is alone or while one is among any group of people, whether they be pious or impious. The person must tend to himself and cannot use others as an excuse for disobeying Allah.<sup>112</sup>

The words translated here as, "Fear Allah," are "*Ittaqillahe*". That is, one should have "taqwa of Allah." *Taqwa* is one of the most important concepts found in the Quran and *Sunnah*. In numerous Hadeeth, the Prophet (peace be upon him) advised Muslims to have *taqwa*. Whenever he sent an army out, he would advise them to have *taqwa* of Allah. Indeed, this has been the command of Allah for all of the messengers. Allah says, "*To Allah belongs all that is in the heavens and all that is in the earth. We have advised the people of the Scripture before you and you also (O Muslims) to have taqwa of Allah [fear Allah and keep your duty to Him]*" (*al-Nisaa*, 131).

Furthermore, in numerous places in the Quran, Allah has quoted different prophets and messengers as advising their people and telling them that they must have *taqwa* of Allah. These are the most sincere of all who give advice.

The essence of *taqwa*, in its linguistic sense, is to put some kind of barrier or guard between oneself and what one fears, in order to protect oneself from what is feared.

As was noted above, the word *taqwa* is sometimes followed by the name of Allah (have *taqwa* of Allah). This is the case with this particular Hadeeth and with numerous verses of the Quran. Again, in this sense, it means one should fear or protect himself from Allah's anger and punishment. This can only be done by obeying Him and not disobeying Him. This is the minimum aspect of *taqwa*.

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<sup>112</sup> Zarabozo, Jamaal al-Din M. (1999), 574-575.





Furthermore, if someone puts some kind of distance between himself and disobeying Allah, then he has fulfilled what this concept of *taqwa* really implies.

Sometimes the word is followed by the place of Allah's punishment, such as Hell, or to the time of Allah's punishment, the Day of Resurrection. The meaning is once again the same: One must protect himself from the harm related to those times or places.<sup>113</sup>

### **Who are the True *Muttaqeen* (Possessors of *Taqwa*)?**

To have complete *taqwa* or protection from Allah's anger and punishment, one must perform all of the obligatory deeds that he is capable of and remain away from all of the forbidden acts and doubtful matters. Some scholars also state that the person must also perform the recommended acts and remain away from the disapproved acts. This, obviously, is the highest level of *taqwa*. These are the people who truly deserve the title *muttaqeen*, "the people possessing *taqwa*".

These are the true *muttaqeen* who are described in the verse of the Quran,

*"It is not righteousness that you turn your faces towards the East or the West, but righteousness is [the quality of] the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to the poor who beg, and to the wayfarer, and to those who ask, and to set slaves free, and who establish the prayers and gives the zakat, and who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment and at the time of fighting [during battles]. Such are the people of the truth and they are the muttaqeen" (al-Baqara, 177).<sup>114</sup>*

### **"And follow up a bad deed with a good deed and it will wipe it out"**

This portion of the Hadeeth demonstrates that even those who have *taqwa* slip sometimes and commit sins. Being from the *muttaqeen* does not imply perfection. However, the *muttaqeen* do not persist in their sins. When they remember Allah, they change back to their old selves. And they immediately follow up evil deeds with good

<sup>113</sup> Zarabozo, Jamaal al-Din M. (1999), 575-578.

<sup>114</sup> Zarabozo, Jamaal al-Din M. (1999), 578-579.





deeds. This is in accordance with what the Prophet (peace be upon him) has advised them to do. This is the way of the *muttaqeen* as described by Allah in the Quran:

*"And be quick in the race for forgiveness from Your Lord and for Paradise as wide as the heavens and the earth, prepared for the muttaqeen: Those who spend [for Allah's cause] in prosperity and in adversity, who repress anger, and who pardon men. Verily, Allah loves the doers of good. And those who, when they have committed some evil or wronged themselves, remember Allah and ask forgiveness for their sins-- and who can forgive sins except Allah-- and who do not persist in what [wrong] they have done, while they know. For such, the reward is forgiveness from their Lord, and Gardens with rivers flowing amidst them, wherein they shall abide forever. How excellent is this reward for the doers [of taqwa]" (ali-Imraan, 133-136).*

Allah also says in the Quran,

*"Establish worship at the two ends of the day and in some watches of the night. Lo! Good deeds annul ill deeds" (Hood, 114).*

These verses are very much related to this Hadeeth that is currently being discussed.

Some scholars interpret a "bad deed" in this sentence as being a small sin. That is the majority opinion. However, some accept the word in its general sense and say that it applies to both minor and major sins. Furthermore, some of them also interpret "good deed" here to mean repentance from that sin which was committed. Repentance can wipe away both the major and the minor sins. Therefore, one does not have to understand "bad deed" to refer to a minor sin only.

Another understanding of the "good deed" in this Hadeeth is in its general sense. That is, good deeds - not just repentance from that one evil deed - wipe away evil deeds.

The good deed will wipe out or remove the evil deed. This is, of course, a figurative attribution. It is actually Allah that either removes the effects of that sin from one's heart or from the record of one's deeds. The evil deed may itself be removed from the records of the angels while some scholars say that this Hadeeth simply means that the person will not be held responsible for that evil deed, although the deed itself will still be





recorded in the scrolls of the person's deeds. It seems that this latter view is the strongest - that the deed will still be recorded, that the person will see it on the Day of Judgment but the punishment for it will be wiped away - because Allah says,

"So whoever does good equal to the weight of an atom shall see it. And whoever does evil equal to the weight of an atom shall see it" (*al-Zalzalah*, 7-8). Allah knows best.

It is important to note that an evil deed that violates the rights of others is not simply wiped away by a good deed. Instead, the sinner must return the right to the person or ask for his forgiveness. If that is not possible, then he must pray for the wronged person and ask Allah to forgive him.<sup>115</sup>

It should also be noted that in the same way that good deeds wipe away evil deeds, evil deeds can also wipe away good deeds. That is, the reward for the deed is removed due to the evil deed performed after it. This is especially true with respect to the great sins.<sup>116</sup>

### **"And behave toward the people with a good behavior"**

This means that one should deal with and interact with others in a good manner. This includes having a pleasant expression and smile when one greets them. It also includes being calm and gentle with them as well as not having bad thoughts about them. This should be done with respect to all people, for example, both the young and the old. This concept of good behavior is summed up by some people in the statement, "You should treat the others in the way that you would like them to treat you." [Some find it related to Hadeeth #13]

The word for behavior or manners in Arabic is *al-khuluq*. This is from the same root as *al-khalq*, which refers to a person's being or creation itself. The relation between the two is that one's behavior and manners flow from a person with ease and without any need to ponder over them. Hence, his character is like his "first nature". Based on this aspect,

<sup>115</sup> Al-Imām an-Nawawi pointed out that although repentance is sufficient to repair the relationship between the servant and Allah once it is accepted, if the offense concerns the right of another human being, reparation must be made or the offender forgiven by the one he harmed. See: *The forty ḥadīth of al-Imām an-Nawawi*: Abridged by Umm Muḥammad, 37 fn. 97.

<sup>116</sup> Zarabozo, Jamaal al-Din M. (1999), 585-587.







some people think that a person's character is something that comes about by nature and cannot be changed.

In this Hadeeth, the Prophet (peace be upon him) advised the person to have a certain behavior. This demonstrates that a person can change and determine his behavior. He can do those acts that are of good behavior and character to the point that he grows accustomed to them. He can grow so accustomed to them that they do become his nature and character. Hence, a person can change his character and, if he is of bad character, then, following this advice of the Prophet (peace be upon him), he must work to change his character.

Actually, in these words of advice, the Prophet (peace be upon him) gave advice that could lead a person to Paradise. This is proven by another Hadeeth in which the Prophet (peace be upon him) was asked about the thing which most causes people to enter into Paradise and he stated, "*The taqwa of Allah and good behavior.*"<sup>117</sup>

When talking about the purpose for which he had been sent, the Messenger of Allah (peace be upon him) (peace be upon him) stated,

*"I have been sent for the purpose of perfecting good morals."*<sup>118</sup> In this Hadeeth, the Prophet (peace be upon him) has clearly stated that one of the important aspects of his being sent as a prophet was to define, illustrate and teach good morals and manners. That is, he was to show the manners and the behavior consistent with the belief in Allah.

There is yet another Hadeeth in which the Prophet (peace be upon him) made the connection between being a true believer and good character even clearer. He said,

*"The believer with the most complete Imaan is the one with the best behavior."*<sup>119</sup>

A Muslim's behavior and manners are supposed to be derived from the Quran and Sunnah. His life and his behavior should be an actualization and implementation of the Quran and Sunnah. This is exactly what the true example and model, the Prophet

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<sup>117</sup> Recorded by al-Tirmidhi and ibn Maajah.

<sup>118</sup> Recorded by al-Haakim and others.

<sup>119</sup> Recorded by Ahmad, Abu Dawood and others.





Muhammad (peace be upon him), was like. When Aisha, the Prophet's wife, was asked about the character of the Prophet (peace be upon him), she answered,

*"His character was the Quran."*<sup>120</sup>

The Quran and Sunnah show how to behave towards one's wives, neighbors, friends, enemies and even one's own soul. As was discussed in a previous Hadeeth, the Prophet (peace be upon him) has even given guidance as to how to behave towards animals.

Therefore, the way to improve one's character is to look at the example of the Prophet (peace be upon him). One should try to emulate his behavior in as many different circumstances as possible. If a person does that, then he will be moving toward the most noble character, as Allah has described the Prophet (peace be upon him) in the following manner,

*"And, verily, you [O Muhammad] are of an exalted standard of character" (al-Qalam, 4).*<sup>121</sup>

*Ibn Rajab* says in his commentary: "Having good character is a characteristic of *Taqwa*. *Taqwa* cannot be complete without it. It was mentioned here by itself due to the need for explicitly explaining that point. Many people think that *Taqwa* implies fulfilling the rights of Allah without fulfilling the rights of humans. Therefore, the Prophet, sallallahu 'alayhi wasallam, explicitly stated that he/she must deal with people in a kind manner."<sup>122</sup>

### Lessons from this Hadeeth:

- The concept and importance of *taqwa* also demonstrates the importance of knowledge. The foundation of *taqwa* is to have knowledge of what one must guard against and how to guard against it. To have fear of Allah requires knowledge of Him - as He is described in the Quran and Sunnah. The more that

<sup>120</sup> (Recorded by Muslim.)

<sup>121</sup> Zarabozo, Jamaal al-Din M. (1999), 593-597.

<sup>122</sup> Jamal Ahmed Badi, 92.





one has such knowledge, the more he may fear Allah and have true *taqwa*. Allah says in the Quran,

*"It is only those who have knowledge among His slaves that truly fear Allah" (Faafir, 28).*

- A true believer is worried about the sins that he has committed. *Ibn Masud* once said, *"The believer looks at his sins as if he were at the foot of a mountain and they were all to fall on him. The evildoer looks at his sins as if they were a fly that landed on his nose. He simply [swats at it as if it were nothing]."*<sup>123</sup> Therefore, the true believer rushes to repentance and to perform the acts that will expiate or remove those sins.
- The pious forefathers of Islam were always worried and afraid that their deeds and repentance would not be accepted by Allah. This drove them to being even more careful and more repentant to Allah.
- Having "good manners" does not mean that one accepts everything that everybody else does and continues to treat them all the same. Some people think that they have good behavior when they accept the sins and heresies of others. They never try to correct others as they fear that such would be impolite behavior. As was stated earlier, the correct good and Islamic behavior is that which is based on the Shariah and the example of the Prophet (peace be upon him). The Prophet (peace be upon him) would not be silent if the laws of Allah were violated. Indeed, he would get angry and his anger could clearly be seen. Hence, not speaking out in the presence of wrong, sins and innovations is not a part of correct Islamic behavior. It is only Satan that deceives people into thinking that such is good and nice behavior. Instead, the good and nice behavior towards others is to advise them when they are wrong. It is to show them kindly that what they are doing goes against the Quran and Sunnah. It is to demonstrate to them that their behavior is not acceptable.<sup>124</sup>

### Conclusion:

<sup>123</sup> (Recorded by al-Bukhari.)

<sup>124</sup> Zarabozo, Jamaal al-Din M. (1999), 598-600.





- One must have *taqwa* of Allah under all circumstances. For example, wherever he may be, whether he be alone or with others, he must have *taqwa*.
- Even a person of *taqwa* may slip and commit sins. However, he should not persist in those sins. Instead, he should follow them up with good deeds that will wipe them away by the grace and mercy of Allah.
- An essential characteristic of *taqwa* is to behave with people in a good manner. One should behave towards them in a manner that he likes for them to behave towards him.<sup>125</sup>

#### Discussion:

- What can you say about two Narrators of this Hadeeth.
- Elaborate the concept of Taqwa prescribed in words "Fear Allah wherever you are".
- Explain the importance of good behavior mentioned in this Hadeeth.

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<sup>125</sup> Zarabozo, Jamaal al-Din M. (1999), 600.



# HADEETH

## CURRICULUM

# Hadeeth NO. 19

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## Hadeeth #19:

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: "كُنْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، فَقَالَ:

"يَا غُلَامُ! إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: احْفَظْ اللَّهَ يَحْفَظْكَ، احْفَظْ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلْ 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، وَجَفَّتِ الصُّحُفُ".

[رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ].

وَفِي رِوَايَةٍ غَيْرِ التِّرْمِذِيِّ: "احْفَظْ اللَّهَ تَجِدْهُ أَمَامَكَ، تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفْكَ فِي الشَّدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبِكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرْجَ مَعَ الْكُرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا".

On the authority of Abu al-Abbaas Abdullah ibn Abbaas (may Allah be pleased with both of them) who said: One day I was riding<sup>126</sup> behind the Prophet (peace and blessings of Allah be upon him) and he said to me, "O young man, I shall teach you some words [of advice]. Be mindful of Allah and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. If you ask, ask of Allah. If you seek help, seek help in Allah. Know that if the nation were to gather together to benefit you with something, they would not benefit you with anything except that which Allah has already recorded for you. If they gather to harm you by something, they would not be able to harm you by anything except what Allah has already recorded against you. The pens have been lifted and the pages have dried."

Recorded by al-Tirmidhi who said, "It is a hasan sahih Hadeeth."

In a narration other than that of al-Tirmidhi, it states,

"Be mindful of Allah, you will find Him in front of you. Become beloved to Allah during times of prosperity, He will know you in times of adversity. Know that what has passed you by was never to befall you. And [know that] what has befallen

<sup>126</sup> In the narration in Musnad Ahmad, it makes it clear that he was riding behind the Prophet (peace be upon him) on the same animal.



you was never to have passed you by. And know that victory accompanies perseverance, relief accompanies affliction, and ease accompanies hardship."<sup>127</sup>

### **Narrator (*Rawi*) of this Hadeeth:**

*Abdullah ibn Abbaas ibn Abdul Muttaalib* was a cousin of the Prophet (peace be upon him). He was born three years before the Hijrah during the time when the tribe of *Haashim* was being boycotted by the rest of the people of Makkah.

*Abdullah ibn Abbaas* grew up alongside the Prophet (peace be upon him). The Prophet made a special supplication for him to become knowledgeable in the religion. He was an expert in tafseer or Quranic commentary. 1,660 Hadeeth have been narrated on his authority. He was the fourth most prolific narrator of Hadeeth. He was one of the "four Abdullahs," that were referred to earlier.

He did not hear many Hadeeth directly from the Prophet due to his youth but he would go to the houses of the other companions and wait for them to come out in order to hear Hadeeth from them. He related Hadeeth from Ali, Umar, Ubayy ibn Kaab, Muaadh ibn Jabal, Abu Dharr and others. Abdullah ibn Umar, Anas ibn Maalik and Ikrima related Hadeeth from him.

Even though he was younger than the other Companions, *Umar ibn al-Khattaab* loved him very much and always wanted him to be close to his meetings due to his great knowledge.

In the year 27 A.H. he took part in the *jihad* in North Africa. He was also appointed governor of Basrah during the caliphate of Ali. After Ali's death, he moved to Taif. He had lost his sight before his death. He died in Taif in the year 68, at the age of 71. *Muhammad ibn al-Hanafiyyah* led his funeral prayer.<sup>128</sup>

### **Importance of this Hadeeth:**

<sup>127</sup> Recorded by Bukhari & Muslim.

<sup>128</sup> Zarabozo, Jamaal al-Din M. (1999), 606.



*Ibn al-Jawzi* once said about this Hadeeth, "I pondered over this Hadeeth and it amazed me to the point that I almost became lightheaded ... What a pity for the one who is ignorant of this Hadeeth and has little understanding of its meaning."

This Hadeeth is filled with very important advice and guidance. It implies a general ruling in Islam: *Allah's protection*. Some of the most important aspects of the religion are covered in these words that the Prophet (peace be upon him) stated to the young *Ibn Abbaas* (*radhiyAllahu anhu*).

If one follows the advice that the Prophet (peace be upon him) gave *Ibn Abbaas*, he will find strength in this life and success in the Hereafter.<sup>129</sup>

### **Vocabulary:**

*Ghulaam* - "young man," usually used for boys up to about ten years of age. Lanes defines this word as, "A young man, youth, boy, or male child: one whose mustache is growing forth or has grown forth; or one from the time of his birth until he attains to the period termed *shabaab* [meaning young manhood]."

*Kalimaat* - "statements"

*Ihfadh* - "be mindful,"

*Tijaahaka* - "in front of you"

*Sa-alta* - literally, "you asked," as was discussed in a previous Hadeeth, the meaning is, "When you want to ask... "

*Ista'anta* - literally, "you sought help," again, its meaning, "when you are going to seek help." *Al-'Awn* is "help, assistance, making something easier for somebody else." The letters "*Ista*" adds the concept of seeking such help.

*Yadhurruka* - "they harm you"

*Al-Aqlaam* - "the pens," plural for "the pen" *al-Qalam*

<sup>129</sup> Zarabozo, Jamaal al-Din M. (1999), 605; Jamal Ahmed Badi, 94.



*Al-Suhuf* - "the pages"

*Amaamaka* - "in front of you"

*Al-Rakhaa'* - "prosperity"

*Al-Shiddah* - "adversity, hardship"

*Li yuseebaka* - "certainly going to afflict you," the "Li" is for stress

*Al-Nasr* - "victory"

*Al-Sabr* - "patience"

*Al-Faraj* - "relief"

*Al-Karb* - "affliction, hardship," *al-Nawawi* defined it as a "harsh trial"

*Al-'Usr* - "hardship"

*Al-Yusr* - "ease"

### Explanation of this Hadeeth:

**"One day I was riding behind the Prophet (peace and blessings of Allah be upon him)"**

The narration in *Musnad Ahmad* makes it clear that the two were riding upon the same animal, with the young *ibn Abbaas* behind the Prophet (peace be upon him). This incident is used as proof that it is permissible for two people to ride on one animal if the animal has the strength to carry them. Some have interpreted this opening phrase to mean that *ibn Abbaas* was walking behind the Prophet (peace be upon him). However, this interpretation is clearly contradicted by the narration in *Musnad Ahmad*, as was just noted. An important point from this opening statement of *ibn Abbaas* is that this Hadeeth is one of the few Hadeeth that *ibn Abbaas* narrated directly from the Prophet (peace be upon him). He is showing that he heard it directly and recalled exactly what



the Prophet (peace be upon him) told him. He even remembered the exact circumstances under which he was told that information.<sup>130</sup>

### "O young man"

The Prophet (peace be upon him) called out to *ibn Abbaas*, "O young man." This was to get *ibn Abbaas'* attention. He now would listen for he knew that this was to be followed by something addressed specifically to him. When the Prophet (peace be upon him) made this statement to *ibn Abbaas*, *ibn Abbaas* was just about to enter the state of puberty. This is truly a significant aspect of this Hadeeth. The Prophet (peace be upon him) taught *ibn Abbaas* some of the most fundamental aspects of the religion. He taught them to *ibn Abbaas* at a time that he could start practicing and implementing them. In this way, he would grow up attached to these fundamentals. By the time he became a man, he already understood what he is doing in this world. He already understood what his purpose was in this life. In this Hadeeth, the Prophet (peace be upon him) teaches this young man about patience, victory, hardship, relief and so forth.

One can see examples of the Messenger of Allah (peace be upon him) teaching youth in many Hadeeth. He took the time to teach *Ibn Abbaas*, *Abdullah ibn Masood*, *al-Numaan ibn Basheer* and many of the other young Companions. He taught them essential matters while they were still young. They grew up practicing them and increasing their understanding of them every day. Finally, when they reached manhood and later, they understood those concepts very well. They had become "second nature" to them.

This is how a Muslim child must be brought up in the religion of Islam. He must be taught its essential aspects before he reaches the age of puberty. Children at that age can understand these basics and they can apply them to some extent even at an early age.<sup>131</sup>

### "I shall teach you some words [of advice]"

<sup>130</sup> Zarabozo, Jamaal al-Din M. (1999), 606-607.

<sup>131</sup> Zarabozo, Jamaal al-Din M. (1999), 607-608.





The Prophet (peace be upon him) told ibn Abbaas that he would teach him a few statements. The Arabic of the expression gives the impression of a few, not many, statements. Hence, it would be easy for ibn Abbaas to listen to them, memorize them and benefit from them. Indeed, in the narration in *Musnad Ahmad*, the Prophet (peace be upon him) told him, "*Allah will benefit you by them.*" This introduction is a very important introduction. Obviously, it put ibn Abbaas' mind at rest, for he knew it would not be something difficult or lengthy for him to comprehend and retain.

And what important words they were. They were a few words but they are such that ibn Abbaas and anyone else could grow with them. As the young person gets older, he will understand more and more of what the Prophet (peace be upon him) meant by these very important words of advice that he gave to ibn Abbaas.<sup>132</sup>

### **"Be mindful of Allah"**

The first meaning that comes to mind of the words used in this Hadeeth, *ihfadh*, would be something of the nature, "Guard or preserve Allah." Obviously, such is not the meaning of the phrase. Allah Himself is not in need of anyone to guard Him but the meaning is that one must guard and be mindful of His religion and His Law.

The meaning of the phrase, *Ihfadhillahe*, translated here as "be mindful of Allah," although that may not be the best translation, is understood to mean being mindful of the limits set by Allah, minding His rights, minding what He has ordered and minding what He has prohibited. This means that the person is to implement whatever Allah has commanded and refrain from whatever Allah has forbidden. This concept of being "mindful" or "guarding, preserving" what Allah has revealed is found often in the Quran. For example, in the Quran, Allah praises those believers who are,

*"those who observe (haafidhoon) the limits set by Allah" (al-Tawba, 112).*

Furthermore, a Hadeeth of the Prophet (peace be upon him) states,

<sup>132</sup> Zarabozo, Jamaal al-Din M. (1999), 608-609. See also: Jamal Ahmed Badi, 94.





"And no one guards his ablution except a [true] believer."<sup>133</sup> That is, nobody knows when another person is not in a state of ablution. Only the person himself knows that. Hence, his watching and protecting his state of purity is a sign of his true faith as he is tending to something that only Allah is aware of.<sup>134</sup>

### "and Allah will protect you"

If someone guards and protects the rights that Allah has upon him, then Allah will protect him in return. The reward for a deed is often of the same nature of the deed itself. For example, when one protects Allah's rights, then Allah protects him. In the Qur'an there are other examples of this nature.

Allah protects the servant in more than one way. First, He guards and protects the person's worldly interests and needs, such as protecting his body, wife, children and wealth. It is narrated that Ali once said, *"Every person has two angels with him that guard him from everything that is not decreed. When the decree [for his death] comes, they leave, [and it becomes a matter only] between him and it."* Obviously, performing good deeds and having faith are the keys to being mindful of Allah. Concerning such people, Allah says in the Quran,

*"Whoever works righteousness, whether male or female, while he [or she] is a believer, verily, to him We will give a good life" (al-Nahl, 97).*

In fact, it is even said that due to a person's piety, his children and even grandchildren are protected and guarded by Allah. One time *Saeed ibn al-Musayyab* said to his son, *"O son, I increase my prayers for your sake, hoping that you will be preserved due to it."* And then he recited the verse, *"and their father was a righteous man" (al-Kahf, 82).*

In other words, he understood that it was his obligation to do what he can to save himself and his family from the Hell-fire. Doing what one can do to save one's children from the Hell-fire includes bringing them up properly, but it also includes making oneself pious as the children will benefit from that according to this example. Another way of

<sup>133</sup> Recorded by Ahmad and others.

<sup>134</sup> Zarabozo, Jamaal al-Din M. (1999), 609-610.





Allah protecting one's worldly interests is to protect the person from any evil coming from any of *jinn* or mankind. Allah says in the Quran,

*"And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty)" (al-Talaaq, 2).*

A much more important way that Allah protects a person is by protecting his religion. He guards and protects the person's religion from the onslaught of misconceptions, lies about the religion, heresies, forbidden desires and so forth. He guards the person's religion until his death, and he dies in the religion of Islam. This is a much more important type of protection than the first type. Suffering in this world may be difficult but if a person does not have this protection of his religion, it could lead to eternal damnation.

In the Quran, Allah gives an example of this type of protection in the story of Yusuf. Due to his sincerity to Allah, Allah protected him from evil and temptation.

Ibn Rajab quotes *Ibn Masud* as stating that a person may desire some kind of business or position and may be close to it but Allah will send His angels to turn him away from it as, had he achieved that goal, it would have led him to the Hell-fire.

Allah has declared in the Quran that He is the protector and patron for the believers. Allah has said,

*"Allah is the Protector and Guardian of those who believe. He brings them out from darkness into light" (al-Baqara, 257).*

A good conclusion to this part of the Hadeeth is found in what Ibn Rajab stated: "If someone fulfills Allah's rights upon him, then for him, Allah will take care of all of his needs and interests in this world and the Hereafter... If a person does not want to face anything that he dislikes, he should not do anything that Allah dislikes him to do."

One can also conclude from the fact that Allah protects and guards those who fulfill His rights that any harm or evil that comes to a person, in general, is going to be as a result of his own deeds and disobedience to Allah. Allah has clearly stated in the Quran,





*"And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much" (al-Shoora, 30).<sup>135</sup>*

### **"Be mindful of Allah, and you will find Him in front of you"**

This sentence emphasizes the previous statement and it sheds some new light on the phenomena that occurs when one is mindful of Allah. This sentence is referring to either a second type of blessing or it is simply emphasizing the result stated in the first portion already discussed.

What this portion of the Hadeeth means is that if a person fulfills Allah's right upon him, then Allah will be with him in all of his affairs. That is, Allah will support him, protect him, guide him and strengthen him in his actions. He will guide him to what is best for him and steer him away from everything that is harmful to him.

This is, of course, a very special relationship that one may have with Allah. Allah sees and knows all things that exist in this world. Nobody can do anything without Allah being present via His knowledge. Nothing escapes Him. This type of "Allah's presence" is true for the believers and the disbelievers. That is what is referred to in the verse,

*"And He is with you [by His knowledge] wherever you may be. And Allah is the All-Seer of what you do" (al-Hadeed, 4).*

However, this Hadeeth is describing a special closeness to Allah. This is Allah's closeness to the believers in that He is always close with His help, protection and support. He is in front of them and guiding them. This is the type of closeness and presence of Allah that is described in the following verse of the Quran:

*"He [Allah] said [to Moses and Aaron], 'Fear not! Verily, I am with you both, hearing and seeing" (Taha, 46).*

Another verse stating this special type of closeness quotes the Prophet (peace be upon him) who was putting Abu Bakr's fears to rest:

<sup>135</sup> Zarabozo, Jamaal al-Din M. (1999), 610-613. See also: Jamal Ahmed Badi, 94-96.





"If you help him [the Prophet (peace be upon him)] not, [it does not matter for] Allah did indeed help him when the disbelievers drove him out. The second of two, when they [the Prophet and Abu Bakr] were in the cave and he [the Prophet] said, 'Do not be afraid for, certainly, Allah is with us.' Then Allah sent down His tranquillity upon him and strengthened him with forces which you did not see, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that become the uppermost. And Allah is AllMighty, All-Wise" (al-Tawba, 40).

This special closeness and protection from Allah is granted to those who have fear of Allah (*taqwa*) and work righteousness. In other words, this special care from Allah is for those who fulfill His commands and are mindful of Him. Allah has said,

"Truly, Allah is with those who fear Him and those who do good" (al-Nahl, 128).

This means that the one who obeys Allah and fulfills and guards Allah's rights upon him will have a special recompense from Allah: Allah will be in front of him at all times, with a special protection and care that Allah only gives to those who are mindful of Him. The Muslim, then, like the Prophet (peace be upon him) in the example just described, becomes relaxed and at ease. Allah bestows upon him tranquillity and protection. The Muslim knows that Allah will protect him. When he comes to this realization, he realizes full well that he is not in need of anyone other than Allah. If Allah is there to protect him, no one can possibly harm him. Hence, his heart and life become fully attached to Allah.

Finally, *al-Haitami* makes the point that "in front" is the only direction mentioned. He says that this is the case because every human being is headed forward, forward to the Hereafter, and is not going to remain in this world. Hence, he is like a traveler who is moving on. He is in need of having Allah in front of him, in the direction that he is moving, in order to protect him and safeguard him in that journey.<sup>136</sup>

### **"If you ask, ask of Allah."**

This is an advice to ask only of Allah and not to ask any of His creation. In the Quran, also, Allah has ordered His servants to ask from Him. Allah says,

<sup>136</sup> Zarabozo, Jamaal al-Din M. (1999), 614-616.





"And ask of Allah of His bounty" (*al-Nisaa*, 32).

The important point for the Muslim is to realize that Allah and Allah alone is able to truly grant his needs. Therefore, he should turn only to Allah and realize that, even if Allah uses other humans to meet his needs, the one who truly fulfilled his needs is Allah.

Beyond that understanding, a Muslim should do his best never to rely on others but to work for himself and, by the help of Allah, accomplish every deed without the help of any other human.

Allah is close to every servant. If the human turns sincerely to Allah and asks of Him, Allah will respond. Allah has said in the Quran,

"And when My slaves ask you [O Muhammad] concerning Me, then [answer them]: I am indeed near. I respond to the invocations of the supplicant when he calls on Me" (*al-Baqara*, 186). There is no need for any intercessor and there are no doormen or barriers keeping one from asking Allah.

Instead of asking any human, one should ask only of Allah. By asking of Allah, the person demonstrates his belief that Allah is able to fulfill his needs. He demonstrates his belief that Allah has control and power over all things. When a person only asks of Allah, it demonstrates his belief that if Allah wills something, it will come to be but if Allah does not will something, it will never occur.<sup>137</sup>

### **"If you seek help, seek help in Allah"**

The Prophet (peace be upon him) guided his Companion to seek help in Allah. There are many things that a person cannot accomplish on his own. If a person needs to seek help or rely on anything or anyone, he should seek help in Allah. Indeed, if Allah does not help him and give him the ability to accomplish any task, the person would not be able to accomplish it. Hence, he must turn to Allah and, in reality, there is no one for him to turn to except Allah.

When a person turns to Allah for help and assistance, he is admitting and demonstrating that he is a weak creature who cannot accomplish anything without

<sup>137</sup> Zarabozo, Jamaal al-Din M. (1999), 616-618.







needed assistance. No matter how powerful or strong he may look or think of himself in this world, he is in need of help and assistance. Hence, he is admitting his own weakness and need for others. Secondly, by turning only to Allah for help and relying upon Him, he is demonstrating that without the help of Allah, he would never be able to achieve success in this life or the Hereafter without Allah's help. This admission in and of itself is a form of worship and testifying to part of the faith of Islam.

A person is also in need of Allah to bring about what is good for him in both this life as well as the Hereafter. In addition, Allah's help is also needed concerning what occurs after one's death in this life, both in the grave and on the Day of Judgment.

This concept of asking Allah and seeking Allah's help does not mean that a person puts forth no effort on his own part. Instead, the person should use all of his God-given abilities to meet his goal. He should ask Allah to help him in using those abilities and then ask Allah and seek help in Allah for his needs that are beyond what he has the capability to perform. This is the correct approach as implied by the Messenger of Allah (peace be upon him) when he said, "*A strong' believer is better and more beloved to Allah than a weak believer - however, there is goodness in every [believer]. Be eager for [and strive after] what benefits you and seek help in Allah. And do not be too weak or lazy to do so.*" (Recorded by Muslim.)

Finally, in essence, in this Hadeeth, the Prophet (peace be upon him) was telling *ibn Abbaas* to worship Allah alone. The Prophet (peace be upon him) stressed worshipping Allah properly as well as seeking help in Him. Therefore, the Prophet (peace be upon him) was actually describing to *ibn Abbaas* the exact same behavior that every Muslim declares in each one of his prayers, from *Surah al-Faatiha*,

"*You (alone) we worship and in You (alone) do we seek help.*"

This one phrase from *surah al-Faatiha*, the meaning of which is also alluded to in this Hadeeth, is considered one of the most important and encompassing phrases of the





*Shariah. Ibn Rajab* stated, "The key aspect of all of the revealed books returns to and revolves around this sentence."<sup>138</sup>

**"Know that if the nation were to gather together to benefit you ... "**

After telling *ibn Abbaas* to ask of Allah and seek help in Him, the Prophet (peace be upon him) told him,

**"Know that if the nation were to gather together to benefit you with something, they would not benefit you with anything except with that which Allah has already recorded for you. And if they gather to harm you by something, they would not be able to harm you by anything except that which Allah has already recorded against you."**

This statement of the Prophet (peace be upon him) is directly related to his previous advice to *ibn Abbaas*. If no one can harm or benefit another except by what Allah has decreed for a person, why should anyone ask or seek help from anyone other than Allah. Everything is in Allah's hand and under His control. If He has decreed something beneficial for somebody, it will come about. Otherwise, if He has not decreed it, it will never come about, even if all of mankind tries to bring it about. So He is the only one to ask for something and in Him alone should one seek help.

The understanding of this concept is part of the reality of faith. In a Hadeeth recorded by Ahmad, the Prophet (peace be upon him) stated: *"Everything has a reality to it. The servant does not reach the reality of faith until he knows that what reached him was not going to miss him and what missed him was not going to reach him."*<sup>139</sup>

This also means that there is no reason to fear anyone other than Allah. One's provisions in life are not determined by any employer or ruler. It is also not determined by any government or international organization. It is only determined by Allah.

Correct belief in this part of the Hadeeth should lead to tranquillity and happiness in the soul of the person. If a person turns to Allah and puts his trust in Him - with full conviction - he no longer cares about what people might plot against him or how they

<sup>138</sup> Zarabozo, Jamaal al-Din M. (1999), 624-627.

<sup>139</sup> Recorded by Ahmad, ibn Abu Aasim in al-Sunnah and al-Tabaraani.





may try to harm him. He knows that all good or evil is according to Allah's decree. Humans do not have any real power to help or harm him. This person turns to Allah and puts his trust in Allah, as He is the only source of benefit or harm. Allah has said in the Quran,

*"And if Allah touches you with harm, none can remove it but He. And if He touches you with good, then He is able to do all things. He is the Irresistible, above His slaves, and He is the All-Wise, Well-Acquainted with all things" (al-Anaam, 17-18).*

This passage should also give the believer courage and strength. He knows that nothing will occur to him save what Allah has already recorded for him. He has no reason to fear anyone except Allah. He has no reason not to stand up for the truth and for the religion of Allah. He has no reason even to have a fear of death as a result of his actions because he knows that death will come to him at its appointed time as decreed by Allah.<sup>140</sup>

### **"All of Creation"**

In the other narration of the Hadeeth, the Prophet (peace be upon him) stated, *"If all of the creation ... "* rather than, *"if the Nation were to gather together..."* In the former narration, the Prophet (peace be upon him) left no doubt that no one, without any exception, individually or collectively, can harm or benefit any human being except by the will and permission of Allah.

According to *ibn Rajab*, all of the advice that the Prophet (peace be upon him) gave to ibn Abbaas revolves around and returns to this portion. A Muslim should realize that nothing in creation can harm him in any way. This means that Allah alone is the One who brings about harm, the One who brings about benefits, the Giver, the Preventer. When the Muslim truly realizes this, the natural result is a true implementation of *tawheed*.<sup>141</sup>

**"The pens have been lifted and the pages have dried."**

<sup>140</sup> Zarabozo, Jamaal al-Din M. (1999), 628-630.

<sup>141</sup> Zarabozo, Jamaal al-Din M. (1999), 630.





In this portion of the Hadeeth, the Prophet (peace be upon him) is making a clear reference to the belief in *al-Qadha wa al-Qadar* or "preordainment". Allah has recorded everything that is going to occur in this existence. Nothing will occur except by the will of Allah and Allah has already recorded what He has willed for all times. This recording was done even before the creation of mankind. Allah says in the Quran,

*"No calamity befalls on the earth or in yourselves but it is inscribed in the Book [of Decrees] before We bring it into existence. Verily, that is easy for Allah" (al-Hadeed, 22).*<sup>142</sup>

### The Second Narration

After presenting the narration as discussed above, al-Nawawi presents a second narration. However, the chain of that narration has some weakness to it. There is another narration from Musnad Ahmad which is acceptable. It contains some important phrases and which are similar to the other narration mentioned by al-Nawawi. Attention will now be given to the following phrases from the second narration found in Musnad Ahmad:

**"Become beloved to Allah during times of prosperity and He will know you in times of adversity."**

Literally, this phrase could be translated as, **"Know Allah during times of prosperity and He will know you in times of adversity."**

"Knowing Allah" is of two types. First is the general knowledge of Allah whereby one recognizes His existence and believes in Him. The second is a more specific manner of "knowing Allah". This is where one's heart turns completely to Allah, finds solace in His remembrance and becomes aware of His presence and majesty. This second meaning is what is being stressed here. A person becomes more and more beloved to Allah the more that he "knows" Allah in the sense just described.

Similarly, there are two ways in which Allah "knows a person". There is a general level at which Allah knows all things. There is also a specific level which implies Allah's love

<sup>142</sup> Zarabozo, Jamaal al-Din M. (1999), 631. See also: Jamal Ahmed Badi, 96-97.





and special care for a servant. This special level is what is being referred to in this Hadeeth.

The meaning of this phrase, therefore, is that if a person is mindful of Allah during times of ease and prosperity, there develops a relationship between him and Allah. He becomes "known" to Allah - "known" in the special sense of becoming beloved or close to Allah. Since he is "known" to Allah, Allah will come to his aid and assistance during times of hardship.

A case exemplifying the teaching of this Hadeeth that is often referred to is the example of Junus a.s. (Jonah). He used to remember Allah often and worship Allah during times of ease. Therefore, when he was tried and he beseeched Allah, Allah came to his aid and rescued him from his ordeal. This aspect is specifically alluded to in the verses,

*"Had he not been of them who glorify Allah, He would have indeed remained inside its belly [the belly of the fish] till the Day of Resurrection" (al-Saaffaat, 144).*

The greatest hardships that one could face are at the time of death and on the Day of Resurrection. The one who is mindful of Allah and becomes close to Him will have Allah as his Protector on those occasions. Allah will save those who were truly mindful of Him from the punishment in the grave and the punishment in the Hereafter.

If the person "knows Allah" in this life, by remembering Allah and obeying Him, then Allah will "know" him in the Hereafter and will not neglect him, but will come to his aid.<sup>143</sup>

**"Realize that there is a great deal of good in having patience over those things you dislike."**

The word *sabr* can be translated as "patience, perseverance, fortitude."

**"Realize that there is ... "** This portion of the Hadeeth brings to light a very important point: The events of this life are not based on the wants and desires of humans, including the pious among them. Allah is the All-Wise. He is the One who decrees what He wills for this creation. Many times the servant does not know wherein lies own his best interests. Therefore, he should put his trust in Allah. He should realize that if he is

<sup>143</sup> Zarabozo, Jamaal al-Din M. (1999), 632-634.





being sincere and mindful of Allah, then Allah will protect him and guard him. However, in order for the person to be truly purified or in order for him to receive what is best for him in this life and the Hereafter, he may have to go through difficult times that go against his wishes. The individual may dislike those times but he must realize that those times may be best for him. Allah is the One who knows while humans do not.

In addition, a Hadeeth in Sahih Muslim states,

*"The affair of the believer is amazing in that it is always good for him and this is true only for a believer. If something joyful comes to him, he gives thanks and that is good for him. If something harmful comes to him, he is patient and that is good for him."*<sup>144</sup>

### **"[Realize also] that victory comes with perseverance"**

Perseverance or patience is one of the most important characteristics one can possess for the path to victory and success. If someone is faced with a challenge, he has two choices: he can surrender and give up in the face of that challenge or he can persevere and be patient to overcome the obstacles in his way, by the help of Allah.

The patience is one of the main characteristics by which Allah tests mankind. Allah states,

*"Or deemed you that you would enter Paradise while yet Allah knows not those of you who really strive, nor knows those of you who are steadfast?" (ali-Imraan, 142).*

This verse makes it clear that one of the purposes of the trials and tribulations of this world is to see who are the patient. The person should not expect to be allowed to enter Paradise without demonstrating that patience.

There are different "types" of patience that a person needs to be completely successful. These include the following: First is patience or perseverance in performing good deeds, especially the obligatory deeds. The second type of patience is perseverance or patience in remaining away from sinful acts. The third type or aspect of patience is perseverance in the face of what Allah decrees or does not decree for a particular individual.

<sup>144</sup> Zarabozo, Jamaal al-Din M. (1999), 635-637.





The pious people respond by realizing that all these trials are from Allah and unto Allah is the final return. Allah says,

*"And certainly We shall test you with something of fear, hunger, loss of wealth, lives and fruits. But give glad tidings to those who are patient- those who when afflicted with calamity say, 'Truly, to Allah we belong and, truly, to Him we shall return.' They are those on whom are blessings from their Lord and they are those who receive His mercy. And it is they who are the guided ones" (al-Baqara, 155-157).*

A fourth type of patience is patience with respect to how one is treated by others. If a person possesses all of these types of patience, then success will surely come to him, as the Prophet (peace be upon him) mentioned in this Hadeeth. Those who are patient are promised a great reward and success in the Hereafter.<sup>145</sup>

### **"Relief accompanies difficulties"**

It is the way of Allah - based on His infinite wisdom - to have mankind pass through stages in their lives. In general, people go through good times and they go through hard times. Naturally, it is when they go through hard times that they face the most psychological stress. Those who do not realize that everything occurs according to Allah's Will and Plan become the most lost under such circumstances. They search for an escape or a solution to their problems. If there seems to be no clear end or hope in sight, they can enter into a state of despair and depression. This may even lead them to suicide (Allah forbid!).

On the other hand, the true believer realizes that everything happens according to Allah's will. The true believer should also understand that whatever hardship or difficulties he faces will come to an end soon, as is implied by the word *ma'* ("with") in this sentence. It, therefore, behooves him to be patient and to have good expectations concerning Allah. Allah is the Most Merciful of those who are merciful, even more merciful than a mother towards her small infant. The individual should realize that the Merciful will not leave him in that situation for long if he is patient for the sake of Allah.

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<sup>145</sup> Zarabozo, Jamaal al-Din M. (1999), 640-646.





The believer realizes that there is wisdom behind these events. More importantly, he realizes where his solution lies. It lies with Allah. Hence, he turns to Allah and beseeches Him to help him through his difficulties. This is one of the major benefits from trials and hardships. If a person lives a life of ease only, it becomes simple for him to forget about Allah and that he must rely upon Allah and turn to Him. Allah tries the believers and this trial is actually a blessing for them. It brings them even closer to Allah.

In fact, the extremity of the trial is directly related to how close and beloved the person is to Allah. Note the following Hadeeth from Sunan al-Tirmidhi,

*"Musab ibn Saad narrated from his father who said: I said, 'O Messenger of Allah, what people face the harshest trials?' He answered, 'The prophets, then the people most like them [in piety], then the people next most like them. A person is tried according to his religiousness. If his religion is firm, his trial makes him stronger. If his religion has some weakness, then he is tried according to his religiousness. A person is continually tried until he walks on the earth and he has no sin [left, as they have all been wiped away due to the trials]."*<sup>146</sup>

The Quran and Hadeeth have provided numerous examples of how Allah has tried different peoples and persons and how, if they were patient, Allah provided them with great relief and joy afterwards. One example is the case of Yacub (Jacob) and his son Yusuf (Joseph) (peace be upon them). A reading of Surah Yusuf demonstrates the trials and tribulations that they faced.

The example of the Prophet Muhammad (peace be upon him) and the trials that he faced is another sterling example that should bring hope and confidence to all who follow in his path. He faced great resistance and assaults from some of his closest relatives. Allah brought him relief from such situations. Surah *al-Sharh* beautifully sums up the result of the plight of the Prophet Muhammad (peace be upon him).<sup>147</sup>

**"And ease accompanies hardship."**

<sup>146</sup> Recorded by al-Tirmidhi, ibn Maajah, Ahmad and al-Daarimi.

<sup>147</sup> Zarabozo, Jamaal al-Din M. (1999), 646-648.







In this Hadeeth, the Prophet (peace be upon him) gave comfort to *ibn Abbaas* and all Muslims by teaching him that when hardship comes, ease is soon to follow. Allah has stated something very similar in the verse,

*"Allah will grant ease after hardship" (al-Talaaq, 7).*

However, Allah has also stated in the Quran,

*"Verily, along with every hardship is ease. Verily, along with every hardship is relief" (al-Sharh, 5-6).*

The implication of these two verses is different from the implication of this Hadeeth and the verse just quoted. In this case, the word used for hardship is in the definite case in both verses while the word used for ease is in the indefinite case. That means that there is one form of hardship while the situations of ease are two different ones. What this implies is that with every one hardship there comes two situations of ease - if the person turns to Allah and is sincere towards him. This is why the Companion *ibn Abbaas* stated, "One hardship will never overcome two forms of ease." Umar ibn al-Khattab also made the same statement. This is all part of the great mercy of Allah for His servants.

It can be pointed out that these last portions of the Hadeeth are very closely related to each other. Hardship brings about difficulties. Ease is a form of relief. However, hardship and difficulty require patience and perseverance. If the person has patience, he will be successful. He will overcome his hardship and difficulties until relief and ease comes to him. This is part of the mercy of Allah, that He has determined that hardship is followed by ease. But the one who truly benefits from that is the one who is patient during the times of hardship, as he will be rewarded greatly for that period.<sup>148</sup>

### **Lessons from this Hadeeth:**

- The advice that the Prophet (peace be upon him) gave to *ibn Abbaas* was while the two of them were riding an animal, moving from one place to another. The Prophet (peace be upon him) used this opportunity to teach *ibn Abbaas*. This

<sup>148</sup> Zarabozo, Jamaal al-Din M. (1999), 651-652.





demonstrates that a Muslim should use every moment available to him for something beneficial. Time is a very precious resource. Once a moment passes, a person never has access to it again. Hence, a Muslim should not waste his time. Even while walking or driving, he should engage himself in something beneficial, as shown in this example of the Prophet (peace be upon him).

- If Allah wills to help someone, He may help him through well-known means or through ways such that the person may not even recognize that he is being helped by Allah. Allah may make others, even one's enemies, come to his rescue. However, it is always important to remember that the real helper, the one who truly brought about the aid, was Allah. It was Allah that led the others to help the individual.
- *Ibn al-Qayyim* has mentioned some important points concerning seeking help from Allah. Allah is the only One that a person can have complete trust in and full reliance upon under all circumstances.
- One time the Prophet (peace be upon him) told his Companions, "*Shall I not inform you of one of the treasures of Paradise?*" When they replied positively, he stated the expression, "*La hawla wa la quwwata illa billah (There is no movement or power except in Allah)*". (Recorded by al-Bukhari and Muslim.) This treasure of the treasures of Paradise is closely related to many of the points mentioned in this Hadeeth. This statement means that unless Allah wills something and allows something to happen, it will not happen. Hence, there is no need to ask of anyone other than Allah. If someone needs help, he should turn to Allah as Allah is the only true source of help. If all of mankind attempted to change what Allah has decreed, they would not be able to do so, because "there is no movement or power except in Allah."
- Humans are born with an innate nature that recognizes that they have one Lord and Creator. It is natural for humans to turn to Allah during times of hardship and stress. They pray to Allah to rescue them and help them when they have reached their darkest hour. Even those who have no relationship with Allah during other times still turn to Allah when they are truly in need and things look hopeless. They turn to Allah during hardship and then they turn away from Him afterwards.





This Hadeeth demonstrates that one of the differences between those who are beloved to Allah from those who are not is that the devoted servants are mindful of Allah and remember Him during all states of their life. They do not only turn to Him during times of hardship but also during times of ease and plenty, they give thanks to Allah and they do not violate His commands. When rich or poor, healthy or sick, strong or weak, the true servant of Allah is always remembering and being mindful of Him.

- Ibn Rajab states that if a person does not become "known" or close to Allah during times of ease, then that person will not have anyone who "knows" him or can help him during his times of hardship. He will not have anyone to help him in either this life or the Hereafter. The harsh times he faces in this life will become much harsher in the Hereafter and, at that time, he will be void of any protector or helper.
- Hardships and trials should increase a person's faith. They should drive the person to become even closer to Allah, making him realize that Allah is, in fact, his only Protector and Helper. If such trials and tribulations do not have any effect on the person, it is a clear sign that his heart is dead. Reviving the heart and submitting to Allah is one of the most important aspects of such trials.
- No matter what kind of difficulties or hardships a Muslim is facing in his life, he should realize that relief is in sight. He does not have to become despondent. Indeed, there is no excuse for him to despair as he has been promised that relief will come with hardship.
- A person should fulfill his obligations, such as praying, fasting, obeying Allah and so forth, and he should not fear others and submit to them, thereby leaving what Allah has obligated upon him. Instead, he should realize that he must fulfill his obligations toward Allah and then whatever will happen to him will happen, according to Allah's decree and not the whims of people.<sup>149</sup>

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<sup>149</sup> Zarabozo, Jamaal al-Din M. (1999), 654-656.



**Conclusion:**

- If a person truly obeys Allah, Allah will protect him. If a person truly obeys Allah, he will find Allah with him in the sense that Allah will be his close friend and protector. Allah will not leave him alone or leave him for his enemies to devour him.
- If a person finds himself in need to ask someone for anything, he should turn to Allah and ask from Allah. If a person is in need of help, he should turn to Allah alone as Allah, in reality, is the only one who can help him.
- Everything is by the decree of Allah. If Allah decrees something, it will occur. If Allah does not decree something, it will never occur. Even if all of mankind tries to change that decree, they will never be able to do so. The decree has been made by Allah and the efforts of man cannot change what has already been recorded; the pens have been lifted and the scrolls have dried.
- If a person becomes "known" or beloved to Allah during his times of ease and comfort, then Allah will not leave him alone during his times of hardship and difficulties.
- Humans may face situations that are not pleasing to them. If they are patient during those situations, it will be beneficial to them in both this life and the Hereafter. If a person is patient, he will be victorious and successful in the end.
- When difficulties arise, the person must realize that relief is in sight. Also, when hardships occur, the person should realize that situations of ease will follow. During such affliction and hardships, one should be patient. If he is going to seek help from anyone, he should seek it from Allah.<sup>150</sup>

**Discussion:**

- What can you say about the Rawi of this Hadeeth?
- Which advices given to the young Sahabi you do you remember?
- How does this Hadeeth teach us to deal with hardships in life?

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<sup>150</sup> Zarabozo, Jamaal al-Din M. (1999), 657.



# HADEETH

## CURRICULUM

# Hadeeth NO. 20

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**Hadeeth #20:**

عَنْ أَبِي مَسْعُودٍ عُقْبَةَ بْنِ عَمْرٍو الْأَنْصَارِيِّ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 "إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى: إِذَا لَمْ تَسْتَحْ فَاصْنَعْ مَا شِئْتَ". [رَوَاهُ الْبُخَارِيُّ].

**On the authority of Abu Masood Uqbah ibn Aamr alAnsaari, may Allah be pleased with him, who said: The Messenger of Allah (peace be upon him) said,**

**"From the words of the previous prophets that the people still find are: If you feel no shame, then do as you wish."<sup>151</sup>**

**Narrator (Rawi) of this Hadeeth:**

*Abu Masood Abdullah ibn Uqbah al-Ansaari al-Badri, or just Abu Masood al-Badri, was a well-known Companion of the Prophet (peace be upon him). He was from the tribe of Khazraj, of the Ansaar of Madina. He is known as al-Badri, which one could understand to mean that he attended the Battle of Badr. Actually, he did not attend that battle but he was known as al-Badri because he lived close to or around the place of the Battle of Badr.*

Abu Masood was one of the seventy who took part in the Second Oath of Allegiance to the Prophet (peace be upon him). He was the youngest one to make the oath. He participated in the Battle of Uhud as well as all sequential battles of the Prophet (peace be upon him).

When Ali ibn Abu Taalib left Kufah to go to the Battle of Siffeen, he left Abu Masood in charge as the governor of Kufah.

Abu Masood died in the year of 41 or 42 A.H. Some say that he died in Madinah while others say he died in Kufah. In the standard books of Hadeeth there are some 102 Hadeeth attributed to his authority. Nine of his Hadeeth are to be found in both Sahih al-Bukhari and Sahih Muslim.<sup>152</sup>

<sup>151</sup> Recorded by al-Bukhari.

<sup>152</sup> Zarabozo, Jamaal al-Din M. (1999), 660.

**Importance of this Hadeeth:**

The importance of this Hadeeth lies in the fact that it points to one of the most important characteristics a person can possess: the characteristic of *hayaa'* (modesty, shyness, bashfulness). *Al-Nawawi* states that all of Islam revolves around this statement of the Prophet (peace be upon him).<sup>153</sup>

**Vocabulary:**

*Kalaam* – speech

*Al-Nubuwwah* - prophethood

*Tastahi* - "you feel shame"

*Fa-sna'* - "then do or act," the *fa* stands for "then," and the *isna'* means "do, act"

*Shi'ta* - "you wish"

**Explanation of this Hadeeth:**

**"From the words of the earlier prophets that the people still find are"**

This phrase means that the statement concerning modesty is something that has been passed on from the earliest prophets. It is part of the legacy of the earlier prophets that the people still had in their possession. In other words, the first prophet had made this statement and it continued to be passed on until the time of the Prophet Muhammad (peace be upon him).

*Al-Haitami* states that the meaning of this phrase is that all of the laws of the earlier prophets agreed upon this principle concerning modesty. It was stated by the earliest prophet and then repeated by all of the later prophets. Hence, all of the prophets

<sup>153</sup> Zarabozo, Jamaal al-Din M. (1999), 660.



praised the characteristic of modesty and ordered their followers to have that attribute. This principle was never abrogated in any of the laws of the prophets.<sup>154</sup>

**"If you feel no shame, then do as you wish."**

This portion of the Hadeeth is in the form of an imperative or command. For that reason, it has been interpreted in a number of different ways:

(1) It is a type of threat or warning. Its meaning is, in other words, *"If you have no shame or modesty, then do whatever you wish and Allah will recompense you-- punish you--for what you do."*

This is a known form of speech in Arabic. This style can also be found in the Quran. For example, *"Do what you will. Verily, He is All-Seer of what you do"* (Fussilat, 40). Ibn Rajab states that a number of scholars follow this interpretation, and some conclude that this is the strongest interpretation.

(2) It is a statement of fact. In other words, the meaning is, *"If a person does not have any shame, then he does whatever he wishes."*

*Ibn al-Qayyim* has shed some more light on this interpretation by saying that when a person commits sins, his feeling of *hayaa'* is lessened. As he commits more and more sins, his *hayaa'* is weakened more and more, to the point that it may not exist at all. When he gets to that point, he does not care what people might say or think about him. In fact, he might even start to brag or tell others about the sins that he has committed. This type of person will not be forgiven and the road to repentance will be blocked for him. This interpretation is also consistent with what is known in the Arabic language.

(3) It is the form of displaying permission. In other words, *"If you are contemplating an act and it is an act such that there is no reason to be ashamed of it in front of Allah or the people, then you may do that act."*

Hence, according to this interpretation, modesty or shame becomes the standard over whether or not one should do the act. If there is nothing to be ashamed of concerning the act, then there is no harm in doing the act. However, if there is reason to be

<sup>154</sup> Zarabozo, Jamaal al-Din M. (1999), 660-661.







ashamed from that act, either with respect to Allah or others, then the person should not perform that act. This is the interpretation that is favored by *al-Nawawi*. This view has also been recorded from Ahmad. The interpretation of a command to mean permission is also well known and established in Arabic.

(4) Some states, as a possible understanding, that this Hadeeth is a form of encouragement to have the characteristic of modesty and indirectly points to the virtues of modesty. In this way, the Hadeeth is understood to say, "*Since it is not allowed to do any act you wish, it is not allowed to leave having modesty and shame.*"

All of the four interpretations stated above have meanings that are excellent and acceptable. It is difficult to determine which is the strongest of the above interpretations. Each interpretation, with the possible exception of the last one, has evidence to support it. Since all four are viable, perhaps each of them should be kept in mind and applied in one's life.<sup>155</sup>

### **The Concept of *al-Hayaa'***

In order for this Hadeeth to be understood in a complete sense, the concept of *hayaa'* itself must be understood well. This is a very important concept and it behooves every Muslim to understand it correctly and apply it correctly in his or her life.

The word *hayaa'* is derived from the word (*al-hayaah*), which means life. Rain, for example, is called *hayaa* because it brings life to the earth and vegetation. It is said that the one who has no *hayaa'* (shame) is like a dead person in this life. Umar ibn al-Khattaab (ra) was reported to have said, "If a person has little *hayaa*, he will have little *wara'* (fear of Allah and feeling of His presence). And the one who has little *wara'*, his heart has died."

In essence, it is the feeling in the heart that keeps the person away from performing evil deeds. It is directly related to what is commonly called "one's moral conscience" in the West today. If a person has no moral conscience, he will do whatever he pleases. He does not care what anyone might think or say about him. Indeed, he does not even care

<sup>155</sup> Zarabozo, Jamaal al-Din M. (1999), 661-664. See also: *The forty ḥadīth of al-Imām an-Nawawi*: Abridged by Umm Muḥammad, 42.





about what he thinks about himself. This is because his heart is truly dead and he has no feeling of shame whatsoever.

On the other hand, a person's conscience may bother him even if nobody witnessed the act that he is ashamed of. His heart is uneasy and unhappy because he is ashamed of what he did. This realization is very close to the concept of *hayaa'* that is being discussed here. However, obviously, it must be put within the Islamic framework that shall be described below.

*Al-Muqaddam* points out that *hayaa'* is the attribute that truly distinguishes a human from an animal. In general, animals follow their desires or instincts without any feeling of whether what they did is right or wrong. They do not feel any shame in their actions. Hence, the less *hayaa'* a person possesses, the closer he comes to the level of the animals rather than being a moral human being.

The word *hayaa'* should be understood here to mean shame, modesty, shyness and moral conscience. It is the factor in the person's heart that keeps him from behaving in just any way that his desires or lusts should lead him or in the way others may prod him to behave. It is the factor that controls his behavior and keeps him from performing acts that are considered distasteful and lewd.

### **Natural and Acquired *Hayaa'***

*Hayaa'* (modesty and shame) is something that every human being naturally possesses. One of the aspects of *hayaa'* that is naturally found in mankind is the feeling to cover one's private parts. This characteristic can be seen clearly in the example of Adam and Eve.<sup>156</sup>

Beyond the natural feeling of *hayaa'*, there can be an acquired aspect that is directly related to the strength of one's faith. This is the *hayaa'* that comes about by realizing that Allah is always present and He sees everything that one does. There is no escape from Allah. When a person realizes this, he will be ashamed to perform any act that is

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<sup>156</sup> Allah says about them, "Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of Paradise for their covering" (*Ta-Ha*, 121).





displeasing to Allah. This remembrance of Allah is one of the most important means by which one increases his *hayaa'*.

### **The Importance and Virtues of *Hayaa'***

The Prophet (peace be upon him) discussed the importance and virtues of *hayaa'* on numerous occasions, which is, in itself, a sign of how important *hayaa'* is for the faith and behavior of a Muslim. In one Hadeeth, the Prophet (peace be upon him) stated,

*"Hayaa' and Imaan are two companions that go together. If one of them is lifted, the other is also lifted."*<sup>157</sup> In essence, the Prophet (peace be upon him) stated that a person who has no *hayaa'* could not possibly have any imaan. Obviously, then, for a person to have imaan, he must have *hayaa'*. This Hadeeth demonstrates how essential *hayaa'* is to a person's faith.

In another Hadeeth, the Prophet (peace be upon him) noticed one person finding fault with another due to his *hayaa'* or shyness. The Prophet (peace be upon him) then told the former, *"Al-Hayaa' is part of Imaan."*<sup>158</sup>

In yet another Hadeeth, the Prophet (peace be upon him) indicates the importance of *hayaa'* for his followers. The Prophet (peace be upon him) said,

*"Every religion has a particular manner or characteristic. And the characteristic of Islam is hayaa'."*<sup>159</sup>

In fact, *hayaa'*, as alluded to in this Hadeeth under discussion, was a characteristic of the prophets. The Prophet Muhammad (peace be upon him) the best example for all of mankind, was described by his Companion *Abu Saeed al-Khudri* in the following fashion,

*"The Prophet (peace be upon him) was more bashful than the virgin girls kept in their private compartments. If he saw anything he did not like, we would recognize it by [the expression on] his face."*<sup>160</sup>

<sup>157</sup> Recorded by al-Haakim.

<sup>158</sup> (Recorded by Muslim.)

<sup>159</sup> Recorded by ibn Maajah.





### **Hayaa' is One of the Attributes of Allah**

The Messenger of Allah (peace be upon him) said,

*"Verily, Allah has the attributes of great modesty and concealment. And He loves modesty and concealment. Therefore, if any of you is going to wash himself, he should conceal himself."*<sup>161</sup>

Allah is greatly modest, and He is, for example, shy to refuse someone who stretches out his hands to Him in supplication. But His *hayaa'* is not related to any fear of anyone's reprisal or rebuke, as it is in the case of many humans. He does not fear anyone and He is not in need of any of His creation. Instead, it is only due to His own attribute of *hayaa'*. He also has *hayaa'* when sins are committed and falsehood perpetrated. He is also *al-Satteer* and loves for sins to be concealed and not made public and spread about.

### **Having Hayaa' Towards Allah**

There are many different ways in which *hayaa'* should show itself. Most importantly, however, one should have *hayaa'* with respect to Allah.

A person should be ashamed to have Allah see him doing something that is displeasing to Allah. He should be ashamed in front of Allah, for example, when he does not perform his prayer in the proper time and in the proper manner. If a person has a complete *hayaa'* of Allah, he would not perform any act that is displeasing to Allah. In fact, he should have more *hayaa'* toward Allah than toward any of the creation. This is because everything he possesses has come to him as a blessing from Allah and He knows that Allah is aware of everything that he does. The Prophet (peace be upon him) also said, *"Allah has more right that one be shy before Him than the people do."*<sup>162</sup>

One's shyness toward Allah, in particular, may be noted when one is alone and out of the view of mankind. *Kaab* stated, *"Be shy toward Allah when you are in private in the same way that you are shy toward the people when you are in public."*

<sup>160</sup> (Recorded by al-Bukhari and Muslim.)

<sup>161</sup> Reported by Abu Dawud, An-Nasa'i, al-Baihaqi, Ahmed, and graded as authentic.

<sup>162</sup> Recorded by al-Bukhari in *muallaq* form. Also recorded by Ahmad, Abu Dawood, al-Tirmidhi and al-Haakim.





### Other Manifestations of *Hayaa'*

Besides having *hayaa'* with respect to Allah, one should display *hayaa'* toward the angels and other humans. Indeed, one should even have *hayaa'* toward oneself.

A Hadeeth in Sahih Muslim states that the angels are harmed by the same things that humans are harmed by. Therefore, Muslims should be aware of their presence and be shy to perform shameful deeds in front of them in the same way that they are shy to perform shameful deeds in front of other humans.

Humans having *hayaa'* toward one another is an essential characteristic that keeps people from harming each other and from performing indecent acts that others may become aware of. The Companion *Hudhaifah ibn al-Yamaan* is reported to have said, "*There is no good in a person who has no modesty with respect to others.*"

Finally, a person must also have *hayaa'* toward himself. This is akin to having self-respect. A person should be ashamed of himself when he performs acts that are shameful. One of the early scholars said, "*If a person does a deed in private which he would be ashamed to do in public, then his own self has no weight in his own eyes.*"

### What Does not Form Part of the Praiseworthy, Islamic *Hayaa'*

There are many acts that people perform in the name of shyness and bashfulness that do not fall under the Islamic definition of *hayaa'*. In fact, *hayaa'* cannot be used as an excuse for not ordering what is good or preventing what is evil. If a person does not do these acts on the basis of *hayaa'*, then, as *al-Qurtubi* implied, he has the wrong form of *hayaa'*. He does not have the proper *hayaa'* toward Allah although he may have some form of *hayaa'* toward mankind. *Abu Saeed al-Khudri* narrated that the Prophet (peace be upon him) said,

"*Verily, fear of the people must not keep one from speaking a truth he knows.*"<sup>163</sup>

One also should not allow his shyness to keep himself from doing what is correct. Another area in which one should not allow *hayaa'* to prevent him from attaining his desired goal is the seeking of knowledge. *Aisha r.a.* once stated the virtues of the

<sup>163</sup> Recorded by al-Tirmidhi, ibn Maajah and Ahmad.



women of the *Ansaar*, "*Shyness does not keep them from getting an understanding of the religion.*"<sup>164</sup>

### Lessons from this Hadeeth:

- As stated earlier, *al-Nawawi* says that all of Islam revolves around this Hadeeth. This statement can be understood in the following way: An act is either obligatory, recommended, permissible, disapproved or forbidden. One should be ashamed not to perform the obligatory and recommended deeds. One should also be ashamed to perform the disapproved or forbidden deeds. As for the permissible deeds, one may be shy to perform them or not. Hence, this concept of *hayaa'* encompasses all of the acts of the religion. Therefore, all of the religion revolves around this Hadeeth.
- *Al-Baitaar* points out that this Hadeeth demonstrates the beautiful and pithy speech of the Prophet (peace be upon him). First, as a kind of introduction, he stated that this was something that had passed on from the previous prophets. This alerted the people's attention to what he was going to say. After he got the people's attention, he made a very, short pithy statement that was easy for all to grasp and memorize.
- Given the great importance of the concept of *hayaa'* in the religion of Islam, it is of great importance that this character be taught to Muslim children as they are growing up. From the time that they are young, both boys and girls should be taught to be modest and shy in front of others.
- There is a direct relationship between *hayaa'* and *ihsaan*. In the case of *ihsaan*, a person worships Allah either as if he is seeing Allah or, at least, recognizing that Allah is seeing him. If a person has this feeling, he will be ashamed to have Allah see him perform acts of disobedience. In other words, such a person would then have *hayaa'* toward Allah.

<sup>164</sup> (Recorded by al-Bukhari.); Zarabozo, Jamaal al-Din M. (1999), 665-676. See also: Jamal Ahmed Badi, 99-101.



- If a person notices that he does not naturally have *hayaa'*, he must work on himself to develop this characteristic as it is one of the most important characteristics of a believer.
- *Hayaa'* is a sign that a person's soul is healthy. His soul cares about what he is doing and is distressed when he is doing something harmful or sinful. This is the person who has a real conscience, who does not accept from himself the doing of wrong or evil. Allah has mentioned this kind of soul in the Quranic verse, "*And I swear by the self-reproaching soul*" (*al-Qiyaamah*, 2). *Qutb* notes that Allah only swears by those things that are very great and noteworthy. Hence, this type of soul must be something noteworthy: this is the soul that drives a person to do good and keeps him away from doing evil. There is no doubt that such a soul has a great weight in Allah's scale.<sup>165</sup>

### Conclusion:

The characteristic of *hayaa'* has been encouraged by all of the previous prophets. Indeed, it may be one of the few of their teachings (or the only one) that had been passed on among the people until the time of the Prophet (peace be upon him).

*Haya'* or modesty is a great Islamic concept that leads to goodness and keeps a Muslim away from doing a bad or indecent act when its level is maximized. Treating bad actions, as shown by revelation, as evil acts and feeling ashamed of Allah to do it and ashamed of the community, are ways of acquiring *haya'*.

Iman and *haya'* are linked. When there is iman, there is *haya'*, and vice versa. All of us are borne with natural *haya'*. However it is subject to be spoiled due to environment and dominating ideologies. *Haya'* cannot be used as an excuse for not doing good deeds and acts.

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<sup>165</sup> Zarabozo, Jamaal al-Din M. (1999), 676-678.





Technology misuse has its negative and destructive impact on haya'. Muslims need to be aware of such challenges and exert their effort to overcome them.<sup>166</sup>

**Discussion:**

- "If you feel no shame, then do as you wish." Explain different ways that this portion of the Hadeeth has been interpreted in.
- How can you explain Islamic concept of *Haya*'?
- What Does not Form Part of the Praiseworthy, Islamic *Hayaa*'?

*The above was a commentary on the second ten (from 11-20th) Hadeeths from the Nawawi's Forty.*

**Imam Adnan Balihodzic**

Toronto, February 2021/Rajab 1442H

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<sup>166</sup> Jamal Ahmed Badi, 99-101; Zarabozo, Jamaal al-Din M. (1999), 678.







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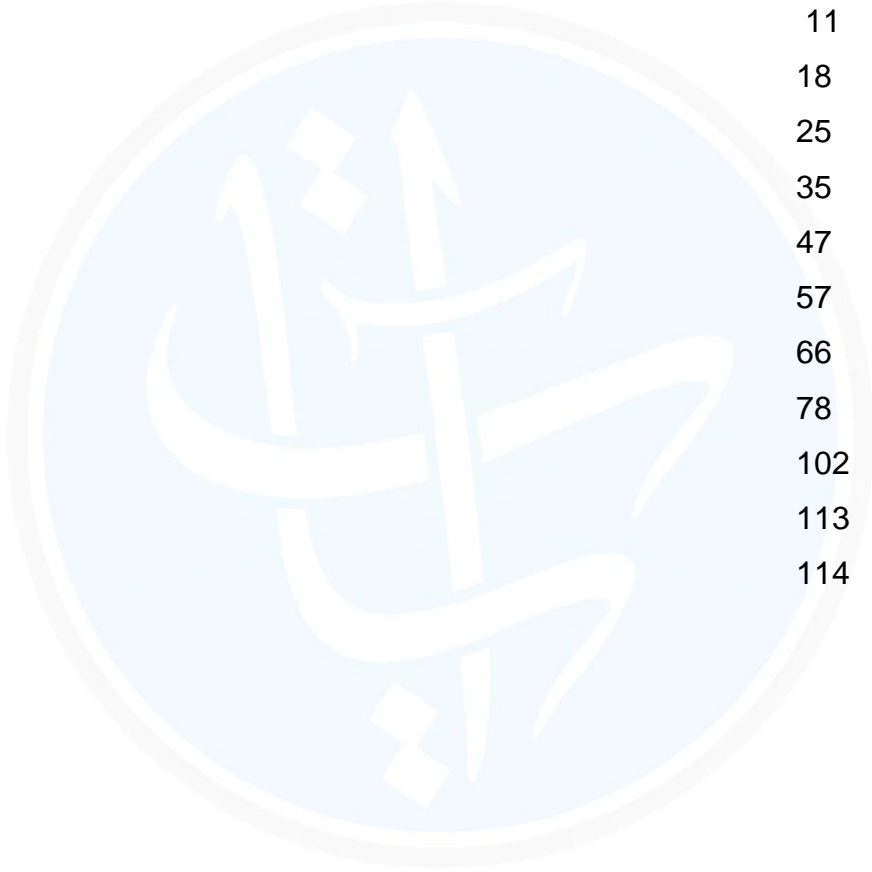
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## THIS BOOK

- Presentation of the second ten hadeeths from the book “Al-Nawawi’s Forty Hadeeths الأربعون النووية” by Imam Al-Nawawi.
  - An explanation of the hadeeth and their narrators, the meanings of their vocabulary, and an explanation of the general meaning of each hadeeth while addressing the lessons learned from it.
  - All of this is written in a simple manner that suits all levels and a contemporary methodology that corresponds to our reality, and in a practical way that transforms understanding into behavior.
- This book is an interesting journey with the hadeeths of the Prophet (PBUH) through which we understand Islam in a modern manner, follow it easily, and live it with understanding, speech and practice.

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