

The Basic Level

H A D E E T H

CURRICULUM

The Fourth Semester

HAD 222

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INTRODUCTION

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Introduction

This book contains hadeeths 31 – 42 from the Forty Nawawi hadeeths. This group are considered fundamentals of the religion. They establish good characters and morals for believers. They contain precious pieces of advice from the prophet PBUH and several glad tidings for the believers. The hadeeths also convey some of the savers for believers from Hell fire and savers for nations from destruction and torment. The concise yet comprehensive words of wisdom from the prophet PBUH cover many aspects of the worship. They also establish few important foundations of Islamic jurisprudence “Fiqh”. The hadeeths show the basic deeds for success.

We tried to include an introduction of the narrator of the hadeeth, the difficult vocabulary, explanation of the hadeeth, Lessons from the hadeeth, conclusion, and short discussion.

Whatever good in this book is from Allah, and whatever error or shortcoming is from myself and Satan. May Allah benefit the readers from it and accept the work.

August 2021

Muharram 1443

Ayman Elkasrawy

111 fawzan

222 Zarabozo

333 Ibn Daqiq

444 Badi



HADEETH

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HADEETH #31

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Hadeeth #31

عَنْ أَبِي الْعَبَّاسِ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رضي الله عنه قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! دَلَّنِي عَلَى عَمَلٍ إِذَا عَمَلْتُهُ أَحَبَّنِي اللَّهُ وَأَحَبَّنِي النَّاسُ، فَقَالَ: «أَزْهَدْ فِي الدُّنْيَا يُحِبُّكَ اللَّهُ وَأَزْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ».

حديث حسن رواه ابن ماجه وغيره بأسانيد حسنة.

Sahl bin Sa'd As-Sa'idi (May Allah be pleased with him) reported:

A man came to the Prophet (ﷺ) and said, "O Messenger of Allah, guide me to such an action which, if I do Allah will love me and the people will also love me." He (ﷺ) said, "**Have no desire for this world, Allah will love you; and have no desire for what people possess, and the people will love you.**" [Ibn Majah, Hadith Hasan].¹

Narrator (Rawi) of this Hadeeth:

Abu Al-Abbas Sahl Ibn Saad Al-Ansari Al-Saadi. He was born 5 years before Migration to Madinah. His original name was "Huzn" means sadness and the prophet PBUH changed it to "Sahl" means easy. He died in Madinah on the year 88 after Hijrah and he was the last of the companions who died in Madinah. Some opinions suggest that he died after that when he was 100 years or older.

Importance of this Hadeeth:

- Imam Nawawi said, "This is one of the most important hadeeths that Islam revolves around, since the love of Allah is in the "Zuhd"

¹ Sunan Ibn Majah - Book of Zuhd – Chapter: Indifference towards this world – Hadeeth #4102.



asceticism in this world and the love of people as well as is in the “Zuhd” asceticism in what the people own.²

- Imam Ibn Rajab said, “This hadeeth contained two pieces of advice: First: “Zuhd” asceticism in this world brings love of Allah Exalted, and Second: as well as is in the “Zuhd” asceticism in what the people own brings about the love of people.³

Vocabulary

Izhad – Have no desire or renounce

Explanation of this Hadeeth:

"O Messenger of Allah, guide me to such an action which, if I do Allah will love me and the people will also love me."

A companion came to the prophet PBUH seeking his guidance for one of the most important matters. He wanted to know the deed(s) that could bring him the love of Allah Almighty and the love of the people. This is a question that is very difficult since there is nothing necessarily that one can do, so that Allah will be pleased with him/her as well as the people. In fact, in one of the hadeeths of the prophet PBUH, he guided the believers to one of the most important concepts that they should embrace. In that hadeeth, Allah Almighty warns the believers from trying to please the people while angering Allah, since Allah will be angry with him and will cause the people to be angry with them. And if they try to please the people while angering the people, Allah

² Imam Nawawi, “Commentary of forty Nawawi hadeeths” –Page 105.

³ Ibn Rajab. ““Jami’ Al-uloom Wa Al_hekam” (90/2)



will be pleased with them and will cause the people to be pleased with them. However, the prophet PBUH answers the question.

"Have no desire for this world, Allah will love you;"

The answer to this tough question is "zuhd" or ascetism. In order to please Allah Almighty and gain his love, we need to have ascetism or no desire in this life and the worldly attractions and leisure. In another hadeeth of the prophet PBUH said, ***"Whoever makes the Afterlife his only concern, God will concentrate his focus, put richness in his heart and this world will come to him willy-nilly. And whoever makes this world is his only concern, God will disperse his focus, put poverty before his eyes and, ultimately, he will not obtain anything from this world except that which has been destined for him. Indeed, felicitous is he who prefers a permanent abode whose bounties are everlasting over an evanescent abode whose chastisement is ever unceasing".⁴***

This doesn't mean that we should not enjoy any of the bounties of Allah in this life. In fact, we should enjoy it and see the amazing power of Allah and thank him for them. The meaning, however, is that our hearts should not be attached to this life. A good way to measure this is how Al-Imam Ahmad bin Hanbal put it when he was asked one day if someone owns one thousand dinar, can he still be a Zahid (have ascetism)? He replied yes, he can be still a zahid if he does not feel rejoice if the money increases and he does not become sad if it decreases.⁵

The money can be in our hands used for our daily benefits, but it shouldn't be in our hearts. We should be sad if we lose some money. And we shouldn't

⁴ Ibn Daqiq al-'Id, A Treasury of Ḥadīth A Commentary on Nawawī's Forty Prophetic Traditions page123

⁵ Dr. Jamal Ahmed Badi, "Commentaries on Imam Nawawi's Forty Hadeeth" - page154





rejoice in an exaggerated way if we gain some! Imam Sufian Al-Thawri defined Al-zuhd in this world as that you are ready in your heart and think of the Hereafter by thinking of death.⁶ By thinking of death everything in this world become so cheap that you are not much keen on acquiring any of it and it's not so valuable that you will grief if you lose it. Other opinions of Al-zuhd include what Imam Wahb ibn al-Warad said, "*Zuhd in this world is where one does not despair because of what he missed in this world nor does he rejoice because of what he is given of this world.*"

Sufyaan ibn Uyainah also said, "*Zuhd with respect to this world is where one, if he is blessed with something, gives thanks and, if he is tried, is patient.*"⁷ ***“and have no desire for what people possess, and the people will love you.”***

The second advice is to have ascetism in what the people have which will in return cause them to love you. The people usually hate those who yearning to what in their hands. They would like for these pleasures to remain in their hands and not be given away. So, if they feel someone is not interested and have zuhd in what they possess, they will love him. If you ask the people for any of what they have they will reject you, while if you ask Allah, he will accept with open arms. As the poet once summarized this in few verses saying:

“Do not ask the children of Adam of any need.

Ask the One Whose doors are never closed.

Allah gets angry if you abandon asking Him,

But the children of Adam get angry when they are asked.”⁸

Lessons from this hadeeth

⁶ Dr. Jamal Ahmed Badi, “Commentaries on Imam Nawawi’s Forty Hadeeth” page154

⁷ Zarabozo, Jamaal al-Din M., “Commentary on the Forty Hadeeth of Al-Nawawi” - page 930

⁸ Dr Saalih al-Fawzan, Explanation of Imam An-Nawawi’s 40 Hadeeth page 315





- We should seek Allah's love and the good relationship with people.
- Ascetism is the reason for Allah's love and the people's love.
- Zuhd doesn't mean that we abandon this life and doesn't enjoy any of its bounties.
- Zuhd doesn't contradict with asking Allah for worldly as well as hereafter benefits.

Conclusion

Zuhd doesn't mean isolation forever from the people and living the toughest level of life intentionally and trying to be poor. It means knowing that this life is vanishing, and death is coming one day and that this worldly life is not worth a wing of a fly in Allah's sight.

Discussion

- What is the reason of Allah's and people's love?
- Select one of the definitions mentioned for Zuhd and reflect on it.
- Think of some of the examples of misinterpreting Zuhd.

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HADEETH #32

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Hadeeth #32

عَنْ أَبِي سَعِيدٍ سَعْدِ بْنِ مَالِكِ بْنِ سِنَانَ الْخُدْرِيِّ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «لَا ضَرَرَ وَلَا ضِرَارَ». حَدِيثٌ حَسَنٌ، رَوَاهُ ابْنُ مَاجَهَ وَالِدَّارُفُطْنِيُّ وَعَبْرُهُمَا مُسْنَدًا. وَرَوَاهُ مَالِكٌ فِي "الْمَوْطَأ" مَرْسَلًا عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنِ النَّبِيِّ صلى الله عليه وسلم فَأَسْقَطَ أَبُو سَعِيدٍ، وَلَهُ طُرُقٌ يُقَوِّي بَعْضُهَا بَعْضًا.

On the authority of Abu Sa'eed al-Khudree (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said:

“There should be neither harming (darar) nor reciprocating harm (dirar).”⁹

A hasan hadeeth related by Ibn Majah, ad-Daraqutnee and others as a musnad hadeeth. It was also related by Malik in al-Muwatta in mursal form from Amr bin Yahya, from his father from the Prophet (peace and blessings of Allah be upon him) but leaving Abu Sa'eed from the chain¹⁰. And it has other chains of narrations that strengthen one another.

Narrator (Rawi) of this Hadeeth:

Saad Ibn Malik Ibn Sinan Ibn Al-Khazraj. He was from Al-Ansar. He embraced Islam very early. His father Malik was martyred in the battle of Uhud and he fought in the battle of the “Trench” and was part of the covenant of “Ridwan”. He narrated 1170 hadeeths, 43 of them reported Sahih by Al-Bukhari and Muslim, 16 by Al-Bukhari only and 52 by Muslim only. The prophet PBUH didn't allow him to fight in “Uhud” because of his young age.

⁹ Sunan Ibn Majah - Book of Rulings – Chapter: One Who Builds Something On His Own Property That Harms His Neighbor – Hadeeth #2340.

¹⁰ Malik - Muwatta – Book of Judgements – Hadeeth #1435.



He used to advise the Caliphs and admonish them, and he died on the year 74 after Hijah.

Importance of this Hadeeth:

- Imam Jirdani said, “This is a great hadeeth that Islam revolves around, since it contains the prohibition of all types of harm, small or big, with an eloquent concise statement.”¹¹
- Abu Dawood considered this hadeeth as a major pillar of Fiqh “Jurisprudence”.

Vocabulary

reciprocating - returned

Explanation of this Hadeeth:

“There should be neither harming (darar) nor reciprocating harm (dirar).”

The scholars had different opinions on interpreting this hadeeth based on their understanding to the words (ضَرَر) darar and the word (ضِرَار) dirar. It is also based on other narrations of the hadeeth and other hadeeths that carry a close meaning. These interpretations can be summarized as follows:

1- The two words could have the same meaning (harm), and though the repetition here comes as a means of emphasis on the concept of avoiding harm to all parties.

¹¹ Imam Jirdani, “Al-Gawaher Al-lo’lo’eya” – Page 284



2- The second interpretation suggests that the first word means harm, so no harm to the person is allowed. The second word “dirar” means harming, so the person should not harm anyone else, especially with no valid reasons.¹²

3- Another interpretation is that the “darar” means harm to others, that comes because of a benefit to you, while “dirar” is a harm that you inflict on others even with not benefit or gain to you. And so, the meaning is that you should not harm anyone whether this will come with a gain for you or not.¹³

4- The fourth interpretation is that “darar” means that no one is to be harmed, meaning that a person who is being harmed is not required to be patient and take that harm, while “dirar” means that no one is to harm anyone else.¹⁴

5- Another interpretation refers to “darar” as harm that comes from you to the people, while “dirar” refers to mutual or reciprocating harms; that is causing harm to someone in revenge or retaliation for a harm they caused to you. That is based on the verses in the Qur’an that commands the believers to pardon others and forgive them and to return the evil deed with a good one.

In all cases, the concept of no harm happening to the people is an important principle in Islam and is a foundation in Islamic jurisprudence “Fiqh”. It is a major basis in the Fiqhi bases “Qawa’ed Fiqhiyyah”. Based on it many rulings are issued in many aspects of life: social, economic, political, etc. From this rule also, more rules branch out. For example, harm should be removed as much as possible, and that harm should not be removed with a similar or bigger harm, and that big harm shall be removed with lesser harm and that

¹² Dr. Jamal Ahmed Badi, “Commentaries on Imam Nawawi’s Forty Hadeeth” - page 159

¹³ Dr. Jamal Ahmed Badi, “Commentaries on Imam Nawawi’s Forty Hadeeth” - page 159

¹⁴ Zarabozo, Jamaal al-Din M., “Commentary on the Forty Hadeeth of Al-Nawawi” - page 936





removing harm has more priority than bringing benefit, and many others.¹⁵ The Qur'an is full of examples of applying this concept in many aspects like writing the will, in family ties, and so on. One of the hadeeths of the prophet PBUH that addresses this issue is the hadeeth about the people in the ship, where the lower deck people think of making a hole to get water instead of going to the upper deck to do so. In this case, the people on the upper deck should prevent this "potential benefit" to a group of the people for the sake of preventing a greater harm to the entirety of the people. This a constant concept that our nation and communities should be keen on implementing.

Lessons from this hadeeth

- No harm should be inflicted on oneself.
- No harm should be inflicted from a believer on others.
- No benefit is allowed if it results in harm to others.
- The souls, wealth, and well being of people cannot be harmed for a benefit for a limited group of people. (Public benefit is prior to private benefit).

Conclusion

This hadeeth highlights the important concept of no harm, avoiding harm and removing harm from people.

¹⁵ Dr. Jamal Ahmed Badi, "Commentaries on Imam Nawawi's Forty Hadeeth" page 158





Discussion

- What are the different interpretations of the hadeeth?
- Can someone build a rest house that will help many people (public benefit) by removing a house of a group of people (private benefit)?
- What some of the fiqhi bases that branched from this hadeeth?



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HADEETH #33

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Hadeeth #33

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ لَادَّعَى رِجَالٌ أَمْوَالَ قَوْمٍ وَدِمَاءَهُمْ، وَلَكِنَّ الْبَيِّنَةَ عَلَى الْمُدَّعِيِ وَالْيَمِينَ عَلَى مَنْ أَنْكَرَ». حديث حسن رواه البيهقي وغيره هكذا وبعضه في الصحيحين.

On the authority of Ibn Abbas (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said:

“Were people to be given everything that they claimed, men would [unjustly] claim the wealth and lives of [other] people. But, the onus of proof is upon the claimant, and the taking of an oath is upon him who denies.”¹⁶

A hasan hadeeth narrated by al-Baihaqee and others in this form, and part of it is in the two Saheehs.

Narrator (Rawi) of this Hadeeth:

Abdullah Ibn Abbas was introduced previously in Hadeeth #19.

Importance of the hadeeth

- Imam Ibn Daqid Al-'Id said, “This hadeeth is one of the fundamentals of rulings and the greatest reference in incidents of dispute and conflict.”¹⁷

Vocabulary

Onus – burden

¹⁶ Sahih Muslim - Book of Judicial Decisions - Chapter: Oath should be sworn by the defendant – Hadeeth #1711a.

¹⁷ Ibn Daqiq al-'Id, “A Treasury of Ḥadīth A Commentary on Nawawī’s Forty Prophetic Traditions” Page 99.





Proof – Evidence of his/her right

Claimant – The one who claims the right

Explanation of this hadeeth

This hadeeth is an important foundation or basis for judiciary purposes in Islam. It details how the judge can run a case or a claim and solve the dispute between two parties. It is very much used in Fiqh, and the schools of thoughts ponder on it to extract a tool for solving disputes. However, in this hadeeth, it is preceded by a very important statement from the prophet PBUH.

“Were people to be given everything that they claimed, men would [unjustly] claim the wealth and lives of [other] people.”

This statement shows a very important concept that Islam establishes, that the lives and the wealth as well as many other things like familial honour, religion and mind are protected entities in Islam. It is known that the goals of Shar’iah is to protect Religion, life, wealth, sanity, and honour of people. And so, the fiqhi rule that was established in this hadeeth plays an important role in achieving these goals. These sacred entities cannot be left to the desires, or the lies of individuals to play with. Without this rule and branching rules, someone or some people could claim the wealth and lives of others and take them without right. This would lead to disruption, fear, hatred and eventually destruction of the community or the nation. People living in a state where they lack security and safety will not be productive in their communities.

“But, the onus of proof is upon the claimant, and the taking of an oath is upon him who denies.”





The suggested way of running a case by a judge based on this hadeeth can be summarized as follows.^{18 19}

For every case, there is two parties. One is a plaintiff or a claimant, who is claiming that the current situation is not true or right, and a defendant against whom the claim is directed. The judge allows the claimant to make his claim and allows the defendant to respond. If he confesses or agrees with the claim, then judgement goes in favor of the claimant. If he doesn't, then the claimant is asked to provide a "bayyinah" onus of proof or evidence, that can be combination of things including witnesses. "Bayyinah" encompasses all means of establishing the truth such as circumstantial evidence, conclusive presumption, and clear signs²⁰. If he provides this clear proof and there was no response from the defendant, then judgement goes in his favor. If he cannot provide, the defendant is asked to make an oath as per the hadeeth. If he does, then judgement goes in his favor. If he doesn't, at this point there is difference of opinions among the schools of thought. Some are of the opinion of passing a judgement against the defendant and some give the defendant the right of asking the claimant to make an oath.

If the clear proof includes, then there are conditions required for accepted witnesses including sanity, honesty, being adult and with sound memory²¹.

The number and the gender of the witnesses change based on the case or the issue. Allah Almighty and the prophet PBUH have warned many times in the Qur'an and Sunnah against providing false testimony as well as refusing

¹⁸ Zarabozo, Jamaal al-Din M., "Commentary on the Forty Hadeeth of Al-Nawawi" - page 980

¹⁹ Dr Saalih al-Fawzan, Explanation of Imam An-Nawawī's 40 Hadeeth - page 321

²⁰ Dr. Jamal Ahmed Badi, "Commentaries on Imam Nawawi's Forty Hadeeth"- page 163

²¹ Dr. Jamal Ahmed Badi, "Commentaries on Imam Nawawi's Forty Hadeeth"- page 164





to provide testimony if asked. There are severe punishments awaiting those who make false testimony.

On the other hand, the prophet PBUH in other hadeeths warned the judges against making intentional unjust judgements and that could lead to hell fire. He also showed that some claimants could deceive the judges with eloquent words and arguments without having the right to get a judgement in their favor. There is also a punishment for them as well.

Lessons from this hadeeth

- Sacredness of the lives and wealth of the people and it is protected by Shari'ah.
- The responsibility of providing proofs falls on the claimants and the current situation in the shari'ah is considered the default or the true status.
- Witnesses should provide their testimony if asked and shouldn't refuse to do so.
- False testimony is severely punished in Islam.
- In case of difficulty of finding proof, then the responsibility of making an oath falls on the defendant.
- Making a false oath by Allah is severely punished in Islam.

Conclusion

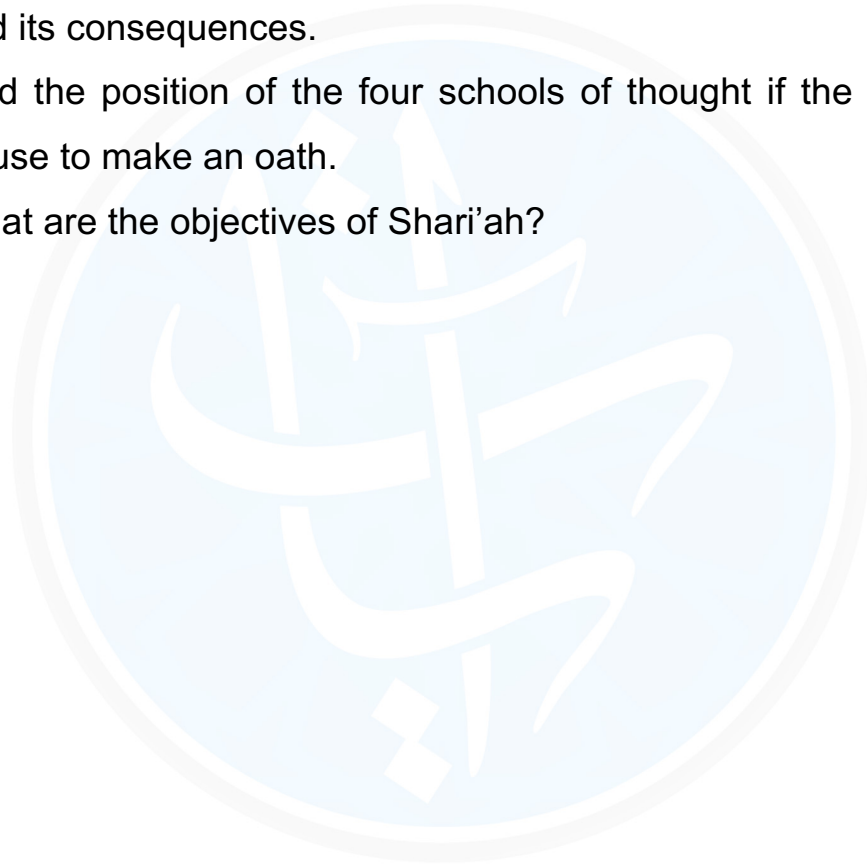
Islam establishes rules and foundations for resolving conflicts and disputes in Islam that are fair for all to implement justice. These rules and principles are in place to protect lives, wealth, and honour of people.





Discussion

- Draw a flow chart to explain the steps of judgement in a claim.
- Find text from Qur'an and Sunnah that talk about the false testimony and its consequences.
- Find the position of the four schools of thought if the defendants refuse to make an oath.
- What are the objectives of Shari'ah?



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HADEETH #34

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Hadeeth #34

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ».

On the authority of Abu Sa`eed al-Khudree (may Allah be pleased with him) who said:

I heard the Messenger of Allah (ﷺ) say, **“Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith.”** ²²

[Muslim]

Narrator (Rawi) of this Hadeeth:

Abu Saeed Al-Khudri was introduced previously in Hadeeth #32.

Importance of the hadeeth

- Imam Jirdani said. “This hadeeth is one of the bases of this religion and the apparent meaning is that the person is obligated to enjoin good and prohibit evil as much as he can”²³
- Imam Nawawi said, “This is one of the greatest bases of Islam”.²⁴
- Qadhi ‘Iyadh said, “This hadeeth is a fundamental in change description”²⁵

²² Sahih Muslim - Book of Faith - Chapter: Clarifying that forbidding evil is part of faith, faith increases and decreases; Enjoying what is good and forbidding what is evil are obligatory – Hadeeth #49a.

²³ Imam Jirdani, “Al-Gawaher Al-lo’lo’eya” – Page 315

²⁴ Imam Nawawi, “Commentary of forty Nawawi hadeeths” –2/24.

²⁵ Imam Nawawi, “Commentary of forty Nawawi hadeeths” –2/23.





Vocabulary

Evil – Something that displeases Allah.

Explanation of this hadeeth

Allah Almighty in surah Al-Baqara declared the superiority of the ummah (nation) of prophet Muhammad PBUH over all nations and that it's the best nation. He also mentioned in the same verse the reasons for this superiority.

The qualifications for superiority are summarized as follows:

- 1- Enjoining the good,
- 2- Forbidding the evil, and
- 3- Believing in Allah.

In another verse in surah Al-Ma'edah, Allah Almighty shows the reasons for the disbelievers from the people of Children of Israel to be cursed and dismissed from his mercy. One of these reasons was that they never forbid the evil or advise one another to give up falsehood. On the other hand, Allah Almighty mentioned in surah Al-'Araf how the people who forbid the evil among Children of Israel were saved from destruction and punishment. In another hadeeth also, the prophet PBUH showed that unless the ummah performs its duties of enjoining good and forbidding evil, Allah Almighty will send punishment upon them.

It's clear from all these examples in the Qur'an and sunnah that enjoining good and forbidding evil is a one of the tasks assigned to this nation aiming for the continuity of life on this earth and leaving it out could lead to destruction. There is a very good example of this in the story that the prophet PBUH mentioned in a hadeeth about the people of the ship. In that story the people in the lower deck wanted to make a hole in the bottom to drink water





from to avoid going to the upper deck frequently. If the people of the upper deck did not “change the evil” or prevent those people from doing that, they all could have been drowned and destroyed. Hence, changing the evil is duty on every Muslim man and woman based on their capacities.

In this hadeeth, the prophet PBUH showed how people with these different capacities can still fulfill their duty of forbidding the evil.

“Whosoever of you sees an evil, let him change it”

This is a clear command from the prophet PBUH to all believers “Whoever”. It establishes an important rule where all Muslims should change the evil once they see it. In addition to that, if the believer got to know that evil is going to happen and that there is a way to stop it from happening, then this itself is changing the evil.²⁶

“let him change it with his hand;”

As mentioned before people and entities are different in their capacities and abilities in changing the evil. What men can do is different than what women can do. What leaders, governors, or those in charge can do is different than what scholars can do and what common people can do. The main action though is to change this evil with hand or physically. This might be appropriate for those in charge of people or the father and mother in the home. However, not everyone can do that. Also, this might not be possible in every time, place and context. Therefore, out of the mercy he was sent with, the prophet PBUH eased this obligation to accommodate all circumstances and ensure everyone’s ability to contribute to this obligation.

“and if he is not able to do so, then [let him change it] with his tongue;”

²⁶ Zarabozo, Jamaal al-Din M., “Commentary on the Forty Hadeeth of Al-Nawawi” - page 983





The second level of changing evil is through the tongue which means conversation, advice, admonition, speeches, or sermons. This enables a bigger part of the nation to participate in changing the evil. The tongue is a very effective tool in changing behaviours and influencing big number of people if done appropriately and effectively. But even, if this is still not in the capacity of some people then, they will still have a way to make a change.

“and if he is not able to do so, then with his heart — and that is the weakest of faith.”

Changing the evil is till possible through the heart in case using the hand or the tongue is not possible or feasible. Everyone can change evil through this tool, and therefore it's the weakest of faith. This is when the believer is displeased with evil, falsehood and his heart cannot accept it. The believer with the sound heart should always reject the evil and stay away from it.

It's worth mentioning though that there are some rules that should be fulfilled while performing the task of changing evil.

- The person doing this should do so gently in a nice way and be considerate of the context as well as the people involved in the process.
- Pushing the evil and changing it should not result in a bigger evil happening because of the process. This regulates how the evil is approached as well as the suitable time and place to do it.
- Changing the evil doesn't mean the believers should go around digging and searching and spying on people to find their faults²⁷

²⁷ Ibn Daqiq al-'Id, A Treasury of Ḥadīth A Commentary on Nawawī's Forty Prophetic Traditions page 133





Lessons from this hadeeth

- Enjoining Good and Forbidding evil is a quality of the best nations.
- Leaving out “Good Enjoining and Evil Forbidding” leads to destruction of nations.
- Changing the evil is a duty and responsibility for every muslim.
- People are different in their abilities and level of faith.
- The weakest level of faith is to deny the evil with your heart.
- There are rules for changing the evil

Conclusion

Every Muslim has an obligation to change the evil based on his ability and the context and the situation. There is a way for everyone to participate and they should start with their hands if possible. If not, then by tongue then by the heart.

Discussion

- Why is changing evil obligatory on Muslims?
- Why are there levels of changing the evil?
- Shall we try change the evil regardless of the impacts?

أكاديمية آيات
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HADEETH

CURRICULUM

HADEETH #35

أكاديمية آيات
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Hadeeth #35

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحَاسِدُوا، وَلَا تَتَّجَشُّوا، وَلَا تَبَاغِضُوا، وَلَا تَدَابِرُوا، وَلَا يَبِعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَكْذِبُهُ، وَلَا يَحْقِرُهُ، التَّقْوَى هَا هُنَا - وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ - بِحَسَبِ امْرَأٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ، وَمَالُهُ، وَعِزُّهُ».

Abu On the authority of Abu Hurayrah (may Allah be pleased with him) who said:

The Messenger of Allah (peace and blessings of Allah be upon him) said, **“Do not envy one another, and do not inflate prices for one another, and do not hate one another, and do not turn away from one another, and do not undercut one another in trade, but [rather] be slaves of Allah and brothers [amongst yourselves]. A Muslim is the brother of a Muslim: he does not oppress him, nor does he fail him, nor does he lie to him, nor does he hold him in contempt. Taqwa (piety) is right here [and he pointed to his chest three times]. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim is inviolable for another Muslim: his blood, his property, and his honour.”** [Muslim]²⁸

Narrator (Rawi) of this Hadeeth:

Abu Huraira was introduced previously in Hadeeth #9.

Importance of the hadeeth

- Imam Ibn Hajar said, “This is a hadeeth that is full of benefits that points out all the principles and purposes. When you contemplate its meaning

²⁸ Sahih Muslim - Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship - Chapter: The Prohibition Of Wronging, Forsaking, Or Despising A Muslim And The Inviolability Of His Blood, Honor And Wealth – Hadeeth #2564a.



and understand its goal, you will find it containing all Islam rulings text and understanding. It also contains all etiquettes signalled and realized.²⁹

- Imam Jirdani said, “This is a hadeeth that is full of benefits and is of the most concise yet eloquent speech of the prophet PBUH.³⁰

Vocabulary

Fail him – abstain from supporting him in need.

Taqwa (Piety) – Fear and mindfulness of Allah.

Inviolable – prohibited to be taken unrightfully.

Explanation of this hadeeth

In this hadeeth, the prophet PBUH guides his Ummah to the ways of strengthening it through brotherhood and sisterhood and unity. For any community to be strong, it should maintain strong and healthy relationships among its individuals. These relationships will remain sound as long as they avoid or cure diseases that arise from time to time. Here, the prophet PBUH is listing some of these deadly diseases and commands the believers to stay away from them. Towards the end of the hadeeth, he establishes two important concepts: Piety “Taqwa” and the sanctity of the believers’ blood, money and honour.

“Do not envy one another”

The prophet PBUH starts with one the most important commands by forbidding envy. Envy is one of the most destructive evil diseases of the heart

²⁹ Ibn Hajar, “Al-Fath Al-Mobeen Besharh Al-Arba’een)– Page 227.

³⁰ Imam Jirdani, “Al-Gawaher Al-lo’lo’eya” – Page 328



or the soul. Its effect touches the person who is full of envy first before it affects others and the community. In one of the surahs that are recommended to be read frequently; surah Al-Nas, Allah Almighty commands the prophet PBUH and the believers to seek refuge in him from the evil of the people who envy. The harm of the envy affects the person who envies by keeping him all the time busy with others and what they have and own. It makes that person unsatisfied and displeased with whatever Allah provided him. He will always be in a state of worry and displeasure. And the same time, as mentioned in the hadeeth, it eats the rewards “Hasanat” of the person as the fire consumes firewood or pasture³¹. The prophet PBUH also said that belief and envy do not gather in the heart of the slave³².

At the same time, envy spreads hatred and dislike jealousy in the community. It weakens brotherhood/sisterhood relationships and cuts ties and sets barriers between the hearts. It means less cooperation between people. Allah Almighty showed in surah Al-Baqara that envy led a group of the people of scripture to try to return the believers back to disbelief.

In general envy can be classified into two main types:

- 1- Evil envy where the person wishes that envied people lose what they have. This is forbidden envy regardless of the subject of the envy that will be punished.
- 2- Envy where the person doesn't wish others lose what they have but wishes to have the same thing. This subject of this class of envy is either a worldly matter or a matter of hereafter goodness. In the first aspect, it's neither good nor bad but depends on how this person intends to use this subject. In

³¹ Dr Saalih al-Fawzan, “Explanation of Imam An-Nawawī’s 40 Hadeeth” - page 332

³² Zarabozo, Jamaal al-Din M., “Commentary on the Forty Hadeeth of Al-Nawawi” - page 1031





the second aspect, this is something that is liked. In the hadeeth, the prophet PBUH mentioned that such type of envy shouldn't exist except in two aspects. The first is to wish to have money like a wealthy person who spends in charity to do the same. The second is to wish to have the knowledge of a scholar who is teaching it to people to do the same.

“and do not inflate prices for one another”

This command treats a bad attribute of some of the traders who inflate prices for people and deprive them from necessities or needs. This harms community and ignites hatred between people.

“and do not hate one another, and do not turn away from one another, and do not undercut one another in trade”

All these disliked forbidden attributes are harmful for communities and cause unhealthy relationships and breaks the ties between people. The opposite of these should be the characters of Muslims all the time. They will then reflect pure hearts that wish good and prosperity for their fellow Muslims and people at large. This is confirmed by the next command.

“but [rather] be slaves of Allah and brothers [amongst yourselves]”

This command could act as a good summary of the previous guidance and the end goal that Allah likes from his servants. He wants them to be united with the nice tie of brotherhood/sisterhood while worshipping him.

“A Muslim is the brother of a Muslim: he does not oppress him, nor does he fail him, nor does he lie to him, nor does he hold him in contempt.”

This statement also acts as a guide for the ummah. These should be the way believers deal with one another. Brotherhood should be like a covenant between them. Oppression should be forbidden. It causes hatred and unstable community. The other character are noble attributes for believers





that should be followed all the time. These all lead to strengthen the relationship of brotherhood. The prophet PBUH then guides us to the tool for controlling all these attributes.

“Taqwa (piety) is right here [and he pointed to his chest three times]”

Taqwa or piety is the method to acquire all previous noble attributes for the believers. Taqwa can be defined as consciousness or awareness of the limits of Allah and his forbidden pasture and thus avoiding falling in it. In this statement the prophet PBUH is guiding us to the source of Taqwa which is the heart. This is where these attributes or their opposites are produced. When we purify our hearts we attain good character.

“It is evil enough for a man to hold his brother Muslim in contempt.”

The prophet PBUH is drawing attention here to a very serious act that is considered enough evil for a person. This is holding someone in contempt and looking down to them. Imam ibn Daqeeq al-Eid mentioned that the following types of actions manifest contempt: not greeting a Muslim upon seeing him, not responding to his greetings, thinking that he is not deserving of entering Paradise.³³ This is very serious sin that might not even be manifested physically but present in the heart which is why we should purify our hearts as noted earlier.

“The whole of a Muslim is inviolable for another Muslim: his blood, his property, and his honour”

This statement is a governing one for all dealings in Muslim communities and should act as a constitution. It is also a basic rule that is used in Islamic legislations and fiqh. It shows how valuable are the souls, wealth and honor

³³ Zarabozo, Jamaal al-Din M., “Commentary on the Forty Hadeeth of Al-Nawawi” - page 1059





of the Muslims so anyone whose soul whispers to him to violate any of these should be admonished.

Lessons from this hadeeth

- The hadeeth summarizes some of the forbidden acts and characters among the believers.
- Some of these forbidden characters are envy, oppression, hate, telling lies, dishonesty and greed in business and contempt.
- Few important concepts are emphasized like the brotherhood among believers and the inviolability of the lives, wealth and honour of Muslims.
- Taqwa is an important attribute in controlling the soul and the body and its source of health is the heart.

Conclusion

Strong communities arise from individuals who have Taqwa and possess good characters. The Muslims are brothers and their lives, wealth and honour are inviolable.

Discussion

- What is the meaning of the prophet PBUH pointing to the heart?
- What are inviolable aspects of a Muslim.
- Mention some of the destructive characters listed in the hadeeth.



HADEETH

CURRICULUM

HADEETH #36

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Hadeeth #36

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا، نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ، يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَعَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ بَطَأَ بِهِ عَمَلُهُ، لَمْ يُسْرِعْ بِهِ نَسَبُهُ» رواه مسلم بهذا اللفظ.»

On the authority of Abu Hurayrah (may Allah be pleased with him), that the Prophet (peace and blessings of Allah be upon him) said:

“Whoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Resurrection. And whoever alleviates the need of a needy person, Allah will alleviate his needs in this world and the Hereafter. Whoever shields a Muslim, Allah will shield him in this world and the Hereafter. And Allah will aid His slave so long as he aids his brother. And whoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise. No people gather together in one of the Houses of Allah, reciting the Book of Allah and studying it among themselves, except that sakeenah (tranquility) descends upon them, and mercy envelops them, and the angels surround them, and Allah mentions them amongst those who are with Him. And whoever is slowed down by his actions, will not be hastened forward by his lineage.” Related by [Muslim] in these words.³⁴

³⁴ Sahih Muslim - Book of Pertaining to the Remembrance of Allah, Supplication, Repentance and Seeking Forgiveness- Chapter: The Virtue Of Gathering To Read Quran And To Remember Allah – Hadeeth #2699a.





Narrator (Rawi) of this Hadeeth:

Abu Huraira has been introduced previously in Hadeeth#9.

Importance of the hadeeth

- Imam Ibn Daqiq Al-'Id said, "This hadeeth has a great status because of the glad tidings in it that urges the believer to work for the sake of people service, and sitting with the people of knowledge and Qur'an, and because of the blame it throws on those who rely on lineages and neglect the deeds."³⁵
- Imam Ibn Daqiq Al-'Id said, "This is a great hadeeth that is comprehensive to all sorts of knowledge, rules and etiquettes. It contains merit of fulfilling the needs of Muslims and benefiting them with they can afford of knowledge, money or support or advice and counsel."³⁶

Vocabulary

Shields a Muslim - hides his misdeeds

Explanation of this hadeeth

This hadeeth highlights two important aspects of the believer's life. The first aspect is the community life of the believer and his contribution towards the benefit of people. The prophet PBUH shows the great reward in this life and the hereafter for this contribution. The second aspect is seeking knowledge, especially the type of knowledge that makes believers know Allah Almighty

³⁵ Ibn Daqiq al-'Id "Al-Ilmam" 443.

³⁶ Ibn Daqiq al-'Id, "A Treasury of Ḥadīth A Commentary on Nawawī's Forty Prophetic Traditions" Page 108.





better and brings them close to him. This is the most desirable type of knowledge and the most rewardable. And the best source of such knowledge is the book of Allah (the Qur'an). So, there is an emphasis on learning Qur'an, reciting, understanding and reflecting on it and the reward of doing that in blessed gatherings.

“Whoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Resurrection. And whoever alleviates the need of a needy person, Allah will alleviate his needs in this world and the Hereafter. Whoever shields a Muslim, Allah will shield him in this world and the Hereafter. And Allah will aid His slave so long as he aids his brother.”

The first part of the hadeeth highlights some of the wonderful attributes and characters a believer should attain and seek. These attributes – on contrary to the attributes mentioned in the previous hadeeth – aim at strengthening the community and the ummah due to their beautiful effect. These attributes all focus on helping Muslims and supporting them. The rewards for these actions are huge in this life and in the hereafter. The first attribute is about removing griefs and hardships from a believer. In another hadeeth, the prophet PBUH mentioned that one of the greatest deeds in the sight of Allah is joy that you enter to the heart of a Muslim. The grief, sadness and depression are mental issues that could hit anyone and ruin their life. Allah Almighty is promising a huge reward in return for alleviating the hardship of a believer by removing griefs of the judgement. This an amazing gift that everyone should look forward to since the griefs of this life are negligible compared to the griefs of the hereafter. So, it's a great win for those who understand that the hereafter is better and more eternal.





Another attribute focuses more on the physical needs of believers and trying to fulfill it. A great reward is awaiting those who alleviate the needs of needy believers. Debts, and financial responsibilities are heavy and could break down people. They cause worry, fear, and sadness. Allah promises those who help fulfilling the needs of the believers, that their needs will be fulfilled in this world and in the hereafter. This is also a multiplied reward from the same kind of the deed.

The third attribute mentioned here is shielding Muslims and covering their mistakes and shortcomings. This is a very honourable character that aims at protecting the communities and keeping people's honour and respect. Shielding Muslims especially those who are known for their righteousness and goodness or those who haven't been known for committing evil or harming others is an elite character. On the other hand, it's sometimes important to let people know of the harmful acts -that they were heedless about- of someone who is harming people or seeking to spread evil among them. It becomes a duty to protect the people from things that they are not aware of. Shielding believers is rewarded by being shielded on the day of judgement and not disclosing our mistakes and sins that we fear people might see and look down to.

Lastly, the general message is that Allah Almighty will reward the people from the same type of action. And so, Allah's assistance and aid will always be with those who aid people.

“And whoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise.”

The second part of the hadeeth talks about the merit of acquiring useful good knowledge. Those who follow a path of knowledge, Allah will facilitate the path for them and make their efforts blessed and successful. This is in regard





to the knowledge of Allah, his attributes, his names and his book. The knowledge of belief, Islam and Ihsan and the basics of religion. It could also apply to all knowledge that aims at the betterment of people's lives or that which will make them reflect of Allah's power in creation. The best type of knowledge though, is learning the book of Allah.

“No people gather together in one of the Houses of Allah, reciting the Book of Allah and studying it among themselves, except that sakeenah (tranquility) descends upon them, and mercy envelops them, and the angels surround them, and Allah mentions them amongst those who are with Him.”

This part highlights many important aspects:

1- The importance of gathering or being around or attached the houses of Allah (Mosques) and making it the center of our lives.

2- The importance of focusing in careful choosing of friends and partners who share the same concern of pleasing Allah Almighty and obeying him.

3- The importance of reciting, studying, and reflecting on the verses of Allah. The best of the books and our connection to Allah Almighty and his guidance is the Qur'an. The first command that came to the prophet PBUH that came to him from Allah exalted is to read the Qur'an.

The reward of such setting is mercy and tranquility from Allah. Also the angels surround such a group of people and they are highly mentioned in the best of settings in the highest heaven. And when this happens, it means that Allah is pleased with this people and this is their ultimate goal and the best thing that could ever happen to any believer.

“And whoever is slowed down by his actions, will not be hastened forward by his lineage”





This a last advice from the prophet PBUH emphasizing the importance of striving hard for the reward in the hereafter. Studying the Qur'an and seeking paths of knowledge is part of this striving. The fact mentioned here is that the deeds of the person by the mercy of Allah will lead the person to their seat in the hereafter (good or bad). Lineage will not help anyone get a reward on day of judgement nor it will avail anyone the punishment on that day. That is similar to the hadeeth when the prophet PBUH warned his relatives including his uncle Al-'Abbas and his daughter Fatimah that he will not be able to avail them the punishment on that day.³⁷

Lessons from this hadeeth

- The reward is from the type of the deed.
- The rewards of Allah are not comparable to the deeds in this world.
- Alleviating the mental and physical needs of believers is one of the most noble acts and character a Muslim could ever have.
- Seeking useful and meaningful knowledge is appreciated and rewarded and facilitated by Allah.
- Studying the Quran in the house of Allah in a blessed group is highly so rewarded from Allah.
- Deeds not lineage contribute to the people's success in the hereafter.

Conclusion

This hadeeth highlights the importance of keeping brotherhood ties by helping fellow Muslims aiming at the reward of Allah. Also, studying the Qur'an and seeking knowledge is so important for the believers.

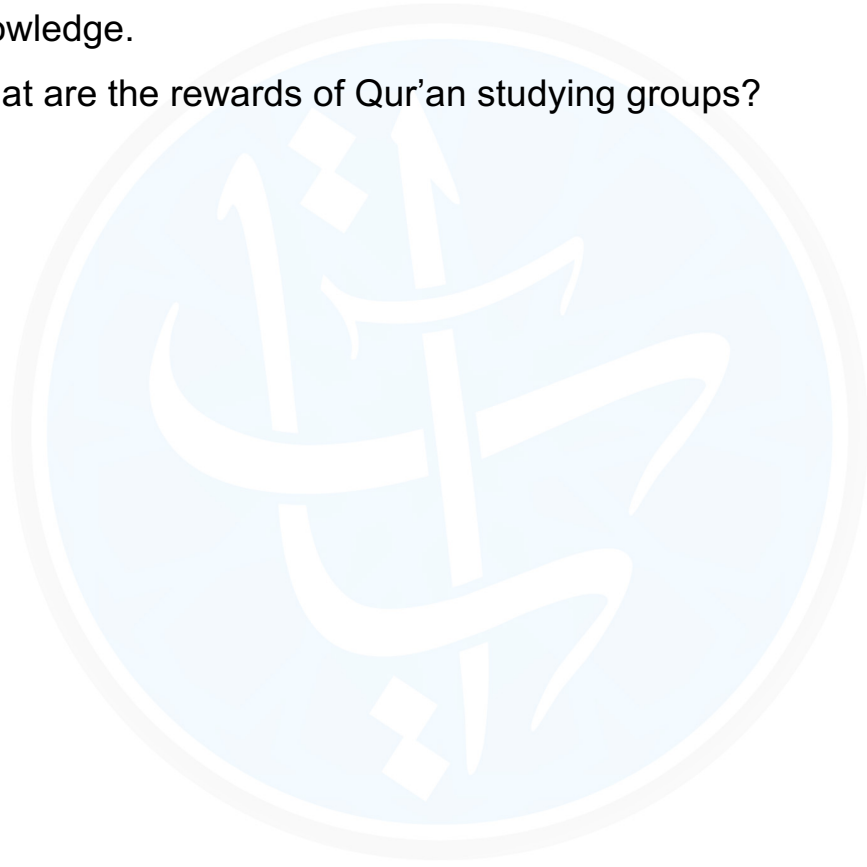
³⁷ Zarabozo, Jamaal al-Din M., "Commentary on the Forty Hadeeth of Al-Nawawi" - page 1098





Discussion

- What are the good attributes mentioned in the hadeeth?
- Reflect on how Allah could facilitate matters for seekers of knowledge.
- What are the rewards of Qur'an studying groups?



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HADEETH

CURRICULUM

HADEETH #37

أكاديمية آيات
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Hadeeth #37

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رضي الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم فِيمَا يَرْوِيهِ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ: « إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَّ ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هُوَ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هُوَ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً وَاحِدَةً.»

On the authority of Ibn Abbas (may Allah be pleased with him), from the Messenger of Allah (peace and blessings of Allah be upon him), from what he has related from his Lord:

“Verily Allah ta’ala has written down the good deeds and the evil deeds, and then explained it [by saying]: “Whosoever intended to perform a good deed, but did not do it, then Allah writes it down with Himself as a complete good deed. And if he intended to perform it and then did perform it, then Allah writes it down with Himself as from ten good deeds up to seven hundred times, up to many times multiplied. And if he intended to perform an evil deed, but did not do it, then Allah writes it down with Himself as a complete good deed. And if he intended it [i.e., the evil deed] and then performed it, then Allah writes it down as one evil deed.”³⁸

Narrators (Rawi) of the two Hadeeths:

Abdullah Ibn Abbas was introduced previously in Hadeeth #19.

Importance of the hadeeth

³⁸ Sahih Al-Bukhari - Book of To make the Heart Tender - Chapter: Whoever intended to do a good deed or a bad deed – Hadeeth #6491.





- Imam Ibn Hajar said, “This is a great honorable hadeeth, that collects all sorts of goodness and the values of good and bad deeds where he showed the favor of Allah on his slaves.³⁹
- Imam Jirdani said. “This hadeeth is great and is evidence of the greatness of Allah’s favor on his creation and mercy upon them.⁴⁰

Vocabulary

Ta’ala: Exalted

Explanation of this hadeeth

In this hadeeth Qudsi, the prophet PBUH is conveying the glad tidings from Allah Almighty regarding the deeds of mankind.

“Verily Allah ta’ala has written down the good deeds and the evil deeds, and then explained it”

Allah Almighty made the deeds and their classifications clear. Allah Almighty has written in the preserved tablet all the deeds of mankind. This was shown in another hadeeth, that Allah Almighty has written the destiny of the human when he was in his mother’s womb. It is known to Allah but not known to us. Then this deeds in general were explained to mankind and whether these are good or evil so that they can make their choices. Then Allah explained the situation in case of the good deeds.

“Whosoever intended to perform a good deed, but did not do it, then Allah writes it down with Himself as a complete good deed.”

³⁹ Ibn Hajar, “Al-Fath Al-Mobeen Besharh Al-Arba’een)– Page 238.

⁴⁰ Imam Jirdani, “Al-Gawaher Al-lo’lo’eya” – Page 343





In the case of good deeds Allah Almighty rewards his slaves not only based on the fulfillment of the act but also on the intention to do it. So, if a believer intends sincerely truthfully to do a good deed and was not able to do it because of something out of his control, then he will get the complete good deed and rewarded accordingly by the mercy and generosity of the lord exalted be he.

“And if he intended to perform it and then did perform it, then Allah writes it down with Himself as from ten good deeds up to seven hundred times, up to many times multiplied.”

And if the true intention turned into reality and the deed was done by Allah’s will, this means that Allah has prepared a great reward for the believer. The minimum reward here is ten times the reward of the complete good deed that could reach up to seven hundred multiples. Both these values were mentioned in the verses of the Qur’an. This is a glad tiding for the believer and motive for always thinking and intending to do good deeds and then trying to fulfill them.

Then the situation in case of evil deeds is explained.

“And if he intended to perform an evil deed, but did not do it, then Allah writes it down with Himself as a complete good deed.”

Then Allah by his mercy explained that if a believer intended a bad deed but didn’t do it, Allah will write it down a complete good deed, Here, the scholars explained that this depends on the situation and why this evil deed ended up undone. This can be explained by other narrations of the hadeeth with an extra phrase Where Allah mentioned that the believer decided not to do the deed or the act for the sake of Allah to please him. So if the believer didn’t do the evil deed out of fear of Allah Almighty then he is rewarded with a hasanah. This explanation excludes situations where the person was not





able to do the deed because of things out of his control. For example, a thief who was not able to steal because on his way he observed a police car so returned. This opinion is supported by the hadeeth where the prophet PBUH mentioned that if two people met with their swords in fighting then the killer and the killed will be punished. And when he was asked about the killed person, he mentioned that he had the intention of killing the killer.⁴¹ So there is a glad tiding here as well as an incentive for the believers to repent and give up evil deeds.

“And if he intended it [i.e., the evil deed] and then performed it, then Allah writes it down as one evil deed”

The final and last probability is that the evil deed is done, then the person will only be punished for one evil deed. There is no multiplication of the punishment as in the case of the rewards and this shows the mercy of Allah Almighty to his slaves.

Lessons from this hadeeth

- Allah Almighty is All knowing and knows the people’s choices in this life.
- Allah made good and evil deeds clear so that there is no confusion.
- Allah promises rewards for intention for good deeds.
- Allah promises multiplied rewards for doing the good deeds up to 700 multiples.
- Allah promises forgiveness and rewards for those who repent after evil intentions.
- Evil deeds are punished as one evil deed only.

⁴¹ Dr Saalih al-Fawzan, Explanation of Imam An-Nawawī’s 40 Hadeeth page 354.





Conclusion

This hadeeth carries glad tidings for the believers that encourages them to intend and plan to do good deeds and incentivizes them to repent after bad thoughts and intentions for evil deeds.

Discussion

- Find the verses that talk about the multiple reward in the Qur'an.
- Are all the unfulfilled evil intentions rewarded?
- Reflect on Allah's mercy shown in the different recompensations mentioned in the hadeeth.

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HADEETH

CURRICULUM

HADEETH #38

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Hadeeth #38

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: « إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ، كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَئِنْ سَأَلَنِي لِأَعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لِأُعِيذَنَّهُ.»

On the authority of Abu Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said, **“Verily Allah ta’ala has said: ‘Whosoever shows enmity to a wali (friend) of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with nafil (supererogatory) deeds until I Love him. When I Love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge.”**

42

Narrator (Rawi) of this Hadeeth:

Abu Huraira has been introduced previously in Hadeeth#9.

Importance of the hadeeth

⁴² Sahih Al-Bukhari - Book of To make the Heart Tender - Chapter: The humility or modesty or lowliness – Hadeeth #6502.





- Imam Shawkani said: “This hadeeth contained many elite benefits for those who understood it with right understanding and pondered upon it as required”⁴³.
- Ibn Habeera said: “From the understanding of this hadeeth, that Allah has given a warning to those who show enmity to the friends of Allah that Allah will show them the same enmity”⁴⁴.

Vocabulary

Wali – Close friend

Nafil – Voluntary worships

Explanation of this hadeeth

In this hadeeth, Allah Almighty talks about a class of his slaves that are called “Awliyaa” Close beloved friends of Allah (plural) or “Waliy” singular. Allah Almighty shows the way for any believers who wish to be part of this class and how they can reach that level.

“Verily Allah ta’ala has said: ‘Whosoever shows enmity to a wali (friend) of Mine, then I have declared war against him.’”

The opening statement shows the high position and honour this class of Awliyaa are granted from Allah Almighty. They are offered a special status where they are considered allies of Allah. In any military alliance between different countries, the whole alliance is responsible for protecting other members and if a war is declared on one of them, it is as if it was declared on other members as well. Here, Allah Almighty considers these “Awliyaa”

⁴³ Shawkani, “Qatr A-wali ‘Ala Hadeeth Al-wali”– Page 229.

⁴⁴ Ibn Daqiq Al-id, “A Treasury of Ḥadīth A Commentary on Nawawī’s Forty Prophetic Traditions”– Page 120.





from his righteous slaves as allies to his and that if anyone shows enmity against them then Allah will declare war against him. This comes in accordance with the different verses in the Qur'an that talk confirms that the "Awliyaa" friends of Allah shall have no grief or fear. This is because Allah Almighty will support them. These "Awliyaa" as per the Qur'an verses have some attributes that make them qualify for this status. The conditions mentioned in Surat Yunus includes belief and "Taqwa" or fear of Allah. In the rest of the hadeeth Allah shows the steps towards this status.

"And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him."

The best thing and more beloved thing that believers can do towards being "Awliyaa" is to worship Allah Almighty by fulfilling the obligated worships and prayers. When we do these obligatory worships, we draw closer to Allah Almighty. The obligatory worship includes five daily prayers, Fasting, Zakat and Hajj if possible as well as other worships.

"And My servant continues to draw near to me with nafil (supererogatory) deeds until I Love him."

After fulfilling the obligatory worships, believers can draw even nearer to Allah by doing voluntary worships. By performing voluntary worships believers aim at winning the love of Allah Almighty with all its beautiful consequences and gains which will be explained in the coming statements. The voluntary deeds or worships are any type of worship that are not stated to be obligatory, but the prophet PBUH did them and believers follow him. They are means of gaining rewards as well as reaching the status of "Awliyaa".

"When I Love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot





with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge.”

When the believer reaches the status of “Waliy” and Allah Almighty loves him, he can claim all the benefits of this position that are listed in the last part of the hadeeth. These benefits were explained by Imam Ibn Hajar in different interpretations⁴⁵. Among these interpretations are:

- 1- Allah Almighty influences all his faculties and organs, that he loves to obey Allah and use these to fulfill Allah’s commands.
- 2- Allah makes his hearing, vision, hand, and foot all busy with pleasing Allah and worshipping him.
- 3- Allah protects his hearing from listening except to what is lawful and his vision from seeing what is allowed, and his hands from touching anything except what is permissible and so on.

Another priceless gift that Allah will give his “Awliyaa” is to answer their supplications and gives them their needs whenever they ask Allah Almighty. This is a great bounty from Allah that all sane believers long to. This is a guaranteed support from the All-powerful the King exalted be him. Moreover, Allah Almighty will grant them refuge whenever they ask for it from Allah. They can seek refuge from the evils of this life, like the devil whispers, envy, poverty, and other things. They can also seek refuge from the troubles and torment on the day of judgement.

Lessons from this hadeeth

- Allah Almighty declares his close beloved friends as his allies that he will defend against enemies.

⁴⁵ Zarabozo, Jamaal al-Din M., “Commentary on the Forty Hadeeth of Al-Nawawi” - page 1156





- Allah Almighty shows the path to come closer to him and become from the “Awliyaa”.
- The importance of the obligatory and the voluntary worships in gaining the love of Allah Almighty.
- The love of Allah turns into tremendous bounties and benefits for the slaves.
- Allah Almighty answers the calls of and grants refuge to his beloved slaves.

Conclusion

This hadeeth shows the high status of his “Awliyaa” close beloved friends and how they are rewarded in this life and on the day of judgement.

Discussion

- Who are the “Awliyaa” of Allah?
- What are the ways to gain the love of Allah?
- What are the bounties gained by the love of Allah?

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HADEETH

CURRICULUM

HADEETH #39

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Hadeeth #39

عَنْ ابْنِ عَبَّاسٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي: الْخَطَأَ، وَالنِّسْيَانَ، وَمَا اسْتُكْرِهُوا عَلَيْهِ».

حديثٌ حسنٌ رواه ابنُ ماجه والبيهقي وغيرهما.

On the authority of Ibn Abbas (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said:

“Verily Allah has pardoned [or been lenient with] for me my ummah: their mistakes, their forgetfulness, and that which they have been forced to do under duress.”⁴⁶

A hasan hadeeth related by Ibn Majah, and al-Bayhaqee and others.

Narrator (Rawi) of this Hadeeth:

Abdullah Ibn Abbas was introduced previously in Hadeeth #19.

Importance of the hadeeth

- Imam Nawawi said: “This hadeeth contained many benefits and important issues that I collected them in a publication that cannot fit in this book”.⁴⁷
- Imam Tofi said: “This hadeeth is of general benefit and a great position and qualify to be called half of the shari’ah”⁴⁸

Vocabulary

⁴⁶ Sunan Ibn Majah - Book of Divorce – Chapter: Divorce of one who is compelled, and of one who is forgetful – Hadeeth #2403

⁴⁷ Imam Nawawi, “Commentary of forty Nawawi hadeeths” –Page 107.

⁴⁸ Al-Tofi, “Al-Ta’yeen Fe Sharh Al-Arba’een” – Page 322.





Pardoned – Be lenient in account

Duress – threat or violence

Explanation of this hadeeth

In this hadeeth the prophet PBUH gives another piece of glad tidings about the mercy of Allah Almighty and pity for his believing slaves. It shows how Allah Almighty didn't want to place any hardship in religion on the believers as stated in the Qur'an.

“Verily Allah has pardoned [or been lenient with] for me my ummah: their mistakes, their forgetfulness, and that which they have been forced to do under duress.”

Allah Almighty has dignified the children of Adam and has favored them above all other creation. He the exalted has given mankind something that was not given to anyone except mankind in addition to Jinn. They were given minds and choice. They were given minds to reflect on the creation of Allah and his greatness. Then following this reflection, they have the choice of the path they want to take. It's either the path of success in this life and the hereafter or – God forbid – the path of loss. Allah Almighty rewards the people based on their choices. In this hadeeth, Allah Almighty has removed all obstacles that will interrupt the people ability of choice. These obstacles are three mentioned in this hadeeth.

1- Mistake.

This is when the person does something wrong unintentionally. Sometimes people do mistakes. Therefore the intention was highlighted in the first hadeeth in this book. This is a general rule; however, the specifics might differ based on the situation. For example, the mistake that is totally out of hands is different than a mistake that is a result of shortcoming or negligence.





Mistake in some cases could have a consequence even if it's lighter than intentional wrongdoing. For example, mistake killing still requires paying a "fidyah" blood-money to the family of the wrongly killed person.

2- Forgetfulness

Forgetfulness is something that is a character in mankind. It is something that no one can prevent and is beyond the control of mankind. It is a blessing or a bounty from Allah for some people to forget their moments of sadness and grief. If it doesn't exist people could easily live in continuous and long periods of depression. Allah Almighty has also pardoned the forgetfulness of the believers. In the verses at the end of surah Al-Baqarah, Allah Almighty teaches the believers to make a supplication to Allah.

“Our Lord! Do not punish us if we forget or make a mistake.”⁴⁹

In some Tafseer of this verse, it is said that Jibreel P.U.H said to the prophet P.B.U.H that Allah did. That means that Allah has answered this call of the believers along other supplications in this verse, and they will not be punished which agrees with the understanding.

3- Being forced to do something under duress

The third thing that could cause people to sin or commit wrongdoing without having other choice is if they are forced to do something under threat or violence or torment. This is also something that Allah Almighty has forgiven and pardoned. The following verse from Surat An-Nahl is an explanation of this concept.

“Whoever disbelieves in Allah after their belief—not those who are forced while their hearts are firm in faith,¹ but those who embrace

⁴⁹ Surah Al-Baqarah – verse 286.





disbelief wholeheartedly—they will be condemned by Allah and suffer a tremendous punishment.⁵⁰

It is narrated that Ammar Ibn Yasser (May Allah be pleased with him) came to the prophet PBUH complaining that when the idolators of Quraish were torturing him, he felt compelled to say some the words of disbelief they told him to do. The prophet PBUH asked him, “how do you feel or find in your heart”. He answered, “My heart is fully tranquil with belief”. The prophet PBUH told him to repeat the same thing if they force him to do. This shows the mercy of Allah with his slaves for things that are not in their control.

Lessons from this hadeeth

- Allah Almighty is the most merciful with his slaves.
- Mankind have been given the ability to make choices and they are held accountable accordingly.
- Mankind -by the mercy of Allah - will not be held accountable for things that take away their ability of choice.
- Allah Almighty has pardoned the wrongdoing of believers if they forget, or mistake or were under duress.

Conclusion

This hadeeth shows the mercy of Allah with his servants by pardoning things that are beyond their control.

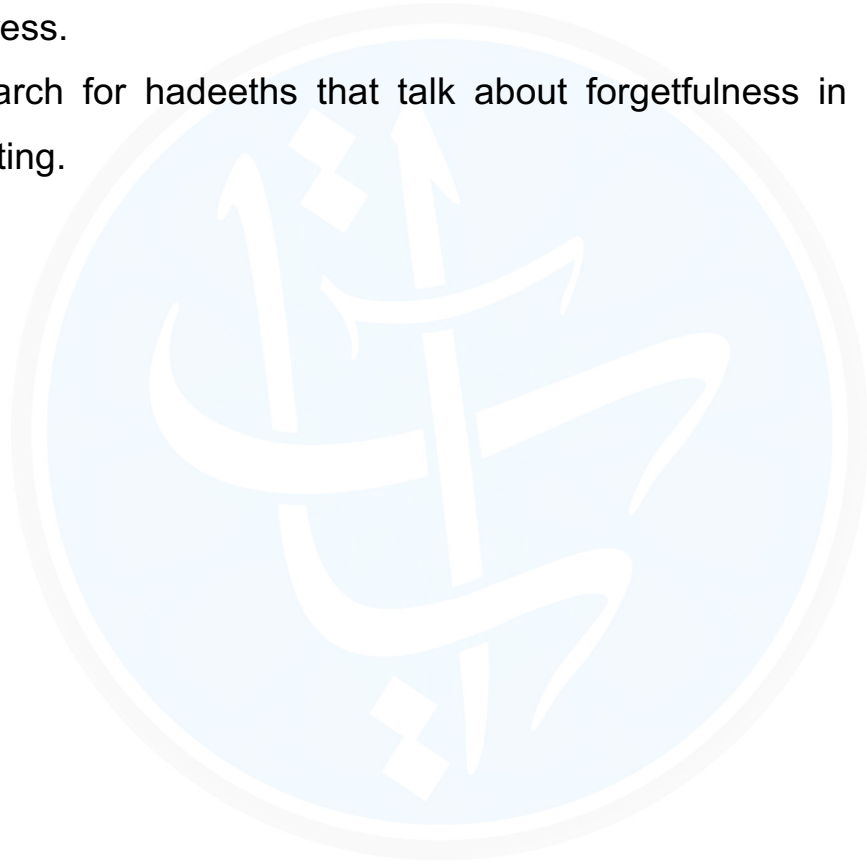
⁵⁰ Surah An-Nahl – verse 106.





Discussion

- What are the three categories of uncontrolled wrongdoing?
- Give examples from seerah for pardoning wrongdoing under duress.
- Search for hadeeths that talk about forgetfulness in prayer and fasting.



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HADEETH

CURRICULUM

HADEETH #40

أكاديمية آيات
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Hadeeth #40

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِمَنْكَبِي فَقَالَ: «كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ». وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: (إِذَا أَمْسَيْتَ فَلَا تَتَنَطَّرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَتَنَطَّرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ).

On the authority of Abdullah ibn Umar (may Allah be pleased with him), who said:

The Messenger of Allah (peace and blessings of Allah be upon him) took me by the shoulder and said, “**Be in this world as though you were a stranger or a wayfarer.**” And Ibn Umar (may Allah be pleased with him) used to say, “*In the evening do not expect [to live until] the morning, and in the morning do not expect [to live until] the evening. Take [advantage of] your health before times of sickness, and [take advantage of] your life before your death.*” [Al-Bukhari] ⁵¹ .

Narrator (Rawi) of this Hadeeth:

Abdullah Ibn Umar was introduced previously in Hadeeth #3.

Importance of the hadeeth

- Imam Jirdani said: “This hadeeth is a great foundation regarding the hope being short term. There is admonition in it for leaving out worldly affairs and focusing of the affairs of the hereafter”⁵².
- Imam Ibn Hajar Al-Haithami said: “This hadeeth contained many benefits and important issues , gathering sorts of good and collections

⁵¹Sahih Al-Bukhari - Book of To make the Heart Tender - Chapter: "Be in this world as if you were a stranger." – Hadeeth #6416.

⁵² Imam Jirdani, “Al-Gawaher Al-lo’lo’eya” – Page 363.





of admonition, so look at its words, how good, noble, great in blessing and encompassing of characters of goodness it is!”⁵³.

Explanation of this hadeeth

This hadeeth gives an eloquent concise summary of how the believers’ mindset in this life should be regarding the priorities and the comparison between this worldly life and the life of the hereafter.

“The Messenger of Allah (peace and blessings of Allah be upon him) took me by the shoulder and said”

This opening statement might be irrelevant for many people who listen to the hadeeth. However, it shows a great deal about the character of the prophet PBUH and how he used to deal with the companions especially the youth. This shows the compassion he always displayed towards the young companions. The prophet PBUH is a role model for the believers in all aspects of his life. Here is a great role model for the teachers, preachers, and educators on how to deal with the people especially the young people. The audience should feel comfortable and sense empathy from the preacher to be ready to receive admonition.

“Be in this world as though you were a stranger or a wayfarer.”

Here the prophet PBUH conveys the concept or the mindset that the believers should always embrace. “Be in this world” means live this worldly life. The instruction and advice from the prophet is to live our life as if we were strangers or a wayfarer or a passerby.

In order to understand the advice and apply it, we need to understand what the characters or a stranger or a wayfarer are. The stranger is a person who

⁵³ Ibn Hajar, “Al-Fath Al-Mobeen Besharh Al-Arba’een” – Page 248.





doesn't belong to the place he is in. This is not his home where he feels comfortable and tranquil. This should apply to how we deal with this "dunya". We don't belong to this life. This is just a short-term stay compared to the hereafter where our eternal stay will be. What the stranger owns in the foreign land is always temporary. He will most probably rent an apartment, does not own a house. In this life we temporarily possess what we have. We are given it for some time, but it will be taken away someday. The stranger's luggage is always ready for travel and so should be our luggage that is composed of worship and righteous deeds should be ready for the journey to the hereafter where the account is. Death comes suddenly and sometimes with no signs, so the believers should be ready for it.

The wayfarer might even be a higher level of difficulty or disconnection from a place. He doesn't even stay for some time. He is always travelling, so his stay in a place doesn't pass few hours. His attachment is almost negligible and so we should strive for a weak attachment to this life and stronger attachment to the day of judgement.

"In the evening do not expect [to live until] the morning, and in the morning do not expect [to live until] the evening. Take [advantage of] your health before times of sickness, and [take advantage of] your life before your death."

The last part of the hadeeth is a commentary from Ibn Abbas (May Allah be pleased with him) that reflects his understanding of the hadeeth as well as a touchable action item that believers can work on. Ibn Abbas is one of the most knowledgeable scholars of Islam according to the testimony of the prophet PBUH. It's very important to benefit from his interpretation of the hadeeth and try to embrace it. His understanding of the admonition of the prophet PBUH is that the believers should not wait or have false hopes in this life. He even shortens the hopes to half a day. So we should act as if we





only have half a day left in our lives. The other action item that Ibn Abbas recommends is to make benefit of the current bounties or gifts or faculties that we enjoy before this are taken away or lost. These are like health and life before sickness or death. This means we should invest in the hereafter rather than just enjoying the life with no purpose.

Lessons from this hadeeth

- Preachers should have empathy or compassion towards the audience especially the young people.
- We should deal with this life like how the strangers deal with temporary place of stay.
- The hereafter is better and more eternal than this life.
- We should not have long false hopes in this worldly life but invest in the real life after resurrection.

Conclusion

This hadeeth summarizes the mindset the believers should have regarding how they deal with this worldly life compared to the hereafter.

Discussion

- What are the similarities between the stranger and the wayfarer?
- Find verses that compare this worldly life to the hereafter.
- What does “*Take [advantage of] your health before times of sickness*” mean?



HADEETH

CURRICULUM

HADEETH #41

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Hadeeth #41

عَنْ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ».

حَدِيثٌ حَسَنٌ صَحِيحٌ، رُوِيَ فِي كِتَابِ الْحُجَّةِ بِإِسْنَادٍ صَحِيحٍ.

On the authority of Abu Muhammad Abdullah bin 'Amr bin al-'Aas (may Allah be pleased with him) who said:

The Messenger of Allah (peace and blessings of Allah be upon him) said, **“None of you [truly] believes until his desires are subservient to that which I have brought.”**

[Imam an-Nawawi says:] We have related it in Kitab al-Hujjah with a saheeh chain of narrators.⁵⁴

Narrator (Rawi) of this Hadeeth:

Abdullah Ibn 'Amro Ibn Al-'Aas Al-Qurashi from the tribe of Quraish. He embraced Islam before his father the famous companion 'Amro Ibn Al-'Aas. He was very well known for writing down the hadeeths of the prophet PBUH after taking permission from him. He asked the prophet: “Shall I write whatever I hear in your times of pleasure and anger? He PBUH replied: “Yes, I don't speak except the truth”. He used to have a paper where he wrote down the hadeeths of the prophet as it is estimated that he narrated around 700 hadeeths. He was known for his much worship, prayer, fasting, and qiyam. He died on the year 65 of Hijrah. The place of his death is not certain, and opinions pointed to Egypt, Makkah, and the Levant.

Importance of the hadeeth

⁵⁴ Nasr Al Maqdisi, “Mukhtasar Al-Hujjah 'ala tarik Al-Mahajja”.



- Imam Jirdani said: “Despite the conciseness of this hadeeth, it is fair to say that it is all of Islam since it shows that the person whose desires are subservient to that which the prophet PBUH came with, is the perfect believer, and the person who rejects all which the prophet PBUH came with, is the disbeliever”⁵⁵.
- Imam Tofi said: “Despite the conciseness of this hadeeth and shortness is one of a collective hadeeth to the forty hadeeth in the book and others in the sunnah”⁵⁶

Explanation of this hadeeth

As Imam Jirdani mentioned -while highlighting the importance of this hadeeth- it can be considered all of Islam. Since if the quality mentioned in the hadeeth if not fulfilled, might lead the believers to not follow any of the guidance of the prophet PBUH in earlier hadeeths in this book or any other hadeeths.

“None of you [truly] believes until his desires are subservient to that which I have brought.”

This hadeeth is confirmed with many verses in the Qur’an. Among these verse are:

أَفَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِيْ أُنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا
تَسْلِيمًا

"But no! By your Lord, they will never be 'true' believers until they accept you 'O Prophet' as the judge in their disputes, and find no

⁵⁵ Imam Jirdani, “Al-Gawaher Al-lo’lo’eya” – Page 367.

⁵⁶ Al-Tofi, “Al-Ta’yeen Fe Sharh Al-Arba’een” – Page 331.



resistance within themselves against your decision and submit wholeheartedly." ⁵⁷

'وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ۝'

“It is not for a believing man or woman—when Allah and His Messenger decree a matter—to have any other choice in that matter.1 Indeed, whoever disobeys Allah and His Messenger has clearly gone ‘far’ astray.” ⁵⁸

These verses and many others highlight the core of the faith of a believer in the true following of the prophet PBUH and his judgements and whatever guidance he came with through revelation from Allah Almighty. There are two main points to be taken from this hadeeth

1- The subservience of desires

To have complete faith, we must be pleased with the rulings, commands, prohibitions, and judgements that are in this religion. This is clear in the second part of the first verse above. “*And find no resistance within themselves against your decision and submit wholeheartedly*”. The true essence of Islam is complete submission to Allah and his prophet PBUH. The attitude of the Muslims when they hear a ruling or a command from Allah and his messenger is to say “We heard and we obeyed” **NOT** “We heard and we disobeyed” as mentioned in the Qur’an. There might be some instances where we feel desire for something contrary to the guidance because of the devil’s whispers or the wrong commanding soul. We should adapt ourselves

⁵⁷ Surah An-Nisa – verse 65

⁵⁸ Suran Al-Ahzab – verse 36





and internalize the fact that everything that we are commanded to do will reflect goodness on us sooner or later.

2- Following the prophet

In this hadeeth there is also an important notion and emphasis on the fact that whatever the prophet PBUH came with, is revelation from Allah Almighty. We are not like the deniers of the sunnah who want to differentiate between the words of Allah and the words of the prophet PBUH in terms of guidance. In the following verse there is confirmation of the fact that obeying and following the messenger PBUH is in the core of following and obedience to Allah Almighty.

"مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا"

“Whoever obeys the Messenger has truly obeyed Allah. But whoever turns away, then ‘know that’ We have not sent you ‘O Prophet’ as a keeper over them.”⁵⁹

"قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ"

“Say, ‘O Prophet,’ ‘If you ‘sincerely’ love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful.”⁶⁰

"وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ"

“Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it. And fear Allah. Surely Allah is severe in punishment.”⁶¹

Lessons from this hadeeth

⁵⁹ Surah An-Nisa – verse 80

⁶⁰ Surah Aal Imran – verse 31

⁶¹ Surah Al-Hashr – verse 7





- Complete Faith requires complete submission.
- Our desires should align with Islam and its rulings.
- Following Allah requires following the messenger.

Conclusion

This hadeeth is a cornerstone in Islam and is vital for completing our faith and is confirmation of the unity of the source of the Qur'an and the sunnah.

Discussion

- What are the verses that show the same meaning of the hadeeth in terms of submission and adapting our desires?
- What are the verses that confirm that following the prophet is part of obeying Allah?
- Are there commandments from Allah that might be disliked by the believers? Find the verse mentioning this. (Hint- Surah Al-Baqarah).

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HADEETH

CURRICULUM

HADEETH #42

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Hadeeth #42

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ : «قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ؛ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أَبَالِي، يَا ابْنَ آدَمَ؛ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ، يَا ابْنَ آدَمَ؛ إِنَّكَ لَوْ أَتَيْتَنِي بِقَرَابِ الْأَرْضِ خَطِيئًا ثُمَّ لَقِيتَنِي لَا تَشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِقَرَابِهَا مَغْفِرَةً.» رواه التِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

On the authority of Anas (may Allah be pleased with him) who said:

I heard the Messenger of Allah (peace and blessings of Allah be upon him) say, “Allah the Almighty has said: ‘O Son of Adam, as long as you invoke Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O Son of Adam, were your sins to reach the clouds of the sky and you then asked forgiveness from Me, I would forgive you. O Son of Adam, were you to come to Me with sins nearly as great as the Earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it [too]”⁶²

It was related by at-Tirmidhi, who said that it was a hasan hadeeth.

Narrator (Rawi) of this Hadeeth:

Anas Ibn Malik was introduced previously in Hadeeth #13.

Importance of the hadeeth

⁶² Jami' Al-Tirmidhi – Book on Supplication – Chapter: What Has Been Related About The Virtue Of Repentance, And Seeking Forgiveness, And What Has Been Mentioned Of Allah's Mercy To His Slaves – Hadeeth #3540





- Imam Ibn Daqid Al-'Id said: "This hadeeth is a great glad tiding, a great pardon and generosity, and endless sorts of grace, excellence and mercy"⁶³.
- Imam Jirdani said: "This is the most hopeful hadeeth in Sunnah, and there is evidence in it on the vast mercy and generosity of Allah. But it is not befitting for anyone to be deluded by this and get immersed in sins. The goal of this hadeeth is to show the huge forgiveness of Allah so that the sinners do not despair because of their many sins"⁶⁴

Vocabulary

Ascribing – Testifying and believing that

Explanation of this hadeeth

Imam Nawawi ends his book with this beautiful hadeeth that carries several glad tidings, and which scholars consider as one of the most hopeful hadeeths of the prophet PBUH. It opens three doors of hope for the believers in the mercy of Allah.

“O Son of Adam, as long as you invoke Me and ask of Me, I shall forgive you for what you have done, and I shall not mind.”

The first door of hope is the supplication or dua'. Here Allah promises his believing slaves the forgiveness for their sins and mistakes as long as they supplicate or invoke Allah Almighty. The supplication is a very essential component of the faith. The prophet PBUH said in the hadeeth, "Supplication is the worship". This means that the real essence of worship which is humility

⁶³ Ibn Daqiq Al-id, "A Treasury of Ḥadīth A Commentary on Nawawī's Forty Prophetic Traditions" – Page 131.

⁶⁴ Imam Jirdani, "Al-Gawaher Al-lo'lo'eya" – Page 377.





and submission to Allah Almighty is realized through the supplication. This is confirmed by the verse.

‘وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ’

“Your Lord has proclaimed, “Call upon Me, I will respond to you. Surely those who are too proud to worship Me will enter Hell, fully humbled.”

This means that the worship is the call to Allah, and rejecting it or refusing to do it leads to hell fire. Al Yafi’ee explained the essence of dua’ saying: *“Dua is the displaying of one’s need for Allah and the showing that one actually has no power or might in or by himself. It is the essence of submission and servitude, and it is the feeling of humility, submissiveness and humanness. It also contains an aspect of praising Allah as one recognizes and attributes to Him the qualities of generosity and kindness to His servants.”*⁶⁵

“O Son of Adam, were your sins to reach the clouds of the sky and you then asked forgiveness from Me, I would forgive you.”

The second door of hope is the door of “Istighfar” or seeking forgiveness. Istighfar is of great importance. Here Allah promises also to grant forgiveness for those doing Istighfar even if they have huge sins that can reach the clouds of the sky. Seeking forgiveness should be done with mindfulness and sincerity and combined with truthful repentance. The true repentance has few conditions like regretting the sin, giving it up, having strong resolution not to return to it and returning the rights of people (if the sin is related to rights of people).

⁶⁵ Zarabozo, Jamaal al-Din M., “Commentary on the Forty Hadeeth of Al-Nawawi” - page 1305





The verses of Qur'an also show huge side benefits for Istighfar including vastness of providence in money and offspring. Allah Almighty in the Qur'an urges us not to despair of the Allah's mercy and that Allah's mercy encompassed everything so no matter how much we transgressed against our souls, there will always be hope in the mercy of Allah until the last moment of our life.

“O Son of Adam, were you to come to Me with sins nearly as great as the Earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it [too]”

The third door of hope is our creed and belief in monotheism and the oneness of Allah Almighty. This belief is the last rope of hope to save the believers from the punishment on the day of judgement. It acts as a last guarantee after supplication and seeking Allah's forgiveness. In other hadeeth, the prophet PBUH says that the ones whose last words in this life are the testimonies of the oneness of Allah and the prophethood of his messenger Muhammad PBUH, will enter Jannah. It is also significant how this is the last instruction of guidance from the prophet PBUH in this book to show that this creed is the foundation of belief and Islam and without it there is no building. Without it, Allah other deeds and worships are void and will not be accepted by Allah.

Lessons from this hadeeth

- The door of hope in Allah's mercy is never closed.
- Supplication is the essence of the worship of the Muslim individual since it proves submission to Allah Almighty.
- Istighfar is one of the most effective tools of the believer that removes the sins and brings providence.





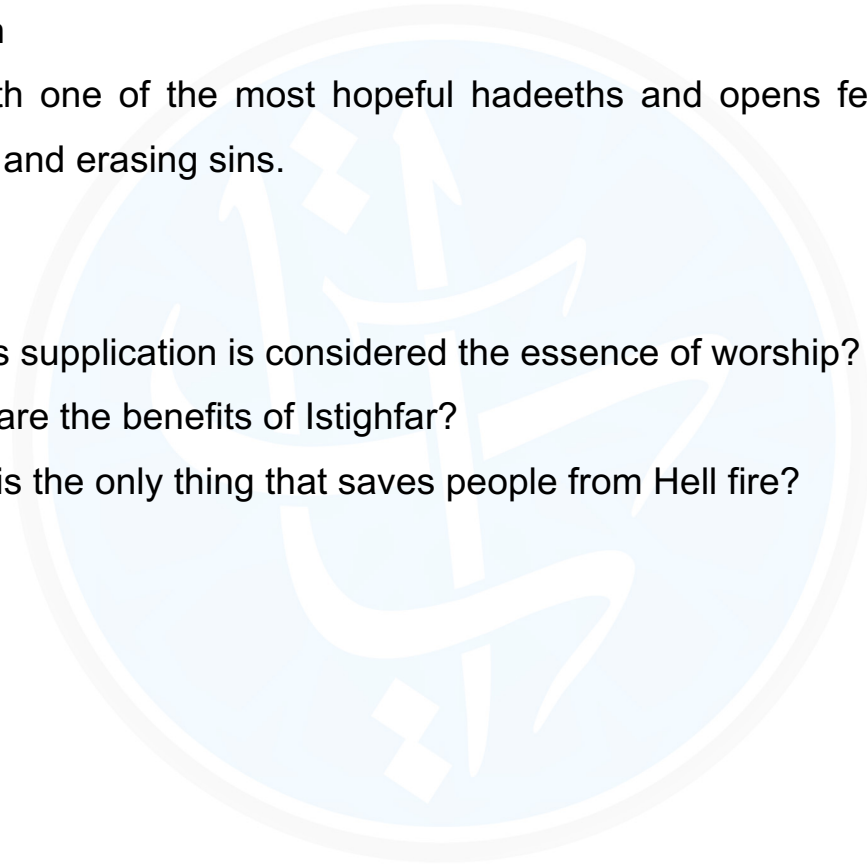
- The creed of the oneness of Allah is the cornerstone of belief and the way of salvation.

Conclusion

This hadeeth one of the most hopeful hadeeths and opens few doors pf forgiveness and erasing sins.

Discussion

- Why is supplication is considered the essence of worship?
- What are the benefits of Istighfar?
- What is the only thing that saves people from Hell fire?



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THIS BOOK

- Presentation of the last twelve hadeeths from the book “The Forty of Al-Nawawi الأربعةون النووية” by Imam Al- Nawawi.
- A review of the twelve hadeeths of the Prophet (PBUH) that are the basic rules of Islam and on which the foundations of Islam are based.
- An explanation of the hadeeths 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 in a smooth and easy 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 curriculum is an interesting journey with the hadeeths of the Prophet (PBUH) through which we understand Islam in a modern manner, obey it easily, and live it in understanding, speech, and practice.

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