

**The Basic Level**

# **H A D E E T H**

## **C U R R I C U L U M**

**The first semester**

**HAD 121**

**Written by**

**Imam Adnan Balihodzic**

Bachelor's degree in Sharia, Al Azhar University  
Master of Law degree, University of Zenica, Bosnia  
Imam at the Bosnian Islamic Association in Toronto, Canada

**First Edition**

**2020 C.E. – 1442 A.H.**



## Introduction into the subject of Hadeeth

The Quran and the Sunnah are the sources of guidance for every Muslim. The Sunnah consists of the Prophet Muhammad's own statements, own deeds, and others' acts that he approved of tacitly. Perhaps, the most important of those three aspects are his statements - Hadeeth. These statements are captured in the authentic Hadeeth literature. Therefore, the authentic Hadeeth, along with the Quran, constitute the basic source of guidance for every Muslim until the Day of Judgment.<sup>1</sup>

The collection of Forty Ḥadīth compiled by al-Imām Yaḥya bin Sharaf an-Nawawi (which actually contains 42 ḥadīths) has been widely studied in traditional Arabic circles of learning and continues to be one of the basic subjects taught in Islamic courses throughout the world today. This is primarily due to: 1) the soundness of the collection as a whole – most of its narrations having been taken from the two "Ṣaḥeeḥs" of al-Bukhāri and Muslim, 2) the conciseness and comprehensiveness of the prophetic statements contained therein, and 3) the fact that from them are derived many of the basic principles of `aqeedah and sharī`ah.<sup>2</sup>

The 40 Hadeeths of Imam Nawawi are a compilation of Hadeeths most of which are from Sahih Muslim and Sahih al-Bukhari. This book or collection has stood the test of time and provided value over centuries providing proof of its authenticity. It is a distillation, by one of the most eminent and revered authorities in Islamic jurisprudence. Each Hadeeth is described by religious scholars as being the "the axis of Islam" and for each Hadeeth to be "a great fundament of the religion". For these reason it is considered essential for a Muslim to understand these 40 Hadeeths in depth.

<sup>1</sup> Zarabozo, Jamaal al-Din M. (1999). Commentary on the Forty Hadeeth of Al-Nawawi, Volume 1. Al-Basheer Company for Publications & Translations, 5.

<sup>2</sup> An-Nawawi, Yahya bin Sharaf The forty ḥadīth of al-Imām an-Nawawi: text with explanatory notes / Abridged from Arabic sources by Umm Muḥammad – Jeddah, Abul-Qasim Publishing House, 1999, i.





## About the Author

*Abu Zakariyya Yahya bin Sharaf al-Nawawi* known simply as Imam Nawawi was born in the village of Nawa in Southern Syria. Imam Nawawi spent most of his life in Damascus where he lived in a simple manner, devoted to Allah, engaging single-mindedly in worship, study, writing and teaching various Islamic sciences.

Although best known for his works in Hadeeth, Yahya ibn Sharaf al-Nawawi (d. 676/1277) was also the Imam of the later Shafi'i school of Jurisprudence, and widely acknowledged as the intellectual heir to Imam Shafi'i. He was a renowned scholar and jurist who dedicated his life to the pursuit of Islamic learning.

Imam Nawawi died at the young age of 44 years, leaving behind him numerous works of great efforts and knowledge. Imam Nawawi is well known for books that are easy to understand.

*Imam Muhyi al-Din Abu Zakariya Yahya bin Sharaf al-Nawawi*, for short Imam Nawawi, was born in the village of Nawa in the vicinity of Damascus in 631 A.H. (1233 A.D.). He grew up in Nawa and at the age of nineteen went to study in Damascus which was considered the center of learning and scholarship. During his stay at Damascus, Imam Nawawi studied from more than twenty celebrated teachers, regarded as masters and authorities of their fields and disciplines. He studied Hadeeth, Islamic jurisprudence and principles, syntax and Etymology.

Imam Nawawi had endless thirst for knowledge. He used to read twelve lessons daily and wrote commentaries on every lesson. Whatever books he read, he would write marginal notes and explanations on each book. His intelligence, hard work, love, devotion and absorption in his studies amazed his teachers and they became fond of him and began to praise and admire him. Allah had also conferred upon him the gift of fast memorisation and depth of thought. Imam Nawawi made full benefit of his God given qualities and potentialities and earned the highest degree of honor.

Imam Nawawi led a life of singular piety, righteousness and simplicity. After over 20 years, he returned to his hometown. Soon after his arrival at Nawa, he fell ill and died in 676 A.H. (1278 AD).





Imam Nawawi had a very short life but during this short period, he had written a large number of books on different subjects. Every work has been recognized as a valuable treasure of knowledge.<sup>3</sup>

### About the Book 'An-Nawawi's Forty Hadeeth'

Nawawi's Forty (sc. "Forty Hadeeth", in Arabic: *al-arba 'in al-nawawiyyah*) is a compilation of forty Hadeeths by Imam al-Nawawi, most of which are from Sahih Muslim and Sahih al-Bukhari. This collection of Hadeeth has been particularly valued over the centuries because it is a distillation, by one of the most eminent and revered authorities in Islamic jurisprudence, of the foundations of Islamic sacred law or Shari'ah. In putting together this collection, it was the author's explicit aim that "each Hadeeth is a great fundament (*qā'ida 'azīma*) of the religion, described by the religious scholars as being 'the axis of Islam' or 'the half of Islam' or 'the third of it' or the like, and to make it a rule that these forty Hadeeth be classified as sound (*ṣahīḥ*)."<sup>4</sup> This work is the most representative of the *arba 'iniyyāt* genre of Hadeeth.

Imam al-Nawawi's 40 Hadeeth have come to be known as the most comprehensive, and holistic, compilation/collection of Hadeeth of the Prophet Muhammad (saw) that convey the essence of Islam. Imam al-Nawawi's collection of 40 Hadeeths is one of the most important collections of Hadeeths we have today. He actually compiled a total of 42 Hadeeths for this collection. Allah (swt) granted him blessing and success in his work so that he could make great contributions to Islam before passing away at a relatively young age.<sup>5</sup>

The collection of Forty Hadeeth by al-Imam al-Nawawi (or Imam Nawawi) has been known, accepted and appreciated by Muslim scholars for the last seven centuries. Its significance lay in the fact that these selected forty Hadeeths comprise the main essential and fundamental concepts of Islam

<sup>3</sup> Jamal Ahmed Badi, Sharh Arba'een an Nawawî Commentary of Forty Hadeeths of An Nawawi, <http://fortyHadeeth.iiu.edu.my/> © 2002 fortyHadeeth.com, 3.

<sup>4</sup> An-Nawawi's Forty Hadeeth, Cambridge, Islamic Texts Society, 1997, p. 22.

<sup>5</sup> An-Nawawi, Yahya bin Sharaf The forty ḥadīth of al-Imām an-Nawawi: text with explanatory notes / Abridged from Arabic sources by Umm Muḥammad – Jeddah, Abul-Qasim Publishing House, 1999, i.





which, in turn, construct the minimum level of required revealed knowledge for every single Muslim. Various principles are contained in these Hadeeths, such as belief, Muslim ethics and fiqh. As such, it is very important to have a good understanding of these Hadeeths based on scholarly interpretations.<sup>6</sup>



أكاديمية آيات  
Ayaat Academy

<sup>6</sup> Jamal Ahmed Badi, Sharh Arba'een an Nawawî Commentary of Forty Hadeeths of An Nawawi, <http://fortyHadeeth.iuu.edu.my/> © 2002 fortyHadeeth.com, 2.

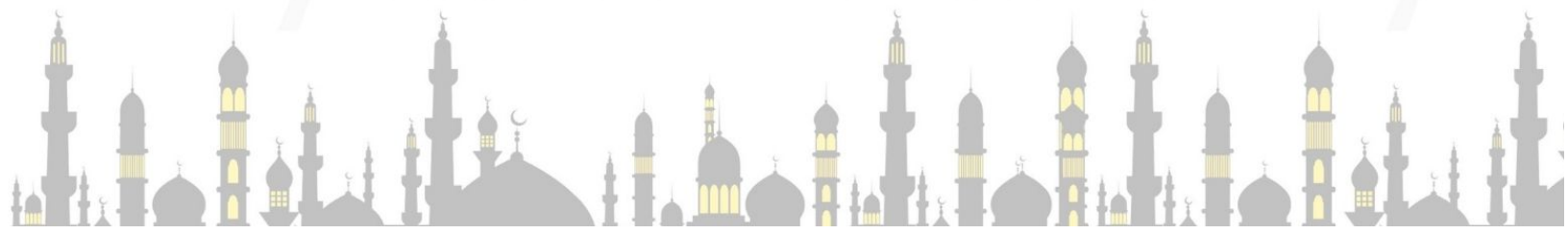


**HADEETH**

**CURRICULUM**

**Hadeeth NO. 1**

أكاديمية آيات  
Ayaat Academy





## Hadeeth #1:

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ. " [رَوَاهُ الْبُخَارِيُّ وَ مُسْلِمٌ]

It is narrated on the authority of Amirul Mu'minin, Abu Hafs 'Umar bin al-Khattab, radiyallahu 'anhu, who said: I heard the Messenger of Allah, sallallahu 'alayhi wasallam, say:

"Actions are (judged) by motives (niyyah), so each man will have what he intended. Thus, he whose migration (hijrah) was to Allah and His Messenger, his migration is to Allah and His Messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated."<sup>7</sup>

### Narrator (Rawi) of this Hadeeth:

Umar ibn al-Khattaab: He is the famous companion of the Prophet (peace be upon him) and the second caliph in Islam. His integrity, honesty and proficiency has not been doubted by the scholars of Hadeeth throughout history.<sup>8</sup>

His full name is *Umar ibn Al-Khattab ibn Nufayl ibn Abdul- Uzza*. He was known as *Abu Hafs* and earned the nickname of *Al Farooq* (the Criterion) because he showed his Islam openly in Makkah and through him Allah distinguished between disbelief and faith. He was born in 583 AD, thirteen years after *Amul-Fil* (the year of the Elephant). Umar was an expert jurist and is best known for his justice, in the same way for Muslims and non-Muslims.

<sup>7</sup> It is related by the two imams of the scholars of hadeeth, al-Bukhari and Muslim, in their two Saheehs, which are the soundest of compiled books [i.e., the most truthful books after the Book of Allah, since the Qur'an is not 'compiled'].

<sup>8</sup> Zarabozo, Jamaal al-Din M. (1999), 94.





He was the first Caliph to be nominated as "*Amirul Mu'minin* - Leader of the Believers". He died after been stabbed by a man called Abu Lulu, the Magian, while he was in the Fajr Salah (dawn prayer) in 23 AH (644 AD). He was sixty-three years old and his era as a Muslim ruler extended for ten years.<sup>9</sup> Umar ibn al-Khattaab was the greatest Companion of the Prophet (peace be on him) after Abu Bakr, and both of them were buried beside the Prophet (peace be on him).

### Importance of this Hadeeth:

This Hadeeth was said by the Prophet, sallallahu 'alayhi wasallam, at the time when a man emigrated from Makkah to Madinah during the Hijrah for the sake of marrying someone and not for the sake of Islam.

This Hadeeth is well known (*mashhūr*) for its end, but peculiar (*gharīb*) for its beginning, for none related it from the Prophet, may Allah's blessings and peace be upon him, except 'Umar ibn al-Khaṭāb, may Allah be well pleased with him.<sup>10</sup>

This is one of the most comprehensive Hadeeth of the Prophet (peace be upon him). It touches upon almost every deed of Islam.<sup>11</sup> This Hadeeth is central to Islamic thought, culture, and understanding and shows the balance between the internal and external states of oneself. This Hadeeth is great in its benefit and importance, and it has been said that Islam revolves around it. Scholars have commented that this Hadeeth comprises one-third of knowledge because the actions of man involve his heart, his tongue and his limbs, and hence the intention in the heart is one-third of action. It is also deemed to be one-third of knowledge due to scholars commenting that this Hadeeth along with two others comprises the religion of Islam.<sup>12</sup>

That's why many scholars started their books with this Hadeeth.

<sup>9</sup> <https://www.islamicfinder.org/knowledge/biography/story-of-umar-ibn-alkhattab-ra/>

<sup>10</sup> Ibn Daqiq al-'Id, A Treasury of Ḥadīth A Commentary on Nawawī's Forty Prophetic Traditions, Translated by Mokrane Guezzou, Kube Publishing Ltd Leicestershire UK, 2014 (Ch. I: Works are only according to intentions).

<sup>11</sup> Zarabozo, Jamaal al-Din M. (1999), 98.

<sup>12</sup> <https://40Hadeethnawawi.com/Hadeeth/1-actions-are-by-intentions>







Imam al-Shafie said: "This Hadeeth is one third of the knowledge of Islam; related to about 70 topics of Fiqh."

Imam Ahmad (with reference to Imam al-Shafie's statement) said: "Islam is based on three fundamentals (all are among the 40 Hadeeths):

- i. Hadeeth 1: which is stated above.
- ii. Hadeeth 5: "Whosoever introduces into this affair of ours (i.e. Islam) something that does not belong to it, it is to be rejected."
- iii. Hadeeth 6: "Truly, what is lawful is evident, and what is unlawful is evident, and in between the two are matters which are doubtful which many people do not know..."

These three Hadeeths are agreed upon by Al-Bukhari and Muslim.

These Hadeeths can be seen as three criteria to help Muslims evaluate and judge what they do and say "as an ibadah" in their daily life:

- i. Hadeeth 1 - To evaluate and judge our internal actions (actions of the heart).
- ii. Hadeeth 5 - To evaluate and judge our external actions (actions of the limbs).
- iii. Hadeeth 6 - To evaluate and judge our dealings "mu'amalat" (interaction between people).<sup>13</sup>

### **Vocabulary:**

*Niyyah* – intention, motive.

Wordly (*dunya*) – of, or pertaining to, this world as contrasted with heaven, spiritual life, etc.

*Hijrah* – Migration, to move from one country, region, or place to another.

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

The Prophet, sallallahu 'alayhi wasallam, starts the Hadeeth with the principle ("Actions are judged by intentions") and then gives three examples.

<sup>13</sup> Jamal Ahmed Badi, Sharh Arba'een an Nawawî Commentary of Forty Hadeeths of An Nawawi, 4-5.





This is the methodology of the Prophet, sallallahu 'alayhi wasallam. The examples help illustrate the principle so that it is easier for people to understand and they can apply the principle to other similar situations. The three examples consist of one of good intention (migration for the sake of Allah and His Messenger) and two of bad intentions (migration for the sake of worldly gains or for marriage).<sup>14</sup>

The word (*innamā*) [only/naught/but] is used for delineation: it affirms what is mentioned and excludes everything else. Sometimes it denotes absolute delineation and sometimes restricted delineation which is understood from other indications (*qarā'in*). So, if this term [*innāma*] is mentioned, you should reflect on it. If the context of the text and what is intended indicates delineation of a specific matter, then you should adopt it. Otherwise you should understand the delineation to be absolute. Of this is the saying of the Prophet, may God's blessings and peace be upon him: 'Actions are judged by intentions.' What is meant by 'actions' here is legally prescribed actions. The meaning of the saying is therefore: actions are not of any value without the intention, like in the cases of minor ritual ablution (*wuḍū'*), major ritual ablution (*ghusl*), the prayer, the poor-due (*zakāt*), the pilgrimage, and all other acts of worship.

His saying (and to each person what he intends) prompted al-Khaṭṭābī to say, 'This points to a particular meaning that is different from the first one, which is specifying work through intention.' Shaykh Muḥyī al-Dīn al-Nawawī said, 'The benefit of mentioning it is that the specification of what is intended is a condition. If a person had to make up prayers, it is not sufficient for him to intend praying missed prayers. Rather, it is a condition that he should intend to pray the Ḍuhr, 'Aṣr or other prayers. Had it not been for the second expression, the first expression would have implied the soundness of making an intention without specification, or it would at least give the impression that the matter is so, and Allah knows best.'

As for his saying (whosoever his migration is for God and His Messenger, then his migration is for God and His Messenger), it is established among the scholars of Arabic that the apodosis and protasis, and the subject of a nominal clause and its predicate must be different. Here, however, they are the same: 'whosoever his migration is for God and His Messenger' by

<sup>14</sup> Jamal Ahmed Badi, Sharh Arba'een an Nawawī Commentary of Forty Hadeeths of An Nawawī, 5.



intention and purpose, 'his migration is for God and His Messenger' legally and virtually.<sup>15</sup>

### Lessons from this Hadeeth:

This Hadeeth emphasises *ikhlas* (sincerity - to be truthful and honest to Allah alone, performing an act solely for Allah's sake whereby no other witness except Allah is sought). *Ikhlas* is one of the conditions of accepting good deeds. The other condition is that the actions must be done in accordance with the Shariah as it will be explained in the fifth Hadeeth.

To achieve *ikhlas*, we have to avoid *shirk* (associating others with Allah, which causes insincerity).

- Ways to obtain *ikhlas*:

- Do righteous deeds - the more good deeds we do and hence get closer to Allah, the more sincere we will be.
- Before we do any deed we should firstly seek knowledge (ilm) - our actions/deeds should be guided by knowledge so that we do them in accordance to the Shariah.
- Do not give false impressions - do not make others believe that an action we did was good when it was not.
- Imam Ahmad said: Before you do anything, check your intention (*niyyah*) - ask yourself before performing an action: "Is it for the sake of Allah?"
  - What happens if we were to change our *niyyah* while performing an action?

Ibn Rajab says according to the ulama' if the *niyyah* at the end of the action matches the beginning (i.e. doing the action for the sake of Allah), then any changes in the middle of the action will be forgiven or does not matter, insha Allah. However, if the *niyyah* at the end does not match the beginning, i.e. we do the action for other than the sake of Allah, then we must repent (*taubah*).

<sup>15</sup> Ibn Daqiq al-'Id, A Treasury of Ḥadīth A Commentary on Nawawī's Forty Prophetic Traditions, Translated by Mokrane Guezou, Kube Publishing Ltd Leicestershire UK, 2014 (Ch. I: Works are only according to intentions).



- There are four things that contradict *ikhlas*:
  - i. *Ma'siat* - committing sins - this will weaken our *ikhlas*
  - ii. *Shirk* - associating others with Allah
  - iii. *Riya'* - performing an *ibadah* with the intention of showing off to others
  - iv. *Nifaq* – hypocrisy. Even though we must always make sure that our actions do not deviate from *ikhlas*, there are actions, which are automatically considered that of good intentions. For example, seeking knowledge in Islam, helping the community, doing *da'wah*, etc.<sup>16</sup>

### Conclusion:

The connection between action and intention highlights the connection between the physical and the spiritual components of any human. This Hadeeth emphasizes on the importance of having an intention for every physical act that we do, and the importance of having a purpose for every action. It also brings to the forefront our conscious intention and the need to make the connection between our physical actions and their spiritual consequences. Intentions lead to results.<sup>17</sup>

Our actions are determined by our intentions - whether they are good intentions or bad intentions. Therefore we should always check our intentions before we do or say anything. We must make sure that the action is for the sake of Allah so that it is accepted by Allah and that we will be rewarded for it.

### Discussion:

<sup>16</sup> Jamal Ahmed Badi, Sharh Arba'een an Nawawî Commentary of Forty Hadeeths of An Nawawi, 6-7.

<sup>17</sup> <https://40Hadeethnawawi.com/Hadeeth/1-actions-are-by-intentions>



# HADEETH

## CURRICULUM

# Hadeeth NO. 2

أكاديمية آيات  
Ayaat Academy





## Hadeeth #2:

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ:

بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ. حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَحْدَيْهِ،

وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتُصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا.

قَالَ: صَدَقْتَ. فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ!

قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ.

قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.

قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ.

قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.

قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْئُورُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ.

قَالَ: فَأَخْبِرْنِي عَنِ أَمَارَاتِهَا؟ قَالَ: أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْخُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا،

ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟

قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.

قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ. " [رَوَاهُ مُسْلِمٌ]

**Also on the authority of Umar ibn al-Khattab (may Allah be pleased with him), who said: One day while we were sitting with the Messenger of Allah (peace and blessings of Allah be upon him) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journey were to be seen on him and none of us knew him. He walked up and sat down in front of the Prophet (peace and blessings of Allah be upon him), with his knees touching against the Prophet's (peace and blessings of Allah be upon him) and**





placing the palms of his hands on his thighs he said, “O Muhammad, tell me about Islam.”

The Messenger of Allah (peace and blessings of Allah be upon him) said, “Islam is to testify that there is no deity worthy of worship but Allah and Muhammad is the Messenger of Allah, to perform prayers, to give zakat, to fast in Ramadhan, and to make the pilgrimage to the House if you are able to do so.”

He said, “You have spoken rightly”; and we were amazed at him asking him and saying that he had spoken rightly. He [the man] then said, “Tell me about *iman*.”

The Prophet (peace and blessings of Allah be upon him) said, “It is to believe in Allah, His Angels, His Books, His Messengers, and the Last Day, and to believe in divine destiny (qadr ), both the good and the evil of it.”

He said, “You have spoken rightly.” He [the man] said, “Then tell me about *ihsan*.”

The Prophet (peace and blessings of Allah be upon him) said, “It is to worship Allah as though you see Him, and if you do not see Him, then (knowing that) truly He sees you.”

He said, “Then tell me about the Hour.”

The Prophet (peace and blessings of Allah be upon him) said, “The one questioned about it knows no better than the questioner.”

He said, “Then tell me about its signs.”

The Prophet (peace and blessings of Allah be upon him) said, “That the slave-girl will give birth to her mistress, and that you will see barefooted, naked destitute shepherds competing in constructing lofty buildings.”

Then he [the man] left, and I stayed for a time. The he [the Prophet (peace and blessings of Allah be upon him)] said, “O Umar, do you know who the questioner was?” I said, “Allah and His Messenger know best.”





**He said, “It was Jibreel, who came to teach you your religion.”<sup>18</sup>**

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

Same as in the Hadeeth #1.

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

This is one of the most comprehensive Hadeeth of the Prophet (peace be upon him). It touches upon almost every deed of Islam. Qaadhi Iyaadh has pointed out that this Hadeeth covers or points to all of the aspects of inward and external acts of worship of Allah. It touches upon the deeds that are related to the external organs as well as that of the heart. Indeed, he stated, “[It covers the religion] to such an extent that all the religious sciences are found in it and branch out from it.”

Hence, some of the scholars, like Imam al-Qurtubi, have termed this Hadeeth Umm al-Sunnah (or "Mother or Core or Foundation of the Sunnah") in the same way that Soorah al-Faatihah is called Umm al-Kitaab (or "Mother or Core or Foundation of the Book"). In the same way that Soorah al-Faatihah encompasses the meaning of the Quran as a whole, this Hadeeth encompasses the meaning of the Sunnah as a whole.<sup>19</sup>

This Hadeeth is also known as Hadeeth Jibreel (Angel Gabriel) (as). The Hadeeth tells the story of Jibreel (as) when he came to the Prophet (sas), asking a set of questions. The Prophet (sas) responded to those questions and then addressed his companions. There is a door called “Baab Jibreel” at Masjid An-Nabawi in Madina. It is known as the door that Jibreel (as) came in to ask the Prophet (sas) these questions.<sup>20</sup>

### **Vocabulary:**

Deity – a god.

<sup>18</sup> It was recorded by Muslim.

<sup>19</sup> Zarabozo, Jamaal al-Din M. (1999), 159.

<sup>20</sup> <https://40Hadeethnawawi.com/Hadeeth/2-islam-iman-ihsan>







Mistress – a woman who has authority, control, or power.

Lofty – extending high in the air; towering.

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

Probably the best way to explain this Hadeeth is quote a small portion of the Hadeeth at a time and expand on it:

**“While we were one day sitting with the Messenger of Allah (peace be upon him) there appeared before us a man dressed in extremely white clothes and with very black hair.”**

As we know from the end of this Hadeeth, the man who is described here is actually the angel Jibreel appearing in the form of a bedouin Arab. The first thing that this tells us is that the angel Jibreel could take different forms, including that of a man. In this case we can see that Allah sent the angel Jibreel to assist in teaching the people about the religion of Islam. According to some scholars his teaching comes not only from the questions he asked, but also from his appearance and behavior. What we learn here of his appearance is that he was clean, with no traces of dirt upon him. It is recommended for Muslims to have a good appearance and to remain clean as much as possible, especially when attending the mosque or seeking knowledge. White clothing is also preferred, especially for the people of knowledge.

**“No traces of journeying were visible on him, and none of us knew him.”**

He was not from the people of Madinah and yet there no signs of travel on him. His appearance was something special and that attracted people’s attention to him. Perhaps, and Allah knows best, this was a way to draw people to him and to watch and listen carefully to what he said so they could pass it on to others.

**“He sat down close by the Prophet (peace be upon him) rested his knees against the knees of the Prophet (peace be upon him) and placed his palms over his thighs”.**





This should be the attitude of those who are truly seeking knowledge, they should try to get close to the teacher so that they can understand and hear everything he or she says correctly.

**“and said: "O Muhammad! Inform me about Islam." The Messenger of Allah (peace be upon him) replied: "Islam is that you should testify that there is no deity worthy of worship except Allah and that Mohammad (peace be upon him) is Allah’s Messenger, that you should perform Salah (Namaz, Prayer), pay the Zakah (obligatory charity), fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Kabah/Qiblah at Makkah), if you can find a way to it (or find the means for making the journey to it).”**

In this narration of the Hadeeth, the Angel first asks about Islam. In other narrations, he first asks about Imaan. It is interesting to note here that there are some who argue that asking about Imaan should be first as that is more consistent with the Quranic presentation of such topics. We can see this in the verse 177 of Surah al-Baqarah, or in the beginning verses of Surah al-Anfaal. And Allah knows best.

A discussion of the detailed meaning of the five pillars of Islam will be laid out in the narration of Hadeeth number 3, inshaAllah.

**“Man said: "You have spoken the truth." We were astonished at this thus questioning him (peace be upon him) and then telling him that he was right.”**

We can see that the behavior of the Angel was something very strange to the people who were gathered around the Prophet (peace be upon him). First he had asked some questions, implying that he did not know the answers, and then, he had commented that the answers given were correct. More importantly, this was information known only from the Prophet’s (peace be upon him) teachings, and this man was a stranger amongst the people. This made it seem all the more surprising that he had the boldness to state that the Prophet’s (peace be upon him) replies were correct.

**“but he went on to say, "Inform me about Iman (faith).”**

The next thing the Angel Jibreel asked the Prophet (peace be upon him) about was Imaan. What is Imaan or faith?





## **"The Prophet (peace be upon him) answered, "It is that you believe in Allah"**

Belief in Allah Subhanahu Wa Taala is the cornerstone of the Islamic faith, and all of the other Islamic beliefs revolve around this. If our understanding of Allah and His attributes is incorrect, then the basis of our own faith may be jeopardized. This is a matter of such fundamental importance that many Muslim scholars have described the correct belief in Allah, called Tawheed, in great detail.

It is the belief in the Oneness of Allah, that He alone is the Lord (al-Rabb) and the sole Creator, only One worthy of worship, with all the names and attributes of Allah as mentioned in the Qur'an and authentic Hadeeth.

### **"His Angels"**

Angels, such an extraordinary creation that is rarely seen by man. Allah Subhanahu Wa Taala created them from light, but they do have forms and bodies. They can also metamorphisise, as we have seen at the beginning of this Hadeeth, when the angel Jibreel came to the Prophet (peace be upon him) in the form of a man. The Prophet (peace be upon him) also saw Jibreel in other forms, including the original angelic form he was created in.

### **"His Books"**

Allah's books are the revelations that were sent down to His messengers as a mercy and guidance to mankind. These include the Qur'an revealed to the Prophet Muhammad (peace be upon him), the Tawrah revealed to the Prophet Moses (peace be upon him), the Injeel revealed to the Prophet Eesa/Jesus (peace be upon him) and the Zaboor revealed to the Prophet Dawood/David (peace be upon him). There is also reference in the Qur'an to the "pages" of Abraham and Moses.

All of the previous revelations have been abrogated by the Qur'an.

### **"His messengers"**

A messenger is a human who was chosen by Allah Subhanahu Wa Taala to receive revelation from Him, and who was commanded to pass that revelation on to the people. There are a total of 25 prophets and messengers mentioned in the Qur'an.





Allah's final messenger, Muhammad (peace be upon him) is the seal of the Prophets, and the last to bring revelation to mankind.

### **“the Last Day”**

Belief in ‘the Last Day’ was the next article of faith mentioned by the Prophet (peace be upon him) in the Hadeeth of Jibreel. It is named ‘the Last Day’ because there will be no new day after it. It is also known as ‘The Day of Resurrection’, ‘The Reality’, ‘The Overwhelming’, ‘The Event’ and ‘The Day of Judgement’. This is the both the greatest and the gravest day that mankind shall ever pass through. It will mark a new beginning for each and every soul. One that may be eternal bliss or eternal suffering.

### **"and in fate, both in its good and in its evil aspects"**

The belief in divine decree, or al-Qadar, both the good and the evil thereof, is the final article of faith mentioned by the Prophet (peace be upon him) in the Hadeeth of Jibreel. The doctrine of al-Qadar is based on the belief in Allah's attributes and beautiful Names: Knowledge, Ability and Will.

Allah Subhanahu Wa Taala has knowledge of everything, and everything happens according to His decree and Will. He knows about the universals and particulars of all His different types of creation. This is true for what is sometimes referred to as the actions of Allah – producing rain, giving life and so forth – as well as the actions of the human beings.

We should understand that not only did Allah Subhanahu Wa Taala has foreknowledge of the creation, He also recorded this information in the Preserved Tablet (al-Lauh al-Mahfoodh).

A correct belief in al-Qadar also shows us the trivialities of our daily worries – money, food, clothes, houses, cars etc. What will come to us is already written, indeed it was written before we were even created. We should therefore be careful not to let these things distract us from matters of true importance – like the prayer, seeking knowledge of Allah's Deen and striving to put it into practice.





**"Then the man said, "Inform me about Ihsan (obtain perfection, or excellence, in worship Allah)."**

After asking about Islam and Imaan, the angel Jibreel asked the Prophet (peace be upon him) to tell him about Ihsaan.

Ihsaan is a very comprehensive term that can be translated as 'perfection' or 'goodness', and implies doing something well, or in the best way, and perfecting something. It also incorporates in its meaning all types of goodness, including using one's wealth, knowledge, position or physical capacities for the benefit of others. In general, Ihsaan incorporates using all our faculties in the best possible way for the best possible purpose.

In the Hadeeth of Jibreel, the focus is not on what Ihsaan is, but rather on the correct motivation for it. That is, the awareness that Allah Subhanahu Wa Taala is watching one's actions, and seeking to please Him, as we shall see when we look at the next part of the Hadeeth.

**"The Prophet (peace be upon him) answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you.""**

It is important to note that 'worship' as mentioned in this part of the Hadeeth, is not just referring to the prayer. Rather it relates to all the acts that a person performs, both inward and outward, which should all be carried out with complete servitude to Allah Subhanahu Wa Taala.

**The man said, "Inform me about the Hour (the Day of Judgment)." Prophet (peace be upon him) said, "About that the one questioned knows no more than the questioner."**

After asking about Islam, Imaan and Ihsaan, the Angel Jibreel asked the Prophet Muhammad (Peace be upon him) about the Hour and its signs. In other narrations of this Hadeeth it is noted that the Prophet (peace be upon him) lowered his head when asked about the time of the Hour and did not respond. The Angel Jibreel then asked the question three times before the Messenger (peace be upon him) finally responded. The Prophet's (peace be upon him) response that the one being asked did not know more than the one asking, shows that the knowledge of day of judgment is something that Allah kept to Himself and has not conveyed to anyone.





**"So the man said, "Well, inform me about its signs."**

No one can know when the Day of Judgement will occur. Allah Subhanahu Wa Taala has, however taught His messengers (peace be upon them all) some of the signs that will show people that the Hour is approaching. Reflecting upon these signs, and seeing evidence of them occurring, can help us to reflect on the approach of the Day of Judgement, and remind us that our time is limited. This type of reflection can in turn have a direct impact on our level of Ihsaan.

Besides major signs that deal with supernatural events that will occur just before the Hour, there are those signs that occur as part of the changes of everyday life. The examples mentioned in this Hadeeth are of this type.

**"Prophet (peace be upon him) said, "They are that the slave-girl will give birth to her mistress."**

It is important to remember that it is difficult to explain many of the signs of the Hour that the Messenger of Allah (peace be upon him) talked about with any certainty, and this may not be possible until the time when the people actually live through them. Here, according to the opinion of some scholars the above statement means that children will disobey their mothers, and the child will end up treating his own mother like a slave girl, showing her disdain. In this case 'her master' is figurative and it is evidence of the norms of society changing so much that things are no longer as they should be.

**"and that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings."**

This sign is a further illustration that the norms of society will be turned upside down near the approach of the Hour. Barefooted shepherds will be in control of wealth and their only concern will be boasting about the construction of tall buildings. In general, this sign means that those not qualified to be in charge, will be running the affairs, and as a result they will squander wealth with extravagance.

**"There upon the man went off. I waited a while, and then he (the Prophet) said, "O `Umar, do you know who that questioner was?" I**





**replied, "Allah and His Messenger know better." He said, "That was Jibril. He came to teach you your religion."**

After having asked the Messenger of Allah (Peace be upon him) to explain the meaning of Islam, Imaan, Ihsaan and some of the signs of the Hour [the Last Day], the Angel Jibreel then left the gathering. Shortly afterwards, the Prophet (peace be upon him) told those people who were still sitting with him that it had been revealed to him that it was the Angel Jibreel who had come to them, in order to teach them about their deen or religion.<sup>21</sup>

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

- In the above Hadeeth the Prophet, sallallahu 'alayhi wasallam, defines Al-Islam, i.e. the five pillars, as the outward actions of the limbs, Al-Iman as being associated with belief - the inner actions of the heart, and Al-Ihsan as the highest level to attain. But the first two definitions can be interchanged with each other - sometimes Islam can be used to describe internal actions and Iman can mean external actions. There are a few Hadeeths which The Prophet, sallallahu 'alayhi wasallam, mentions that there are more than seventy actions which are considered as Iman.
- If the term Islam is used on its own, it means the whole thing - Al-Islam, Al-Iman and Al-Ihsan. Similarly, when Iman is used on its own it means Al-Iman, Al-Islam and Al-Ihsan. The Prophet, sallallahu 'alayhi wasallam, mentions at the end of this Hadeeth that the deen consists of these three things.
- If the Iman is weak it will affect Al-Islam (good deeds/actions). According to Imam Abu Hanifa: Even though Al-Iman and Al-Islam are different, Al-Iman necessitates the actions (Islam).
- It is in Allah's infinite wisdom that He sent the Angel Jibreel to ask these questions about such important topics, so that the answers could be clarified to those people sitting with the Prophet (peace be upon him).

<sup>21</sup> Zarabozo, Jamaal al-Din M. (1999), 179-332; <https://www.islamicboard.com/Hadeeth/134354990-40-Hadeeths-imam-nawawi-brief-commentary.html>





In doing so, it also ensured that these topics would be clarified to us, generations later, who read this Hadeeth as it was recorded, and can learn from it so succinctly about the important aspects of our religion, SubhaAllah.

- The Prophet (peace be upon him) described what the Angel Jibreel taught as being the deen, or religion, of Islam. This is clearly then comprised of three aspects:

1) Islam, which consists of five pillars:

1. Testimony of faith
2. Establishing Prayer
3. Giving Zakat (obligatory charity)
4. Fasting Ramadan
5. Making Pilgrimage

2) Imaan, which consists of six articles namely:

1. Belief in Allah
2. The angels
3. The Messengers
4. The Books
5. The day of Resurrection
6. And Divine Decree

3) Ihsaan, which can be translated as perfection or goodness, is the striving that comes from worshipping Allah Subhanahu Wa Taala as if you see Him, or if you can not do that, then at least being aware that He sees you. The result of this is that we become concerned about the quality of our deeds, and not simply their quantity or outward execution.

- Al-Ihsan (the highest level of Iman where we worship Allah as if we see Him or if we don't see Him we know He sees us) is about fearing Allah and glorifying Him. This will lead us to strive for our best in performing our ibadah - we will be more sincere in our ibadah. Thus Al-Ihsan is also about the best actions of the heart. The actions that will lead to Al-Ihsan: to love Allah the most, to fear Allah the most, to seek the help







of Allah, to have hope in Allah that He will give us mercy and guide us, to trust Allah wholly.

- When Jibril, aliyhi as-Salam, asks the Prophet, sallallahu 'alayhi wasallam, about the Hour (the Day of Judgement), the Prophet, sallallahu 'alayhi wasallam, replies that neither he nor Jibril knows the answer. This is an example set by the Prophet, sallallahu 'alayhi wasallam, where even someone with vast knowledge like himself does not know everything and admits so. Thus, we should have the courage to admit what we do not know. We should not give an answer which may contain incorrect information.
- This Hadeeth teaches the adab (ethics) of seeking knowledge:
  - We should be clean and wear clean clothes.
  - We should sit properly and closer to the speaker.
  - Asking questions for better understanding.
  - Seek knowledge from the right source/authority. The method of seeking knowledge is through asking questions:
  - The type of questions we ask should be meaningful - questions that will lead to valuable knowledge and good action.
  - Asking good questions will result in better learning as well as teaching. Those who are present when the questions are asked will also learn from the answers - thus, the questioner is teaching the others.
- The signs of Akhirah mentioned in this Hadeeth are minor signs, as opposed to major ones. We believe in these signs but we should not worry about them too much - we should not worry about when these signs will occur. We should actually be careful as some of these signs are bad deeds and we must steer away from these bad deeds. Further the signs of the Hour, remind us not only of the coming the Day of Judgement, but also the coming of our own Hour, that is our death. We need to ask ourselves what we are doing to make ourselves ready for this momentous event.<sup>22</sup>

<sup>22</sup> Jamal Ahmed Badi, Sharh Arba'een an Nawawî Commentary of Forty Hadeeths of An Nawawi, 13-15; <https://www.islamicboard.com/Hadeeth/134354990-40-Hadeeths-imam-nawawi-brief-commentary.html>



**Conclusion:**

This Hadeeth contains everything about Islam: the five pillars of Islam, the beliefs that make up Iman (including the belief of fate or qadar), the attainment of the highest level of Iman which is Ihsan, the adab of seeking knowledge and of teaching.<sup>23</sup>

**Discussion:**

أكاديمية آيات  
Ayaat Academy

---

<sup>23</sup> Jamal Ahmed Badi, 15.



# HADEETH

## CURRICULUM

### Hadeeth NO. 3

أكاديمية آيات  
Ayaat Academy





### Hadeeth #3:

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

"بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ." [رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ].

**On the authority of Abdullah ibn Umar ibn Al-Khattab (may Allah be pleased with him) who said: I heard the Messenger of Allah (peace be upon him) say:**

**Islam has been built on five [pillars]: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, establishing the prayers, paying the Zakah, making the pilgrimage to the House, and fasting in Ramadan.<sup>24</sup>**

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

Abdullah ibn Umar (Radi Allahu Taala Anhu) was born in Mecca (12 years before Hijra/610 AD). He is the eldest son of Umar ibn al-Khattab and Zaynab bint Madhun. He was one of the most outstanding younger Companions. He embraced Islam with his father. The young Abdullah had vivid memories of his father's conversion to Islam. He remembered following him around the town as Umar declared his conversion to the neighbors and on the steps of the Kaaba. Ibn Umar asserted, "Although I was very young at the time, I understood everything I saw." The family emigrated to Medina in 622. He was too young for the battle of Badr but he participated in all battles of the Messenger of Allah (peace be upon him) after that.

He was a learned scholar, known for his piety and strict imitation of prophetic precepts. His religious rulings and example had a great influence over the Madinan school of Imam Malik. He was known as one of the "four Abdullahs" who spread a great deal of knowledge in the early years of Islam. (The other three were Abdullah ibn Abbaas, Abdullah ibn Amr ibn al-As and Abdullah

<sup>24</sup> It was recorded by Bukhari & Muslim.





ibn al-Zubair.) Abdullah ibn Umar (Radi Allahu Taala Anhu) was the second most prolific narrator of Hadeeth, with a total of 2,630 narrations. It was said that he was extremely careful about what he related, and that he narrated with his eyes full of tears. He died in Mecca in 693 (74 AH).<sup>25</sup>

### Importance of this Hadeeth:

This Hadeeth is also part of previous Hadeeth (Hadeeth#2) and the reason why Imam Al- Nawawi included this Hadeeth in his collection, even though it seems that it repeats some portions of 2nd Hadeeth, is because of the importance of the 5 Pillars of Islam. This Hadeeth stresses the fundamental aspects of the outward submission to Allah. This submission is based on some pillars, similar to a structure. If a person fulfills these aspects, he has laid a solid foundation for his deen as a 'home'.

The other acts of Islam, which are not mentioned in this Hadeeth, can be taken as fine touches to complete this structure.

If a person fails to fulfill these obligations (building the pillars), then the entire structure of his deen/iman may be threatened. This depends on how much is being violated - e.g. violation of the shahadah is the most dangerous.<sup>26</sup>

### Vocabulary:

*Five (Pillars)* - The word 'pillars' does not appear in the Arabic but has been supplied for clarity of meaning. Pillars (ar. *arkan*) is the generally accepted term in this context.<sup>27</sup> Pillar - a tall vertical structure of stone, wood, or metal, used as a support for a building, or as an ornament or monument.

*Testifying* – Arabic (*shahaadah*) to bear witness; give or afford evidence; affirm as fact or truth; attest.

<sup>25</sup> Zarabozo, Jamaal al-Din M. (1999), 280; <https://www.islamicboard.com/Hadeeth/134354990-40-Hadeeths-ibn-nawawi-brief-commentary.html>

<sup>26</sup> Jamal Ahmed Badi, 16.

<sup>27</sup> Zarabozo, Jamaal al-Din M. (1999), 279 fn. 1.





*Ramadan* – the ninth month of the Islamic calendar in which all Muslims, who are eligible and able to fast, must not eat or drink from dawn until sunset.

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

This Hadeeth uses a metaphor (i.e. the image of the structure of a building) to affirm certain important meanings. Using metaphors to convey the Message is a very important 'tool' and it is the methodology used in the Quran and by the Prophet, sallallahu 'alayhi wasallam.<sup>28</sup>

### **“Islam is based upon five [pillars]“**

We can see from the parable that the Messenger of Allah (peace be upon him) has given that Islam is like a structure, we could imagine it like a house or tent. The pillars of the structure are five, and these parts are complimentary and integral to the whole. The testimony of faith, or belief in Allah (Subhanahu Wa Taala) and His Messenger (peace be upon him), forms the central pillar. The remaining four pillars, which put belief into action, give support to the overall structure. If one part is missing, then the analogy is that the structure will not be sound. As long as the middle pillar is there and standing, the structure is considered to be standing, but if falls, there will be nothing left.

The strength of our conviction in the first pillar of Islam, the testimony of faith, will determine the strength of our practice of the other pillars of Islam. Imagine yourself like a structure, with your belief in Allah (Subhanahu Wa Taala) and His Messenger (peace be upon him), as the center of everything you do. Your practice of the other pillars of Islam is based on the strength of this central pillar.

### **“... testifying that there is none worthy of worship except Allah...”**

First Pillar: The Shahadah

We see that the first pillar of Islam is to testify that there is none worthy of worship except Allah (Subhanahu Wa Taala) and that Muhammad (peace be upon him) is the Messenger of Allah (Subhanahu Wa Taala). The Shahadah is not simply saying it with our tongue. We need to adhere to it's

<sup>28</sup> Jamal Ahmed Badi, 17.





conditions. If we say the Shahadah sincerely and with honesty, we will not do anything which contradicts with or violates the Shahadah.

### **"establishing the prayers"**

Second Pillar: Establishing the Prayers (Salah)

The second pillar has not been stated as "prayer" but as "the establishment of prayer" at its proper times and according to its specified conditions. It is the faithful performance of this duty correctly to the best of one's ability with presence of mind and humble awareness of his position before his Creator without neglect or postponement of the obligatory prayers. Several authentic ḥadīths have equated the deliberate abandonment of prayer with reversion to unbelief.<sup>29</sup> "*Iqamatus salah*" is a broader concept than what the term 'performing' means. The Scholars say that it is important that we follow all conditions for the Prayer and not violate them if we want to truly fulfill the second pillar of Islam i.e. "*iqamatus salah*".<sup>30</sup>

### **"giving the Zakah"**

Third Pillar: Zakat

There is no question that among the pillars of Islam, zakat ranks very close to that of prayer. Zakāh (the required yearly expenditure from excess wealth) has been mentioned in conjunction with ṣalāh (prayer) in 82 instances in the Qur'ān. The giving of Zakat has been pointed out by the Prophet, sallallahu 'alayhi wasallam, for certain things and in certain ways or percentages and under certain conditions.<sup>31</sup>

### **"making the pilgrimage to the House"**

Fourth Pillar: Hajj

Pilgrimage (Hajj) to the House of Allah (Kaabah) is an obligation that we need to do only once in our lifetime - only if we meet certain conditions, e.g. if we have the financial means, a way of travelling peacefully, etc.

### **"and fasting the month of Ramadhaan."**

<sup>29</sup> The forty ḥadīth of al-Imām an-Nawawi: text with explanatory notes / Abridged from Arabic sources by Umm Muḥammad – Jeddah, Abul-Qasim Publishing House, 1999, 9.

<sup>30</sup> Jamal Ahmed Badi, 18.

<sup>31</sup> Zarabozo, Jamaal al-Din M. (1999), 306; Jamal Ahmed Badi, 19.





## Fifth Pillar: Fasting Ramadan

Fasting the month of Ramadhān, which precedes ḥajj in other ḥadīths, also stipulates physical ability and postponement of fasting is permitted on days of inability or hardship.<sup>32</sup>

### Lessons from this Hadeeth:

- This Hadeeth states what Islam is built upon. These are the foundations of one's Islam. If these foundations or pillars are strong, Allah willing, the rest of one's faith and religion will also be sound, correct and strong. However, if these pillars are weak or not sound, one should expect that there will be some problems or weaknesses in the person's submission to Allah and his faith.
- If anyone denies the obligation of any of the pillars of Islam, he becomes a disbeliever. These pillars are firmly established in this particular Hadeeth as well as in numerous verses of the Quran and other Hadeeth.
- There is a consensus that if one nullifies the first pillar mentioned by the Prophet (peace be upon him), one negates his Islam and becomes a disbeliever.
- There is a disagreement concerning the second pillar. Many scholars are of the opinion that one who does not pray also leaves the fold of Islam. The majority say that he is an evil doer who deserves to be punished for his sin.
- Concerning zakat, Hajj and fasting, the majority opinion is that such people who willingly do not perform any of these acts do not become disbelievers although their sins are heinous.<sup>33</sup>

<sup>32</sup> The forty ḥadīth of al-Imām an-Nawawi: text with explanatory notes, 1999, 9.

<sup>33</sup> Zarabozo, Jamaal al-Din M. (1999), 321-322.





**Conclusion:**

All the Pillars of Islam have rulings, conditions and mannerisms (ahkam wa adab) applied to them. It is important that we know these ahkam and adab and regularly remind ourselves, especially before Ramadan or before performing the Hajj, so that we perform the Pillars properly and according to the Shariah.<sup>34</sup>

**Discussion:**

أكاديمية آيات  
Ayaat Academy

---

<sup>34</sup> Jamal Ahmed Badi, 20.



**HADEETH**

**CURRICULUM**

**Hadeeth NO. 4**

أحاديث يومية آيات  
Ayaat Academy





#### Hadeeth #4:

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ الصَّادِقُ الْمَصْدُوقُ - : "إِنَّ أَعْدَابَكُمْ يُجْمَعُ خَلْفُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: بِكُتُبِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٍّ أَمْ سَعِيدٍ؛ فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَعْدَابَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنَّ أَعْدَابَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا."

[رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ]

**On the authority of Abu Abdul Rahman Abdullah ibn Masood (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) and he is the truthful, the believed, narrated to us:**

**Verily, each of you is brought together in his mother's abdomen for forty days in the form of a drop of fluid. Then it is a clinging object for a similar [period]. Thereafter, it is a lump looking like it has been chewed for a similar [period]. The angel is then sent to him and he breathes into him the spirit. He is also commanded to issue four decrees: to record his sustenance, his life span, his deeds and [whether he will be] unhappy [by entering Hell] or happy [by entering Paradise].**

**I swear by Allah, other than Whom there is no God, certainly, one of you will definitely perform the deeds of the people of Paradise until there is not between him and Paradise except an arm's length and then what has been recorded will overtake him and he shall perform the deeds of the people of Hell and enter it. And, certainly, one of you will definitely perform the acts of the people of Hell until there is not between him and Hell except an arm's length and then what has been recorded will overtake him and he shall perform the deeds of the people of Paradise and enter it."<sup>35</sup>**

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

<sup>35</sup> It was recorded by Bukhari & Muslim.





Abu Abdul Rahman Abdullah ibn Masood (d. 32 A.H./652 C.E.), known as ibn Umm Abd, was the sixth person to embrace Islam. His mother was also a very early convert to Islam. He was the first to publicly recite the Quran in Makkah. He migrated to Abyssinia and then to Madinah. He participated in all of the battles of the Prophet (peace be upon him). He had the advantage of being very close to the Prophet (peace be upon him) and, therefore, was aware of some of his personal aspects unknown to others. He died in Madinah at about the age of 60. He related 848 Hadeeth but he was best known for his knowledge of the Quran. He was given a post in Kufa and he laid down the groundwork for the Kufan school of fiqh. When he related Hadeeth he would often tremble and perspire out of fear of making any mistakes in the Prophet's (peace be upon him) words.<sup>36</sup>

### Importance of this Hadeeth:

This Hadeeth is an important and meaningful Hadeeth that describes the creation of human beings. As shall be pointed out in the commentary, there are many lessons to be learned from the birth of human beings. Secondly, this Hadeeth also points to the belief in Qadar and that Allah has foreknowledge of what everyone will do in this world.<sup>37</sup>

This Hadeeth was not only recorded by Al-Bukhari and Muslim but by other Scholars as well. Apart from 'Abdullah bin Mas'ud, this Hadeeth was also narrated by many other companions (Sahabahs).<sup>38</sup>

### Vocabulary:

"the truthful" – Arabic (*al-Saadiq*).

"the believed" – Arabic (*al-Masdoq*).

"a drop of fluid" - Arabic (*nutfah*).

<sup>36</sup> Zarabozo, Jamaal al-Din M. (1999), 327-328.

<sup>37</sup> Zarabozo, Jamaal al-Din M. (1999), 327.

<sup>38</sup> This Hadeeth from Abdullah ibn Masood was recorded, some with only slightly different wordings but all without the word *nutfah*, by al-Bukhari, in a number of places in his Sahih, Muslim, Ahmad, Abu Dawood, al-Tirmidhi, ibn Maajah and numerous others (Zarabozo, Jamaal al-Din M. (1999), 326). Jamal Ahmed Badi, 22.





"something that clings and adheres" - Arabic (*'alaqah*).

"a lump that looks like it has been chewed" - Arabic (*mudhghah*).

"the angel" - here it is in reference to the angel that is responsible for the wombs.

"arm's length," – Arabic (*dhiraa'a*) can also mean "forearm's length", i.e. very close.

### Explanation of this Hadeeth:

**The Messenger of Allah (peace be upon him) and he is the truthful, the believed, narrated to us:**

*Al-Saadiq* is the one who is truthful in everything he says. This characteristic of the Prophet (peace be upon him) was something well-known before he received his first revelation.

*Al-Masdoog* means that he is the person to be believed in. In fact, what he says and what is revealed to him is to be believed in as Allah fulfills what he has received as revelation. Ibn Masood has mentioned both of them as a kind of emphasis as, obviously, the first characteristic should lead directly to the second characteristic.

**"Surely, each of you is brought together in his mother's abdomen for forty days. It is then therein a clinging object during this period. Thereafter it is therein a lump looking like it has been chewed during this period."**

This Hadeeth of the Prophet (peace be upon him) describes some of the different stages of human development. Many lessons may be derived from these different stages. This is, Allah knows best, why Allah has mentioned them at different places in the Quran and the Prophet (peace be upon him) also mentioned them in different Hadeeth.

### "brought together"

After the male sperm enters the woman's body, it then joins with the egg in the womb of the mother.



**"in his mother's abdomen"**

The word that the Prophet (peace be upon him) used in this Hadeeth is *batn* which means stomach or abdominal region. In other narrations of this Hadeeth, the word *rahim* or womb is explicitly used as a specific place wherein the fetus lies.

**"for forty days"**

The first stage of the development of a human being, as is clear from the Quran, is the stage of being a *nutfah*. Literally, this word means "a drop of fluid."

**"Then it is a clinging object ( *alaqah* ) during that same period."**

The next stage of human development mentioned by the Prophet (peace be upon him) is the *alaqah*. The Arabic word *Alaqah* literally means something that clings or attaches to something else. The word also means a leech.

**"Then it is a lump looking like it has been chewed during that similar period."**

The next stage is that of the *mudhghah*. It has been mentioned in both the Quran and this Hadeeth. The *Modgha* in Arabic means a chewed lump, something that has been masticated.

**"The angel is then sent to him"**

Here, the Prophet (peace be upon him) used the word, "the angel," rather than "an angel". This implies that this role of looking after or taking care of the fetus is that of a specific angel. It is certain some angels have specific roles, such as the task of delivering Allah's decree to the fetus. The angel is sent after the embryo has gone through the stages described above.

**"and he breathes into him the spirit."**

The *rooh* or "spirit" is the "life" of the individual. Some commentators state that there is agreement on that the *rooh* is breathed into the new human after 120 days in the womb. It is directly determined by the understanding of this Hadeeth of ibn Masood that the period of the *nutfah* is forty days, followed





by a forty-day period of the *alaqah* which is also followed by a forty-day period of the *mudhghah*.<sup>39</sup>

**"He is also commanded to issue four decrees: to record his sustenance, his life span, his deeds and [whether he will be] unhappy [by entering Hell] or happy [by entering Paradise]."**

The angels records all of these matters for the human being while it is still a fetus. This is a reference to Allah's pre-knowledge of everything that will occur in this universe. This knowledge and recording was referred to under the discussion related to belief in al-Qadar, in Hadeeth #2.

This Hadeeth states that the amount of a person's provisions and sustenance is recorded. It is also recorded whether or not that sustenance comes through legal or illegal means.

Exactly how long the person will live is already known and recorded while he is still in his mother's womb. The person's individual deeds will be recorded at that time. Then the angel records whether he will be among the fortunate or the miserable. This status is based on how the person ends his life, as is clear from the remainder of the Hadeeth. Of course, this determination is based on Allah's knowledge and justice. He will destine for Heaven those who deserve Heaven because they are going, after birth, to accept the truth and apply it in their lives. He will destine for Hell those who will refuse the truth and do not follow the Straight Path.

**"I swear by Allah, other than Whom there is no God, certainly, one of you will definitely perform the deeds of the people of Paradise until there is not between him and Paradise except an arm's length and then what has been recorded will overtake him and he shall perform the deeds of the people of Hell and enter it."**

Swearing by Allah stresses the certainty and truthfulness of what is about to be said. The rest of the Hadeeth states that a person could be doing the acts of one apparently destined for Paradise for years and then end up in the Hell-fire. Conversely, a person could be doing acts that could land one in the Hell-

<sup>39</sup> But this interpretation seems to be incorrect. All other Hadeeths on this topic are all explicit that the angel coming to the womb occurs at around forty, forty-two or forty-five days or nights. This further supports the interpretation of this Hadeeth that all of these stages are completed within the first forty days and then the angel is sent to the womb to record these aspects of the human being. This is according to Zarabozo, Jamaal al-Din M. (1999), 340-344.





fire for years and then end up in Paradise. This is indeed something remarkable and unexpected. Hence, the Prophet (peace be upon him) began with these words and expressions in order to stress that this happens to some people.

**"certainly, one of you will definitely perform the deeds of the people of Paradise until there is not between him and Paradise except an arm's length and then what has been recorded will overtake him and he shall perform the deeds of the people of Hell and enter it."**

In this Hadeeth, the Prophet (peace be upon him) is describing someone who has performed the deeds that will lead to Paradise for almost his entire life. Then, just before his time of death as has been recorded for him while he was in the fetus, he changes his acts. He stops doing the deeds of the people of Paradise and, instead, he starts performing the deeds of the people of the Hell-fire. He was very close to entering Paradise, as if the only thing between him and Paradise would have been his death. But he did not persist in that way. He did not continue to strive and patiently do the acts of the People of Paradise. He changed before his death and due to that reason he will be from the people of Hell.

This Hadeeth points out a very important aspect of judgment. A person will be judged according to his belief and actions at the time of his death. The Prophet (peace be upon him) said, "And verily the deeds are based on their final [deeds]." (Recorded by al-Bukhari.)<sup>40</sup>

### Lessons from this Hadeeth:

- The majority of the scholars have understood this Hadeeth to mean that the fetus passes through three stages of nutfah, alaqah and mudhghah. Each stage takes forty days, for a total of one hundred and twenty days.
- While a human is still a fetus, an angel records its provisions, life span, deeds and whether he will be happy or miserable. This is all part of the foreknowledge that Allah possesses about this creation.

<sup>40</sup> Zarabozo, Jamaal al-Din M. (1999), 328-351.







- The deeds a person is performing at the time of his death are the deeds that will determine whether he is from the people of Paradise or the people of Hell.
- One cannot rest on his past deeds and think he is going to Paradise. Instead, one must continue to struggle and toil for his most important behavior is his behavior at the time of his death.
- A person may be performing the deeds of the people of Hell and, then, by Allah's mercy, he is guided to perform the deeds of the people of Paradise. Therefore, he will be from the people of Paradise. Unfortunately, the opposite can also be true. Such has already been recorded for each human while he was in the womb of his mother.
- In reality, this is a very scary thought. It means that every Muslim must be on guard at all times to make sure that he does not stray from the straight path. He cannot look to his present deeds and feel assured because it could be that he changes his ways and starts performing the deeds of the people of the Hell-fire. Hence, he must always be on his toes. He must always pursue those avenues that strengthen his faith, revive it or keep it strong. And he must always stay away from those avenues that weaken and damage his faith, as he does not know what they may lead him to and he may end up dying in a wretched state.
- This portion of the Hadeeth should also give hope to those who are currently committing sins, realizing that they are wrong but somehow still not being able to pull themselves from them. If such a person continues to strive and correct himself, Allah willing, he will finally some day change his ways. When he does, he will start performing the deeds of the People of Paradise and die in that state. This is, once again, a great bounty, blessing and opportunity from Allah. Those who are committing sins now should realize this fact and change their ways before death comes to them while they are still performing the deeds of the People of Hell.
- Every Muslim should seek refuge in Allah from having an evil end, wherein his deeds before his death are those of the people of Hell.<sup>41</sup>

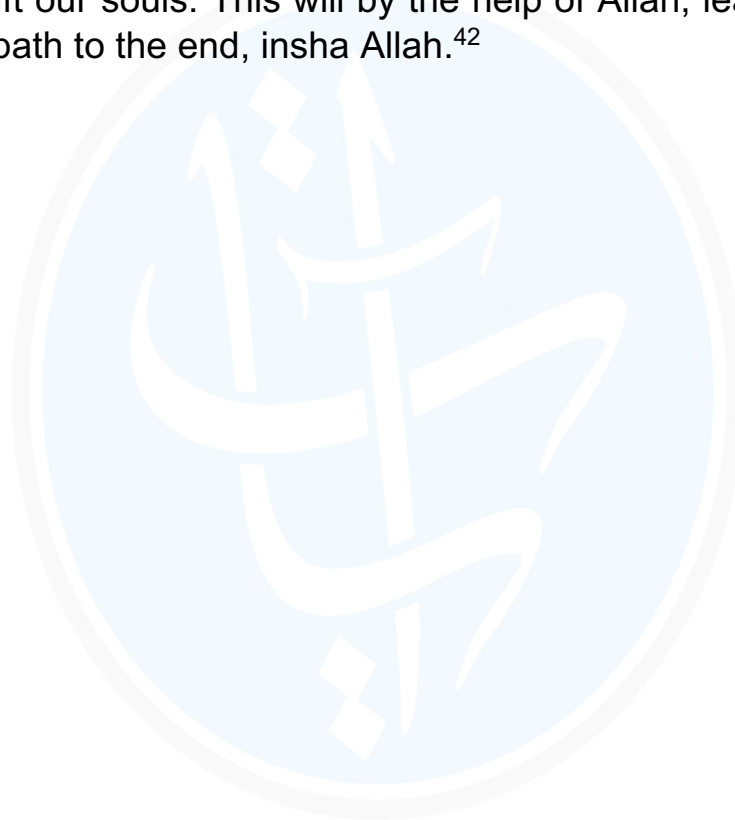
---

<sup>41</sup> Zarabozo, Jamaal al-Din M. (1999), 351-361.



**Conclusion:**

The Hadeeths are the sources of our iman (faith), knowledge, and guidance as we are taught by the Prophet, sallallahu 'alayhi wasallam. Studying and understanding the Hadeeths will activate our insight (*basirah*), enlighten our hearts, and uplift our souls. This will by the help of Allah, lead us and keep us on the right path to the end, insha Allah.<sup>42</sup>

**Discussion:**

أكاديمية آيات  
Ayaat Academy

---

<sup>42</sup> Jamal Ahmed Badi, 28.



# HADEETH

## CURRICULUM

# Hadeeth NO. 5

أكاديمية آيات  
Ayaat Academy





## Hadeeth #5:

عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
"مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ."

[رَوَاهُ الْبُخَارِيُّ] ، [وَمُسْلِمٌ].

وَفِي رِوَايَةٍ لِمُسْلِمٍ:

"مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ."

**On the authority of the Mother of the Faithful, Umm Abdullah, Aisha, may Allah be pleased with her, who said: The Messenger of Allah (peace be upon him) said, "Whoever introduces anything into this matter of ours that is not from it shall have it rejected." <sup>43</sup>**

**In one version by Muslim, it states, "Whoever does an act that is not in accord with our matter will have it rejected."**

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

The Mother of the Faithful, Umm Abdullah 'Aisha, daughter of Abu Bakr al-Siddeeq (9 B.H./613-58 A.H./678) was the most beloved wife of the Prophet (peace be upon him). She married the Prophet at a young age and was able to fully mature and develop under his guidance. Hence, she became a great narrator of Hadeeth and a distinguished jurist. She was also very knowledgeable of Arabic history and literature. She married the Prophet (peace be on him) in the second year after the Hijrah. The last years of her life she passed quietly and she died in 58/678. The number of Hadeeth attributed to her authority reaches 2210.<sup>44</sup>

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

This Hadeeth is also one of the foundations of Islam itself. Imam Nawawi said it should be memorised by every Muslim. It is like the judge or scale for

<sup>43</sup> Recorded by al-Bukhari and Muslim.

<sup>44</sup> Zarabozo, Jamaal al-Din M. (1999), 364-365.





the external acts performed by mankind, in the same way that the first Hadeeth concerning intention covers the internal aspects of the acts of mankind. From the first Hadeeth, one can understand that every act that is not done for the sake of Allah is rejected. From this Hadeeth, one can also understand that every act that is not done in accordance with the Shariah is also rejected by Allah. Every act that did not form part of the Prophet's religion cannot, in reality, be considered part of the religion whatsoever.

This Hadeeth is related to a very important concept which is following the Sunnah and violating this concept will lead to *bidah* or innovations.<sup>45</sup>

### **Vocabulary:**

"introduces, innovates" – is a translation of the Arabic word (*ahdatha*) which implies anything new, created or not previously established or practiced.

"our affair," – This (*amrunaa*) "matter of ours" is in reference to the religion of Islam.

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

#### **"the Mother of the Faithful"**

Before mentioning Aisha's name, al-Nawawi stated, "the Mother of the Faithful." This is a term that is used for all of the Prophet's wives.

#### **"Whoever introduces anything into this matter of ours that is not from it shall have it rejected."**

This implies anything new, created or not previously established or practiced. The religion of Islam is complete. There is no need for any additions or deletions. Hence, to introduce something new into the religion is an affront to Allah and the Prophet (peace be upon him). Allah has said in the Quran, *"This day I have perfected and completed your religion for you, completed*

<sup>45</sup> Zarabozo, Jamaal al-Din M. (1999), 364; Jamal Ahmed Badi, 29-30.





*my favor upon you and have chosen for you Islam as your religion" (al-Maaidah 3).*

This "**matter of ours**" is in reference to the religion of Islam. The Prophet (peace be upon him) referred to it as an *amr* or matter to demonstrate that this religion is the affair of the Muslims, it is the thing that is of concern to them and it is the thing that they are busy with.

**"that is not from it"** That is, any opinion or view that is not found in the Quran or sunnah or that is not derived from the Quran and sunnah, either directly or indirectly, has no place in Islam.

**"shall have it rejected."** If the introduced action was supposedly an act of worship, it will not be accepted by Allah. The person will not be rewarded for it and the deed will be rejected. If the action was related to worldly matters or worldly transactions, then that action is null and void as it goes against the principles of the Shariah.

**"Whoever does an act that is not in accord with our matter will have it rejected."**

Al-Nawawi points out the very important difference between this narration of the Hadeeth and the previous narration. A person could be following a deed that is not found in the Quran and Sunnah. However, he may argue that he was not the one who invented it and he is just following what others have done. In that case, he may claim, this Hadeeth does not apply to him and his deed, even if it is wrong, may still be accepted by Allah. This second narration does not leave any room for such an argument. This narration makes it clear that if anyone follows any act that is not in accord with the way of the Prophet (peace be upon him), it will be rejected regardless of whether that person himself or somebody else introduced that act.<sup>46</sup>

### Lessons from this Hadeeth:

- The essential message of this Hadeeth is that Islam is about following and not innovating. Islam is following what Allah has stated in the Quran and what the Prophet (peace be upon him) has taught. It is not

<sup>46</sup> Zarabozo, Jamaal al-Din M. (1999), 365-368.





inventing new ways of worship and new customs or practices that have no justification in the Quran and Sunnah.

- Hence, every deed, statement or practice must be judged in the light of the Quran and Sunnah. If it is acceptable or correct according to these two standards, then one may follow it. If it is not correct according to these standards, then it is to be rejected.
- An act is clearly part of the religion of Islam if it has acceptable evidence for it in the Quran, sunnah, consensus and what can be derived from those sources.
- If an act is inconsistent with the Quran and sunnah, it is void and worthless. The act will be rejected by Allah. It will bear no reward and have no legal effect.
- The one who introduces such an innovation and the one who practices it later are all equal in having their innovation rejected.<sup>47</sup>

### Conclusion:

There are many paths that one could follow. But there is only one straight path. There is only one true Islam. That is the Islam of the Prophet (peace be upon him) and his Companions. Any other way or path must be rejected.<sup>48</sup>

### Discussion:

أكاديمية آيات  
Ayaat Academy

<sup>47</sup> Zarabozo, Jamaal al-Din M. (1999), 368, 374.

<sup>48</sup> Zarabozo, Jamaal al-Din M. (1999), 368.

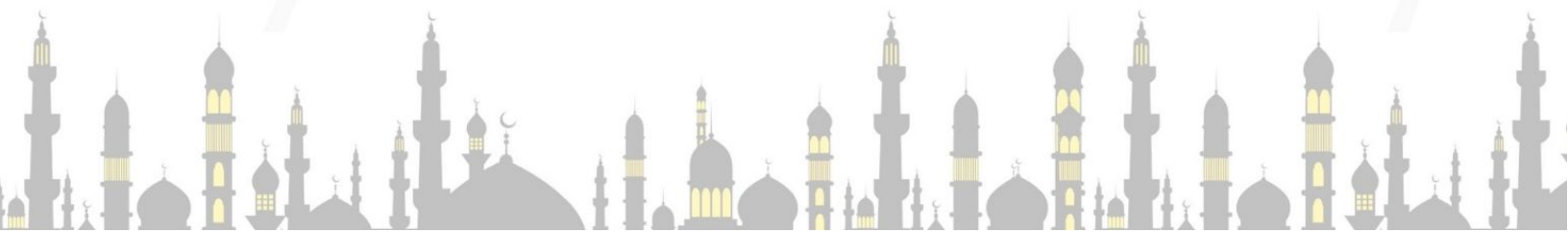


# HADEETH

## CURRICULUM

# Hadeeth NO. 6

أحاديث يومية  
Ayaat Academy







### Hadeeth #6:

عَنْ أَبِي عَبْدِ اللَّهِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:  
 "إِنَّ الْحَلَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ  
 اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْجَمَى يُوشِكُ أَنْ يَرْتَعَ  
 فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ جَمَى، أَلَا وَإِنَّ جَمَى اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ  
 كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ." [رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ]

**On the authority of Abu Abdullah al-Nu'maan ibn Basheer (may Allah be pleased with them both) who said: I heard the Messenger of Allah (peace be upon him) say,**

**"That which is lawful is clear and that which is unlawful is clear and between the two of them are doubtful [or ambiguous] matters about which not many people are knowledgeable. Thus, he who avoids these doubtful matters certainly clears himself in regard to his religion and his honor. But he who falls into the doubtful matters falls into that which is unlawful like the shepherd who pastures around a sanctuary, all but grazing therein. Verily every king has a sanctuary and Allah's sanctuary is His prohibitions. In the body there is a morsel of flesh which, if it be sound, all the body is sound and which, if it be diseased, all of the body is diseased. This part of the body is the heart."<sup>49</sup>**

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

Abu Abdullah al-Nu'maan ibn Basheer al-Ansaari al-Khazraji was one of the first Muslims born to the Ansaar of Madinah. He was quite young, probably around ten years of age, when the Prophet (peace be upon him) died. During the time of Muawiya, he held different governmental posts in Kufah and Hims. He was well-known for his speaking ability and poetry. He was killed in Hims around the year 64 A.H. In Sahih al-Bukhari, there are six Hadeeth

<sup>49</sup> [Bukhari & Muslim]



narrated from al-Nu'maan. In the other works, the total of his Hadeeth comes to about 116.<sup>50</sup>

### Importance of this Hadeeth:

This Hadeeth lays down some of the most important principles of Islam. Abu Dawood, the scholar of Hadeeth, once stated that Islam is built upon four Hadeeth, this being one of them. Indeed, this Hadeeth covers all of the possible acts: the permissible, forbidden and doubtful. It also shows how to protect one's religion and honor. Finally, at the end, it points out the key to following the permissible and remaining away from what will harm a person.<sup>51</sup>

### Vocabulary:

"the permissible" – (*halaal*)

"the forbidden" – (*haraam*)

"doubtful, ambiguous" - (*mushtabihaat*) and related words all come from the root (*shabah*) which means doubtful, dubious, uncertain.

"like the shepherd" - The origin of the Arabic word (*ra'ii*) is one who guards or protects someone or something else. Over time, it customarily began to be used for shepherd.

### Explanation of this Hadeeth:

**"That which is lawful is plain and that which is unlawful is plain and between the two of them are doubtful matters."**

In this Hadeeth, the Prophet (peace be upon him) has divided all acts into three categories: those clearly permissible, those clearly forbidden and those between the first two.

<sup>50</sup> Zarabozo, Jamaal al-Din M. (1999), 377.

<sup>51</sup> Zarabozo, Jamaal al-Din M. (1999), 377.



The Scholars are of the view that the vast majority of acts fall into one of the first two categories: either it is evidently lawful or unlawful. Only a minority number of acts fall into the third category, that which is doubtful.

There are innumerable acts that are clearly permissible and sanctioned by the Shariah. In some cases, they are explicitly mentioned as being permissible while in other cases it is clear that they fall under the general guidelines of the Quran and Sunnah. In the same way that some acts are very clearly stated to be permissible, other acts are very clearly stated to be forbidden.

The first two categories of the permissible and the forbidden are very clear, both with respect to what they are referring to and the acts themselves. Then comes the doubtful, ambiguous or unclear matters. These are the matters about which there is some difference of opinion concerning their legality. However, the Prophet (peace be upon him) showed that staying away from these acts is piety.

**"About which not many people are knowledgeable."**

This phrase means that not many people are able to figure out whether the individual doubtful matters are actually permissible or forbidden. Some scholars are able to look at the root of the matter and discover if these acts are actually forbidden or permissible. This proves that there is a specific ruling for all of these doubtful matters that may be ascertained from enough study, but only a very few are able to discover the rulings for these actions.

**"Thus, he who avoids doubtful matters clears himself in regard to his religion and his honor."**

The one who avoids the doubtful matters will be free of any criticism with respect to his religion or honor. This also means that the person who takes part in these doubtful matters leaves himself open to criticism and blame.

**"But he who falls into the doubtful matters falls into that which is unlawful."**

This is true for two reasons. First, whoever does not fear Allah and delves into the doubtful matters will eventually fall into the forbidden matters. Actually, it will make it very easy for him to fall into the forbidden matters. Second, if someone delves often into the doubtful matters, his heart will be





affected and he will lose the light of guidance and piety. He will then be involved in forbidden acts without even knowing it and he will be blamed for this because he was not cautious in the first place.

**"Like the shepherd who pastures around a sanctuary, all but grazing therein. Verily every king has a sanctuary and Allah's sanctuary is His prohibitions."**

The Prophet (peace be upon him) has stated a parable concerning the acts forbidden by Allah. It was the custom of the Arabs that the noble among them would have a specific land for only their animals to graze on, that is, a private grazing land. If another shepherd would bring his sheep too close to this private grazing land, it would be very easy for some of his sheep to cross over the boundary and to start to eat from the private grazing land. Therefore, the shepherd would always set some distance between his sheep and the private grazing land, in order to make sure that his animals did not unintentionally eat from the private grazing land. In this parable, the private grazing land of Allah refers to the acts that Allah has forbidden. The Muslim must be very careful not to tread close to these acts as he may accidentally take part in them. He must set some distance between him and these forbidden acts. In other words, the person must avoid everything that leads to these forbidden acts as, otherwise, he may be caught in a tide and swept into the forbidden acts.

**"In the body there is a morsel of flesh which, if it be sound, all the body is sound and which, if it be diseased, all of it is diseased. This part of the body is the heart."**

The Arabic word for "heart" is a word implying that it is a piece of flesh that is light in weight. However, it is great in its strength and importance. Allah distinguishes the humans from the rest of the creatures due to the human's heart and intellect.

The rest of the limbs are subservient to and obey the heart. The heart is the commander and the limbs are the soldiers. Therefore, if the heart is good, the "soldiers" and their acts are good and if the heart is evil, the "soldiers" and their acts are evil. If the heart is completely pure it will contain only love for Allah, love for the things that Allah loves, fear of Allah and fear of engaging in something that Allah hates. Such a heart will abstain from all of the forbidden acts and will also abstain from the ambiguous matters out of



fear that they are forbidden. If the heart is greatly evil it will follow its own desires and it will perform the acts that it loves regardless of whether Allah loves those acts or not. The only heart that will aid the person in Allah's sight is the sound, wholesome, submitting heart. Allah says, *"The day when wealth and sons avail not (any man) save him who brings unto Allah a sound heart"* (al-Shuaraa 88-89).<sup>52</sup>

### Lessons from this Hadeeth:

- The Prophet (peace be upon him) clarified all matters of the religion. However, some matters are much clearer than others or clearer to some than to others. Hence, with respect to any individual, all acts can be divided into three categories: things that are clearly permissible, things that are clearly forbidden and things that lie in between them concerning which a person cannot determine or know if they are permissible or forbidden.
- There will be some scholars who will know the correct ruling concerning the doubtful matters. However, their number may be quite small.
- A Muslim must decide what to do about doubtful matters. If he decides to take part in them, they may lead him to some acts that are clearly not allowed.
- The pious person will avoid doubtful matters. Hence, his religion or his honor stay above and beyond any kind of suspicion.
- Forbidden acts are Allah's private pasture. Everyone should do his best to make sure that his "flock" remains away from that private pasture. The only way to ensure that is to remain far away from the private pasture.
- Each Muslim must make sure that his heart is pure and wholesome. The heart is the key to all of one's actions and behavior. If the heart is pure and wholesome, the person's deeds will be pure and wholesome. If the heart is ill, then that will be reflected in the deeds.
- Staying away from the forbidden and doubtful matters is one of the best ways to protect the heart from becoming diseased or ill.<sup>53</sup>

<sup>52</sup> Zarabozo, Jamaal al-Din M. (1999), 377-390.

<sup>53</sup> Zarabozo, Jamaal al-Din M. (1999), 395.

**Conclusion:**

In general, it can be said that Allah and His Messenger did not leave anything that is to be permissible except that they showed it to be permissible and did not leave anything that is to be forbidden except that they showed it to be forbidden. However, in some cases the exposition is much clearer than in other cases. What has been made clear, well-known and a necessary part of the religion, there is no doubt about and no one may be excused for being ignorant of such laws if they live in an Islamic environment. Concerning those laws that have not been so clearly explained, some of them are well known among the people of the religion and the scholars are in agreement concerning the conclusions about such laws although these conclusions may not be known to those Muslims who are not students of the religion.<sup>54</sup>

**Discussion:**

أكاديمية آيات  
Ayaat Academy

<sup>54</sup> Zarabozo, Jamaal al-Din M. (1999), 386.

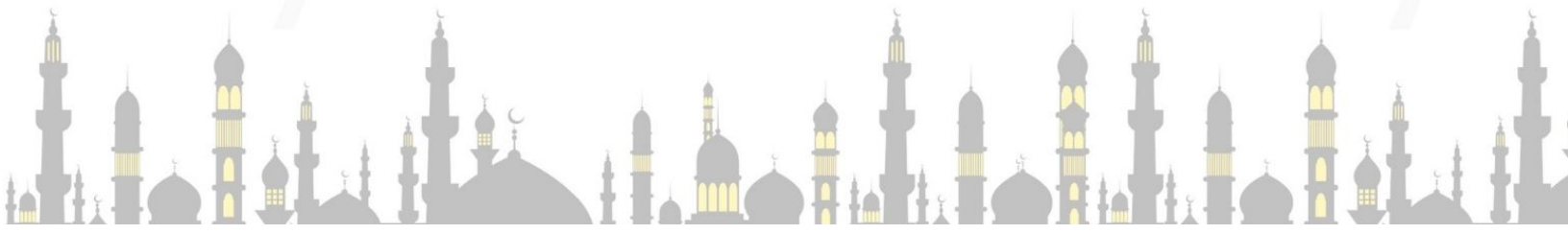


**HADEETH**

**CURRICULUM**

**Hadeeth NO. 7**

أكاديمية آيات  
Ayaat Academy





## Hadeeth #7:

عَنْ أَبِي رُقَيْبَةَ تَمِيمِ بْنِ أَوْسِ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
"الِدِّينُ النَّصِيحَةُ." قُلْنَا: لِمَنْ؟ قَالَ: "لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَيِّمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ". [رَوَاهُ مُسْلِمٌ]

**On the authority of Abu Ruqayyah Tamim ibn Aus Al-Dari (may Allah be pleased with him):**

The Prophet (peace be upon him) said, "The religion is naseehah (sincerity)." We said, "To whom?" He (peace be upon him) said, "To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk."<sup>55</sup>

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

Tameem ibn Aws al-Daari is a well-known Companion of the Prophet (peace be upon him). He embraced Islam in the year 9 A.H. Prior to that, he was a Christian; some say that he was a monk. He participated in a number of ' the battles of the Prophet (peace be upon him). He lived in Madinah. But after the death of Uthmaan, he moved to Syria. He was known for his performance of the late-night prayers and his reading of the Quran. He was accredited with being the first person who put lanterns in the mosques. He died in the year 40 A.H. in Palestine. Overall, one can find 18 Hadeeth narrated by Tameem in the well-known books of Hadeeth.<sup>56</sup>

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

Some of the scholars said that if thousands of Hadeeth of the Prophet (peace be upon him) would be lost, this Hadeeth would be sufficient to guide the Muslims. Imam Abu Dawood stated that this is one of the Hadeeth around which all of *fiqh* revolves. Some scholars have called this Hadeeth one fourth

<sup>55</sup> Muslim.

<sup>56</sup> Zarabozo, Jamaal al-Din M. (1999), 398.





of the religion but, in fact, its meaning encompasses the entirety of the religion of Islam.<sup>57</sup>

### Vocabulary:

*Al-Deen* - "the religion", i.e. Islam

*Naseehah* - "sincerity, good advice, well-wishing".

"to Allah,"/ "to the leaders,"/ "their general or common people," - the *kasra* under the first *lam* gives the meaning, "to" or "for".

### Explanation of this Hadeeth:

#### "The religion is the naseehah."

In this Hadeeth the Prophet (peace be upon him) has stated that the religion of Islam is *naseehah*. This is a profound statement. In this one brief sentence the Prophet (peace be upon him) has described the essence of Islam. Its implication is one of all inclusiveness. One of the interpretations of this is that one's religion cannot be complete unless he fulfills the *naseehah* to Allah, His book and the others mentioned in the Hadeeth.

*Naseehah* is very difficult to translate into English. It is usually translated as "sincerity" since one of its essential connotations is the negation of deception or cheating. That is definitely one of its interpretations. However, the word seems to have two roots, both of them being explicitly brought out in this Hadeeth. The word *naseehah* has two basic linguist meanings: ( 1) to clean, purify or improve something of all unwanted elements, as in purifying honey from unwanted materials, and (2) to unite or join something together that is scattered or separated, as in sewing a garment.

Based on the linguistic roots and the Quranic usage of the term, *naseehah* is that a person in both his intention and his actions, desires what is best for the other person (sincere well-wishing).<sup>58</sup> *Naseehah* implies that one advises and guides others to what is best for them in this life and the Hereafter. This was first and foremost the job of the Messengers. Hence, when a person is

<sup>57</sup> Zarabozo, Jamaal al-Din M. (1999), 398.

<sup>58</sup> Ibn al-Salaah, Siyaanah, p. 223.



fulfilling the obligation of *naseehah* to his fellow Muslims, he is actually fulfilling a role that was also an obligation upon the most noble of creation, the messengers of Allah.

### **"To Allah"**

When asked to whom this *naseehah* is due the Prophet (peace be upon him) first said, "To Allah." Making *naseehah* to Allah requires the fulfilling of the obligatory duties in the best way possible (*ihsaan*). The *naseehah* to Allah cannot be complete or perfect without this. This should be a goal of every Muslim. However, this cannot be done without a love for what He has ordered. This also implies that a Muslim should strive to get as close to Allah as possible by doing voluntary good deeds and by forbidding the forbidden and avoiding disliked acts. Making *naseehah* to Allah includes all of the acts of worship.

### **"To His book"**

*Naseehah* to the book of Allah requires that one believe that the Quran is from Allah, that it is the speech and uncreated word of Allah, and that it is not like the word of man. In addition, the complete *naseehah* to the book of Allah requires that one, according to one's ability, reads and recites it properly, applies it, studies its admonitions, lessons and parables. Calling others to believe in the book of Allah is also part of this *naseehah*.

### **"to His Messenger"**

The *naseehah* to the Prophet (peace be upon him) includes following: believing his message, believing in all that he brought as being divinely inspired, obeying him, helping and defending him, defending his honor and respecting his status. An essential and most important aspect of this *naseehah* is that one accepts the Prophet (peace be upon him) as the true leader and only human final word with respect to the religion. He is the only real human authority and everyone else's opinions and statements come after his.

### **"to the Leaders of the Muslims"**

The word 'leader' stands for both 'ulama and those in authority (at all levels). *Nasihah* should be given to all leaders, no matter how high or what the ranking is. No one is above the law in Islam and no one is above needing





advice. *Nasihah* is for the benefit of anyone who is in authority. This means that a ruler, leader or scholar should be the first to accept sincere advice.<sup>59</sup>

Making *naseehah* to the worldly leaders or rulers of the Muslims includes: helping them when they are following the truth, obeying them in what is right, reminding them if they should err or forget, being patient with them when they do things the person does not like, making jihad with them and not revolting against their proper authority. One should also pray for their guidance and piety, as their guidance and piety will benefit the Muslims as a whole.

Making *naseehah* to the Scholars implies, for example, taking the knowledge that they pass on, accepting their personal rulings if they give sound proofs for their decisions, having good thoughts about them and not suspecting them of evil.

### **"to the common folk of the Muslims"**

Making *naseehah* to the common folk of the Muslims would include: guiding them to what is good for them in both this life and the Hereafter, not harming them, teaching them about their religion and other things that they may be ignorant about, aiding them, concealing their faults, ordering them to perform good deeds and eradicating evil among them. It also includes having mercy for the young among them and showing respect for the elderly. One also should feel joy when they feel joy and one should be saddened when they are saddened.<sup>60</sup>

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

- The reality of this religion, the essence of this religion or a necessary component of this religion is *naseehah*.
- *Naseehah* means that the person has a true feeling of well-wishing for others. He wants what is best for them. He strives for that goal in his actions. The result of that true *naseehah* is the complete brotherhood feeling of Islam.

<sup>59</sup> Jamal Ahmed Badi, 46.

<sup>60</sup> Zarabozo, Jamaal al-Din M. (1999), 398-410.





- *Naseehah* is to be towards Allah, His book, His Messengers, the leaders of the Muslims and Muslim people in general.<sup>61</sup>

### Conclusion:

From exploring all the obligations that the concept of *naseehah* includes, we can see that *nasihah* encompasses everything in Islam, Iman and Ihsan. Every Muslim should think about this Hadeeth in which the Prophet (peace be upon him) described this religion by just one word: *naseehah*. This is the religion of Islam.

It should be noted that this *naseehah* to Allah, His Book, the messenger, the leaders of the Muslims and the common folk of the Muslims is something that affects every second of the Muslim's life. *Naseehah* also plays an important role for the health of the Muslim society as a whole. It is one of key aspects protecting Muslim society from the spreading of evil, as those who may slip and commit evil are sincerely, out of love and brotherhood, encouraged and helped to stop. Such behavior genders love, cooperation and togetherness among Muslims while removing selfishness and hatred.<sup>62</sup>

### Discussion:

<sup>61</sup> Zarabozo, Jamaal al-Din M. (1999), 414-415.

<sup>62</sup> Zarabozo, Jamaal al-Din M. (1999), 411-412. Jamal Ahmed Badi, 47.



**HADEETH**

**CURRICULUM**

**Hadeeth NO. 8**

أحاديث يومية  
Ayaat Academy





### Hadeeth #8:

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
 "أَمَرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ؛  
 فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ تَعَالَى."  
 [رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ]

**On the authority of Abdullah ibn Umar (may Allah be pleased with him), the Messenger of Allah (peace be upon him) said:**

**I have been ordered to fight against the people until they testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, and until they establish the Salah and pay the Zakah. And if they do so then they will have gained protection from me for their lives and property, unless [they commit acts that are punishable] in accordance to Islam, and their reckoning will be with Allah the Almighty.<sup>63</sup>**

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

Same as in the Hadeeth #3.

**Importance of this Hadeeth:**

The importance of this Hadeeth lies in the fact that it states the grounds and purposes of Islamic combat. It also declares when a person's blood and wealth are inviolable. It also implies that a Muslim's life may also be taken if he does an act that calls for the death penalty according to Islamic law.<sup>64</sup>

**Vocabulary:**

<sup>63</sup> [Bukhari & Muslim]

<sup>64</sup> Zarabozo, Jamaal al-Din M. (1999), 418.





"their reckoning" – (*hisaabuhum*) on the Day of Judgment of Allah during which everyone after death is called to account for their actions committed in life.

"upon" – (*'alaa*) literally this would mean that it is obligatory "upon" Allah, but its meaning here is "with" Allah.

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

#### **"I have been ordered"**

Although Allah is not explicitly stated, the Prophet's words imply that it was Allah who gave this order. This is because there is no human authority above the Prophet (peace be upon him).

#### **"to fight against the people"**

There is a difference of opinion concerning who is meant by "the people" in this Hadeeth. The majority of the scholars think that it refers to the Arab polytheists. The People of the Book, for example, are excluded when they pay the *jizyah* (taxes).

#### **"until they testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, establish the prayer and give the zakat"**

Here, the Prophet (peace be upon him) stated the acts that one must fulfill for his wealth and life to be considered protected and inviolable.

When a person first becomes Muslim, the testimony of faith protects his life and wealth. Then, in this narration, the Prophet (peace be upon him) explicitly mentioned two acts: Establishing the Prayer and Paying the Zakat.

This Hadeeth is directly concerned with any group of people who refuse to pray or pay the zakat, such as those during the time of Abu Bakr. This group of renegades is to be fought, even if they continue to profess the *shahaadah*. This Hadeeth is directly talking about such people.

#### **"Then, if they do that, their blood and wealth will be protected from me"**

The inviolability and sacredness of a Muslim's blood and wealth is well established in Islam. Every Muslim must respect the life, wealth and honor





of other Muslims. The wrongful shedding of a Muslim's blood is one of the greatest sins that a person could commit.

### **"except in accordance with the right of Islam"**

A person could possibly perform such a heinous crime that calls for his life to be taken. Most of these Hadeeth with similar wordings simply mention the acts of prayer and fasting. However, all of the other necessary components of Islam are included under this statement of "the right of Islam." Hence, some commentators conclude that prayer and zakat were specifically mentioned simply to stress their importance.

### **"And their reckoning will be with Allah, the Exalted"**

This portion of the Hadeeth demonstrates that people are to be treated according to their outward appearance. That is, if a person becomes Muslim just to save his life or for some worldly goal but he in no way makes that fact apparent, the other Muslims have to accept him and treat him as any other Muslim.<sup>65</sup>

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

- The spreading of this religion of Islam to the people is of utmost importance.
- Once the people embrace Islam their wealth and lives become protected.
- Allah is the One who knows the Unseen and what is in the hearts. In this world, people are to be treated according to their outward appearance. However, Allah knows who are the true Muslims and who are the insincere and the hypocrites. Hence, Allah will judge them accordingly on the Day of Judgment.<sup>66</sup>

### **Conclusion:**

Islam is the only true religion. It is the truth; it is the path of Allah. One of the divine Laws since the earth was created: evil has always been fighting

<sup>65</sup> Zarabozo, Jamaal al-Din M. (1999), 420-429.

<sup>66</sup> Zarabozo, Jamaal al-Din M. (1999), 430.







against truth. The truth has to be protected and it needs power to protect it. This is the main philosophy of *jihad* in Islam: *Jihad* is to establish and maintain justice and truth.<sup>67</sup>

### Discussion:



أكاديمية آيات  
Ayaat Academy

---

<sup>67</sup> Jamal Ahmed Badi, 49.



# HADEETH

## CURRICULUM

# Hadeeth NO. 9

أكاديمية آيات  
Ayaat Academy





## Hadeeth #9:

عَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:  
 "مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ  
 وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ." [رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ]

**On the authority of Abu Hurayrah (may Allah be pleased with him) who said: I heard the Messenger of Allah (peace be upon him) say:**

**What I have forbidden for you, avoid. What I have ordered you [to do], do as much of it as you can. For verily, it was only their excessive questioning and disagreeing with their Prophets that destroyed [the nations] who were before you.<sup>68</sup>**

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

**Abu Huraira Abdul Rahman ibn Sakhr ibn al-Dawsi** (d. 59 A. H.) was a famous companion of the Prophet (peace be upon him) who was born about eighteen years before the Hijrah. He embraced Islam in 7 A. H. and constantly kept the company of the Messenger of Allah (peace be upon him) after embracing Islam. He lived in the Prophet's mosque as one of the people known as ahl al-Suffa. He related more Hadeeth than any other companion (5374). The Prophet (peace be upon him) guided him to an act that would keep him from ever forgetting a Hadeeth again. At night, along with the late-night prayer, he would also study Hadeeth. He was also known to be very cautious when it came to narrating Hadeeth. He was well known for his piety and he did not involve himself in the politic strife of his time. He was the governor of Bahrain for some time under Umar ibn al-Khattaab.<sup>69</sup>

**Importance of this Hadeeth:**

<sup>68</sup> [Bukhari & Muslim]

<sup>69</sup> Zarabozo, Jamaal al-Din M. (1999), 433.





Although it is concise, this Hadeeth leads directly and indirectly to a number of important principles of Islamic fiqh. It also states the causes that bring about the destruction of a people.<sup>70</sup>

### Vocabulary:

"then avoid it" - the Arabic word (*fajtanibuuhu*) literally comes from a root meaning to put something to the side.

### Explanation of this Hadeeth:

*Sabab al-wurud* (reasons and background of a Hadeeth) is very important to enable us to understand its meaning. This Hadeeth can be understood by knowing its background. It was related during an incident where the Prophet, sallallahu 'alayhi wasallam, said: "Allah has commanded you to perform Hajj. So perform Hajj, O servants of Allah." Then a man stood up and said: "O Prophet of Allah, do we have to do it every year?" Then the Prophet, sallallahu 'alayhi wasallam, said: **"That whatever I forbid you to do, avoid it and whatever I command you to do, do it as much as you can."**

The incident above was at the time of revelation. Asking too many questions about an obligation may lead to complications and confusions. The Prophet, sallallahu 'alayhi wasallam, was not happy with the question raised by the man for it could have caused the Hajj to be performed every year by each Muslim if the answer was yes to that question.<sup>71</sup>

### "What I have forbidden you, stay away from"

The most apparent meaning of this particular Hadeeth is in reference to what is strictly forbidden (*haraam*), and not simply disliked (*makrooh*). This includes adultery, fornication, drinking alcohol, taking interest, stealing, murder and so forth. These acts are all strictly prohibited and, based on this Hadeeth, one must do one's best to avoid them under all circumstances.

Disliked acts are to be avoided but there is no sin upon the person who commits them, especially on an irregular basis. However, the person who

<sup>70</sup> Zarabozo, Jamaal al-Din M. (1999), 432.

<sup>71</sup> Jamal Ahmed Badi, 53.





wants to attain a purer level of *taqwa* and closeness to Allah would definitely do his best to avoid this category of acts also. This category would include, for example, eating raw onions or garlic before attending the congregational prayer.

### **"What I have ordered you [to do], do as much of it as you can."**

Similar to the term, "prohibition", the term "order" has two levels to it. The obligatory (*waajib*) acts include the prayers, zakat, fasting, fulfilling one's oaths and promises and so forth. A person must do his best to fulfill these acts. If a person fails to fulfill such an act, in general, he has committed a sin.

The recommended (*mandoob*) acts include the sunnah prayers, spending for good causes and so forth. If a person does these acts, Allah will be pleased with him and will reward him. If a person fails to perform these acts on occasion, there is no sin imputed to him.

### **"Verily, the people before you were destroyed only because of their excessive questioning"**

As was clearly demonstrated in the Hadeeth of Jibreel, not all questioning is bad. The Angel Jibreel came and asked the Prophet (peace be upon him) important and beneficial questions. Indeed, there are some questions that are considered *fardh ain* or an obligation upon the individual. Those are the questions that one needs to ask in order to understand and practice the religion correctly, such as how to pray, how to fast and so forth.

The prohibition or censure concerns questions for which answers are not needed. They are in relation, for example, to hypothetical questions, questions just for fun and ridicule, and questions due to obstinacy. These kinds of questions are not allowed. They were put forth by the hypocrites, disbelievers and those whose hearts were diseased of the Prophet's time and are still prohibited today.

During the time of the Prophet (peace be upon him), in particular, it was not preferred to ask many questions about permissible and impermissible acts. This was because it may be due to somebody's excessive questioning that a particular act would become forbidden.

Scholars point out that this fear of something becoming forbidden due to a person's questioning ended with the death of the Prophet (peace be upon





him). It was only during his time, when the Quran was being revealed, that such a possibility existed. Hence, that possibility is no longer a reason for the disapproval for asking questions. However, there are still many valid reasons for which it is disapproved to ask too many questions.

**"Verily, the people before you were destroyed only because of .. their disagreeing with their Prophets."**

Differences and bickering are one of the greatest means by which a people become weakened. They turn their attention and anger towards one another. They even disagree with their leader and guide, as is the case when people turn against the guidance of their own prophets.

In this Hadeeth, the Prophet (peace be upon him) stated a second reason for the destruction of the earlier peoples: their disagreeing with their prophets- that is, their lack of complete and absolute submission to their Prophets.<sup>72</sup>

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

- If something is prohibited, one must stay away from it completely. The only exception to that is the true cases of necessity. Due to necessity, an act may no longer be considered prohibited.
- If something is ordered, one must perform it to the best of his ability. It is not possible to completely and excellently perform everything that one is ordered to do. Hence, the Prophet (peace be upon him) has stated the cases of prohibition and order in different tones.
- Asking too many questions, beyond what is needed and not with the real intent of application, is blameworthy. It was one of the reasons that prior peoples were destroyed.
- Similarly, differing with any prophet is completely blameworthy. Instead of accepting and submitting, prior peoples showed some form of opposition to what their prophets requested of them. This was the second major cause for their destruction.<sup>73</sup>
- Every command or prohibition has its importance. However, the scholars have noted how, in this Hadeeth, the Prophet (peace be upon

<sup>72</sup> Zarabozo, Jamaal al-Din M. (1999), 433-444.

<sup>73</sup> Zarabozo, Jamaal al-Din M. (1999), 452.





him) spoke about orders and prohibitions in a completely different manner. In one case, the case of prohibitions, he told Muslims to stay away from them completely. In the other case, the case of orders, he told Muslims to perform as much of them as he can. The verse 16 of surah al-Taghaabun in the Quran is very much related to the topic of this Hadeeth: *“So keep your duty to Allah as best you can, and listen, and obey, and spend; that is better for your souls...”*

- If fulfilling an order becomes very difficult upon a person, he is, in many cases, excused from fulfilling that command. This is an implication from this Hadeeth. However, the Prophet (peace be upon him) has left no such room for indulging in forbidden acts. Even if it is difficult upon a person to refrain from a forbidden act, he must do so. He cannot use "hardship" or difficulty as an excuse to fulfill his desire by performing a forbidden act. In fact, from the shareeah point of view, everyone is "capable" of refraining from a particular sin while not everyone may be capable of fulfilling what has been commanded.
- This Hadeeth, in hand with other evidences from the Quran and sunnah, have led most scholars to conclude that it is more important to remain away from forbidden acts than it is to perform the ordered deeds.<sup>74</sup>

### Conclusion:

One significant characteristic of Shariah, i.e. Islamic Law, is its flexibility and practicality. One's capacity is regarded and considered in fulfilling obligations. A Muslim is encouraged to do good actions based on his/her ability and capacity.

The forbidden must be totally avoided by the Muslim to the extent that whatever leads to haram (prohibited act) must be avoided as well, even without intention of indulging in it. By refraining from acts that lead to a prohibited act, we are actually safeguarding ourselves from falling into the forbidden.

Hence, the Muslim should exhort all of his energy to fulfill Allah's commands. He should work sincerely, fearing Allah and hoping for His acceptance and

<sup>74</sup> Zarabozo, Jamaal al-Din M. (1999), 435-436.

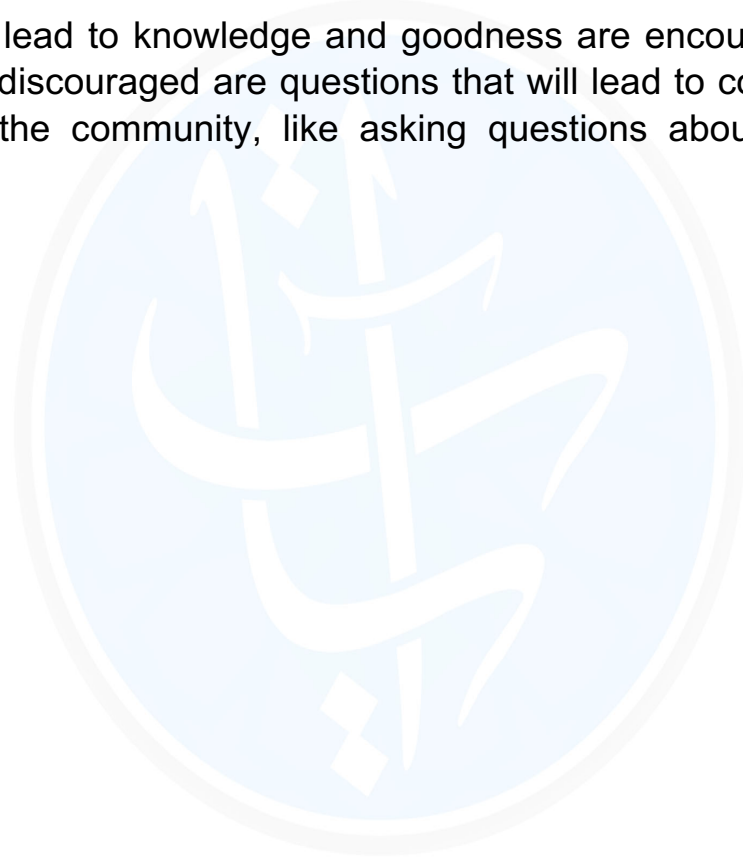




reward; then, for what he actually is not capable of performing - and Allah alone knows his complete potential - he should sincerely seek Allah's forgiveness for his shortcomings while praying that Allah accepts his meager deeds.

Questions that lead to knowledge and goodness are encouraged. What is prohibited and discouraged are questions that will lead to confusion, doubt and chaos in the community, like asking questions about unnecessary details.<sup>75</sup>

### Discussion:



أكاديمية آيات  
Ayaat Academy

<sup>75</sup> Zarabozo, Jamaal al-Din M. (1999), 451. Jamal Ahmed Badi, 54-55.





# HADEETH

## CURRICULUM

# Hadeeth NO. 10

أكاديمية آيات  
Ayaat Academy



## Hadeeth #10:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ تَعَالَى: "يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا"، وَقَالَ تَعَالَى: "يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنَ الطَّيِّبَاتِ مَا رَزَقْنَاكُمْ" ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ! يَا رَبِّ! وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغَدِيَّيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابُ لَهُ؟" [رواه مُسْلِمٌ]

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

**“Allah the Almighty is good and accepts only that which is good. And verily Allah has commanded the believers to do that which He has commanded the Messengers. So the Almighty has said: "O (you) Messengers! Eat of the tayyibat (good things), and perform righteous deeds" [23:51] and the Almighty has said: "O you who believe! Eat of the lawful things that We have provided you" [2:172]. Then he (peace be upon him) mentioned a man who, having journeyed far, is dishevelled and dusty, and who spreads out his hands to the sky saying, "O Lord! O Lord!" while his food is haram, his drink is haram, his clothing is haram, and he has been nourished with haram, so how can [his supplication] be answered?"<sup>76</sup>**

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

Same as in the previous Hadeeth, #9.

**Importance of this Hadeeth:**

The importance of this Hadeeth is that it describes the acts that are pleasing and acceptable to Allah. It shows that if an act is not pure and good, according to the Shariah, Allah will not accept it. Indeed, Allah may not even

<sup>76</sup> Muslim.

respond to one who calls on Him if his sustenance is not from permissible sources.<sup>77</sup>

### **Vocabulary:**

*Rabb* – Lord.

*Tayyib* - "good" in reference to Allah, it implies purity.

"disheveled" – untidy, unkempt, scruffy, messy, disordered, uncombed, shaggy.

"dust-colored" - the person is so covered with dust that his skin becomes dust-colored.

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

#### **"Verily Allah, the Exalted, is Pure"**

The Hadeeth states that Allah is *tayyib*. Literally, *tayyib* means something good. As for its meaning in reference to Allah, Ibn Rajab wrote, The meaning of al-tayyib here is *al-taahir* (the pure). That is, Allah is holy, above every imperfection and need; He is pure and perfect.

This means that Allah has all of the attributes of perfection and completeness. He is not in need of a partner, wife, child and so forth. He is also not in need of sleep or rest. All of these perfect aspects are implied in this one statement of the Prophet (peace be upon him) in which every form of shortcoming, weakness, blemish or need is removed from Allah.

#### **"and accepts only that which is pure"**

Allah does not accept any deed unless it is free from any aspect that would ruin it. The deed must be free from any form of show or ostentation. If the deed involves wealth, the wealth must be purely legal wealth. All deeds and all actions must be pure and free from any taint whatsoever. Otherwise, Allah will not accept that deed. He is above accepting such a deed.

<sup>77</sup> Zarabozo, Jamaal al-Din M. (1999), 454.



**"Allah has commanded the believers to do that which he has commanded the Messengers."**

This Hadeeth makes it very clear that one of the most damaging aspects for a person's deed is when he relies on or lives off of money that is not pure and legal. The food that he eats must be permissible. The money with which he buys his food must be permissible. This is one of the essential keys by which one's deeds will be accepted by Allah. This is an integral command that Allah has given to all of the messengers before and which Allah has also given to this Nation. This is how the Messengers must live their lives and this is how all true believers must live their lives.

The Prophet (peace be upon him) quoted this verse from the Quran,

**"O Messengers! Eat of the good things and do right" (al-Muminoon 51).**

This verse shows the honorable position of the messengers in the sight of Allah. They purify themselves with respect to their body and their spirit. They purify their physical being by consuming only the pure, beneficial things that Allah has permitted them. They purify their spiritual being by performing good deeds. Hence, both physically and spiritually they are purified.

This same noble command that was addressed to the messengers was also specifically addressed to the believers. The command was repeated with respect to the believers due to the importance of the command itself and the fact that all true servants of Allah must abide by it. The believers must also do their best to get their sustenance through legal means and to consume only what is good and legal.

Hence, the Prophet (peace be upon him) then quoted the following verse:

**"O believers! Eat of the good things that We have provided for you" (al-Baqara 172).**

So the believers have been given the same command as the messengers. They must only consume what is pure and good - in other words, what is allowed by the Shariah. They must neither disallow what Allah has permitted nor may they consume what Allah has forbidden. In the context of this Hadeeth, however, it seems that the point stressed here by the Messenger of Allah (peace be upon him) is that one must not consume what Allah has





prohibited. Consuming what Allah has prohibited takes the person further away from Allah and may cut him off from Allah's mercy.

Therefore, the messengers and their followers are ordered to eat from the good and permissible sources and to do righteous deeds.

### **"Then he [the Prophet (peace be upon him)] mentioned a man ... "**

The remainder of this Hadeeth is a very moving example that the Prophet (peace be upon him) has given. As shall be seen, the man has done almost everything that one should do in order for his supplication to be answered. However, because he is living his life off of forbidden means, Allah may not respond to him, even though Allah loves to respond to those who call on Him.

### **"after a long journey"**

This is the first characteristic that the Prophet (peace be upon him) mentioned about that man. *Ibn Daqeeq al-Eid* and others understand this to mean that the person has undertaken a long journey for the cause of worship, such as for jihad or Hajj.<sup>78</sup> This is not explicitly mentioned in the Hadeeth. However, it is sufficient that the person was on a journey and was invoking Allah.

*Ibn Rajab* explains the relationship between traveling and having one's supplication answered. He says that when one is traveling, in a strange land, away from his family, facing hardship, the heart becomes soft and realizes its dependence upon and need for Allah. This feeling in the heart is one of the greatest causes for one's supplication to be answered by Allah.<sup>79</sup>

### **"disheveled and dust-colored"**

This characteristic mentioned by the Prophet (peace be upon him) implies modesty and simplicity on the part of the person. This has also been noted as being one of the causes for Allah to respond to one's supplication.

### **"stretches his hands out toward the sky"**

This is the third particular characteristic that the Messenger of Allah (peace be upon him) mentioned about this particular man. Again, the Prophet (peace

<sup>78</sup> Ibn Daqiq al-'Id, *A Treasury of Ḥadīth* (Ch. X: Confining Oneself to What is Lawful and Wholesome).

<sup>79</sup> Ibn Rajab, *Jaami*, vol. 1, p. 269.





be upon him) mentioned something that is very important when it comes to having one's supplications responded to by Allah.

Raising the hands in supplication was known to be the practice of the Prophet (peace be upon him). When he performed the prayer for rain, he raised his hands so high that one could see the white of his armpit. Similarly, when he beseeched Allah for help during the Battle of Badr, he extended his arms such that his cloak fell off from his shoulders. (Recorded by Muslim.)

### **"says, 'O Lord, o Lord'"**

This is the fourth important characteristic mentioned by the Prophet (peace be upon him) in this Hadeeth. The person is making an urgent request of Allah by repeating the fact that Allah is the Lord. The term Lord implies that Allah is the One who creates and sustains everything. The person is recognizing and admitting that fact by calling Allah by this name. He is admitting his dependence and need upon Allah when he calls Allah by this name. Hence, this is the one of the most important names by which Allah is to be beseeched. Indeed, when one studies the supplications that are found in the Quran, one will note that many of them begin with, "O Lord," or "O our Lord."

### **"while his food is unlawful, his drink is unlawful, his clothing unlawful and his nourishment is unlawful"**

In this particular Hadeeth, there is explicit mention of one of the preventive factors that leads Allah to not respond to one's prayers. If one's life is filled with forbidden aspects, how does one expect Allah to respond to his prayers? The person himself does not respond to Allah's teachings and yet he expects Allah to respond to his calls. This Hadeeth makes it clear that if one really wants Allah to respond to his prayers, he must remain away from those things that Allah has forbidden. He must respond to Allah's call and then Allah will certainly respond to his call upon Him.<sup>80</sup>

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

<sup>80</sup> Zarabozo, Jamaal al-Din M. (1999), 455-462.





- The term "Verily Allah the Exalted is pure" means Allah has all the attributes of perfection and completeness, free from any kind of shortcomings, weaknesses or needs.
- As for "He does not accept but that which is pure", the Hadeeth refers to all good deeds. Allah does not accept any deeds that are spoilt by any aspects that may ruin it. For example, the deed must be free from showing-off to others and in the case that involves wealth then the wealth must come from legal sources.
- Allah commanded the Believers (Mu'minin) in the same manner as He commanded the Messengers.
- The realization that Allah responds to a person's call upon him should lead the person to respond to Allah's orders and commands.
- Doing forbidden acts greatly affects one's relationship with Allah. Although Allah is ready to respond to the believers' supplications, Allah may not respond to the one who greatly indulges in forbidden acts - even if he has met all of the manners that are appropriate and beneficial for supplications.<sup>81</sup>

### Conclusion:

Scholars mentioned that whatever we eat affects our attitude and behaviour. We need to eat the right food (*at-Tayyib*) and in the right manners (adab) as prescribed by Islam - e.g. not to eat excessively. By observing these issues, if Allah wills, it will lead us to be better Muslims with a better level of Iman and purer heart devoting to Allah. Then everything that we do can be described as '*at-tayyib*'. This condition is attained by those who observe the manners, earning, drinking, eating the '*tayyib*' and giving charity from the '*tayyib*'. We will then be the '*tayyibun*', pure and blessed by Allah.<sup>82</sup>

### Discussion:

#### Literature:

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

<sup>81</sup> Jamal Ahmed Badi, 57; Zarabozo, Jamaal al-Din M. (1999), 464-465.

<sup>82</sup> Jamal Ahmed Badi, 59.





2. Jamal Ahmed Badi, Sharh Arba'een an Nawawî Commentary of Forty Hadeeths of An Nawawi, <http://fortyHadeeth.iiu.edu.my/> © 2002 fortyHadeeth.com.
3. An-Nawawî's Forty Hadeeth, Cambridge, Islamic Texts Society, 1997.
4. 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.
5. <https://www.islamicfinder.org/knowledge/biography/story-of-umar-ibn-alkhattab-ra/>
6. Ibn Daqiq al-ʿId, A Treasury of Ḥadīth A Commentary on Nawawī's Forty Prophetic Traditions, Translated by Mokrane Guezzou, Kube Publishing Ltd Leicestershire UK, 2014.
7. Suhaib Hassan, An Introduction to the Science of Hadeeth, Darussalam, Riyadh.
8. <https://40Hadeethnawawi.com/>
9. <https://sunnah.com/nawawi40>
10. [https://en.wikisource.org/wiki/Al-Nawawi%27s\\_Forty\\_Hadeeth](https://en.wikisource.org/wiki/Al-Nawawi%27s_Forty_Hadeeth)

أكاديمية آيات  
Ayaat Academy





## THIS BOOK

- Presentation of the first ten hadeeths from the book “Al-Nawawi’s Forty Hadeeths الأربعةون النووية” by Imam Al-Nawawi.
- A review of the ten 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 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 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 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.

## THE AUTHOR

Bachelor’s degree in Sharia, Al Azhar University, Master of Law degree, University of Zenica, Bosnia Imam at the Bosnian Islamic Association in Toronto, Canada, Holding diploma/Imam’s license from Islamic High-school (Seminary) “Madrasa of Gazi Husrev Beg” in Sarajevo, Bosnia and Herzegovina, Served as an imam in Bosnia, Slovenia, Denmark and USA, Member of the Canadian Council of Imams (CCI), and Islamic Community of North American Bosniaks (ICNAB)

