

The Basic Level

H A D E E T H

CURRICULUM

The Third Semester

HAD 221

Written by

Dr. Ayman Elkasrawy

Diploas in Islamic , Studies - Former
Imam at Masjid , Toronto, Canada

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Introduction

This book contains hadeeths 21 – 30 from the Forty Nawawi hadeeths. This group are considered fundamentals of the religion. They contain precious pieces of advice in the fields of creed, and action. The concise yet comprehensive words of wisdom from the prophet PBUH cover many aspects of the worship. They also come in many of the cases as a response to inquiries from the companions, seeking advice from him. The hadeeths show the basic deeds for success.

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

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

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Ayman Elkasrawy



HADEETH

CURRICULUM

HADEETH NO. 21

أكاديمية آيات
Ayaat Academy



Hadeeth #21

عَنْ أَبِي عَمْرٍو، وَقِيلَ: أَبِي عَمْرَةَ سُفْيَانَ بْنِ عَبْدِ اللَّهِ الثَّقَفِيِّ رضي الله عنه، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، قُلْ لِي فِي
الإسلام قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ، قَالَ ﷺ: " قُلْ: آمَنْتُ بِاللَّهِ، ثُمَّ اسْتَقِمَّ".

Sufyan bin 'Abdullah (May Allah be pleased with him) reported: I said, “**O Messenger of Allah, tell me something to say of Islam which I will not ask anyone else about it.**” He (ﷺ) said, “**Say, 'I believe in Allah' and then be steadfast.**”¹

Narrator (Rawi) of this Hadeeth:

Sufyan Ibn Abdullah Al-Thaqafi, From the tribe of Thaqeef, that lived in Al-Ta'if. He was appointed by Umar Ibn Al-Khattaab to collect Zakat from the people of Al-Ta'if. He is a companion and a narrator of Hadeeth. Five Hadeeths were recorded on his authority².

Importance of this Hadeeth:

- Imam Ibn Daqiq Al-'Id: “This is one of the most comprehensive, concise speech granted to the Prophet, God’s blessings and peace be upon him, for he has gathered, for the questioner, in these few words all the meanings of submission (islām) and faith (īmān). He commanded him to renew his faith using his tongue while remembering with his heart.

¹ Sahih Muslim – Book of Faith – Chapter: A phrase that sums up Islam – Hadeeth #38

² Zarabozo, Jamaal al-Din M., “Commentary on the Forty Hadeeth of Al-Nawawi”.

He also commanded him to be upright in pursuing the works of obedience and refraining from all contraventions”.³

- Imam Al-Haithami: “This hadeeth is another instance in which a few words of the Prophet (peace be upon him) have expressed the entirety of Islam: Imaan and istiqamah. Islam is based on tawheed and obedience to Allah. Tauheed is captured in the belief in Allah and obedience is captured in istiqamah”.⁴

Vocabulary

Qawlan - comprehensive words in the religion and the law (Shari’ah) of Islam

I will not ask - It so clear that I will not need to ask anyone else for further explanation

Explanation of this Hadeeth:

A companion of the prophet approached him asking for a matter of religion.

- **“O Messenger of Allah, tell me something to say of Islam which I will not ask anyone else about it.”**

The questioner asked the prophet to advise him or recommend something to say that would be self-explanatory. He would not need to ask anyone else to explain these words.

- **He (ﷺ) said, “Say, 'I believe in Allah' and then be steadfast.”**

The short, concise words yet comprehensive and powerful came in the answer of the prophet (peace be upon him). He advised the questioner to say the words, “I believed in Allah”. Then he followed the words with an

³ Ibn Daqiq al-‘Id, “A Treasury of Ḥadīth A Commentary on Nawawī’s Forty Prophetic Traditions”, Translated by Mokrane Guezzou.

⁴ Zarabozo, “Commentary on the Forty Hadeeth of Al-Nawawi”, 680.



advice of action or a deed. He commanded him to remain steadfast on the straight path.

There are main points that the hadeeth highlights:

- The care of early Muslims and companions and how keen they were on learning their religion.
- The companions were keen on beneficial pieces of advice from the tongue of the prophet that will lead them to success in this life and the hereafter. These pieces of advice for them were priceless treasures.
- The companion's question was about words that can be beneficial to say. The prophet's answer, though, was a composite command of two parts. The first was words to say and utter. The second was an action to do.
- The two commands encompass the meanings of Iman. The words "I believe in Allah" requires fulfilling the six pillars of Iman "Faith". Having the belief implanted in the heart, declaring it through the tongue and proving this by the actions of the body.
- The two commands also summarize the pillars of Islam. Declaring Monotheism through "shahada" (testifying the oneness of Allah and that Muhammad is his messenger) is included in the prophet's first command. The second command covers the remaining four pillars.
- In the Qur'an, Allah Almighty in many positions refers to the successful folks on the Day of Judgment most of the time with two main attributes "Those who believe الَّذِينَ آمَنُوا" and "did the righteous deeds وَعَمِلُوا الصَّالِحَاتِ". We can see that the command in the hadeeth came to follow the same pattern. "Say I believe in Allah and Remain steadfast".
- Istiqamah or staying steadfast is a comprehensive concept that includes performing the obligations of Allah Almighty and doing the



acts of obedience. It also includes piety and good character and morals. It includes sincerity and Ihsaan (Excellence).

- The linguistic meaning of Istiqamah points to the fact that steadfastness requires following the straight path without falling neither into extremism nor negligence⁵.
- Istiqamah doesn't mean that humans will be without mistakes. However, it requires continuous quick repentance to Allah Almighty and self-accountability to guarantee staying on the straight path.
- The concept of Istiqama is emphasized in the Qur'an in various locations either to show the wonderful reward in this life and hereafter or as a command. The command of Istiqama was repeated many times whether directly to the believers or indirectly to the prophet (PBUH) and consequently to his ummah and believers.
- An example of the reward of Istiqamah is in Surat Fussilat. Allah Almighty says:

{إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ (۳۰) (تَحُنْ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ (31) نُزُلًا مِّنْ غُفُورٍ رَّحِيمٍ (32) }

{Surely those who say, “Our Lord is Allah,” and then remain steadfast, the angels descend upon them, saying, “Do not fear, nor grieve. Rather, rejoice in the good news of Paradise, which you have been promised (30) We are your supporters in this worldly life and in the Hereafter. There you will have whatever your souls desire, and there you will have whatever you ask for (31) an accommodation from the All-Forgiving, Most Merciful Lord (32)}⁶

⁵ Al-Fawzan, “Explanation of Imam An-Nawawī’s 40 Hadeeth”.

⁶ Surah Fussilat, verses 30 – 32.



- Allah Almighty commands the prophet (peace be upon him with Istiqamah in the following two verses.

{ فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا ۗ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (112) }

{So be steadfast as you are commanded 'O Prophet', along with those who turn 'in submission to Allah' with you. And do not transgress. Surely He is All-Seeing of what you 'believers' do}⁷

{ فَلِذَلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَا أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ }

{Because of that, you 'O Prophet' will invite 'all'. Be steadfast as you are commanded, and do not follow their desires}⁸

- It is important to collect the verses of Istiqamah from the Qur'an to have a full understanding of the concept. An example of that is the two verses mentioned previously. From these we can understand that Istiqamah conflicts with transgression. It is also clear that Istiqamah requires avoiding following the desires,

Lessons from this hadeeth

- We should follow our role models (the companions) on being keen on learning our religion and applying it.
- Our religion is based mainly on the creed of oneness of Allah Almighty with all its requirements then having Istiqama which includes all types of righteous deeds and acts of obedience.
- Istiqamah or steadfastness is declared first by the tongues and then proved by the deeds.
- The believers will eventually commit mistakes or sins. However, out of steadfastness (Istiqama), they should repent right away to Allah.

⁷ Surah Hud, verse 112

⁸ Surah – Al-Shura verse 15



Conclusion

Islam is encompassed in two aspects: 1) Correct belief, and 2) remaining steadfast on this belief until death⁹. Islam is as simple as seeking a shelter in a fortress. The gate of the fortress where you need to enter is Monotheism and the walls that will protect you and keep you inside are steadfastness (Istiqamah).

Discussion

- What does the question from the companion to the prophet ﷺ infer?
- How do you define Istiqamah?
- Does committing a sin nullify the attribute of steadfastness?

⁹ Zarabozo, "Commentary on the Forty Hadeeth of Al-Nawawi", 696.

HADEETH

CURRICULUM

HADEETH NO. 22

أكاديمية آيات
Ayaat Academy



Hadeeth #22

عَنْ أَبِي عَبْدِ اللَّهِ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رضي الله عنه : " أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتَ الْمَكْتُوبَاتِ، وَصُمْتَ رَمَضَانَ، وَأَحْلَلْتَ الْحَلَائِلَ، وَحَرَمْتَ الْحَرَامَ، وَلَمْ أَرِدْ عَلَى ذَلِكَ شَيْئًا؛ أَدْخُلُ الْجَنَّةَ؟ قَالَ: (نَعَمْ)".

It is narrated on the authority of Jabir that a man once said to the Messenger of Allah (ﷺ):

“Do you see if I pray the prescribed (prayers), fast during Ramadan, treat the lawful as permissible and treat the forbidden as prohibited, but do nothing more than that, shall I enter Paradise?” He (the Prophet, Peace and blessings be upon him) answered: **“Yes.”**¹⁰

Narrator (Rawi) of this Hadeeth:

Jabir Ibn Abdullah Al-Khazraji, is one of the great companions from the tribe of Khazraj that resided in Yathrib (Al-Madinah). He witnessed Second Oath of Allegiance of A'qabah when he was a child with his father Abdullah who was martyred in the battle of Uhud. He fought all the battles after Uhud with the prophet.

He was blinded before his death and died in Madinah. There are different opinions on the year of his death. He narrated around 1540 hadeeths some of them are report by Al-Bukhari and Muslim.

Importance of this Hadeeth:

- Imam Ibn Hajar Al-Haithami: (This hadeeth encompasses all fundamentals and branches of Islam)¹¹.

¹⁰ Sahih Muslim – Book of faith - Chapter: Explaining the faith by means of which a person is admitted into paradise, and that the one who adheres to what is enjoined upon him will enter paradise – Hadeeth #18.

¹¹ Al-Haithami, “Al-Fath Al-Mobeen Besharh Al-Arba’een” – Page 392.



- Imam Al-Jardani: (This is a great hadeeth, and Islam revolves around it. Deeds are either by the heart or the body, and in both cases part of the deeds is permissible (halal) and part is prohibited (haram), so if a person approves the permissible and the prohibited, then he performed all functions of this religion and will enter paradise safely)¹².
- Qhadi 'Eyadh: (This hadeeth encompassed duties of Faith and Sunnah)¹³.

Vocabulary

Do you see - Tell me

prescribed prayers - The obligatory five prayers

treat the lawful as permissible - perform them believing that they are permissible.

treat the forbidden as prohibited - to avoid the forbidden

Explanation of this Hadeeth:

A man named Al-No'man Ibn Qawqal, who fought in Badr and died in Battle of Uhud came to the prophet PBUH and asked him a question hoping for affirmation. He asked if he would enter paradise if he did a list of deeds without going beyond them. This list is as follows:

1. Praying the five obligatory prayers.
2. Fasting on the Month of Ramadhan
3. Treating the lawful (Halal) as permissible.
4. Treating the forbidden (Haram) as prohibited.

The answer of the prophet PBUH was affirmative. Meaning that fulfilling these four deeds is enough for admission to paradise.

¹² Al-Jardani, "Al-Gawaher Al-lo'lo'eya" – Page 204

¹³ Al-Obbi, "Ekmal Al-Mo'allem Fee Sharh Sahih Muslim"– 1/142.





There are main points that the hadeeth highlights:

- The early Muslims and companions were keen on learning their religion and the way to paradise.
- It can be noticed that the hadeeth mentioned the prayer and the fasting and didn't mention Zakat and Hajj. Scholars suggested that this might be for one of two reasons.
 - a) First: Zakat and Hajj might not have been obligatory for the questioner because he might have been lacking the ability (physically or financially) to do Hajj and the due amount of wealth for Zakat.
 - b) Second: Since the news suggest that the questioner was martyred in the battle of Uhud, then this question was before that date. This suggests that Hajj might haven't been prescribed by that time. It is also probable that only part or nothing at all of Zakat has been prescribed by that time.

This could be taken as an evidence that the prophet PBUH doesn't say except a revelation from his lord the Almighty as well as a glad tiding for the Ummah of Muhammad PBUH. Because, until the day of judgement, there would be a large portion of the believers who wouldn't perform Zakat or Hajj because of ineligibility, but they would still deserve to enter paradise if they do the four deeds mentioned in the hadeeth.

- Imam Nawawi added an explanation for the statement "*treat the lawful as permissible*" that is means perform them believing that they are permissible. And explained the statement, "*treat the forbidden as prohibited*" as to avoid the forbidden.
- Ibn Rajab, though, suggests that some of the scholars explain "to treat the lawful as permissible" as to believe that it is permissible and "to





treat the forbidden as prohibited” as to believe that it is forbidden and stay away from it¹⁴.

- The explanation of Ibn Rajab might be more accurate since the permissible has different degree (mandatory, preferable and allowed). It's only an obligation to do the mandatory deeds but not necessarily the others¹⁵.
- The prophet's affirmation cannot be understood as a discourage to the believers from doing voluntary worships of additional deeds. In fact, another hadeeth confirms that doing voluntary worship draws believers closer to Allah Almighty. The prophets PBUH is drawing the line for the minimum basis for entering paradise. The answer also might depend on the state of the questioner, their background, and their belief.
- People are not all at the same level of faith as Allah Almighty said in the Qur'an.

{ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُأْتِنُ اللّٰهَ ذٰلِكَ هُوَ الْفَضْلُ الْكَبِيْرُ ۝۳۲ }

{Some of them wrong themselves, some follow a middle course, and some are foremost in good deeds by Allah's Will. That is 'truly' the greatest bounty}¹⁶

These three categories of people will be by the mercy of Allah admitted to paradise. But the believer should not stick to the minimum requirements and should always aim at the highest position and highest state of faith.¹⁷

¹⁴ Zarabozo, "Commentary on the Forty Hadeeth of Al-Nawawi", 700.

¹⁵ Dr. Jamal Badi, "Commentaries on Imam Nawawi's Forty Hadeeth" — Page 106.

¹⁶ Surat Fatir – Verse 32.

¹⁷ Al-Fawzan, "Explanation of Imam An-Nawawi's 40 Hadeeth" – Page 237.





Lessons from this hadeeth

- We should be keen on questioning about ways of salvation deeds that lead to paradise.
- The believers should submit their will and belief to Allah in matters related to permissible (Halal) and forbidden (Haram).
- It is not enough to do the permissible and avoid the forbidden. It is important to do that while believing that this a command from Allah the All Wise All Powerful.
- It is not of Islam to forbid something that Allah has made permissible or allow something that Allah prohibited.
- We understand from the hadeeths that doing the obligations and avoiding the prohibited is enough reason to be admitted to Paradise.

Conclusion

This hadeeth forms a great basis for the religion of Islam. It draws the borderlines that the Muslim should watch at the minimum to be admitted to paradise.

The matters of lawful and prohibition are issues of belief as much as they are issues of practice.

Discussion

- What is the meaning of “prescribed” in the hadeeth?
- Why there is a difference between realizing “Halal” and realizing “Haram” in terms of belief and action?
- Are voluntary worships must for entering paradise?



HADEETH

CURRICULUM

HADEETH NO. 23

أكاديمية آيات
Ayaat Academy



Hadeeth #23

عَنْ أَبِي مَالِكٍ الْحَارِثِ بْنِ عَاصِمِ الْأَشْعَرِيِّ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
 «الطَّهْرُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأُنِ -أَوْ: تَمْلَأُ- مَا بَيْنَ السَّمَاءِ
 وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ
 نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُهَا».

Abu Malik Al-Harith bin Asim Al-Ash'ari (May Allah be pleased with him) reported that: The Messenger of Allah (ﷺ) said:

“Purity is half of faith, and the praise of Allah (Saying “*Alhamdulillah*”: Praise be to Allah) fills the scale. Glorification and praise (Saying “*SubhanAllah*”: Glorious is Allah, and saying “*Alhamdulillah*”: Praise be to Allah) fill up what is between the heavens and the earth. Prayer is a light, charity is proof, and patience is illumination. The Quran is an argument for you or against you. All people go out early in the morning and sell themselves, either setting themselves free or ruining themselves.”¹⁸

Narrator (Rawi) of this Hadeeth:

Al-Harith Ibn ‘Asem Al-Ash’ari from a tribe in Yemen. Jabir Ibn Abdullah and others narrated from him. Also Muslim. Abu Dawood, Al-Tirmidhi, Al-Nasa’i and Ibn Majah recorded his hadeeths. He died of the during the plague in the year 18 after Hijrah (Time of Caliph Umar Ibn Al-Khattab - May Allah be pleased with him).¹⁹

¹⁸ Sahih Muslim – The Book of Purification – Chapter: The virtue of Ablution – Hadeeth #223.

¹⁹ Zarabozo, “Commentary on the Forty Hadeeth of Al-Nawawi”, 712.



Importance of the hadeeth

- Imam Nawawi said: (This hadeeth is one of the greatest fundamentals of Islam. It included important bases in Islam).²⁰
- Imam Ibn Hajar Al-Haithami: (This hadeeth is one of the greatest fundamentals of Islam because it included important bases in Islam, rather half of the religion since it talked about “half of the faith” or rather all parts of the religion since it mentioned “patience” as well as “setting oneself free” and “ruining it”).²¹

Vocabulary

Purity - linguistically means cleaning oneself. Idiomatically means performing “Ablution (Wudu)”

Scale - where the good and bad deeds are weighed.

Proof - proof of faith and truthfulness

Sell themselves - deals in business whether to buy or sell

setting themselves free - releasing themselves

Explanation of this hadeeth

The prophet PBUH utters words of guidance and mercy to his ummah in this hadeeth. He guides the believers to:

- 1- Acts of obedience that are worth multiple of rewards (Like remembrance of Allah (Dhikr) and charity).
- 2- Keys of Faith (Like Wudu, Patience and Qur’an)
- 3- Foundations of religion (Like prayer, and charity)
- 4- The value of life and hereafter and the choices we make every day.

²⁰ Al-Nawawi, “Sharh Sahih Muslim” – Part 1 – Page 203.

²¹ Al-Haithami, “Al-Fath Al-Mobeen Besharh Al-Arba’een” – Page 411.



▪ “Purity is half of faith”

Scholars had different opinions in explaining this statement. This is due to different reasons. Among them is the linguistic meaning of the Arabic word “*shatr*” which is translated here as half while some interpreters translate it as part. Also, one of the reasons for different explanations is the nature of the word purity, and whether it refers to the physical form of purity which aims at cleanliness and or the abstract form of it aiming at freeing oneself from sins and heart diseases. In this case also the different narration of the Hadeeth which uses the word “*wudu*” or ablution is used by the scholars to argue for the physical meaning rather than the abstract meaning. Another reason for different explanations is the meaning of the word “*Iman*” Faith. In this sense some scholars say that “*Iman*” here as prayer similar to meaning as in the verse 143 of Surat Al-Baqarah, when Allah Almighty says in reference to the prayers that the believers made for several months to the first qiblah of Islam “Al-Aqsa Mosque” before changing to the new Qiblah in Mecca. Allah says:

{ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ }

{And Allah would never discount your ‘previous acts of’ faith. Surely Allah is Ever Gracious and Most Merciful to humanity}²²

The different acceptable explanations as quoted by Imam Zarabozo can be summarized as follows:²³

- a) “Purification is similar to half of the prayer.”
- b) “Purification is half of the faith because it encompasses the outward forms of submission.”
- c) “Purification from associating partners with Allah and sinful living is half of the faith.”
- d) “Purification in the sense of avoiding sins is half of the faith.”

²² Surat Al-Baqarah – verse 143.

²³ Zarabozo, “Commentary on the Forty Hadeeth of Al-Nawawi”, 715.



- e) "Performing ablution is an act of faith."
 - f) "Ablution is half of the faith becomes it removes the external impurities."
 - g) "Purification of the heart from its spiritual diseases is one half of faith."
- **"the praise of Allah (Saying "Alhamdulillah": Praise be to Allah) fills the scale"**
 - **"Glorification and praise (Saying "SubhanAllah": Glorious is Allah, and saying "Alhamdulillah": Praise be to Allah) fill up what is between the heavens and the earth"**

In these two statements, the prophet PBUH guides us to the importance of the Dhikr or remembrance of Allah Almighty by listing the reward of two main types of Dhikr. Allah Almighty in the Qur'an also guided us to the importance of Dhikr. Some points that highlight this is as follows:

1- Dhikr or remembrance is the only form of worship that Allah Almighty commanded us to do much of it and regularly. In surah Al-Ahzab, Allah said:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ نِكْرًا كَثِيرًا (٤١) وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا (٤٢) }

{O believers! Always remember Allah often (41) and glorify Him morning and evening. (42)}²⁴

On the other hand, Allah Almighty describes the hypocrites as to "not remember Allah" except for a little.

2- Allah Almighty makes mention of those who mention and remember Allah.

3- The Dhikr protects the believer from heedlessness.

The prophet encourages us here to say "الحمد لله" because it will fill our scale on the day of judgement and saying "سبحان الله والحمد لله" is multiplied and

²⁴ Surat Al-Ahzab – verse 41-42



enlarged to fill the space between the earth and heaven which is an extremely long distance as the prophet PBUH mentioned in another hadeeth.

▪ “Prayer is a light”

Prayer is a light of guidance to the believers that helps them avoid obscenity and evil as Allah Almighty said in the Qur’an:

{ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ }

{Indeed, ‘genuine’ prayer should deter ‘one’ from indecency and wickedness}²⁵

But also it is a light in the faces of the believers that distinguishes them from others. Allah Almighty says:

{ سَيِّمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ }

{The sign ‘of brightness can be seen’ on their faces from the trace of prostrating ‘in prayer’}²⁶

▪ “Charity is proof”

A proof of the one’s sincerity and truthfulness with Allah. Truthfulness of Iman and that Allah’s pleasing is more beloved than the money and everything we own.

▪ “Patience is illumination”

Patience with all its types illuminates one’s path in this life and illuminates a way for them to paradise. Allah Almighty promises in the Qur’an the patient believers will be rewarded without account on the day of judgement. Different types of patience as scholars stated are: 1) Patience to remain consistent with obedience of Allah, 2) Patience to constantly avoid temptation and sins, and 3) Patience in the times of calamities hardships and tests.

²⁵ Surat Al-Ankaboot – verse 45

²⁶ Surat Al-Fath – verse 29.



▪ **“The Quran is an argument for you or against you”**

The prophet PBUH has always supplicated to Allah that Qur'an become an argument in his favor not against him. Qur'an is the words of Allah that contain his wisdom, signs, commands and warnings. If the believers read the Qur'an with the intention of following Allah's straight path shown in it and strives on this, the Qur'an will argue in their favor on the day of judgement. But if they elect to ignore the guidance the argument will be the other way around.

▪ **“All people go out early in the morning and sell themselves, either setting themselves free or ruining themselves”**

This is a reminder from the prophet PBUH about the choices that the believers must make every day. These would lead either to free themselves from hell fire and be admitted to paradise or would lead (God forbid) to abide in Hell fire forever. Scholars refer to the verses in Qur'an talking about the soul.²⁷ Allah Almighty says:

{قَدْ أَفْلَحَ مَنْ زَكَّاهَا (٩) وَقَدْ خَابَ مَنْ دَسَّاهَا (١٠)}

{*Successful indeed is the one who purifies their soul, (9) and doomed is the one who corrupts it! (10)*}²⁸

Lessons from this hadeeth

- Importance of Wudu and purity internally and externally as being part of or contributing significantly to our faith
- Importance of Dhikr and maintain it regularly and the reward expected.

²⁷ Dr. Jamal Badi, " Commentaries on Imam Nawawi's Forty Hadeeth" -- Page 116.

²⁸ Surat Al-Shams – verse 9-10





- Great value of prayer, charity, and patience in our religion.
- Qur'an is our constitution, guidance, and healing.
- The hereafter is better and more everlasting than this life.

Conclusion

This hadeeth forms a great basis for the religion of Islam. It guides to the best of deeds and rewards that believers should arrange their lives around.

Discussion

- List one acceptable explanation of the statement "Purity is half of Faith".
- How can the Qur'an be an argument for or against?
- What is the meaning of "selling themselves" and how do they set themselves free or destroy it?

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HADEETH

CURRICULUM

HADEETH NO. 24

أكاديمية آيات
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Hadeeth #24

عَنْ أَبِي ذَرِّ الْغِفَارِيِّ رضي الله عنه ، عَنِ النَّبِيِّ ﷺ فِيمَا يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ أَنَّهُ قَالَ:
 "يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا، يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ
 فَاسْتَهْدُونِي أَهْدِكُمْ، يَا عِبَادِي كُلُّكُمْ جَانِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أُطْعِمْكُمْ، يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ
 كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ، يَا عِبَادِي إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي
 أَغْفِرْ لَكُمْ، يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ
 وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى اتَّقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ
 أَوْلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا، يَا عِبَادِي
 لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ
 عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمَخِيطُ إِذَا دَخَلَ الْبَحْرَ، يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ: أَحْصِيهَا لَكُمْ ثُمَّ أَوْفِيكُمْ بِهَا، فَمَنْ
 وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ عَزَّ وَجَلَّ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ".

Abu Dharr reported Allah's Messenger (ﷺ) as saying that Allah, the Exalted and Glorious, said:

“O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except for those I have guided, so seek guidance from Me and I shall guide you, O My servants, all of you are hungry except for those I have fed, so seek food from Me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing from Me and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness from Me and I shall forgive you. O My servants, you all are incapable of bringing harm to me such that you may harm Me, and you all are incapable of benefitting Me such that you may provide me benefit. O My servants, Were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My dominion in anything. O My



servants, Were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My dominion in anything. O My servants, Were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more that a needle decreases the sea if put into it. O My servants, it is but your deeds that I record for you and then recompense you for. So let him who finds good, praise Allah, and he who finds other than that, let him blame no one but himself.”²⁹

Narrator (Rawi) of this Hadeeth:

Abu Dharr Al-Ghifari has been introduced previously in Hadeeth#18.

Importance of the hadeeth

- Imam Ibn Taymiyah said: “This is a hadeeth of high honor, and great value. Therefore, Imam Ahmed Ibn Hanbal used to say that this is the most honorable hadeeth for the people of Levant (Al-Sham). Imam Abu Idris Al-Khawlani used to kneel down when he tells this hadeeth”.³⁰
- Imam Ibn Taymiyah also said: This hadeeth contained many of the bases of religion in Knowledge and deeds, in Fundamentals and branches”.³¹

²⁹ Sahih Muslim - The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship – Chapter: The prohibition of oppression – Hadeeth# 2577a.

³⁰ Ibn Taymiyah, “Collection of Fatawa” (18/156)

³¹ Ibn Taymiyah, “Collection of Fatawa” (18/156)





Vocabulary

Astray - lost, misguided

Explanation of this hadeeth

This is a hadeeth Qudsi which is different from the prophetic hadeeth in the sense that the speaker in the hadeeth Qudsi is Allah Almighty with the words conveyed by the prophet PBUH. There are also some differences between Hadeeth Qudsi and Qur'an. Among them is that the Qur'an is a miracle from Allah that he promised to preserve. Reading the Qur'an is a worship and is used to perform the prayers which is not the case with Hadeeth Qudsi.

This is one of the most important hadeeths that lays essential fundamentals of the religion in the field of dealings and creed. The hadeeth focuses on very important values that are the core of Islam. The first part of the hadeeth highlighted the value of Justice and avoiding oppression, and that Allah Almighty has forbidden Injustice and wrongdoing. The second part shed light on the relationship between Allah and his servants. It shows the weakness of human beings in front of Allah's Majesty and greatness and that Allah's will and power makes our life possible. The third part reminds the believers with the mercy of Allah and the importance of repentance. The fourth part shows some of the attributes of Allah Almighty such as being free of need of anyone or anything. Therefore, our worship and obedience or denial and disobedience only benefit or harm us. Then the hadeeth ends with a reminder of the account and judgement and the need to be prepared as humans will not be able to blame anyone but themselves.

▪ **“I have forbidden oppression for Myself”**

This is consistent with the verses of the Qur'an in which Allah Almighty denies oppressing any of his servants even if this oppression is as the weight of an atom. One of the great attributes of Allah SWT is the Justice and of his





beautiful names is “Al-‘Adl” The just. And one of the important messages that Islam came with is Justice. Whenever the prophet PBUH sent messenger to the kings and Emperors, they used to clearly emphasize the he PBUH and his companions came to bring the people out of the injustice of this world to the justice of Islam.³² This is why Allah started this value with himself then he propagated the command to his servants forbidding them from committing it.

- **“and have made it forbidden amongst you, so do not oppress one another”**

Also this can be seen in the Qur’an clearly mentions that he doesn’t like the oppressors. Allah Almighty made a clear command to his servants to embrace justice and act justly.

{ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ }

{Indeed, Allah commands justice}³³

There are different types of Injustice.1) The injustice between the servant and his lord his lord by disobedience. The worst level of this type of Dhulm “Oppression” is associating Gods with Allah in worship as we know from Surat Luqman and his advice to his son.

{ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (١٣) }

{And ‘remember’ when Luqmân said to his son, while advising him, “O my dear son! Never associate ‘anything’ with Allah ‘in worship’, for associating ‘others with Him’ is truly the worst of all wrongs.}

2) Second type of oppression or injustice is towards oneself by committing sins and falling in heedlessness, and 3) The injustice or oppression of the person towards other people.

³² Zarabozo, “Commentary on the Forty Hadeeth of Al-Nawawi”, 715.

³³ Surat Al-Nahl – verse 90.





- **“O My servants, all of you are astray except for those I have guided, so seek guidance from Me and I shall guide you, O My servants, all of you are hungry except for those I have fed, so seek food from Me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing from Me and I shall clothe you.”**

These statements reveal how weak mankind is in front of Allah Almighty. They show that without Allah’s bounties, the physical and the moral of them. It’s because of Allah’s guidance that we find our way in this life and can survive. It’s by Allah’s bounties and what he created in this life from plants and animals that we can find food and clothing for ourselves. Without Allah’s bounties we couldn’t have been able to have these.

- **“O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness from Me and I shall forgive you.”**

This statement reminds with the nature of the children of Adam as the prophet PBUH mentioned in the hadeeth that all children of Adam do mistakes and err. But the best among them are the ones who repent frequently continuously to Allah. Here Allah extends his hands with forgiveness for those who repent.

- **“O My servants, you all are incapable of bringing harm to me such that you may harm Me ... than a needle decreases the sea if put into it.”**

In this part we understand how Allah Almighty is in no need of us. We will never reach the ability to benefit or harm Allah Almighty intentionally or unintentionally. Worshipping Allah Almighty in the most perfect way and being pious will not increase his kingdom and dominion. This only helps us





in this life and in the day of judgement. Similarly disbelieving in Allah and disobeying him doesn't harm Allah but the people themselves.

Also Allah's treasures doesn't diminish by Allah's giving and providing for his servants even if he answers all their requests.

- **“O My servants, it is but your deeds that I record for you and then recompense you for. So let him who finds good, praise Allah, and he who finds other than that, let him blame no one but himself.”**

A reminder from Allah that one day, we will be held accountable so we should prepare ourselves for that day. We will be recompensed according to our deeds that are recorded perfectly. We should repent to Allah regularly and hold ourselves accountable so that on the day of judgement when we find these good deeds in our scale, we would praise Allah Almighty for guiding us to this goodness. Otherwise, Allah forbid, we will find no one to blame except ourselves.

Lessons from this hadeeth

- Justice and combating oppression is one of the great values of Islam that we should commit to.
- We are in dire need of Allah's guidance and providence and he the Almighty is in no need of anyone or anything among his creation.
- The doors of mercy and forgiveness are always open for those who truthfully repent to Allah Almighty.
- Our deeds are recorded on us so let's make sure they please our lord.



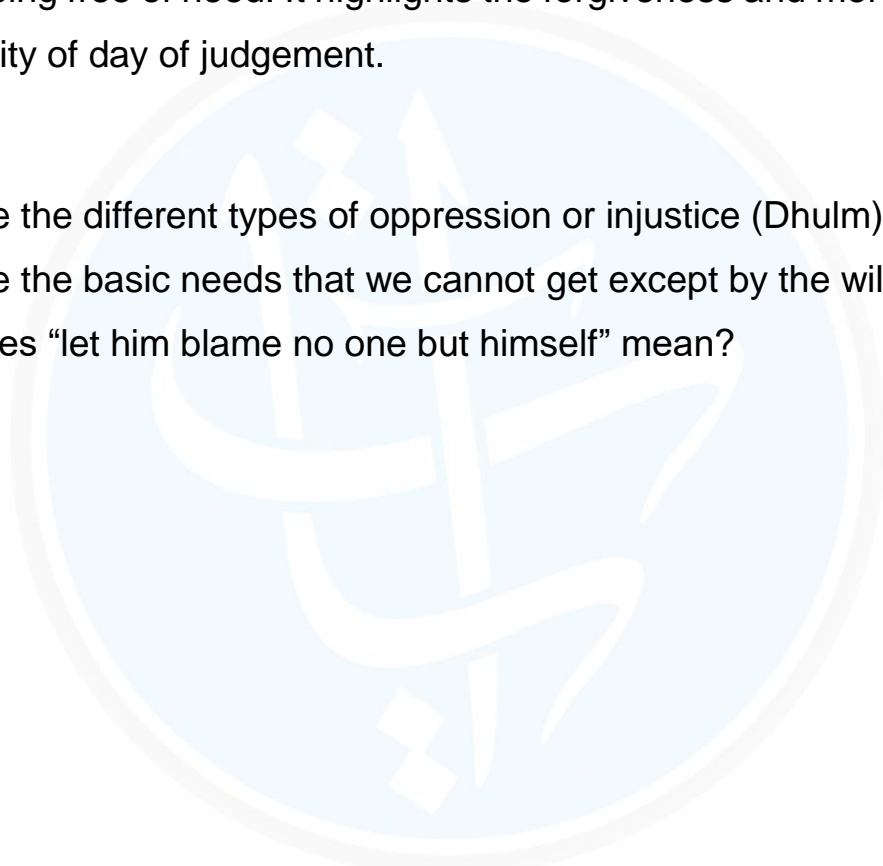


Conclusion

This hadeeth is a great fundamental in Islam to establish the values of Justice. It emphasizes our creed with the belief of Human's need of their lord and Allah being free of need. It highlights the forgiveness and mercy of Allah and the reality of day of judgement.

Discussion

- What are the different types of oppression or injustice (Dhulm)?
- What are the basic needs that we cannot get except by the will of Allah?
- What does "let him blame no one but himself" mean?



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HADEETH

CURRICULUM

HADEETH NO. 25

أكاديمية آيات
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Hadeeth #25

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَيْضاً أَنَّ نَاساً مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ قَالُوا لِلنَّبِيِّ ﷺ: (يَا رَسُولَ اللَّهِ ذَهَبَ أَهْلُ الدُّثُورِ بِالْأَجْرِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ)، قَالَ: «أَوْ لَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ»، قَالُوا: (يَا رَسُولَ اللَّهِ أَيَاتِي أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟) قَالَ: «أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ، أَكَانَ عَلَيْهِ وَزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ»

Abu Dharr (May Allah be pleased with him) reported: Some people said to Messenger of Allah (ﷺ): “O Messenger of Allah, the rich have taken away (all the) reward. They observe Salat (prayers) as we do; and give Sadaqah (charity) out of their surplus wealth.” Upon this he (the Prophet (ﷺ)) said, “Has Allah not prescribed for you (a course) following which you can (also) give Sadaqah? In every declaration of the glorification of Allah (i.e., saying Subhan Allah) there is a Sadaqah, and in every Takbir (i.e., saying Allahu Akbar) is a Sadaqah, and in every celebration of praise (saying Al-hamdu lillah) is a Sadaqah, and in every declaration that He is One (La ilaha illallah) is a Sadaqah, and in enjoining of good is a Sadaqah, and in forbidding evil is a Sadaqah, and in man's sexual intercourse (with his wife) there is a Sadaqah.” They (the Companions) said: “O Messenger of Allah, is there reward for him who satisfies his sexual need among us?” He said, “You see, if he were to satisfy it with something forbidden, would it not be a sin on his part? Similarly, if he were to satisfy it legally, he should be rewarded”.³⁴

³⁴ Sahih Muslim – The Book of Zakat - Chapter: The word charity (Sadaqah) may apply to all good deeds Ma'ruf – Hadeeth #1006.



Narrator (Rawi) of this Hadeeth:

Abu Dharr Al-Ghifari has been introduced previously in Hadeeth#18.

Importance of the hadeeth

- Imam Ibn Daqiq Al-'Id said: "In this hadeeth, we see the virtue of Tasbeeh and other Azkar (Remembrance of Allah) and enjoining Good and Forbidding evil and intending to please Allah and getting the reward when doing some of the customary acts, so these become acts of obedience because of the truthful intentions."³⁵
- Ibn Hajjar Al-Haithami said: "great hadeeth because it contained precious fundamentals of Islam."³⁶

Vocabulary

Taken away - monopolized the rewards

surplus wealth - What is beyond their need

Explanation of this hadeeth

In this hadeeth, there are two main concepts that have been emphasized. The first concept is that the competition for success in the hereafter is not only praised but is necessary.

- **"O Messenger of Allah, the rich have taken away (all the) reward. They observe Salat (prayers) as we do; and give Sadaqah (charity) out of their surplus wealth."**

Allah Almighty said in the Qur'an:

{وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ (٢٦)}

³⁵ Ibn Daqiq al-'Id, "A Treasury of Ḥadīth A Commentary on Nawawī's Forty Prophetic Traditions", Translated by Mokrane Guezzou.

³⁶ "Al-Haithami, "Al-Fath Al-Mobeen Besharh Al-Arba'een" — Page 441.





{So let whoever aspires to this strive 'diligently'}³⁷

It is amazing how these poor companions were not jealous of how the wealthy companions dress or what they ride or what they buy for themselves.³⁸ They were jealous of the reward that they get by spending their wealth in charity while the poor companions cannot get the same reward because of their poverty. This reminds us with the hadeeth of the prophet PBUH when he said:

قال رسول الله صلى الله عليه وسلم: " لا حسد إلا في اثنتين : رجل آتاه الله مالاً ، فسلطه على هلكته في الحق، ورجل آتاه الله حكمة فهو يقضي بها ويعلمها"

Messenger of Allah (ﷺ) said, "Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it."

Envy mentioned here is not the rejected envy where a person wishes someone loses what they must get it, but it refers to wishing having the same thing without the envied person losing what they have. These poor emigrant companions are a live of example of the Qur'anic verse that states that the hereafter is better and more eternal than this worldly life. They are a role model to follow. As believers we should look up to those who are higher than us in terms of righteous deeds, faith and rewards and try to compete with them. This is how Umar Ibn Al-Khattab May Allah be pleased with his used to compete with Abu Bakr May Allah be pleased with him. We shouldn't be keen on competing with those who are higher than us in terms of material enjoyment of this worldly life.

The second concept that this hadeeth corrects and emphasizes is our understanding of the term "Sadaqah" or Charity.

³⁷ Surat Al-Mutaffifeen – Verse 26.

³⁸ Zarabozo, "Commentary on the Forty Hadeeth of Al-Nawawi", 799.





- **“Upon this he (the Prophet (ﷺ)) said, “Has Allah not prescribed for you (a course) following which you can (also) give Sadaqah? In every declaration of the glorification of Allah (i.e., saying Subhan Allah) there is a Sadaqah, and in every Takbir (i.e., saying Allahu Akbar) is a Sadaqah, and in every celebration of praise (saying Al-hamdu lillah) is a Sadaqah, and in every declaration that He is One (La ilaha illallah) is a Sadaqah, and in enjoining of good is a Sadaqah, and in forbidding evil is a Sadaqah”**

The prophet PBUH wanted to give the glad tiding to these poor companions and the whole ummah that the competition towards the paradise is a fair competition and is open to every believer regardless of their wealth. He PBUH broadened our understanding of charity to include almost every righteous deed as he mentioned in the hadeeth كل معروف صدقة

Some of these deeds are between the believer and his lord like Tasbeeh and Tahmeed. But in another hadeeth a, the prophet PBUH displayed a variety of good acts that are mainly aiming at the relationship between the believer and his Ummah and community. These acts are rewarded by Allah Almighty as a charity or Sadaqah.

قال رسول الله صلى الله عليه وسلم: **"تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ صَدَقَةٌ وَأَمْرُكَ بِالْمَعْرُوفِ صَدَقَةٌ ن وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ وَإِرْشَادُكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ وَنَصْرُكَ الرَّجُلَ الرَّدِيءَ الْبَصِيرَ لَكَ صَدَقَةٌ وَإِمَاطَتُكَ الْحَجَرَ وَالشُّوْكَ وَالْعِظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ وَإِفْرَاطُكَ مِنْ دُلُوكَ فِي دُلُوكِ أَخِيكَ لَكَ صَدَقَةٌ"**

Allah’s messenger PBUH said: “When you smile in your brother’s face, or enjoin what is reputable, or forbid what is objectionable, or direct someone who has lost his way, or help a man who has bad eyesight,



or remove stones, thorns and bones from the road, or pour water from your bucket into your brother's, it counts to you as sadaqa.³⁹

The next hadith of this book #26 also shows other acts of sadaqah. In our hadith here, the prophet PBUH listed some actions that are regarded as charity or sadaqah. These are:

1. Saying SubhanAllah or Glorifying Allah Almighty. Every tasbeeh is recorded as a sadaqah
2. Saying Allahu Akbar or declaring Greatness of Allah Almighty. Every takbeer recorded as sadaqah.
3. Saying Alhamdlillah or praising Allah. Every tahmeed is recorded as sadaqah.
4. Saying La ilah illa Allah or declaring oneness of Allah. Every tahleel is recorded as a sadaqah.
5. Enjoining good and forbidding evil is recorded as a sadaqah. We have known from Shar'iah that whoever guides to a good act, they will be rewarded as much as the doer of the act.
6. Having sexual intercourse with the spouse is also recorded as a sadaqah. In another hadith, the prophet PBUH showed that putting food in the mouth of your dependents (wife and children) is rewarded.

The last act raises two main points to be taken away from this hadith

- a) The prophet PBUH showed the companions that as fulfilling desires in an illegal or prohibited way has serious consequences and punishment, fulfilling the same desire in the ways that Allah Almighty has made lawful is rewarded by Allah Almighty. This opens a new concept and proves that sound analogy or what has been called Qiyas”

³⁹ Zarabozo, “Commentary on the Forty Hadeeth of Al-Nawawi”, 802.

is an authentic evidence and is one of the foundations of evidencing in Shari'ah.⁴⁰

- b) Customary and permissible acts can be turned into worship with good and sincere intentions.⁴¹

Lessons from this hadeeth

- Competition towards paradise is what we should be looking forward to as the hereafter is better and more eternal than this worldly life.
- The concept of charity “sadaqah” is wide and includes or the righteous and good deeds that we do to please Allah.
- People are different in their abilities and ways of doing good acts and charity and shari'ah allowed everyone to contribute and get rewarded.⁴²
- Remembrance of Allah is a wide and generous door for rewards that we should be investing our time in.
- Righteous truthful intentions turn customary acts into worships.

Conclusion

This hadeeth is a great foundation of the new concept of sadaqah or charity. It guides the believers to a new door of goodness through rectifying their intentions sincerely for the sake of Allah.

Discussion

- What acts are considered charity that you can find in this hadeeth and other hadeeths?
- Can your physical exercise be considered a worship?
- What is “Qiyas”?

⁴⁰ Al-Fawzan, “Explanation of Imam An-Nawawī’s 40 Hadeeth” - Page 272.

⁴¹ Dr. Jamal Badi, “Commentaries on Imam Nawawi's Forty Hadeeth” — Page 127.

⁴² Dr. Jamal Badi, “Commentaries on Imam Nawawi's Forty Hadeeth” — Page 126.

HADEETH

CURRICULUM

HADEETH NO. 26

أكاديمية آيات
Ayaat Academy



Hadeeth #26

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
 «كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ الْاِثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ، فَتَحْمِلُهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَكُلُّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ»

“Abu Huraira narrated that, the Messenger of Allah (ﷺ) said:

Sadaqa is due on every joint of a person, every day the sun rises. Administering of justice between two men is also a Sadaqa. And assisting a man to ride upon his beast, or helping him load his luggage upon it, is a Sadaqa; and a good word is a Sadaqa; and every step that you take towards prayer is a Sadaqa and removing of harmful things from the pathway is a Sadaqa.⁴³

Narrator (Rawi) of this Hadeeth:

Abu Huraira has been introduced previously in Hadeeth#9.

Importance of the hadeeth

- Imam Al-Jardani said: “This hadeeth is a great one that is a fundamental of our religion. It shows that righteous deeds are exclusive for the believer himself but every act that is beneficial to the people is rewarded”⁴⁴

⁴³ Sahih Al-Bukhari – The Book of Peacemaking – Chapter: The superiority of making peace and establishing justice among the people – Hadeeth #2560, Sahih Muslim - The Book of Zakat - Chapter: The word charity (Sadaqah) may apply to all good deeds Ma'ruf – Hadeeth #1009

⁴⁴ Al-Jardani, “Al-Gawaher Al-Io'lo'eya” – Page 241



Vocabulary

Administering the Justice - Judging fairly between the people.

His beast - Animal used for the ride. Contemporary scholars suggest that this could be extended to model modes of transportation like a car, etc.

Explanation of this hadeeth

This hadeeth is a continuation of redefining the concept of charity or Sadaqah that we explored in the previous hadeeth. The hadeeth comes as an emphasis on the broad concept of charitable acts. In this hadeeth, we see more examples of charity and sadaqah.

In the previous hadeeth, the focus was on the personal deeds between the believer and Allah Almighty. In this hadeeth, there is more focus on the acts between the people for the benefit of the community.

- **“Sadaqa is due on every joint “Sulamaa” of a person, every day the sun rises.”**

There is a difference of opinion on the meaning of the Arabic word “sulamaa”.⁴⁵ Some scholars translate this as joints and bones. Their argument is a hadeeth that had a similar meaning. In that hadeeth the prophet PBUH mentioned that every human has 360 joints. He then used the know Arabic word “mifsal” which means a joint. Other scholars argue that “sulamaa” are the fine bones and joints that form the human hands and feet. In both cases, the beauty of the creation of Allah Almighty in accurately and perfectly designing the human body and shaping it in a way that is miraculous and helps humans achieve basic needs and perform basic acts that are taken for granted. Every detail in the human body that Allah Almighty commanded us to contemplate about it, requires thankfulness to Allah

⁴⁵ Zarabozo, “Commentary on the Forty Hadeeth of Al-Nawawi”, 818.





Almighty. Here, the prophet PBUH clarifies that every “sulamaa” deserves giving sadaqah on it. However, the sadaqah here includes but is not limited to donating money. The prophet PBUH lists some of the simple acts that are rewarded.

1. “Administering of justice between two men is also a Sadaqah”

Judging fairly between two people is considered a sadaqah. Allah Almighty made the command clear in the Qur’an.

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا (٥٨)﴾

{Indeed, Allah commands you to return trusts to their rightful owners; and when you judge between people, judge with fairness. What a noble commandment from Allah to you! Surely Allah is All-Hearing, All-Seeing}⁴⁶

2. “And assisting a man to ride upon his beast, or helping him load his luggage upon it”

Simple acts of kindness like helping those in need is recorded as sadaqah. The act described here is very relevant to the environment that the companions lived in. However, it’s still valid even if in a different form like helping an old person get on a bus or cross the street or helping an old lady carry stuff and put it in her car and so on ..

3. “a good word is a Sadaqa”

The effect of the sadaqah usually continues for some time, and it might benefit many people afterwards. So is the good word. Its effect on a person might effect a positive change in his life and those around him. It might help

⁴⁶ Surah Al-Nisaa’ – verse 58



someone out of depression. A good lecture or a call to Allah might change the life of many in the righteous direction. This is also could be the reason that Allah Almighty gave the example of the good word as the good tree in the Qur'an. Its benefit might extend to many people and generations to come.

4. **“Every step that you take towards prayer is a Sadaqa”**

Prayers are obligatory but walking to the mosque is a voluntary act. But with a renewed intention these steps might count as sadaqah for the believer.⁴⁷

5. **“And removing of harmful things from the pathway is a Sadaqa.”**

Doing good and helping people and community is considered a sadaqah. This might be as simple as helping create a peaceful free of harm pathway that people can walk in. In another hadeeth, the prophet PBUH pointed out that Faith (Iman) is more than seventy branches. The highest of which is saying La Ilah Illa Allah or declaring the oneness of Allah and the lowest of which is to remove the harm from pathways.

Lessons from this hadeeth

- The creation of Allah is miraculous, and we need to ponder upon it.
- Every fine detail in our bodies is a gift from Allah that needs to be thanked. We can do that by doing sadaqah even if we don't have much money.
- There are many ways to do sadaqah and get rewarded from Allah Almighty.
- Being helpful and supportive to the people and the community can be regarded by Allah Almighty as sadaqah.

⁴⁷ Dr. Jamal Badi, “Commentaries on Imam Nawawi's Forty Hadeeth” – Page 131.

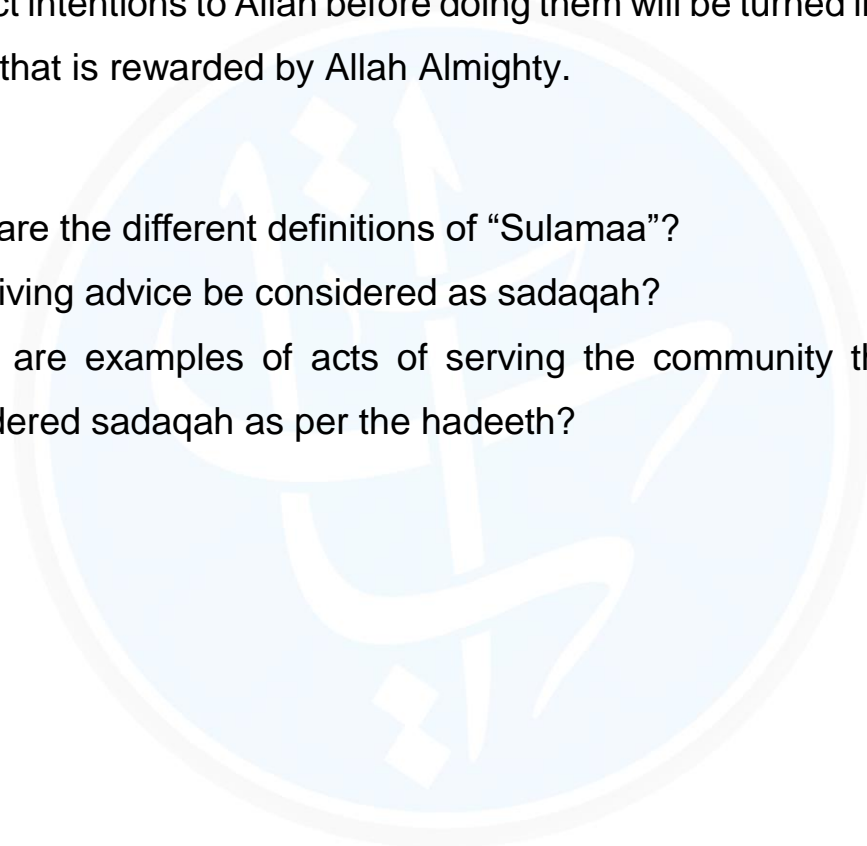


Conclusion

This hadeeth emphasizes the broad definition of the concept of Sadaqah. Many righteous and good deeds that do the people around us or simple acts that we direct intentions to Allah before doing them will be turned into worship or sadaqah that is rewarded by Allah Almighty.

Discussion

- What are the different definitions of “Sulamaa”?
- Can giving advice be considered as sadaqah?
- What are examples of acts of serving the community that can be considered sadaqah as per the hadeeth?



أكاديمية آيات
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HADEETH

CURRICULUM

HADEETH NO. 27

أكاديمية آيات
Ayaat Academy



Hadeeth #27

عَنْ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ».

وَعَنْ وَابِصَةَ بْنِ مَعْبَدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: «جِئْتَ تَسْأَلُ عَنِ الْبِرِّ؟» قُلْتُ: نَعَمْ، فَقَالَ: «اسْتَفْتِ قَلْبَكَ، الْبِرُّ مَا أَطْمَأَنَّتَ إِلَيْهِ النَّفْسُ وَأَطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ».

حديث حسن رويناه في مسندَي الإمامين أحمد والدارمي بإسناد حسن

- Nawwas bin Sam'an (May Allah be pleased with him) reported that Messenger of Allah (ﷺ) said, **“Piety is noble behavior, and sin is that which wavers in your heart and you do not like people to know about it.”**⁴⁸
- Wabisah bin Ma'bad (May Allah be pleased with him) reported: I went to Messenger of Allah (ﷺ) and he asked me, **“Have you come to inquire about piety?”** I replied in the affirmative. Then he said, **“Ask your heart regarding it. Piety is that about which the soul feels tranquil, and the heart feels tranquil, and sin is that which creates restlessness and moves to and from in the breast, even if people pronounce it lawful and give you verdicts on such matters again and again.”**⁴⁹

[We narrated it from Ahmad and Ad- Darmi].⁵⁰

⁴⁸ Sahih Muslim - The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship – Chapter: Meaning Of Righteousness And Sin – Hadeeth#2553a.

⁴⁹ Riyad as-Salihin - The Book of Miscellany - Chapter: Leading an Abstemious Life and refraining from the Doubtful – Hadeeth#590

⁵⁰ This the comment of the writer “Imam Nawawi”



Narrators (Rawi) of the two Hadeeths⁵¹:

- I. Al-Nawwas Ibn Samaan: A companion from Levant who lived in Madinah for one year then moved to Syria after the prophet's death. In Madinah he was of the poor Ahl- Al-Suffa who used to live in the prophet's mosque. Seventeen hadeeths were reported from him.
- II. Wabisah Ibn Mabad: He visited the prophet PBUH on year 9 after Hijrah. He lived in Iraq then moved to Syria. He used to cry while reciting the Qur'an. Eleven hadeeths were reported from him.

Importance of the hadeeth

- Imam Ibn Hajar Al-Haithami: (This hadeeth is from the most comprehensive, concise speech granted to the Prophet since "birr" is an inclusive word to all good deeds and good characters, and "lthm" is an inclusive word to all bad deeds and wickedness, small or big).⁵²
- Imam Al-Fashni: (This hadeeth is from the most comprehensive, concise speech granted to the Prophet. In fact they are two hadeeth, but since they focused on the same issue, they became like one hadeeth, so that the second became a witness for the first).⁵³

Vocabulary

Piety - Righteousness

Wavers in your heart - causes doubt

The soul feels tranquil - Contents the soul

The heart feels tranquil: Comforts the heart

Creates restlessness causes doubts

Moves to and from in the breast: perturbs the heart

⁵¹ Zarabozo, "Commentary on the Forty Hadeeth of Al-Nawawi", 834.

⁵² Al-Haithami, "Al-Fath Al-Mobeen Besharh Al-Arba'een" – Page 461.

⁵³ Al-Fashni, "Al-Majales Al-saneyyah" 175.





Explanation of this hadeeth

Imam Nawawi gathered in this section, two hadeeths since they both support the same meaning. The focus of the hadeeths is the definition of the word “Birr” piety or righteousness since in the second hadeeth, the question that was intended by Wabisah was about this concept. The word “Birr” can refer to two meanings if we refer to the verses of the Qur’an: 1) The good and kind treatment of others. This is so clear in the verses of Surat Al-Mumtahanah when Allah Almighty denied that he forbids believers from extending “birr” and justice towards non believers if they don’t fight the believers or try to exile them. Also in the hadeeths of the prophet PBUH he uses the term “Birr Al-Waledeen” to refer to the kind treatment of the parents. 2) The “Birr” is defined by Allah Almighty in the Qur’an in the following verse.

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ (١٧٧)﴾

{(Birr) Righteousness is not in turning your faces towards the east or the west. Rather, the (Birr) righteous are those who believe in Allah, the Last Day, the angels, the Books, and the prophets; who give charity out of their cherished wealth to relatives, orphans, the poor, ‘needy’ travellers, beggars, and for freeing captives; who establish prayer, pay alms-tax, and keep the pledges they make; and who are patient in times of suffering, adversity, and in ‘the heat of’ battle. It is they who are true ‘in faith’, and it is they who are mindful ‘of Allah’}54

⁵⁴ Surat Al-Baqarah – verse 177.



We can see from this verse that “Birr” refers to all acts of good deeds and worship to Allah Almighty.⁵⁵

The prophet PBUH who receives the revelation from Allah Almighty was explains “Birr” in concise words by saying:

▪ **“Virtue is noble behavior”**

Or character. This concise word means the essence of Birr is good character. This is similar to saying in other hadeeths that “Hajj is Arafa” or “Supplication is the worship”⁵⁶. Then the prophet PBUH explained the concept even more by defining the opposite. This is a very eloquent way of emphasizing any concept.

▪ **“Sin is that which wavers in your heart and you do not like people to know about it.”**

By knowing what the opposite of something means, we get to know that thing better and become certain about it. So “Birr” is doing the good deeds with good intentions to please Allah. If there is something that you want to classify you can expose it to your heart, if it wavers the heart or causes doubt and you think people should not see it or know about it, then it’s not from “Birr”. It rather falls under the category of sin. However, it’s worth discussing which heart is being referred to in the hadeeth. The heart that the prophet PBUH refers to here is the pure heart of the believers whose “Fitrah” or pure instinct is still sound and was not corrupted by the surroundings.⁵⁷ Keeping in mind these two statements of the first hadeeth, we need to understand that “Husn

⁵⁵ Zarabozo, “Commentary on the Forty Hadeeth of Al-Nawawi”, 837.

⁵⁶ Ibn Daqiq al-‘Id, “A Treasury of Ḥadīth A Commentary on Nawawī’s Forty Prophetic Traditions”, Translated by Mokrane Guezzou.

⁵⁷ Dr. Jamal Badi, “Commentaries on Imam Nawawi’s Forty Hadeeth” – Page 134.



Al-khulq” Good character is not only the behavior towards other. It includes the following:

- a) Behavior towards Allah and reaction to his commands and prohibitions and acting knowing that Allah is watching over us all the time.
- b) Behavior towards other people, the close to us and the strangers.
- c) Behavior towards oneself and attaining piety.
- d) Behavior towards the creatures of Allah.
- e) Behavior towards the earth

So even when dealing with an animal, if your soul talks to you of kicking an animal or treating it badly and then you think if people will like seeing that, so you stop doing this, it means that your heart is awake and can distinguish between good and bad, between “Birr” and “Sin”.

In the second hadeeth, we find similar definition of “Birr”.

- **“Piety is that about which the soul feels tranquil and the heart feels tranquil, and sin is that which creates restlessness and moves to and from in the breast”**

Again, the prophet PBUH refers to the pure heart in “Fitrah” in filtering the acts of “Birr” and sin. The last statement in the second hadeeth tries to emphasize the role of Fitrah in this process. You might be exposed to different opinions from people. Some of which might try turn truth into falsehood and vice versa.⁵⁸

⁵⁸ Al-Fawzan, “Explanation of Imam An-Nawawī’s 40 Hadeeth”.



- **“Even if people pronounce it lawful and give you verdicts on such matters again and again.”**

This also shows the importance of surrounding ourselves with good righteous company and friends who would have the pure Fitrah.

Lessons from this hadeeth

- “Birr” or piety is an inclusive word to the good character and all acts of obedience and worship.
- Knowing the opposite of Birr is helpful in identifying “Birr”.
- Pure Fitrah if maintained and not corrupted by surroundings is the filter that Allah Almighty gifted us with to distinguish Truth and Falsehood.
- The second hadeeth is a miracle and proof of the messenger’s prophecy since Allah has revealed and inspired him the question of Wabisah before he utters it.
- We should maintain our Fitrah and surround ourselves with people of pure hearts.

Conclusion

These two hadeeths define and confirm the concept of “Birr” and how believers can recognize it. The abundance of media or influencers who might turn good into bad or falsehood into truth is not a measure of “Birr”.

Discussion

- How can you define “Birr” and what does it include?
- Extract a proof of the messenger’s prophecy from the hadeeth.
- After understanding the hadeeth, Is the presence of thousands of followers on social media enough evidence for the correctness of piety of the followed person?

HADEETH

CURRICULUM

HADEETH NO. 28

أكاديمية آيات
Ayaat Academy



Hadeeth #28

عَنْ أَبِي نَجِيحِ الْعَرَبِيَّ بْنِ سَارِيَةَ رضي الله عنه قَالَ: وَعَظَنَا رَسُولُ اللَّهِ ﷺ مَوْعِظَةً وَجَلَّتْ مِنْهَا الْقُلُوبُ، وَذَرَقَتْ مِنْهَا الْعُيُونُ؛ فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَأَنَّهَا مَوْعِظَةٌ مُودِعٌ فَأَوْصِنَا، قَالَ: «أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ؛ فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ؛ فَإِنَّ كُلَّ بَدْعَةٍ ضَلَالَةٌ»

'Irbad bin Sariyah (May Allah be pleased with him) reported:

The Messenger of Allah, sallallahu 'alayhi wasallam, delivered an admonition that made our hearts fearful and our eyes tearful. We said, “O Messenger of Allah, it is as if this were a farewell sermon, so advise us.” He said,

“I enjoin you to have Taqwa of Allah and that you listen and obey, even if a slave is made a ruler over you. He among you who lives long enough will see many differences. So, for you is to observe my Sunnah and the Sunnah of the rightly principled and rightly guided successors, holding on to them with your molar teeth. Beware of newly-introduced matters, for every innovation (bid'ah) is an error”⁵⁹

Narrator (Rawi) of this Hadeeth:

'Irbad bin Sariyah Al-Sulami is nicknamed Aba Nujaih. He is one of the poor people of Suffah who used to live in the prophet's mosque. He died in Syria in the year 75 after hijrah.

Importance of the hadeeth

- Ibn Al-Attar said: (This hadeeth is a miracle and one of proofs of prophecy).⁶⁰

⁵⁹ Sunan Abi Dawud – Book of Model Behavior of the Prophet (Kitab Al-Sunnah) – Chapter: Adherence To The Sunnah – Hadeeth#4607.

⁶⁰ Ibn Al-Attar, “Commentary of the forty Nawawi Hadeeth”, 210.



- Ibn Daqiq al-‘Id said: (This is a great hadeeth that contains knowledge that prompts Taqwa and listening and obedience in no sin. Contains news on people differences in future, so we should hold tight to the Sunnah of the prophet PBUH and the Sunnah of the rightly guided Caliphs and leaving out the misguiding innovations.⁶¹)

Vocabulary

Taqwa - Piety and fear of Allah

Many differences - between the time of the prophet and other times or differences in ways and commitments

holding on to them with your molar teeth - holding tight on to them, firmly

Explanation of this hadeeth

In this hadeeth, the prophet PBUH is giving pieces of advice and guidance to the companions and the whole ummah. This advice and guidance is considered part of the mercy that Allah Almighty described the mission of the prophet PBUH with.

{ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (١٠٧) }

{We have sent you ‘O Prophet’ only as a mercy for the whole world}⁶²

This is because following the guidance of the prophet PBUH saves us from Allah’s wrath and the punishment on the day of judgement. This hadeeth starts with the narrator mentioning about the admonition that the prophet PBUH was giving.

⁶¹ Ibn Daqiq al-‘Id “Al-Ilmam” 390.

⁶² Surah Al-Anbiyaa’ – Verse#107.





- **“The Messenger of Allah, PBUH, delivered an admonition that made our hearts fearful and our eyes tearful.”**

This is one of the talents of an eloquent speakers to own the hearts and the feelings of the audience to influence them positively and the prophet PBUH was the greatest and best speaker. We can understand that he PBUH talked to the companions about topics that made them fearful of Allah and closer to him. These made the companions’ hearts tremble and their eyes tear. It’s also probably because they felt that the prophet PBUH is giving them a parting advice as if he is paying farewell to them. This is clear in the next statement.

- **“We said, “O Messenger of Allah, it is as if this were a farewell sermon, so advise us.”**

So they might have shed tears because of the feeling of parting with him PBUH. In that moment, they asked the prophet PBUH to give them advice. This show how smart and full of Iman the companions were. They wanted to use these special moments to gain some of the treasures of the prophet’s precious words. This is also because of the farewell feeling. Also, one important point that lecturers and da’is (preachers or callers to Islam and guidance) should take away, is that you need to soften the hearts and connect it with Allah Almighty before trying to give advice. In that case the companions were so ready to receive and accept the advice that they asked for it themselves before they were given it. **The advice of the prophet that we should benefit from was as follows:**

- 1- Piety and fear of Allah **“He said, “I enjoin you to have Taqwa of Allah”**

This is the greatest pieces of advice that he PBUH kept giving to the companions and the ummah one time after the other. We were commanded in the Qur’an in many positions to attain the Taqwa of Allah. The principal location of Taqwa as the prophet clarified in other hadeeths, is in the heart





of the believer. It means fearing Allah and being watchful of our sayings and deeds to please him the exalted.

2- Listening and obeying the ruler **“and that you listen and obey, even if a slave is made a ruler over you.”**

This is a must for a powerful ummah to have. Weak nations lose control and power because of disruptions, betrayals, and disorder. Allah has commanded the believers to be united to stay powerful.

{وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ}

{and do not dispute with one another, or you would be discouraged and weakened. Persevere! Surely Allah is with those who persevere.}

And to achieve this, people must have obedience to their leader. There is a command in the Qur'an to obey Allah, obey the messenger and the leaders. However, it's only the obedience of the leaders that is conditional. The condition is that it will not be in something that displeases Allah and is considered a disobedience to him.

The prophet PBUH is then drawing the attention to the third important issue which is changes in belief in the ummah.

“He among you who lives long enough will see many differences.”

He is informing the companions about future events where people, faith, behavior, and creed and other things will change. It will be huge differences from the status at the time of the prophet PBUH. It can also be understood as differences between guidance and misguidance. Between True following of Islam and sunnah and change in religion and deviation. And so in this regard to be safe in times of these “Fitan” tribulations, the prophet PBUH gave two pieces of advice.





3- The first is to follow his and the rightly guided caliphs' Sunnah or way **“So, for you is to observe my Sunnah and the Sunnah of the rightly principled and rightly guided successors, holding on to them with your molar teeth.”**

Following the sunnah of the prophet PBUH protects from error and misguidance. So is following the sunnah of the rightly principled and rightly guided caliphs (successors). They were the closest to the prophet PBUH and Allah has kept the religion through them and their actions. They were the best of people according to a hadeeth by the prophet then the less good are the ones who come after and so on. Describing being committed to this sunnah and holding tight as holding with molar teeth shows how important and serious it is to be steadfast of that path.

4- The second advice is to avoid bid'a or innovation in religion **“Beware of newly-introduced matters, for every innovation (bid'ah) is an error.”**

Innovating in the religion of Allah takes us away from the straight path and leads to error and misguidance. Allah describes the message of the prophet as complete and perfect. He didn't leave to us any doubts or confusion that needs innovation.

Lessons from this hadeeth

- Admonition plays a great role in our communities to remind people and connect them with their lord and shakes their heedlessness.
- The best of admonition is the one that is sincere and touches the hearts of the audience.
- Piety is the attribute of the believers and their way to salvation.
- Obeying leaders is essential in the unity and strength of our communities and ummah.





- Holding tight to the sunnah of the prophet and his companions and avoiding innovation in religion protect from falling into error.

Conclusion

This hadeeth is a wonderful piece of advice to the ummah that puts foundations of rise from heedlessness and success. Piety and obedience to the leaders are bases of a strong nation. Following the sunnah protects from falling.

Discussion

- What are the proofs that the prophet's admonition was effective?
- Which sunnah or ways should we follow?
- What is bid'a?

أكاديمية آيات
Ayaat Academy



HADEETH

CURRICULUM

HADEETH NO. 29

أكاديمية آيات
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Hadeeth #29:

عَنْ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ، وَيُبَاعِدُنِي مِنَ النَّارِ، قَالَ: «لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ، وَإِنَّهُ لَيْسَ يَسِيرٌ عَلَيَّ مَنْ يَسْرَهُ اللَّهُ عَلَيْهِ، تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ»، ثُمَّ قَالَ: «أَلَا أَدُلُّكَ عَلَىٰ أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ، كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ»، ثُمَّ تَلَا: {تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ} حَتَّىٰ بَلَغَ {يَعْمَلُونَ} ثُمَّ قَالَ: «أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ، وَعَمُودِهِ، وَذِرْوَةِ سَنَامِهِ؟» قُلْتُ: بَلَىٰ، يَا رَسُولَ اللَّهِ، قَالَ: «رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ»، ثُمَّ قَالَ: «أَلَا أُخْبِرُكَ بِمَلَاكٍ ذَلِكَ كُلُّهُ؟» قُلْتُ: بَلَىٰ، يَا نَبِيَّ اللَّهِ، فَأَخَذَ بِلِسَانِهِ، وَقَالَ: «كُفَّ عَنكَ هَذَا»، فَقُلْتُ: يَا نَبِيَّ اللَّهِ، وَإِنَّا لَمُؤَاخِدُونَ بِمَا نَتَكَلَّمُ بِهِ؟ قَالَ: «تَكَلَّمْتُكَ أُمَّكَ يَا مُعَاذُ، وَهَلْ يَكْتَبُ النَّاسُ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ - أَوْ قَالَ عَلَىٰ مَنَاقِرِهِمْ - إِلَّا حَصَانِدُ أَلْسِنَتِهِمْ»

Narrated Mu'adh bin Jabal: "O Messenger of Allah, tell me of a deed which will take me into Paradise and will keep me away from the Hell-fire." He said: "You have asked me about a great matter, yet it is, indeed, an easy matter for him to whom Allah Almighty makes it easy. (It is) that you worship Allah without associating anything with Him, that you perform the prayers, that you pay the zakat, that you fast during Ramadan, and that you make the pilgrimage to the House."

Then he said: "Shall I not guide you to the gates of goodness? Fasting is a shield; charity extinguishes sin as water extinguishes fire; and a man's prayer in the middle of the night." Then he recited: "Who forsake their beds to cry unto their Lord in fear and hope and spend of that We have bestowed on them. No soul knows what is kept hid for them of joy, as a reward for what they used to do". [Qur'an, Surah al-Sajdah (32): Ayah 16- 17]

Then he said: "Shall I not also tell you of the head of the matter, its pillar, and its topmost part?" I said: "Yes, O Messenger of Allah." He said: "The peak of the matter is Islam (submission to Allah), the pillar is prayer; and its topmost part is jihad." Then he said: "And shall I not tell you of



the controlling of all that?” I said: “Yes, O Messenger of Allah”. So, he took hold of his tongue and said: **“Restrain this.”** I said: “O Prophet of Allah, will we be held accountable for what we say?” He said: **“May your mother be bereft of you! Is there anything that topples people on their faces (or he said, on their noses) into the Hell-fire other than the jests of their tongues?”**⁶³

Narrator (Rawi) of this Hadeeth:

Mu'aadh bin Jabal has been introduced previously in hadeeth#18.

Importance of the hadeeth

- Imam Al-Jardani said: (This hadeeth is a great firm fundamental of Islam and of its major rules).⁶⁴

Vocabulary

Great matter - serious and important

Shield - Against sins and mistakes

Head of the matter - its peak and essence

May your mother be bereft of you - supplication of destruction that is not meant literally but as a way of blame.

Explanation of this hadeeth

In this hadeeth the prophet PBUH gave guidance of good deeds to the Ummah in continuation of earlier guidance discussed in previous hadeeths. The advice started with a question from the great companion Muaath Ibn Jabal to the prophet PBUH asking for advice on deeds that admits the believer to Paradise and keep him away from Hell fire.

⁶³ “Jami` at-Tirmidhi” - The Book on Faith - Chapter: What Has Been Related About The Scaredness Of Salat – Hadeeth#2616

⁶⁴ Al-Jardani, “Al-Gawaher Al-lo'lo'eya” – Page 268



- **“O Messenger of Allah, tell me of a deed which will take me into Paradise and will keep me away from the Hell-fire.”**

The prophet PBUH answered with a detailed yet concise answer that should be a catalogue for every Muslim seeking success in hereafter. He PBUH opened the advice with an important statement to draw the attention and give glad tidings to the believers.

- **He said: “You have asked me about a great matter, yet it is, indeed, an easy matter for him to whom Allah Almighty makes it easy.”**

It's not a matter that could be taken for granted, but a serious matter that needs struggle, patience, and commitment. However, if Allah makes it easy, it will not be a difficult task. The prophet PBUH then gave the key answer to the question.

- **“(It is) that you worship Allah without associating anything with Him, that you perform the prayers, that you pay the zakat, that you fast during Ramadan, and that you make the pilgrimage to the House.”**

This is the basic requirements and the basic deeds that will admit the believers to Paradise. This was mentioned also in the hadeeth where a man asked the prophet PBUH if he can do these basic acts only and be admitted to paradise and he replied affirmatively. These represent the pillars of Islam as discussed earlier in the hadeeth of Jibril. Worshipping Allah with not partners is the main building block of this religion. Without it or with a corrupted belief all following deeds will go in vain. Prayer is the fundamental of religion as the prophet PBUH said. Zakat is a purification of the soul and money. Fasting is the only worship that belongs to Allah and Allah will reward for it as in the hadeeth. Pilgrimage erases the sins and cleans the records as if it's the day of birth.





The prophet PBUH didn't stop at the basic deeds, but added more deeds to secure the way to paradise. He called them the gates to goodness.

- **“Then he said: “Shall I not guide you to the gates of goodness? Fasting is a shield; charity extinguishes sin as water extinguishes fire; and a man's prayer in the middle of the night.” Then he recited: “Who forsake their beds to cry unto their Lord in fear and hope and spend of that We have bestowed on them. No soul knows what is kept hid for them of joy, as a reward for what they used to do”. [Qur'an, Surah al-Sajdah (32): Ayah 16- 17]”**

There are three gates to goodness.

- 1) The first gate is fasting. Besides fasting Ramadan which is obligatory, voluntary fasting is encouraged. The prophet described it as a shield. This could be understood as a shield from sins and mistakes. It could be also understood as a shield from hell fire. In another hadeeth, the prophet PBUH said that those who fast a day for the sake of Allah, he will separate their faces from hell fire the distance of seventy years.
- 2) The second gate is charity. Besides the obligatory zakat, sadaqah is a great act that has many rewards. One of the rewards is mentioned here, that it extinguishes sin as water extinguishes fire. It also according to another hadeeth, extinguishes the anger or wrath of Allah Almighty. The reward of spending in the sake of Allah could reach 700 multiples as mentioned in Surat Al-Baqarah.
- 3) The third gate is the night prayer. Night prayer is the honor of the believer. The prophet PBUH referred to the mentioned verses from Surat Al-Sajdah that describe those who pray by night. Allah says in the verses that these have no idea about the huge reward awaiting them in the hereafter.





The prophet then continues his advice to emphasize three main concepts of belief that a believer should grasp to maintain the way to paradise and salvation from hell fire.

- **“Then he said: “Shall I not also tell you of the head of the matter, its pillar, and its topmost part?” I said: “Yes, O Messenger of Allah.” He said: “The peak of the matter is Islam (submission to Allah), the pillar is prayer; and its topmost part is jihad.”**

The peak of this religion is Islam or submission to Allah Almighty. This is the essence of Islam. The main pillar of or fundamental of Islam is the prayer. As the prophet PBUH said whoever abandons prayer, then he denied the message or disbelieved. The topmost part of this religion is Jihad or struggle for the sake of Allah. Without Jihad the message of Allah couldn't have reached the people all over the world. Without it, the people could have had the choice to think about Islam, ask questions and freely choose to embrace Islam. Without it many Muslims couldn't have had the ability to practice the religion without fear. The jihad or struggle is not limited to fighting, but scholars talked about struggle with oneself.

- **Then he said: “And shall I not tell you of the controlling of all that?” I said: “Yes, O Messenger of Allah”. So, he took hold of his tongue and said: “Restrain this.” I said: “O Prophet of Allah, will we be held accountable for what we say?” He said: “May your mother be bereft of you! Is there anything that topples people on their faces (or he said, on their noses) into the Hell-fire other than the jests of their tongues?”**

The prophet PBUH sealed the advice with instruction on the means for self-control. The means for being able to achieve all previous deeds and not



waste them. The way to do this is to restrain our tongues. One word -as in the prophet's hadeeth- could lead the person to fall deep in hell fire. The prophet PBUH confirmed this fact in this hadeeth talking to Mu'aadh. Tongue fails include backbiting, gossip, lying and most serious of Allah is associating partners with Allah in worship.

Lessons from this hadeeth

- The companions were keen on asking the prophet for advice and learning ways of success and admission to paradise.
- The basic deeds to secure the way to paradise are the five pillars of Islam.
- The gates of goodness are fasting, charity and night prayer.
- The essence of this religion is submission to Allah and the main foundation is prayer and the topmost act is struggle for the sake of Allah.
- The tongues is the key to secure paradise or -God forbid- the reason for destruction.

Conclusion

This hadeeth shows the paths to entering paradise and avoiding hell fire. It gives the basic prerequisites for salvation, the gates of goodness to secure this path. It highlights the seriousness of the tongue and its slips.

Discussion

- What are the gates of goodness?
- What is the topmost of the matter?
- What cause the people to be toppled on their faces or noses into the Hellfire according to the hadeeth? How?

HADEETH

CURRICULUM

HADEETH NO. 30

أكاديمية آيات
Ayaat Academy



Hadeeth #30

عَنْ أَبِي ثَعْلَبَةَ الْخُسَيْبِيِّ جُرْثُومِ بْنِ نَاشِرٍ رضي الله عنه عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ غَيْرَ نَسْيَانٍ فَلَا تَبْحَثُوا عَنْهَا»

On the authority of Abu Tha'labah al-Kushanee — Jurthoom bin Nashir (may Allah be pleased with him) — that the Messenger of Allah (peace and blessings of Allah be upon him) said:

Verily Allah Almighty has laid down religious obligations (fara'id), so do not neglect them; and He has set limits, so do not overstep them; and He has forbidden some things, so do not violate them; and He has remained silent about some things, out of compassion for you, not forgetfulness — so do not seek after them.⁶⁵

Narrator (Rawi) of this Hadeeth:

Abu Tha'labah al-Kushanee — Jurthoom bin Nashir from the tribe of Khusain. He witnessed the truce of Hodaybeya and was in the allegiance of Ridwan. The prophet PBUH gave him his share after the battle of Khaibar. The prophet PBUH sent him to his people, and they entered Islam. He then moved to the Levant and died in the time of Umayyads.⁶⁶

Importance of the hadeeth

- Ubaid Ibn Umai said: (Allah has established the lawful matters (halal), the prohibited matters (haram), and what he allowed is halal and what he has forbidden is haram, and what he remained silent about is

⁶⁵ Riyadh Al-Saleheen - The Book of Miscellaneous ahadith of Significant Values - Chapter: Ahadith about Dajjal and Portents of the Hour – Hadeeth#1832.

⁶⁶ Ibn Al-Atheer, "Osd Al-Ghaba Fee Ma'refat Al-Sahaba".



forgiven. So, hadeeth of Abu Tha'labah divided rulings into four categories: Obligations, Prohibitions, Limits, and Permissible, so it gathers all the rulings of the religion.⁶⁷

- Ibn Hajar Al-Haithami said: (This hadeeth is from the most comprehensive, concise speech granted to the Prophet as it contains all the rules of Islamic law, its rulings, and etiquettes. The ruling is either discussed or not declared. The discussed rulings are either, commanded: Obligated - preferred, or Forbidden: Prohibited – disliked, or Permissible.⁶⁸

Vocabulary

Overstep - pass

Violate - do the forbidden things

Explanation of this hadeeth

In this hadeeth, the prophet PBUH drew a map of the rulings of Islamic law (Shari'ah) and categorized them into four categories:

- 1- Obligations **“Verily Allah Almighty has laid down religious obligations (fara'id), so do not neglect them;”**

Allah Almighty sent commands in the Qur'an and Sunnah that are obligatory on Muslims based on their abilities. The main obligations are the five prayers. These are obligatory for all Muslims once they reach puberty. There are exceptions for these obligations. For example, Women in their menstrual period should not do it. Those who are travelling are allowed to shorten and gather prayers based in different Madhabs. Those who do not have the ability

⁶⁷ Ibn Ragab, “Jami' Al-uloom Wa Al_Hekam” (70/2)

⁶⁸ Al-Haithami, “Al-Fath Al-Mobeen Besharh Al-Arba'een” – Page 498.





to do it while standing, can do it sitting. If they can't, then while laying down. Fasting of the month of Ramadhan is obligatory on all Muslims except for few exceptions as in the case of prayer. Zakat is an obligation of those who are eligible and so is the pilgrimage. There are other obligations like Hijab for women, Jihad on Men on certain times, Birr or excellent treatment to parents, and others. The prophet commanded the believers in the hadeeth to not neglect or forget or become heedless with these obligations. So, they should do it to the best of their abilities as leaving them entails a punishment.

2- Limits **“and He has set limits, so do not overstep them;”**

These are the limits of Allah mentioned in the Qur'an in many positions. These are limits for the Lawful matters and the prohibited matters that the believers should not overstep or pass. Some things might be allowed but for a certain limit so we should be aware of the bounds and not pass them. Some things might be forbidden, so we shouldn't pass the limits and add the forbidden matters based on our own desires.

3- Forbidden matters **“and He has forbidden some things, so do not violate them”**

Allah Almighty has forbidden us from certain matters as a test and for our own benefits so we shouldn't violate the commands of Allah and do these forbidden matters. Examples of what Allah has forbidden is Killing people, committing Adultery (Fornication), Stealing, ... He has forbidden us from eating certain things like the pig's flesh and drinking wine. He has forbidden us from lying, cheating, backbiting, extending the gaze to forbidden matters, ...etc.

4- Permissible **“and He has remained silent about some things, out of compassion for you, not forgetfulness — so do not seek after them.”**





There are things that Allah kept silent about them so they are considered permissible. According to the Fiqhi rule, the default in matters is their permissibility unless if there is a revelation (Qur'an or hadeeth) that makes it forbidden. (الأصل في الأشياء الإباحة) . Allah Almighty didn't keep silent for this matters out of forgetfulness (Exalted be him above any shortcoming). Rather, he kept silent out of compassion and mercy for his slaves. He didn't want to make things complicated or difficult for the believers. He said in the Qur'an:

{ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ }

{and laid upon you no hardship in the religion}⁶⁹

So, the prophet PBUH commanded us to not seek after them. This is similar to the following verses of the Qur'an⁷⁰

{ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن تُبَدَ لَكُمْ تَسْؤُكُمْ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلَ الْقُرْآنُ تُبَدَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ (١٠١) قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ (١٠٢) }

{O believers! Do not ask about any matter which, if made clear to you, may disturb you. But if you inquire about what is being revealed in the Quran, it will be made clear to you. Allah has forgiven what was done 'in the past'. And Allah is All-Forgiving, Most Forbearing (101) Some people before you asked such questions then denied their answers (102)}⁷¹

It's worth noting the denial here is for questions that have no point or goal or questions that are for the sake of argument with no benefit. However, asking about matters in our religions that are not clear is very important and is

⁶⁹ Surat Al-Hajj – verse 78.

⁷⁰ Al-Fawzan, "Explanation of Imam An-Nawawī's 40 Hadeeth".

⁷¹ Surat Al-Ma'edah – Verses 101 – 102.



encouraged as we have already learned from the companions who narrated some of the hadeeths in this book.

Lessons from this hadeeth

- Allah Almighty has made the rulings into four categories.
- There are obligations that we should do to the best of our abilities.
- There are limits that we should watch and not overstep.
- There are prohibitions that we should not violate.
- There are permissible things that Allah kept silent about out of mercy for us.

Conclusion

This hadeeth summarizes the different possibilities for matters that we will face in our life. Our religion is simple as long as we are aware and knowledgeable about the matters of this religion and under which category they fall.

Discussion

- What are the different categories of rulings in this hadeeth?
- Give examples of category number 4.
- Why did Allah set category number 4?



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THIS BOOK

- Presentation of the third ten hadeeths from the book “Al-Nawawi’s Forty Hadeeths الأربعون النووية” by Imam Al-Nawawi.
- An explanation of the hadeeth and their narrators, the meanings of their vocabulary, and an explanation of the general meaning of each hadeeth while addressing the lessons learned from it.
- All of this is written in a simple manner that suits all levels and a contemporary methodology that corresponds to our reality, and in a practical way that transforms understanding into behavior.

This book is an interesting journey with the hadeeths of the Prophet (PBUH) through which we understand Islam in a modern manner, follow it easily, and live it with understanding, speech and practice.

THE AUTHOR

Ijaza (Sanad) in reciting and teaching the 2 Qera’at (Readings) of the Quran.
3 Diplomas in Islamic Studies. Former teacher in Al-Otrojah Institute for Qur’anic Studies.
Former Principal and Teacher of Al-Huda Weekend Islamic School – Toronto, Canada.

