تذكرة الآخرة
Academy

TADHKIRATU
AL-AKHIRAH
ACADEMY

PEARLS OF GUIDANCE

Twenty Authentic Hadith on
Tawhid, Aqidah, Adab and Fiqh

Carefully Selected from the
Authentic Collections of
Sahih al-Bukhari and Sahih Muslim



Hudhyfah Abdulganiy Oloje
(Abu Muhammad As-Sifudeen)

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BY:

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(Abu Muhammad wa Zainab, As-Safudeen)

***Seeking Knowledge *Sharing Guidance**
***Preparingfor The Herafter**

TADHKIRATUL AL-AKHIRAH ACEDEMY

Reminding Hearts Of The Hereafter Through Authentic Knowledge

DEDICATION

In the Name of Allah, the Most Merciful, the Especially Merciful

All praise is due to Allah, Lord of the worlds. May His peace and blessings be upon His final Messenger, Muhammad ﷺ, upon his family, his Companions, and all those who follow their path until the Day of Resurrection.

I dedicate this humble work to **Tadhkiratul Akhirah Academy**, an institution established for the dissemination of authentic Islamic knowledge and the nurturing of students upon the Qur'an and the Sunnah according to the understanding of the righteous predecessors (As-Salaf As-Salih).

It is my sincere hope that this book will serve as a beneficial resource for the Hadith classes of the Academy and become a means through which students increase in knowledge, faith, good character, and devotion to Allah.

I ask Allah, the Most High, to accept this effort from me, to overlook its shortcomings, and to place blessing in every word contained within it. I pray that He makes this work a source of ongoing reward (Sadaqah Jariyah), a means of guidance for its readers, and a proof in my favour on the Day when neither wealth nor children will benefit anyone except those who come to Allah with a sound heart.

May Allah grant me the fulfilment of my righteous aspirations, make this work purely for His Noble Face, and make it a hujjah for me and not against me.

"And my success is not but through Allah. Upon Him I have relied, and to Him I return."

Hudhyfah Abdulganiy Oloje
(Abu Muhammad, Sifu-deen)

Tadhkiratul Akhirah Academy

PREFACE

All praise belongs to Allah, Lord of the worlds. We praise Him, seek His help, seek His forgiveness, and seek refuge in Him from the evil within ourselves and from the consequences of our deeds. Whomever Allah guides, none can misguide; and whomever He allows to stray, none can guide. I bear witness that none has the right to be worshipped except Allah alone, having no partner, and I bear witness that Muhammad ﷺ is His servant and Messenger.

The Sunnah of the Messenger of Allah ﷺ occupies a central place in Islam. It is through the Sunnah that the meanings of the Qur'an are clarified, the acts of worship are explained, noble manners are cultivated, and the correct creed is preserved. For this reason, the scholars of Islam devoted their lives to preserving the statements, actions, approvals, and teachings of the Messenger of Allah ﷺ with a level of precision unmatched in human history.

Among the greatest scholars who served this noble cause were Imam Muhammad ibn Isma'il al-Bukhari and Imam Muslim ibn al-Hajjaj. Through their tireless efforts, Allah preserved for the Ummah two of the most authentic collections of hadith ever compiled: Sahih al-Bukhari and Sahih Muslim. The scholars of Ahlus-Sunnah wal-Jama'ah have unanimously recognised these two works as the most authentic books after the Noble Qur'an.

This book was prepared to provide students of Tadhkiratul Akhirah Academy with a carefully selected collection of twenty authentic hadiths drawn exclusively from Sahih al-Bukhari and Sahih Muslim. The selected narrations focus on four foundational areas of Islamic learning: Tawhid, Aqidah, Adab, and Fiqh.

The objective of this work is not merely to present hadith texts, but to assist students in understanding their meanings, appreciating their contexts, learning about their narrators, and applying their lessons in everyday life. Each chapter therefore includes the hadith text, its translation, a brief biography of the narrator, historical background where available, lessons and benefits, practical applications, and review questions to reinforce learning.

Every effort has been made to ensure that the explanations contained in this book conform to the understanding of Ahlus-Sunnah wal-Jama'ah and are supported by recognised scholarly works. References have been drawn from authentic hadith collections and classical explanations of hadith by reliable scholars.

I ask Allah to make this work beneficial for teachers, students, parents, and all readers. May He increase us in beneficial knowledge, righteous actions, sincerity in worship, and steadfastness upon the truth. May He gather us among those who learn the Sunnah, implement it, teach it to others, and remain firm upon it until they meet Him. May the peace and blessings of Allah be upon our Prophet Muhammad ﷺ, his family, his Companions, and all those who follow them in righteousness until the Last Day.

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ABOUT TADHKIRATUL ĀKHIRAH ACADEMY

Introduction

Tadhkiratul Ākhirah Academy is an Islamic educational and reminder-based organization established solely for the sake of Allah. It was founded with the noble mission of strengthening the relationship between Muslims and their Creator through authentic Islamic teachings, beneficial reminders, the study of the Noble Qur'an, the Sunnah of the Messenger of Allah ﷺ, and spiritual development.

The Academy was established upon the understanding that many Muslims spend a significant portion of their lives online. While modern technology offers many benefits, it can also become a source of distraction, heedlessness, and the wasting of valuable time. Tadhkiratul Ākhirah Academy therefore seeks to transform part of that time into opportunities for remembrance of Allah, seeking beneficial knowledge, recitation of the Qur'an, spiritual reflection, and righteous companionship.

The name "Tadhkiratul Ākhirah" means "Reminder of the Hereafter." It reflects the Academy's central objective: to continually remind Muslims of Allah, their purpose in life, their accountability before Him, and their preparation for the Hereafter through sincere worship and righteous actions. The Academy's message is not merely focused on fear of the Day of Judgment; rather, it seeks to cultivate hearts that remain connected to Allah in every aspect of daily life.

Vision of the Academy

The vision of Tadhkiratul Ākhirah Academy is to build a spiritually conscious Muslim community rooted firmly upon: (1.) The Noble Qur'an. (2.)The Authentic Sunnah. (3.) Beneficial Knowledge. (4.) Excellent Character. (5.) Sincere Worship

The Academy aspires to become a platform that revives Islamic reminders, promotes authentic learning, and nurtures Muslims spiritually in the contemporary world.

Mission of the Academy

The mission of Tadhkiratul Ākhirah Academy includes:

Spreading authentic Islamic reminders.

Encouraging Muslims to seek knowledge sincerely for the sake of Allah.

Reviving the Sunnah of the Prophet Muhammad ﷺ.

Promoting Qur'an recitation, memorisation, and understanding.

Assisting Muslims in remaining steadfast upon Islam.

Creating a healthy and beneficial Islamic online environment.

Encouraging consistency in worship and righteous character.

Tadhkiratul Ākhirah Academy strives to operate upon the Qur'an and the authentic Sunnah according to the understanding of the righteous predecessors (As-Salaf As-Sālih). The Academy encourages moderation, sincerity, wisdom, and adherence to authentic Islamic teachings while avoiding extremism, innovation, and division.

We ask Allah, the Most High, to place blessing in this effort, accept it as a sincere deed, benefit the Muslim Ummah through it, and make it a means of guidance for generations to come.

ABOUT THE AUTHOR

Hudhyfah Abdulganiy Oloje

(Abu Muhammad, Sifu-deen)

Hudhyfah Abdulganiy Oloje, widely known as Abu Muhammad (Sifu-deen), is an Islamic educator, student of knowledge, writer, and founder of Tadhkiratul Ākhirah Academy.

Driven by a passion for authentic Islamic education and spiritual development, he established Tadhkiratul Ākhirah Academy as a platform dedicated to spreading beneficial knowledge, reviving the Sunnah of the Messenger of Allah ﷺ, encouraging attachment to the Noble Qur'an, and reminding Muslims about their journey towards the Hereafter.

In addition to serving as the Founder of the Academy, he currently serves as the Director of Studies (DOS), overseeing the educational activities, learning programs, and academic development of the institution.

His educational efforts focus particularly on the study of Tawhid, Aqidah, Hadith, Qur'an, Islamic character, and personal spiritual growth. Through teaching, writing, mentoring, and community engagement, he strives to encourage Muslims to seek knowledge sincerely and to practice Islam upon authentic evidence.

Among his aspirations is the cultivation of a generation of Muslims who combine sound knowledge with righteous actions, strong faith with excellent character, and dedication to both worldly excellence and preparation for the Hereafter.

He believes that true success lies in sincere worship of Allah, adherence to the Qur'an and Sunnah, and continuous self-improvement throughout one's life.

He asks Allah, the Most High, to accept his efforts, forgive his shortcomings, and make all his works beneficial for the Muslim Ummah.

"And my success is not but through Allah. Upon Him I have relied, and to Him I return."
(Qur'an 11:88)

PART ONE

CHAPTER ONE

AN INTRODUCTION TO THE SCIENCE OF HADITH

Learning Objectives

By the end of this chapter, students should be able to:

1. Define Hadith and Sunnah.
2. Explain the importance of Hadith in Islam.
3. Distinguish between the Qur'an and Hadith.
4. Understand the concept of authentic (Sahih) Hadith.
5. Appreciate the efforts of Muslim scholars in preserving the Sunnah.
6. Understand why Sahih al-Bukhari and Sahih Muslim occupy a special place in Islamic scholarship.

1.1 Meaning of Hadith

The Arabic word "Hadith" literally means a statement, report, narration, or communication. In Islamic terminology, Hadith refers to reports describing the sayings, actions, approvals, and characteristics of Prophet Muhammad ﷺ. Hadith serves as one of the primary sources through which Muslims learn about the life and teachings of the Messenger of Allah ﷺ.

The plural of Hadith is Ahadith.

Muslim scholars generally classify Hadith into four broad categories:

1. Statements of the Prophet ﷺ

Examples of words spoken by the Messenger of Allah ﷺ.

2. Actions of the Prophet ﷺ

Descriptions of how he prayed, fasted, performed Hajj, and conducted his affairs.

3. Approvals of the Prophet ﷺ

Actions performed by his Companions which he approved of or did not object to.

4. Personal Characteristics of the Prophet ﷺ

Descriptions of his appearance, manners, character, and habits.

Together, these narrations form a major part of what Muslims know as the Sunnah of the Prophet ﷺ.

1.2 Meaning of Sunnah

The word Sunnah refers to the way, practice, guidance, and methodology of the Messenger of Allah ﷺ.

The Sunnah explains and clarifies the teachings of the Noble Qur'an. Many acts of worship cannot be performed correctly without referring to the Sunnah.

For example:

- The Qur'an commands Muslims to establish prayer.
- The Sunnah explains how to perform prayer.
- The Qur'an commands Muslims to pay Zakah.

The Sunnah explains:

I. Who must pay it.
II. How much must be paid.
III. When it becomes obligatory.

Thus, the Qur'an and Sunnah work together as complementary sources of Islamic guidance.

1.3 The Importance of Hadith in Islam

The importance of Hadith cannot be overstated. Without Hadith, Muslims would be unable to fully understand many teachings of Islam.

Through Hadith we learn:

- How the Prophet ﷺ prayed.
- How he fasted.
- How he performed Hajj.
- His manners and character.
- His teachings regarding belief.
- His guidance concerning family life.
- His instructions regarding business and social dealings.

For this reason, Muslim scholars devoted their lives to preserving the Sunnah and protecting it from distortion.

The preservation of Hadith represents one of the greatest intellectual achievements in Islamic civilization. Muslim scholars developed a rigorous methodology for examining narrators, verifying chains of transmission, and evaluating reports before accepting them as authentic.

1.4 Difference Between the Qur'an and Hadith

Although both the Qur'an and Hadith are sources of Islamic guidance, there are important differences between them.

The Qur'an

- It is the direct speech of Allah.
- It was revealed to Prophet Muhammad ﷺ through Angel Jibril.
- Its recitation is an act of worship.
- It is preserved word for word.
- It is miraculous in its language and message.

Hadith

- It contains the sayings, actions, and approvals of the Prophet ﷺ.
- Its wording is generally from the Prophet ﷺ.
- It explains and clarifies the Qur'an.
- Its narrations vary in levels of authenticity.
- Both sources are essential for understanding Islam correctly.

1.5 The Science of Hadith

One of the unique features of Islamic scholarship is the development of the Science of Hadith ('Ulum al-Hadith).

This science was developed to distinguish authentic reports from inaccurate or fabricated narrations.

The scholars examined:

The Chain of Narrators (Isnad)

Every narrator in the chain was investigated.

Questions included:

- Was the narrator trustworthy?
- Was he truthful?
- Was he known for strong memory?
- Did he actually meet the person from whom he narrated?

The Text of the Hadith (Matn)

The wording of the narration was carefully analyzed.

The scholars checked whether:

- It contradicted stronger evidence.
- It contained hidden defects.
- It conflicted with established Islamic teachings.

Through these methods, Muslim scholars established one of the most sophisticated systems of historical verification known to human history.

1.6 Categories of Hadith

Scholars classify Hadith into different categories.

Sahih (Authentic)

A narration whose chain is complete and whose narrators are trustworthy and accurate.

Hasan (Good)

A narration accepted as reliable but slightly below the level of Sahih.

Da'if (Weak)

A narration that does not meet the conditions required for acceptance.

Mawdu' (Fabricated)

A narration falsely attributed to the Prophet ﷺ.

Students of knowledge must always verify narrations before quoting them.

1.7 Why Sahih al-Bukhari and Sahih Muslim Are Special

Among all books of Hadith, Sahih al-Bukhari and Sahih Muslim occupy a unique position.

The scholars of Ahlus-Sunnah wal-Jama'ah have regarded these two collections as the most authentic books after the Noble Qur'an. Their authors employed extremely strict conditions before accepting a narration into their compilations.

Imam al-Bukhari and Imam Muslim spent years travelling across the Muslim world collecting narrations, verifying chains of transmission, and scrutinizing narrators. Their dedication resulted in two collections that have been accepted and studied by scholars for centuries.

For this reason, the hadiths selected in this textbook have been drawn exclusively from Sahih al-Bukhari and Sahih Muslim.

Chapter Summary

In this chapter, we learned that:

- Hadith refers to reports about the Prophet Muhammad ﷺ.
- The Sunnah explains the teachings of the Qur'an.
- Hadith is an essential source of Islamic guidance.
- Muslim scholars developed the Science of Hadith to preserve authenticity.
- Hadith is classified according to levels of reliability.
- Sahih al-Bukhari and Sahih Muslim are regarded by Sunni scholars as the most authentic Hadith collections after the Qur'an.

Review Questions

1. What is the meaning of Hadith?
2. What is the difference between Hadith and Sunnah?
3. Why is Hadith important in Islam?
4. Mention three differences between the Qur'an and Hadith.
5. What is meant by Isnad?
6. What is meant by Matn?
7. Name the four major categories of Hadith according to authenticity.
8. Why are Sahih al-Bukhari and Sahih Muslim highly respected?
9. How did scholars verify narrations?
10. Why is the study of Hadith important for every Muslim?

CHAPTER TWO

THE LIFE AND LEGACY OF IMAM AL-BUKHARI

Learning Objectives

By the end of this chapter, students should be able to:

1. Identify the full name of Imam al-Bukhari.
2. Describe his early life and upbringing.
3. Explain his pursuit of knowledge and travels.
4. Understand the compilation of Sahih al-Bukhari.
5. Recognize his character, piety, and dedication to knowledge.
6. Appreciate his contribution to the preservation of the Sunnah.

2.1 Introduction

Among the greatest scholars produced by the Muslim Ummah is Imam Muhammad ibn Isma'il al-Bukhari. His name is known and respected throughout the Muslim world because of his remarkable service to the Sunnah of the Messenger of Allah ﷺ.

Through sincerity, dedication, sacrifice, and extraordinary scholarship, Allah made him a means of preserving authentic hadith for future generations. His famous collection, *Sahih al-Bukhari*, is regarded by the scholars of Ahlus-Sunnah wal-Jama'ah as the most authentic book after the Noble Qur'an.

More than a thousand years after his death, students and scholars across the world continue to benefit from his work.

2.2 His Full Name and Lineage

His full name was:

Abu Abdullah Muhammad ibn Isma'il ibn Ibrahim ibn al-Mughirah ibn Bardizbah al-Bukhari.

He became known as "al-Bukhari" because he was born in the city of Bukhara, one of the great centers of Islamic learning in Central Asia.

Imam al-Bukhari came from a righteous family. His father, Isma'il ibn Ibrahim, was known for his piety, honesty, and knowledge of hadith.

It is reported that before his death, his father said:

"I do not know of a single dirham of doubtful origin among my wealth."

This righteous upbringing had a profound influence upon the young Muhammad.

2.3 His Birth and Early Childhood

Imam al-Bukhari was born on Friday, the 13th of Shawwal, in the year 194 AH (810 CE) in Bukhara.

While still young, he lost his father and was raised primarily by his mother.

One of the well-known incidents from his childhood is that he suffered a serious problem with his eyesight. His mother constantly supplicated to Allah for his recovery.

According to biographical reports, she later saw Prophet Ibrahim (عليه السلام) in a dream informing her that Allah had restored her son's sight because of her abundant supplications.

Whether young or old, this story reminds Muslims of the power of sincere du'a and reliance upon Allah.

2.4 His Love for Knowledge

From an early age, Imam al-Bukhari displayed extraordinary intelligence and a strong passion for learning.

He began studying hadith while still a child.

By the age of ten, he had already started correcting mistakes made by some teachers when they narrated chains of transmission.

His memory amazed those around him.

At an age when many children were occupied with games and entertainment, Imam al-Bukhari devoted himself to the study of the Qur'an, hadith, and Islamic sciences.

His love for knowledge would eventually make him one of the greatest scholars in Islamic history.

2.5 His Travels in Search of Knowledge

The scholars of the past often traveled great distances to seek knowledge.

Imam al-Bukhari was no exception.

At the age of sixteen, he traveled with his mother and brother to perform Hajj. After completing the pilgrimage, he remained in the Hijaz to continue his studies.

Over the years, he traveled extensively throughout the Muslim world, including:

- Makkah
- Madinah
- Baghdad
- Basrah
- Kufa
- Egypt
- Damascus
- Nishapur
- Balkh
- Marw

His travels lasted many years.

He met and learned from hundreds of scholars and collected hadith from numerous trustworthy narrators.

These journeys required patience, sacrifice, and determination. Travel during that era was difficult and often dangerous, yet scholars considered it a necessary part of seeking knowledge.

2.6 His Extraordinary Memory

Imam al-Bukhari became famous for possessing one of the most remarkable memories in the history of scholarship.

Many stories have been recorded concerning his ability to memorize hadith and chains of narration.

One famous incident occurred in Baghdad.

A group of scholars decided to test him by mixing together the chains and texts of one hundred hadith.

Each hadith was deliberately altered.

When they presented them to Imam al-Bukhari, he listened carefully and responded to each narration by saying:

"I do not know it."

After all one hundred hadith had been presented, he repeated every narration exactly as they had recited it and then corrected every mistake from memory.

The scholars present were amazed by his precision and accuracy.

2.7 Compilation of Sahih al-Bukhari

Imam al-Bukhari devoted approximately sixteen years to compiling his famous collection known as *Al-Jami' al-Sahih*, commonly referred to as *Sahih al-Bukhari*.

He reportedly examined hundreds of thousands of narrations before selecting those that met his strict conditions for authenticity.

Among his conditions were:

- A continuous chain of narration.
- Trustworthy narrators.
- Accurate memory.
- Freedom from hidden defects.
- Absence of contradictions with stronger reports.

Because of these rigorous standards, scholars have long regarded his collection as the most authentic hadith book after the Qur'an.

Imam al-Bukhari also approached this task with deep spirituality.

It is reported that before including a hadith in his collection, he would perform prayer and seek Allah's guidance.

This demonstrates that knowledge in Islam is not merely academic; it is connected to sincerity and worship.

2.8 His Character and Piety

Despite his fame and knowledge, Imam al-Bukhari remained humble.

He was known for:

- Sincerity.
- Generosity.
- Patience.
- Humility.
- Strong worship.
- Truthfulness.

He spent much of his nights in prayer and recitation of the Qur'an.

Those who knew him testified to his noble character and fear of Allah.

His life serves as an example that true scholarship is accompanied by righteousness and good manners.

2.9 His Teachers and Students

Imam al-Bukhari studied under many renowned scholars.

Among his most famous teachers were:

- Imam Ahmad ibn Hanbal
- Ishaq ibn Rahawayh
- Ali ibn al-Madini
- Yahya ibn Ma'in

Likewise, many great scholars later studied under him.

Among his notable students were:

- Imam Muslim ibn al-Hajjaj
- Imam al-Tirmidhi
- Muhammad ibn Nasr al-Marwazi

His influence therefore continued through generations of scholars after him.

2.10 His Death

Near the end of his life, Imam al-Bukhari returned to the region of Samarqand.

He passed away on the night of Eid al-Fitr in the year 256 AH (870 CE) at the age of sixty-two.

Although his life ended, his contributions to Islam remain alive.

Every day, Muslims across the world continue to study, teach, memorize, and benefit from the hadiths he preserved.

2.11 His Legacy

The legacy of Imam al-Bukhari is one of the greatest legacies in Islamic history.

Allah blessed his efforts and made his work accepted throughout the Muslim world.

His collection became a foundational source for:

- Aqidah
- Fiqh

- Tafsir
- Islamic ethics
- Spiritual development

His life teaches important lessons:

- The value of sincerity.
- The importance of seeking knowledge.
- The necessity of patience and sacrifice.
- The importance of preserving the Sunnah.
- The connection between knowledge and worship.

More than eleven centuries after his death, Imam al-Bukhari continues to educate millions of Muslims through the work he left behind.

May Allah have mercy upon him and reward him abundantly for his service to Islam.

Amin.

Chapter Summary

In this chapter we learned that:

- Imam al-Bukhari was born in Bukhara in 194 AH.
- He lost his father while young.
- He displayed exceptional intelligence from childhood.
- He traveled extensively in search of knowledge.
- He compiled Sahih al-Bukhari after years of research.
- He was known for his piety, humility, and sincerity.
- His work remains the most authentic hadith collection after the Qur'an according to the scholars of Ahlus-Sunnah wal-Jama'ah.

Review Questions

1. What was the full name of Imam al-Bukhari?
2. In which city was he born?
3. In what year was he born?
4. Describe one event from his childhood.
5. Why did he travel throughout the Muslim world?
6. What is the name of his famous hadith collection?
7. How long did he spend compiling Sahih al-Bukhari?
8. Mention four qualities of his character.
9. Name two of his teachers.
10. What lessons can modern students learn from his life?

CHAPTER THREE

THE LIFE AND LEGACY OF IMAM MUSLIM

Learning Objectives

By the end of this chapter, students should be able to:

1. Identify the full name of Imam Muslim.
2. Describe his early life and upbringing.
3. Explain his journey in seeking knowledge.
4. Understand the significance of Sahih Muslim.
5. Appreciate his contribution to the preservation of the Sunnah.
6. Recognize the relationship between Imam Muslim and Imam al-Bukhari.

3.1 Introduction

The preservation of the Sunnah of the Messenger of Allah ﷺ is one of the greatest blessings Allah bestowed upon this Ummah. Among the distinguished scholars whom Allah chose for this noble task was Imam Muslim ibn al-Hajjaj رحمه الله.Whenever the scholars mention the most authentic books after the Noble Qur'an, Sahih al-Bukhari and Sahih Muslim are mentioned together. For this reason, Imam Muslim occupies a special place in the hearts of Muslims throughout the world.His dedication, sincerity, intelligence, and commitment to authentic knowledge enabled him to produce one of the greatest works ever written in Islamic history. More than eleven centuries after his death, students, scholars, and ordinary Muslims continue to benefit from his efforts.

May Allah have mercy upon him and reward him abundantly for preserving the Sunnah of His Messenger ﷺ.

3.2 His Full Name and Lineage

His full name was:

Abu al-Husayn Muslim ibn al-Hajjaj ibn Muslim ibn Ward ibn Kawshadh al-Qushayri al-Naysaburi.

He is commonly known as **Imam Muslim**.

The title "al-Naysaburi" refers to the city of Nishapur (Naysabur), one of the most important centers of Islamic learning during his time.

He belonged to the Arab tribe of Qushayr, a respected tribe known among the Arabs.

3.3 His Birth and Early Life

Imam Muslim was born in Nishapur, located in present-day Iran, around the year 204 AH (820 CE).

Nishapur was one of the greatest cities of learning in the Muslim world. It attracted scholars, students, jurists, and hadith experts from different regions.

Growing up in such an environment had a profound influence on Imam Muslim.

From a young age, he showed a strong interest in knowledge, especially the science of Hadith.

Unlike many children of his age who occupied themselves with ordinary activities, Imam Muslim devoted himself to studying, memorizing, and preserving the teachings of the Messenger of Allah ﷺ.

3.4 His Pursuit of Knowledge

Like the great scholars before him, Imam Muslim travelled extensively in search of knowledge.

Seeking knowledge during that period was not easy. There were no universities, online classes, or modern transportation. Students often travelled for months or even years to hear a single narration from a trustworthy scholar.

Imam Muslim travelled to many important centers of Islamic learning, including:

- Makkah
- Madinah
- Baghdad
- Kufa
- Basrah
- Egypt
- Syria
- Khurasan

Throughout his journeys, he met numerous scholars and collected hadith from reliable narrators.

His travels helped him develop a deep understanding of hadith transmission and the reliability of narrators.

3.5 His Teachers

Imam Muslim studied under many of the leading scholars of his time.

Among his famous teachers were:

- Imam al-Bukhari
- Ahmad ibn Hanbal
- Yahya ibn Yahya al-Tamimi
- Ishaq ibn Rahawayh
- Muhammad ibn Yahya al-Dhuhli

However, among all his teachers, Imam al-Bukhari had a particularly profound influence upon him.

Imam Muslim greatly admired Imam al-Bukhari's scholarship and expertise in hadith.

Many historians mention the respect and love Imam Muslim had for his teacher.

This relationship demonstrates the importance of humility and respect between students and teachers in Islam.

3.6 His Relationship with Imam al-Bukhari

One of the most beautiful aspects of Imam Muslim's life was his close relationship with Imam al-Bukhari.

Although Imam Muslim later became a great scholar in his own right, he always recognized the excellence of his teacher.

It is reported that he once addressed Imam al-Bukhari saying:

"Leave me to kiss your feet, O teacher of teachers and master of the scholars of hadith."

Whether this exact wording is transmitted through later historical sources, it reflects the immense respect that Imam Muslim had for Imam al-Bukhari.

This teaches students an important lesson: true knowledge should increase humility, not arrogance.

3.7 Compilation of Sahih Muslim

Imam Muslim's greatest achievement was the compilation of his famous hadith collection known as:

Sahih Muslim

He spent many years gathering narrations, studying chains of transmission, and evaluating narrators.

Scholars mention that Imam Muslim examined hundreds of thousands of narrations before selecting those that met his strict conditions of authenticity.

His objective was to compile a collection containing only authentic narrations from the Messenger of Allah ﷺ.

Unlike some other hadith collections, Sahih Muslim is known for its organized arrangement and systematic presentation of narrations.

This makes it particularly useful for students and scholars.

Today, Sahih Muslim is regarded by Ahlus-Sunnah wal-Jama'ah as the second most authentic hadith collection after Sahih al-Bukhari.

3.8 Methodology of Imam Muslim

One of the reasons Sahih Muslim became highly respected among scholars is Imam Muslim's meticulous methodology.

Before accepting a narration, he carefully examined:

The Narrators

He investigated whether the narrators were:

- Trustworthy.
- Honest.
- Accurate in memory.
- Known for integrity.

The Chain of Transmission

He ensured that the chain of narrators was connected and reliable.

The Text of the Hadith

He examined the wording to ensure that it was free from defects and contradictions.

Because of these strict standards, scholars of Islam have accepted Sahih Muslim as one of the most reliable books ever written.

3.9 His Character and Worship

Knowledge alone does not make a person great.

What distinguished Imam Muslim was the combination of scholarship and righteousness.

Those who knew him described him as:

- Humble.
- Respectful.
- Sincere.
- Truthful.
- Dedicated to worship.
- Passionate about knowledge.

He spent much of his life serving the Sunnah and teaching others.

His character reflected the very teachings he spent his life preserving.

This serves as a reminder that knowledge should produce humility and good manners.

3.10 His Students

Many students benefited from Imam Muslim's teachings.

His narrations and works were transmitted by scholars who continued to preserve and spread authentic hadith throughout the Muslim world.

Through his students and writings, his influence extended far beyond Nishapur and continues until today.

Every generation of Muslims has benefited from the efforts of Imam Muslim and the scholars who transmitted his work.

3.11 His Death

After a lifetime dedicated to knowledge and service to Islam, Imam Muslim passed away in the year 261 AH (875 CE).

He died in his hometown of Nishapur.

Although his earthly life came to an end, his legacy remains alive.

Every day, Muslims throughout the world continue to read, study, memorize, teach, and benefit from the hadiths he preserved.

His efforts continue to earn reward by the permission of Allah.

3.12 His Legacy

The contribution of Imam Muslim to Islam cannot be overstated.

Through Sahih Muslim, he preserved thousands of authentic narrations from the Messenger of Allah ﷺ.

His work became a major reference for:

- Aqidah (Islamic Creed)
- Fiqh (Islamic Jurisprudence)
- Tafsir (Qur'anic Interpretation)
- Islamic Ethics
- Spiritual Development

His life teaches several valuable lessons:

Love of Knowledge

Great achievements require dedication and sacrifice.

Sincerity

Knowledge must be sought for the sake of Allah.

Respect for Teachers

Students should honor those from whom they learn.

Patience

Success often requires years of effort.

Preservation of the Sunnah

The Sunnah is a treasure that must be protected and transmitted correctly.

More than eleven centuries after his death, Imam Muslim continues to educate and benefit Muslims around the world through the work he left behind.

May Allah have mercy upon him and grant him the highest ranks in Jannah. Amin.

Chapter Summary

In this chapter, we learned that:

- Imam Muslim was born in Nishapur around 204 AH.
- He devoted his life to seeking and preserving knowledge.

- He travelled extensively in search of hadith.
- He studied under many great scholars, including Imam al-Bukhari.
- He compiled Sahih Muslim after years of research and verification.
- His collection is regarded as the second most authentic book after Sahih al-Bukhari.
- His life is an example of sincerity, humility, patience, and dedication to Islam

Review Questions

1. What was the full name of Imam Muslim?
2. In which city was he born?
3. Around what year was he born?
4. Name four places he travelled to in search of knowledge.
5. Who was one of his most influential teachers?
6. What is the name of his famous hadith collection?
7. Why is Sahih Muslim highly respected among scholars?
8. Mention four qualities of Imam Muslim's character.
9. In what year did Imam Muslim pass away?
10. What lessons can students learn from his life and legacy?

CHAPTER FOUR

HOW THE SCHOLARS PRESERVED THE HADITH OF THE PROPHET ﷺ

Learning Objectives

By the end of this chapter, students should be able to:

1. Understand how Hadith was preserved.
2. Explain the meaning of Isnad and Matn.
3. Understand why Muslim scholars investigated narrators.
4. Know the conditions of a Sahih Hadith.
5. Appreciate the efforts of the Muhaddithun (Hadith Scholars).
6. Recognize the unique preservation of the Sunnah.

4.1 Introduction

One of the greatest blessings Allah bestowed upon this Ummah is the preservation of the teachings of His Messenger Muhammad ﷺ.

Unlike previous nations whose religious teachings became altered, mixed with falsehood, or lost over time, Allah preserved the guidance of Islam through the Qur'an and the Sunnah.

The preservation of the Sunnah did not happen by accident.

Allah raised generations of dedicated scholars who spent their lives travelling, researching, verifying narrations, and scrutinizing narrators to ensure that only authentic reports were attributed to the Messenger of Allah ﷺ.

Because of their efforts, Muslims today can distinguish between authentic narrations and fabricated reports.

4.2 The Importance of the Sunnah

The Sunnah is the practical explanation of the Qur'an.

Allah says:

"And We revealed to you the Reminder that you may clarify to the people what was sent down to them."

Without the Sunnah, Muslims would not know:

- How to perform Salah.
- How to pay Zakah.
- How to perform Hajj.
- How to fast correctly.
- Many details of Islamic belief and conduct.

The Companions therefore took great care in preserving every statement and action of the Prophet ﷺ.

4.3 What is an Isnad?

One of the unique features of Islamic scholarship is the Isnad.

The word Isnad refers to the chain of narrators who transmitted a Hadith from one generation to another.

For example:

A student narrates from his teacher.

The teacher narrates from his teacher.

The chain continues until it reaches a Companion who heard the statement directly from the Prophet ﷺ.

The scholars considered the Isnad so important that Abdullah ibn al-Mubarak رحمه الله said:

"The Isnad is part of the religion. Were it not for the Isnad, anyone could say whatever he wished."

This statement demonstrates why Muslim scholars paid close attention to every narrator.

4.4 What is the Matn?

The Matn is the actual wording of the Hadith.

Example:

"Actions are judged by intentions."

This statement itself is the Matn.

The chain leading to the statement is the Isnad.

The scholars examined both the Isnad and the Matn before accepting any narration.

4.5 Why Were Narrators Investigated?

The Companions were truthful and trustworthy.

However, as Islam spread and generations passed, some people began to make mistakes while others deliberately fabricated narrations.

To protect the Sunnah, scholars developed a detailed science known as:

Al-Jarh wa al-Ta'dil

This science evaluates narrators.

The scholars asked questions such as:

- Was this narrator truthful?
- Was he known for honesty?
- Was he accurate in memory?
- Did he meet the person from whom he narrated?
- Was he known for righteousness?

Thousands of biographies were written about narrators.

This level of historical investigation is unmatched in human history.

4.6 Conditions of a Sahih Hadith

The scholars established conditions that a narration must fulfill before it can be classified as Sahih (Authentic).

1. Continuous Chain

The chain must be complete without missing narrators.

2. Upright Narrators

Every narrator must be known for honesty, integrity, and good character.

3. Accurate Narrators

Each narrator must possess reliable memory or accurate written records.

4. Freedom from Contradiction

The narration must not contradict stronger authentic reports.

5. Freedom from Hidden Defects

The narration must be free from subtle flaws discovered by expert scholars.

When all these conditions are met, the narration is classified as Sahih.

4.7 The Efforts of the Hadith Scholars

The scholars of Hadith sacrificed greatly for the preservation of the Sunnah.

Many travelled thousands of kilometers seeking knowledge.

Some spent decades collecting narrations.

Others memorized hundreds of thousands of reports.

Imam Ahmad, Imam al-Bukhari, Imam Muslim, Imam Abu Dawud, Imam al-Tirmidhi, Imam al-Nasa'i, and Ibn Majah devoted their lives to preserving the teachings of the Prophet ﷺ.

Their efforts demonstrate the importance of knowledge in Islam.

4.8 Why Sahih al-Bukhari and Sahih Muslim Are Trusted

Among all books of Hadith, Sahih al-Bukhari and Sahih Muslim occupy a unique position.

Both Imams applied extremely strict conditions before accepting narrations.

They carefully investigated:

- Narrators.
- Chains of transmission.
- Historical details.
- Hidden defects.

For this reason, the scholars of Ahlus-Sunnah wal-Jama'ah agreed that these two collections are the most authentic books after the Qur'an.

This does not mean every scholar agreed on every detail of every narration. Rather, the overall authenticity and reliability of these collections has been accepted by the scholars of Islam for centuries.

4.9 Lessons for Students

The science of Hadith teaches us several important lessons:

Love of Knowledge

Knowledge requires effort and sacrifice.

Honesty

Truthfulness is essential when transmitting information.

Verification

Muslims should verify information before accepting or sharing it.

Respect for Scholars

The scholars preserved Islam through tremendous effort.

Gratitude

We should be grateful to Allah for preserving the Sunnah.

Chapter Summary

In this chapter we learned:

- The Sunnah is a source of Islamic guidance.
- Hadith was preserved through chains of narration.
- The Isnad is the chain of narrators.
- The Matn is the wording of the narration.
- Scholars developed methods to verify narrators.
- Sahih Hadith must fulfill strict conditions.
- Sahih al-Bukhari and Sahih Muslim are the most authentic Hadith collections after the Qur'an.

Review Questions

1. What is meant by Isnad?
2. What is meant by Matn?
3. Why did scholars investigate narrators?
4. What is Al-Jarh wa al-Ta'dil?
5. Mention the five conditions of a Sahih Hadith.
6. Why is the Sunnah important?
7. What sacrifices did Hadith scholars make?
8. Why are Sahih al-Bukhari and Sahih Muslim highly respected?
9. What lessons can students learn from the preservation of Hadith?
10. How can Muslims apply the principle of verification today?

PART TWO

SELECTED AUTHENTIC HADITHS

SECTION A: TAWHID

HADITH ONE

The Right of Allah Upon His Servants

Narrator

Mu'adh ibn Jabal رضي الله عنه

Arabic Text

[عَنْ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه قَالَ:

كُنْتُ رِدْفَ النَّبِيِّﷺعَلَى حِمَارٍ فَقَالَ لِي :

«يَا مُعَاذُ، أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ، وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟»

قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ

:قَالَ

« فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقُّ الْعِبَادِ عَلَى اللَّهِ أَلَّا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا »

قُلْت:

،أفلاأبشرالناس؟ لله رسولا يا

قَالَ:

«لَا تُبَشِّرْهُمْ فَيَتَّكِلُوا».]

Transliteration

'An Mu'ādh ibn Jabal (raḍiyallāhu 'anhu) qāla:

Kuntu ridfa an-Nabiyyi ﷺ 'alā ḥimārin faqāla lī:

"Yā Mu'ādh, atadrī mā ḥaqqullāhi 'alā al-'ibād, wa mā ḥaqqu al-'ibād 'alā Allāh?"

Qultu: Allāhu wa Rasūluhu a'lam.

Qāla:

"Fa inna ḥaqqa Allāhi 'alā al-'ibād an ya'budūhu wa lā yushrikū bihi shay'an, wa ḥaqqa al-'ibād 'alā Allāh allā yu'adhdhiba man lā yushriku bihi shay'an."

Qultu: Yā Rasūlallāh, afalā ubashshiru an-nās?

Qāla:

"Lā tubashshirhum fayattakilū."

English Translation

Narrated Mu'adh ibn Jabal رضي الله عنه:

I was riding behind the Prophet ﷺ on a donkey when he said:

"O Mu'adh! Do you know what Allah's right over His servants is, and what the servants' right over Allah is?"

I replied, "Allah and His Messenger know best."

He said:

"Allah's right over His servants is that they worship Him alone and do not associate anything with Him. And the servants' right over Allah is that He will not punish whoever does not associate anything with Him."

I said, "O Messenger of Allah, should I not give the people this glad tiding?"

He said:

"Do not give them the glad tidings lest they rely upon it alone."

Source Reference

This hadith is agreed upon by Imam al-Bukhari and Imam Muslim (Muttafaqun 'Alayh), making it one of the most authentic narrations in Islam.

Primary Sources:

- Sahih al-Bukhari
- Sahih Muslim

Status:

Muttafaqun 'Alayh (Agreed Upon)

This is among the highest levels of authenticity in the science of Hadith.

Biography of the Narrator

Mu'adh ibn Jabal رضي الله عنه

Full Name

Mu'adh ibn Jabal ibn 'Amr al-Ansari al-Khazraji.

Early Life

Mu'adh رضي الله عنه belonged to the Ansar of Madinah and was among the noble Companions of the Messenger of Allah ﷺ.

Acceptance of Islam

He accepted Islam at a young age and participated in the Pledge of al-'Aqabah before the migration of the Prophet ﷺ to Madinah.

His Knowledge

Mu'adh was regarded as one of the most knowledgeable Companions concerning halal and haram matters.

The Prophet ﷺ said:

"The most knowledgeable of my Ummah concerning the lawful and the unlawful is Mu'adh ibn Jabal."

Service to Islam

The Prophet ﷺ sent him to Yemen as a teacher, judge, and caller to Islam.

Death

Mu'adh رضي الله عنه passed away during the plague of 'Amwas in the year 18 AH at approximately thirty-three years of age.

His Legacy

He remains one of the greatest scholars among the Companions and one of the foremost teachers of Tawhid and Islamic law.

Background of the Hadith

This conversation took place while Mu'adh ibn Jabal رضي الله عنه was travelling with the Messenger of Allah ﷺ.

Mu'adh was riding behind the Prophet ﷺ on a donkey. This illustrates the humility of the Prophet ﷺ and his habit of teaching his Companions during ordinary moments of daily life.

The Prophet ﷺ often used questions as a method of teaching. Before explaining the answer, he first asked Mu'adh:

"Do you know what Allah's right over His servants is?"

This approach attracted the listener's attention and prepared the heart to receive knowledge.

The subject of the discussion was not a minor issue. Rather, it concerned the greatest obligation in Islam: Tawhid.

Explanation of the Hadith

1. The Greatest Right

The Prophet ﷺ explained that the greatest right of Allah upon His servants is:

"That they worship Him alone and associate nothing with Him."

This statement summarizes the mission of every Prophet sent by Allah.

Allah sent Nuh, Ibrahim, Musa, 'Isa, and Muhammad عليهم الصلاة والسلام with the same call:

To worship Allah alone without partners.

This is the essence of Tawhid.

2. What is Worship?

Worship includes every act that Allah loves and is pleased with, whether inward or outward.

Examples include:

- Salah (Prayer)
- Du'a (Supplication)
- Fasting
- Sacrifice
- Reliance upon Allah
- Fear of Allah
- Hope in Allah

- Seeking help from Allah

All acts of worship must be directed solely to Allah.

3. The Greatest Sin

The hadith also teaches the seriousness of Shirk.

Shirk means directing any act of worship to other than Allah.

Examples include:

- Supplicating to the dead.
- Seeking supernatural help from created beings.
- Sacrificing in the name of anyone besides Allah.
- Believing that anyone shares Allah's unique rights.

Shirk is the gravest sin because it violates the very purpose for which mankind was created.

4. The Promise for the People of Tawhid

The Prophet ﷺ informed Mu'adh رضي الله عنه that whoever meets Allah without associating partners with Him has been promised immense mercy.

This promise demonstrates the tremendous virtue of sincere Tawhid.

However, Ahlus-Sunnah wal-Jama'ah teach that Tawhid must be accompanied by faith, sincerity, and obedience.

A Muslim does not abandon good deeds simply because he hopes for Allah's mercy.

Rather, he combines correct belief with righteous actions.

Why Did the Prophet ﷺ Tell Mu'adh Not to Inform Everyone Immediately?

The Prophet ﷺ feared that some people might misunderstand the hadith.

They might hear the promise and neglect worship, repentance, and good deeds.

Therefore, knowledge should be taught with wisdom and proper explanation.

The scholars explain that Mu'adh later narrated this hadith before his death because concealing beneficial knowledge is not permissible.

Lessons and Benefits

1. Tawhid is the greatest obligation in Islam.
2. Allah alone deserves every act of worship.
3. The mission of all Prophets was the call to Tawhid.
4. Shirk is the greatest sin.
5. The virtue of sincere Tawhid is immense.
6. The Prophet ﷺ used effective teaching methods.
7. Teachers should engage students through questions.
8. Knowledge should be conveyed with wisdom.
9. The Companions were eager to spread beneficial knowledge.
10. Success in the Hereafter begins with correct belief.

Practical Application

Students should strive to:

- Learn the meaning of Tawhid.
- Direct all worship to Allah alone.
- Avoid all forms of Shirk.
- Increase in knowledge of Islamic belief.
- Make sincere du'a to Allah.
- Depend upon Allah in all affairs.
- Teach others the importance of Tawhid.

Every Muslim should regularly examine his beliefs and actions to ensure that his worship remains sincere and devoted solely to Allah.

Key Statement of the Hadith

"Allah's right over His servants is that they worship Him and do not associate anything with Him."

This statement is among the clearest and most comprehensive summaries of Tawhid found in the Sunnah.

Review Questions

1. Who narrated this hadith?
2. What is meant by Allah's right over His servants?
3. What is the meaning of Tawhid?
4. Why is Shirk considered the greatest sin?
5. Why did the Prophet ﷺ initially tell Mu'adh not to inform the people?
6. Mention five lessons learned from this hadith.
7. How can a Muslim apply the teachings of this hadith in daily life?

HADITH TWO

Whoever Dies Knowing "La Ilaha Illa Allah" Will Enter Paradise

Narrator

'Uthman ibn 'Affan رضي الله عنه

Authentic Arabic Text

«مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ»

Transliteration

'An 'Uthmāna (raḍiyallāhu 'anhu) qāla:

Qāla Rasūlullāhi ﷺ:

"Man māta wa huwa ya'lamu annahu lā ilāha illā Allāh dakhala al-jannah."

English Translation

Narrated by 'Uthman ibn 'Affan رضي الله عنه:

The Messenger of Allah ﷺ said:

"Whoever dies knowing that there is no deity worthy of worship except Allah will enter Paradise."

Source Reference

Primary Source

- Sahih Muslim
- Book of Faith (Kitab al-Iman)

Authenticity

Grade: Sahih (Authentic)

This hadith is recorded by Imam Muslim رحمه الله in his Sahih, which is regarded by the scholars of Ahlus-Sunnah wal-Jama'ah as one of the two most authentic books after the Noble Qur'an.

Biography of the Narrator

'Uthman ibn 'Affan رضي الله عنه

Full Name

'Uthman ibn 'Affan ibn Abi al-'As al-Umawi al-Qurashi.

Lineage

He belonged to the noble Quraysh tribe and was from the respected clan of Banu Umayyah.

Acceptance of Islam

'Uthman رضي الله عنه was among the earliest people to accept Islam. He embraced Islam through the invitation of Abu Bakr al-Siddiq رضي الله عنه.

His Virtues

He was one of the ten Companions promised Paradise.

He was also known by the title:

Dhun-Nurayn

(The Possessor of Two Lights)

This title was given to him because he married two daughters of the Prophet ﷺ:

- Ruqayyah رضي الله عنها
- Umm Kulthum رضي الله عنها

No other person was honored with this distinction.

His Contributions

'Uthman رضي الله عنه was known for:

- Extraordinary generosity.
- Modesty.
- Strong faith.
- Service to Islam.

During his caliphate, he supervised the compilation and distribution of the official copies of the Noble Qur'an.

Death

He was martyred in Madinah in the year 35 AH while reading the Qur'an.

Legacy

He remains one of the greatest leaders and Companions in Islamic history.

May Allah be pleased with him.

Background of the Hadith

This hadith was delivered by the Prophet ﷺ while teaching the foundations of faith.

The Companions understood that success in the Hereafter begins with correct belief.

For this reason, the Prophet ﷺ frequently emphasized the importance of Tawhid before discussing other aspects of religion.

This narration highlights the tremendous virtue of sincerely believing in the testimony:

"La ilaha illa Allah."

The Prophet ﷺ wanted the Muslims to understand that the path to Paradise begins with sound belief in Allah's Oneness.

Knowledge Comes Before Speech

Notice that the Prophet ﷺ did not simply say:

"Whoever says La ilaha illa Allah."

Rather, he said:

"Whoever dies knowing..."

This teaches that true faith requires knowledge and understanding.

A Muslim must know:

- What he believes.
- Why he believes it.
- What the Shahadah requires from him.

Islam is not blind imitation.

It is faith built upon knowledge and conviction.

The Meaning of La Ilaha Illa Allah

This statement is the foundation of Islam.

Its meaning is:

"There is no deity worthy of worship except Allah."

It does not merely mean:

"There is no creator except Allah."

Even the pagan Arabs acknowledged that Allah was the Creator.

The real issue was worship.

Therefore:

- Prayer belongs to Allah alone.
- Supplication belongs to Allah alone.
- Sacrifice belongs to Allah alone.
- Reliance belongs to Allah alone.
- Ultimate hope belongs to Allah alone.

This is the essence of Tawhid al-Uluhiyyah.

Conditions of the Shahadah

The scholars explain that the testimony of faith has conditions.

Among them are:

Knowledge (العلم)

Understanding its meaning.

Certainty (اليقين)

Having no doubt regarding it.

Sincerity (الإخلاص)

Worshipping Allah alone.

Truthfulness (الصدق)

Being truthful in faith.

Acceptance (القبول)

Accepting what it requires.

Submission (الانقياد)

Obeying Allah and His Messenger ﷺ.

Without these qualities, a person's claim may be incomplete.

The Promise of Paradise

The hadith contains one of the greatest promises in the Sunnah.

Whoever dies upon sincere Tawhid is promised Paradise.

However, the scholars explain that this promise applies to the believer who:

- Dies as a Muslim.
- Avoids major shirk.
- Believes sincerely.
- Accepts the requirements of faith.

This does not mean that a Muslim abandons prayer, obedience, or righteous deeds.

Rather, righteous deeds are part of perfecting one's faith.

Connection with the Qur'an

Allah says:

"So know that there is no deity worthy of worship except Allah."

(Surah Muhammad 47:19)

Notice that Allah begins with knowledge.

Likewise, the Prophet ﷺ said:

"Whoever dies knowing..."

This demonstrates that learning Tawhid is an obligation upon every Muslim.

Lessons and Benefits

1. Tawhid is the key to Paradise.
2. Knowledge is required before speech and action.
3. The Shahadah has conditions and requirements.
4. Allah alone deserves worship.
5. Major shirk destroys Tawhid.
6. The greatest success is entering Paradise.
7. Every Muslim must learn the meaning of La ilaha illa Allah.
8. Correct belief is the foundation of all righteous deeds.
9. The Qur'an and Sunnah both emphasize knowledge of Tawhid.
10. Sincere faith brings the mercy of Allah.

Practical Application

Students should strive to:

- Memorize the meaning of La ilaha illa Allah.
- Learn the conditions of the Shahadah.
- Avoid all forms of shirk.
- Increase their knowledge of Tawhid.
- Direct every act of worship to Allah alone.
- Teach family and friends the importance of correct belief.
- Ask Allah to keep them firm upon Tawhid until death.

A Muslim should remember that the greatest blessing is to meet Allah while firmly believing in His Oneness.

Reflection

This hadith teaches that Paradise is not attained merely by words spoken on the tongue. Rather, it is attained through sincere belief, sound knowledge, and devotion to Allah alone.

The statement "La ilaha illa Allah" is the greatest statement ever spoken. It was the message of every Prophet, the foundation of Islam, and the key to eternal success.

Review Questions

1. Who narrated this hadith?
2. What is the meaning of "La ilaha illa Allah"?
3. Why did the Prophet ﷺ say "knowing" rather than simply "saying"?
4. Mention four conditions of the Shahadah.
5. What is Tawhid al-Uluhiyyah?
6. How does this hadith connect with Surah Muhammad verse 19?
7. What practical lessons can Muslims apply from this hadith?

HADITH THREE

The Happiest People with the Intercession of the Prophet ﷺ

Narrator

Abu Hurairah رضي الله عنه

Arabic Text

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ:

قُلْتُ: يَا رَسُولَ اللَّهِ، مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ؟

فَقَالَ رَسُولُ اللَّهِ ﷺ

لَقَدْ ظَنَنْتُ أَبَا هُرَيْرَةَ أَنْ لَا يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوَّلُ مِنْكَ لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْحَدِيثِ،أَسْعَدُ النَّاس بِشَفَاعَتِي يَوْمَ مَن قَالَ الْقِيَامَةِ

أَوْ نَفْسِهِ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ

Transliteration

'An Abī Hurayrata (raḍiyallāhu 'anhu) qāla:

Qultu: Yā Rasūlallāh, man as'adu an-nāsi bishafā'atika yawma al-qiyāmah?

Faqāla Rasūlullāhi ﷺ:

"Laqad ẓanantu yā Abā Hurayrah an lā yas'alanī 'an hādhā al-ḥadīthi aḥadun awwalu minka limā ra'aytu min ḥirṣika 'ala al-ḥadīth. As'adu an-nāsi bishafā'atī yawma al-qiyāmah man qāla: lā ilāha illā Allāh khāliṣan min qalbihi aw nafsihi."

Translation

Narrated Abu Hurairah رضي الله عنه:

I said:

"O Messenger of Allah, who will be the happiest of people with your intercession on the Day of Resurrection?"

The Messenger of Allah ﷺ replied:

"I thought, O Abu Hurairah, that no one would ask me about this hadith before you because of the eagerness I have seen in you for learning hadith. The happiest people who will receive my intercession on the Day of Resurrection are those who say: 'La ilaha illa Allah' sincerely from their hearts (or souls)."

Source Reference

Primary Source

- Sahih al-Bukhari
- Book of Knowledge

Authenticity

Grade: Sahih (Authentic)

Recorded by Imam al-Bukhari رحمه الله in his Sahih.

Biography of the Narrator

Abu Hurairah رضي الله عنه

Full Name

Abd al-Rahman ibn Sakhr al-Dawsi رضي الله عنه.

Why Was He Called Abu Hurairah?

He was nicknamed "Abu Hurairah" (Father of the Kitten) because he was often seen caring for a small kitten.

Acceptance of Islam

He accepted Islam in the seventh year after Hijrah during the campaign of Khaybar.

After embracing Islam, he dedicated himself completely to accompanying the Prophet ﷺ and learning from him.

His Dedication to Knowledge

Abu Hurairah رضي الله عنه spent much of his time with the Messenger of Allah ﷺ, carefully memorizing his sayings and actions.

The Prophet ﷺ made du'a for him, and Allah blessed him with an extraordinary memory.

Number of Hadith Narrated

He narrated approximately 5,374 hadith, making him the Companion who transmitted the largest number of narrations from the Prophet ﷺ.

Death

He passed away in Madinah in the year 57 AH (according to the strongest opinion).

His Legacy

Abu Hurairah remains one of the greatest preservers of the Sunnah in Islamic history.

May Allah be pleased with him.

Background of the Hadith

Abu Hurairah رضي الله عنه was known for his eagerness to learn and ask beneficial questions.

On this occasion, he asked the Prophet ﷺ a question concerning one of the greatest matters of the Hereafter:

Who will receive the greatest benefit from the Prophet's intercession on the Day of Judgment?

Before answering, the Prophet ﷺ praised Abu Hurairah for his love of knowledge and his enthusiasm for learning hadith.

This shows that asking beneficial questions is a praiseworthy characteristic of a sincere student of knowledge.

The answer given by the Prophet ﷺ highlights one of the most important foundations of Islam: sincerity in Tawhid.

Explanation of the Hadith

Sincerity Is the Foundation

The Prophet ﷺ did not simply say:

"The one who says La ilaha illa Allah."

Rather, he added:

"Sincerely from his heart."

This demonstrates that words alone are not sufficient.

True faith requires:

- Belief in the heart.
- Speech of the tongue.
- Actions of the limbs.

A person may pronounce the Shahadah, but its full benefit is attained only when it is accompanied by sincerity and truthful belief.

The Meaning of Ikhlas (Sincerity)

Ikhlas means directing all acts of worship solely to Allah.

A sincere believer:

- Prays for Allah alone.
- Makes du'a to Allah alone.
- Hopes in Allah alone.
- Fears Allah alone.
- Seeks reward from Allah alone.

He does not worship Allah for fame, praise, status, or worldly gain.

Rather, his goal is the pleasure of Allah.

Tawhid and Intercession

One of the greatest blessings of the Day of Judgment is the intercession (Shafa'ah) granted to the Prophet ﷺ.

This hadith teaches that the people most deserving of that intercession are those who possess pure Tawhid and sincere faith.

The stronger a person's sincerity, the greater his share of Allah's mercy and the Prophet's intercession.

Faith Is More Than Words

The scholars of Ahlus-Sunnah wal-Jama'ah have always taught that faith consists of:

- Belief.
- Speech.
- Action.

This hadith refutes the idea that mere verbal profession is sufficient without sincere belief and submission.

A Muslim must strive to implement the requirements of "La ilaha illa Allah" in every aspect of life.

The Virtue of Abu Hurairah

The beginning of this hadith contains a beautiful testimony regarding Abu Hurairah رضي الله عنه.

The Prophet ﷺ recognized his eagerness for knowledge and praised him for it.

This demonstrates the importance of:

- Asking beneficial questions.
- Seeking authentic knowledge.
- Being eager to learn the Sunnah.

These qualities were among the reasons Allah blessed Abu Hurairah with such a remarkable legacy.

Lessons and Benefits

- Sincerity is a condition for the acceptance of faith.
- Tawhid is the greatest cause of salvation.
- The Prophet's intercession is especially for the people of sincere Tawhid.
- Faith is not merely words spoken by the tongue.
- The heart is the foundation of righteous actions.
- Seeking knowledge is among the most virtuous acts.
- Asking beneficial questions is encouraged in Islam.
- Abu Hurairah رضي الله عنه is an excellent example for students of knowledge.
- Ikhlas increases the reward of all good deeds.
- Success in the Hereafter depends upon sincere devotion to Allah.

Practical Application

Students should strive to:

- Renew their intention before every act of worship.
- Learn the meaning of Ikhlas.
- Avoid showing off in worship.
- Increase in knowledge of Tawhid.
- Frequently say "La ilaha illa Allah" while understanding its meaning.
- Ask beneficial questions when seeking knowledge.
- Purify their hearts from insincerity and hypocrisy.

Every Muslim should regularly examine his intentions and ask himself:

"Am I doing this for Allah alone?"

Reflection

This hadith teaches that the greatest beneficiaries of the Prophet's intercession will not simply be those who utter words with their tongues, but those whose hearts are filled with sincere belief in Allah.

The testimony "La ilaha illa Allah" is not merely a phrase to be recited. It is a covenant with Allah that requires sincerity, devotion, obedience, and complete submission to Him alone.

Review Questions

1. Who narrated this hadith?
2. What question did Abu Hurairah ask the Prophet ﷺ?
3. Who are the happiest people with the Prophet's intercession?
4. What is the meaning of Ikhlas?
5. Why is sincerity important in Islam?
6. What virtue of Abu Hurairah is highlighted in this hadith?
7. How can a Muslim apply the teachings of this hadith in daily life?

HADITH FOUR

The Greatest Sin in the Sight of Allah

Narrator

Abdullah ibn Mas'ud رضي الله عنه

Arabic Text

:عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه قَالَ

:قُلْتُ

عندالله؟ أعظما الذنب لله،أي يا رسولا

:قَالَ

«أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ»

:قُلْتُ

.إِنَّ ذَلِكَ لَعَظِيمٌ

:قُلْتُ

ثُمَّ أَيٌّ؟

:قَالَ

«أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ»

:قُلْتُ

ثُمَّ أَيٌّ؟

:قَالَ

«أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ

Transliteration

'An 'Abdillāhi ibn Mas'ūd (raḍiyallāhu 'anhu) qāla:

Qultu:

Yā Rasūlallāh, ayyu adh-dhanbi a'ẓamu 'indallāh?

Qāla:

"An taj'ala lillāhi niddan wa huwa khalaqak."

Qultu:

Inna dhālika la'aẓīm.

Qultu:

Thumma ayyun?

Qāla:

"An taqtula waladaka khashyata an yaṭ'ama ma'aka."

Qultu:

Thumma ayyun?

Qāla:

"An tuzāniya ḥalīlata jārik."

Translation

Narrated Abdullah ibn Mas'ud رضي الله عنه:

I asked:

"O Messenger of Allah, which sin is the greatest in the sight of Allah?"

He said:

"That you set up a rival to Allah while He alone created you."

I said:

"Indeed, that is a grave sin."

I asked:

"Then what?"

He said:

"That you kill your child for fear that he may share your food."

I asked:

"Then what?"

He said:

"That you commit adultery with your neighbor's wife."

Source Reference

Primary Sources

- Sahih al-Bukhari
- Sahih Muslim

Authenticity

Grade: Muttafaqun 'Alayh (Agreed Upon)

This hadith was recorded by both Imam al-Bukhari and Imam Muslim and is among the most authentic narrations concerning Tawhid and the danger of Shirk.

Biography of the Narrator

Abdullah ibn Mas'ud رضي الله عنه

Full Name

Abdullah ibn Mas'ud ibn Ghafil al-Hudhali رضي الله عنه.

Acceptance of Islam

He was among the earliest people to embrace Islam and was from the first generation of believers.

Close Relationship with the Prophet ﷺ

Abdullah ibn Mas'ud was one of the closest Companions to the Messenger of Allah ﷺ. He accompanied him frequently and learned directly from him.

The Prophet ﷺ trusted him greatly and praised his knowledge and understanding.

Knowledge of the Qur'an

He was one of the greatest reciters and teachers of the Qur'an among the Companions.

The Prophet ﷺ said:

"Whoever wishes to recite the Qur'an as fresh as when it was revealed, let him recite according to the recitation of Ibn Umm Abd."

(Ibn Umm Abd was Abdullah ibn Mas'ud.)

Number of Hadith Narrated

He narrated approximately 848 hadith from the Messenger of Allah ﷺ.

Death

He passed away in Madinah in the year 32 AH during the caliphate of Uthman ibn Affan رضي الله عنه.

Legacy

He remains one of the greatest scholars among the Companions and one of the foremost authorities in Qur'an, Fiqh, and Hadith.

May Allah be pleased with him.

Background of the Hadith

The Companions were eager to learn not only what pleased Allah, but also what angered Him.

For this reason, Abdullah ibn Mas'ud رضي الله عنه asked the Prophet ﷺ:

"Which sin is the greatest in the sight of Allah?"

This question reflects a sincere believer's concern for his Hereafter.

Rather than merely seeking information, the Companions sought knowledge in order to act upon it and avoid Allah's punishment.

The Prophet ﷺ answered by mentioning three of the gravest sins known to mankind.

The first of these was Shirk.

Explanation of the Hadith

- **The Greatest Sin Is Shirk**

The Prophet ﷺ immediately answered:

"That you set up a rival to Allah while He created you."

This is one of the clearest proofs in the Sunnah that Shirk is the greatest sin.

Allah alone:

- Created us.
- Provides for us.
- Gives life and death.
- Controls all affairs.
- Deserves all worship.

Therefore, directing any act of worship to other than Allah is the gravest form of injustice.

Allah says:

"Indeed, associating partners with Allah is a tremendous wrong."

(Surah Luqman 31:13)

- **What Is a Rival (Nidd)?**

The Arabic word "Nidd" means:

- Equal.
- Rival.
- Partner.
- Associate.

It refers to giving any created being a position that belongs only to Allah.

Examples include:

- Supplicating to the dead.
- Seeking supernatural help from created beings.
- Sacrificing for other than Allah.
- Vowing to other than Allah.
- Believing that someone shares Allah's divine rights.

These actions contradict pure Tawhid.

1. Why Is Shirk the Greatest Sin?

Shirk is the greatest sin because it opposes the purpose of creation.

Allah created mankind to worship Him alone.

Allah says:

"And I did not create jinn and mankind except that they worship Me."

(Surah Adh-Dhariyat 51:56)

Every Prophet from Nuh, Ibrahim, Musa, Isa, and Muhammad عليهم الصلاة والسلام— called their people to this same message.

Therefore, Shirk is not merely a sin among many sins; it is an attack upon the very purpose of existence.

2. The Second Greatest Sin

The Prophet ﷺ then mentioned:

"That you kill your child for fear that he may share your food."

Before Islam, some Arabs would kill their children out of fear of poverty.

This practice reflected a lack of trust in Allah's provision.

Islam came to prohibit this crime and to affirm that Allah is the Provider of all creation.

3. The Third Greatest Sin

The Prophet ﷺ then mentioned:

"That you commit adultery with your neighbor's wife."

This combines two serious violations:

1. The sin of adultery.
2. Betrayal of a neighbor's trust.

Islam places great emphasis upon the rights of neighbors and condemns any action that harms them.

The Relationship Between This Hadith and the Previous Hadiths

The first three hadiths in this section taught:

- Allah's right upon His servants.
- The virtue of La ilaha illa Allah.
- Sincerity in Tawhid.

This hadith teaches the opposite side of the same subject.

If Tawhid is the greatest obligation, then Shirk is the greatest prohibition.

Understanding both helps the believer protect his faith.

Lessons and Benefits

- Shirk is the greatest sin in Islam.
- Tawhid is the greatest obligation upon mankind.
- Allah alone deserves worship because He alone created us.
- A believer must learn the different forms of Shirk in order to avoid them.
- Trust in Allah's provision is part of faith.
- The rights of neighbors are extremely important in Islam.
- Some sins are more severe than others.
- The Companions were eager to learn beneficial knowledge.
- Questions asked with sincerity lead to beneficial learning.
- Protecting Tawhid is the foundation of success in this life and the Hereafter.

Practical Application

Students should strive to:

- Learn the meaning of Tawhid thoroughly.
- Avoid all forms of Shirk.
- Direct every act of worship to Allah alone.
- Place their trust in Allah's provision.
- Respect and honor their neighbors.
- Avoid major sins and repent from mistakes.
- Continually increase their knowledge of Islamic belief.

A Muslim should regularly ask himself:

"Is every act of my worship directed solely to Allah?"

Reflection

This hadith teaches that the greatest danger facing a believer is not poverty, weakness, or worldly hardship. Rather, the greatest danger is losing the purity of Tawhid by associating partners with Allah.

The believer therefore protects his faith more carefully than he protects his wealth, reputation, or possessions.

Key Statement of the Hadith

«أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَ هُوَ خَلَقَكَ»

"That you set up a rival to Allah while He created you."

This statement is among the strongest warnings against Shirk found in the Sunnah and serves as a powerful reminder that Allah alone deserves worship.

Review Questions

1. Who narrated this hadith?
2. What question did Abdullah ibn Mas'ud ask the Prophet ﷺ?
3. What did the Prophet ﷺ identify as the greatest sin?
4. What is the meaning of the word "Nidd"?
5. Why is Shirk considered the gravest sin?
6. What were the second and third sins mentioned in the hadith?
7. How can a Muslim protect himself from Shirk?

HADITH FIVE

The First Call of All the ProphetsWorship Allah Alone

Narrator

‘Abdullāh ibn ‘Abbās رضي الله عنهما

Arabic Text

عَنْ ابْنِ عَبَّاسٍ رضي الله عنهما:

أَنَّ النَّبِيَّﷺ لَمَّا بَعَثَ مُعَاذًا إِلَى الْيَمَنِ قَالَ لَهُ:

إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا

اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

وَفِي رِوَايَةٍ:

«فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ أَنْ يُوَحِّدُوا اللَّهَ»

Transliteration

‘An Ibn ‘Abbās (raḍiyallāhu ‘anhumā):

Anna an-Nabiyya ﷺ lammā ba‘atha Mu‘āthan ilā al-Yaman qāla lahu:

“Innaka ta’tī qawman min ahl al-kitāb, falyakun awwala mā tad‘ūhum ilayhi shahādatu an lā ilāha illā Allāh wa anna Muḥammadan Rasūlullāh.”

Wa fī riwāyah:

“Falyakun awwala mā tad‘ūhum ilayhi an yuwaḥḥidū Allāh.”

Translation

Narrated by Ibn ‘Abbās رضي الله عنهما:

When the Prophet ﷺ sent Mu‘ādh ibn Jabal to Yemen, he said to him:

“You are going to a people from among the People of the Book. Let the first thing to which you call them be the testimony that none has the right to be worshipped except Allah, and that Muhammad is the Messenger of Allah.”

In another narration:

"Let the first thing to which you call them be that they single out Allah in worship (Tawḥīd)."

Source Reference

Primary Sources

- Sahih al-Bukhari
- Sahih Muslim

Authenticity

Grade: Muttafaqun ʻAlayh (Agreed Upon)

This hadith is recorded in both Sahih al-Bukhari and Sahih Muslim, making it among the highest levels of authenticity in Islam.

Biography of the Narrator

ʻAbdullāh ibn ʻAbbās رضي الله عنهما

Full Name

ʻAbdullāh ibn ʻAbbās ibn ʻAbd al-Muṭṭalib al-Hāshimī رضي الله عنهما

Lineage

He was the cousin of the Prophet Muhammad ﷺ.

His father was al-ʻAbbās, the uncle of the Prophet ﷺ.

His Title

He is known as:

Tarjumān al-Qur'ān (The Interpreter of the Qur'an)

and

Ḥibr al-Ummah (The Scholar of the Ummah)

His Early Life

Ibn ʻAbbās was very young during the lifetime of the Prophet ﷺ, yet he showed exceptional intelligence and eagerness to learn.

The Prophet ﷺ made a special duʻā for him:

> "O Allah, grant him understanding of the religion and teach him interpretation."

His Knowledge

After the death of the Prophet ﷺ, he became one of the greatest scholars among the Companions.

He was known for his deep understanding of:

- Tafsīr (Qur'anic interpretation)
- Fiqh (Islamic jurisprudence)
- Arabic language
- Hadith

His Death

He passed away in the year 68 AH in Ta'if.

Background of the Hadith

This hadith was spoken when the Prophet ﷺ sent Mu'ādh ibn Jabal رضي الله عنه to Yemen as a teacher, judge, and caller to Islam.

The Prophet ﷺ gave him a clear methodology for da'wah (calling to Islam).

This instruction was not random it was a divine method for guiding people correctly.

The Prophet ﷺ began by teaching Mu'ādh what to prioritize when calling non-Muslims to Islam.

Explanation of the Hadith

1. Tawḥīd Comes First in Da'wah

The Prophet ﷺ clearly instructed that the first message must be:

- Lā ilāha illa Allah
- Worship Allah alone
- Reject all forms of shirk

This shows that Islam is built upon correct belief before anything else.

No act of worship is accepted without Tawḥīd.

2. The Method of All Prophets

This was not only the method of Prophet Muhammad ﷺ.

It was the method of all Prophets.

Allah says:

> "And We sent to every nation a messenger saying: Worship Allah and avoid false gods."

(Surah An-Naḥl 16:36)

This proves that every messenger began with Tawḥīd.

3. Priorities in Teaching Islam

The Prophet ﷺ taught a very important principle:

Start with the most important foundation

In Islam, the foundation is:

- Correct belief
- Tawḥīd
- Ikhlāṣ (sincerity)

Only after this foundation is established are other rulings taught, such as:

- Prayer
- Zakah
- Fasting
- Hajj

This method prevents confusion and builds strong faith.

4. Why Tawḥīd Must Come First

Without Tawḥīd:

> Prayer is invalid
>
> Charity is rejected
>
> Fasting is not accepted
>
> Deeds carry no reward

Allah says:

> "If they had associated others with Allah, whatever they used to do would have become worthless."

(Surah Al-An‘ām 6:88)

Therefore, Tawḥīd is the condition for the acceptance of all deeds.

Lessons and Benefits

- Tawḥīd is the first call of Islam.
- All Prophets called to worship Allah alone.
- Correct belief comes before action.
- Da‘wah must follow prophetic methodology.
- Shirk invalidates all deeds.
- The Shahādah is the foundation of Islam.
- Teachers must prioritize fundamentals.
- Islam is built step by step with wisdom.
- The Prophet ﷺ was the best teacher in guidance.
- Understanding priorities is essential in Islamic education.

Practical Application

A student of knowledge should:

- Begin learning Islam with Tawḥīd.
- Understand the meaning of Lā ilāha illa Allah deeply.
- Avoid all forms of shirk in belief and action.
- Teach others Islam starting with correct belief.
- Prioritize foundation over details.
- Follow the prophetic method in learning and teaching.
- Build all worship upon sincere Tawḥīd.

Reflection

This hadith teaches that Islam is not simply a list of rules it is a structured system of belief and action, beginning with the worship of Allah alone.

Every Prophet began his message with the same foundation: Tawḥīd.

Without Tawḥīd, everything collapses. With Tawḥīd, everything becomes meaningful and accepted by Allah.

Review Questions

1. Who narrated this hadith?
2. To whom did the Prophet ﷺ send Mu‘ādh?
3. What is the first thing Muslims should call people to?
4. What does Tawḥīd mean in this hadith?
5. Why must Tawḥīd come before prayer and zakah?
6. What does Surah Al-An‘ām 6:88 teach about shirk?
7. What is the main lesson of this hadith for da‘wah?

CHAPTER TWO

AQĪDAH (ISLAMIC CREED)

HADITH ONE

The Hadith of Jibrīl: The Foundations of Islam, Īmān and Iḥsān

Narrator:

ʿUmar ibn al-Khaṭṭābعنه رضي الله

Arabic Text

عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه قَالَ:

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

يَا مُحَمَّدُ، أَخْبِرْنِي عَنِ الْإِسْلَامِ.

فَقَالَ رَسُولُ اللَّهِ ﷺ:

الإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ » .«الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا

قَالَ: صَدَقْتَ.

قَالَ: فَعَجِبْنَا لَهُ، يَسْأَلُهُ وَيُصَدِّقُهُ.

قَالَ: فَأَخْبِرْنِي عَنِ الإِيمَانِ.

قَالَ:

.«أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ»

قَالَ: صَدَقْتَ.

قَالَ: فَأَخْبِرْنِي عَنِ الإِحْسَانِ.

قَالَ:

.«أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

ثُمَّ قَالَ:

فَأَخْبِرْنِي عَنِ السَّاعَةِ.

قَالَ:

.«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

قَالَ:فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟

قَالَ:أَنْ تَلِدَ الْأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ

الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟. قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ ".

Translation

ʿUmar ibn al-Khaṭṭāb رضي الله عنه said:

While we were one day sitting with the Messenger of Allah (ﷺ) there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet (ﷺ) rested his knees against the knees of the Prophet (ﷺ) and placed his palms over his thighs, and said: "O Muhammad! Inform me about Islam." The Messenger of Allah (ﷺ) replied: "Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger (ﷺ), that you should perform salah (ritual prayer), pay the zakah, fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka`bah at Makkah), if you can find a way to it (or find the means for making the journey to it)." He said: "You have spoken the truth." We were astonished at his thus questioning him (ﷺ) and then telling him that he was right, but he went on to say, "Inform me about Iman (faith)." He (the Prophet) answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in fate (qadar), both in its good and in its evil aspects." He said, "You have spoken the truth." Then he (the man) said, "Inform me about Ihsan." He (the Prophet) answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you." He said, "Inform me about the Hour." He (the Prophet) said, "About that the one questioned knows no more than the questioner." So he said, "Well, inform me about its signs." He said, "They are that the slave-girl will give birth to her mistress and that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings." Thereupon the man went off. I waited a while, and then he (the Prophet) said, "O `Umar, do you know who that questioner was?" I replied, "Allah and His Messenger know better." He said, "That was Jibril. He came to teach you your religion."

Source Reference

Sahih Muslim

Authenticity

Grade: Ṣaḥīḥ (Authentic)

This hadith was recorded by Imam Muslim in his Ṣaḥīḥ and is unanimously accepted by the scholars of Ahl al-Sunnah wa al-Jamāʿah.

Biography of the Narrator

ʿUmar ibn al-Khaṭṭābعنه رضي الله

Full Name:

ʿUmar ibn al-Khaṭṭāb ibn Nufayl al-Qurashī al-ʿAdawī.

Acceptance of Islam:

He accepted Islam approximately six years after the beginning of the Prophetic mission.

His acceptance of Islam strengthened the Muslim community greatly.

His Virtues

- The second Rightly Guided Caliph.
- One of the ten Companions promised Paradise.
- Known for justice, courage, and wisdom.
- Nicknamed Al-Fārūq (the one who distinguishes truth from falsehood).

Number of Hadith Narrated:

Approximately 539 hadith are narrated from him.

Death:

He was martyred in Madinah in 23 AH while leading the Fajr prayer.

Legacy:

He remains one of the greatest leaders and scholars among the Companions of the Messenger of Allah ﷺ.

May Allah be pleased with him.

Background of the Hadith:

This event occurred while the Companions were sitting with the Prophet ﷺ.

A stranger suddenly appeared among them. His appearance was unusual because:

- His clothes were extremely white.
- His hair was extremely black.
- No signs of travel were visible.
- Nobody recognized him.

The Companions were surprised when he sat respectfully before the Prophet ﷺ and began asking questions.

After the conversation ended, the Prophet ﷺ informed them that this man was none other than Jibrīl عليه السلام .

Allah sent Jibrīl specifically to teach the Muslims the foundations of their religion through questions and answers.

For this reason, many scholars call this narration:

"The Mother of the Sunnah" because it summarizes the entire religion.

Explanation of the Hadith:

1. The Six Pillars of Īmān

The Prophet ﷺ defined Īmān as belief in six matters:

Belief in Allah

Believing that Allah alone is the Creator, Owner, and Sustainer of everything and that He alone deserves worship.

Belief in the Angels

Angels are real creations of Allah made from light.

They obey Allah perfectly and never disobey Him.

Belief in the Revealed Books

Allah revealed scriptures to His messengers, including:

- Tawrah
- Zabur
- Injil
- Qur'an

The Qur'an is the final revelation and remains preserved.

Belief in the Messengers

Allah sent messengers to guide mankind.

The final messenger is Muhammad ﷺ.

Belief in the Last Day

Every person will be resurrected, judged, and rewarded or punished according to his deeds.

Belief in Divine Decree (Qadar)

Everything occurs by Allah's knowledge, wisdom, and decree.

Both pleasant and difficult events occur according to Allah's perfect wisdom.

2. The Reality of Angels

This hadith proves that angels exist.

Jibrīl appeared in human form before the Companions.

Therefore belief in angels is not symbolic; it is a fundamental matter of faith.

3**. Islam, Īmān and Iḥsān**

This hadith teaches the three levels of religion:

Islam

Outward submission through actions.

Īmān

Inner belief and conviction.

Iḥsān

Spiritual excellence and sincerity in worship.

The complete Muslim strives to combine all three.

4. **Belief in the Last Day**

The Prophet ﷺ included belief in the Hereafter among the pillars of faith.

A Muslim therefore believes in:

- Death
- The grave
- Resurrection
- Judgment
- Paradise
- Hellfire

These are established by the Qur'an and authentic Sunnah.

5. **Knowledge of the Hour Belongs to Allah Alone**

When Jibrīl asked about the Hour, the Prophet ﷺ replied:

"The one being asked knows no more than the questioner."

This proves that knowledge of the exact time of the Day of Judgment belongs to Allah alone.

No prophet, angel, scholar, saint, or fortune teller knows when it will occur.

Lessons and Benefits

1. This hadith summarizes the entire religion.

2. Īmān consists of six pillars.

3. Belief in Qadar is part of Islamic creed.

4. Angels are real creations of Allah.

5. Islam consists of outward and inward aspects.

6. Iḥsān is the highest level of worship.

7. The Hereafter is a certainty.

8. Knowledge should be sought through beneficial questions.

9. The Prophet ﷺ was the best teacher.

10. Correct Aqīdah is the foundation of a Muslim's life.

Practical Application

Students should strive to:

- Memorize the six pillars of Īmān.
- Strengthen belief in Allah and the Hereafter.
- Learn authentic Aqīdah from reliable sources.
- Increase awareness that Allah sees all actions.
- Worship Allah with sincerity and excellence.
- Accept Allah's decree with patience and gratitude.
- Prepare for the Day of Judgment through righteous deeds.

Reflection

This hadith is among the greatest narrations in Islam because it gathers together Islam, Īmān, and Iḥsān in one comprehensive lesson.

Every Muslim should study it repeatedly, understand its meanings, and build his life upon its teachings. Correct Aqīdah is the foundation of success in this world and the next.

Statement of Imam al-Nawawī

Imam al-Nawawi said:

"This hadith is a tremendous foundation from the foundations of Islam and gathers together all aspects of the religion."

Review Questions

1. Who narrated this hadith?

2. Who was the visitor that came to the Prophet ﷺ?

3. What are the six pillars of Īmān?

4. What is the meaning of Iḥsān?

5. What does this hadith teach about angels?

6. Why is belief in Qadar important?

7. What are the three levels of religion mentioned in this hadith

HADITH THREE

The Believers Will See Their Lord on the Day of Resurrection

Narrator

Jarīr ibn ʿAbdullāh al-Bajalīعنه رضي الله

Arabic Text

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه قَالَ:

كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ، فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ:

إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ، لَا تُضَامُّونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ » «الشَّمْسِ، وَصَلَاةٍ قَبْلَ غُرُوبِهَا فَافْعَلُوا

Transliteration:

ʿAn Jarīr ibn ʿAbdillāh (raḍiyallāhu ʿanhu) qāl:

Kunnā julūsan ʿinda an-Nabiyyi ﷺ fanaẓara ilā al-qamari laylata al-badr faqāl:

"Innakum satarawna Rabbakum kamā tarawna hādhā al-qamara, lā tuḍāmmūna fī ru'yatih. Fa inistaṭaʿtum an lā tughlabū ʿalā ṣalātin qabla ṭulūʿi ash-shamsi wa ṣalātin qabla ghurūbihā fafʿalū."

Translation:

Jarīr ibn ʿAbdullāh عنه رضي الله reported:

"We were sitting with the Prophet ﷺ when he looked at the full moon and said:

'Indeed, you will see your Lord just as you see this moon. You will have no difficulty in seeing Him. Therefore, if you can avoid being overcome regarding a prayer before sunrise and a prayer before sunset, then do so.'"

The prayers referred to are Ṣalāt al-Fajr and Ṣalāt al-ʿAṣr.

Source Reference

Sahih al-Bukhari

Sahih Muslim

Authenticity

Grade: Muttafaqun ʿAlayh (Agreed Upon)

This hadith was recorded by both Imām al-Bukhārī and Imām Muslim and is among the strongest evidences concerning the believers seeing Allah in the Hereafter.

Biography of the Narrator

Jarīr ibn ʿAbdullāh al-Bajalīرضي الله عنه

Full Name

Jarīr ibn ʿAbdullāh ibn Jābir al-Bajalī.

Acceptance of Islam

He accepted Islam in the 10th year after Hijrah and came to Madinah to pledge allegiance to the Prophet ﷺ.

His Virtues

- Jarīr was known for:
- His handsome appearance.
- His noble character.
- His truthfulness.
- His dedication to Islam.

The Prophet ﷺ welcomed him warmly and praised his good qualities.

Number of Hadith Narrated

Approximately 300+ hadith are narrated from him.

Death

He passed away around 51 AH.

Background of the Hadith

One night, while the Companions were sitting with the Messenger of Allah ﷺ, he looked toward the full moon.

Using a visible example before them, he taught one of the greatest matters of Aqīdah: the believers' vision of Allah on the Day of Resurrection and in Paradise.

The Prophet ﷺ connected this tremendous future reward with preserving two of the most important daily prayers: Fajr and ʿAṣr.

Explanation of the Hadith

1. The Believers Will Truly See Allah

This hadith clearly establishes that the believers will see Allah in the Hereafter.

The scholars of Ahl al-Sunnah unanimously affirm this belief based upon the Qur'an and authentic Sunnah.

Allah says:

"Faces on that Day will be radiant, looking at their Lord."

(Surah al-Qiyāmah 75:22–23)

This vision is real and true.

2. The Comparison Is About Clarity, Not Resemblance

The Prophet ﷺ said:

"Just as you see this moon."

The comparison is not between Allah and the moon.

Rather, it is a comparison regarding:

- Clarity.
- Certainty.
- Ease of seeing.

Just as people can clearly see the full moon without confusion, the believers will see Allah without difficulty.

3. The Greatest Blessing of Paradise

The greatest delight in Paradise is not food, drink, palaces, or rivers.

Rather, the greatest blessing is seeing Allah.

The righteous believers will experience a joy greater than every other reward in Paradise.

4. Affirmation of the Hereafter

This hadith strengthens belief in:

- Resurrection.
- Judgment.
- Paradise.

The rewards Allah has prepared for His believing servants.

A Muslim believes in these matters exactly as they have come in revelation.

5. Aqīdah Must Lead to Worship

The Prophet ﷺ immediately linked this reward to preserving Fajr and ʿAṣr prayers.

This teaches that:

- Correct belief should produce righteous actions.
- Aqīdah is not merely theoretical knowledge.
- Faith must be reflected in worship and obedience.

Statement of the Scholars

Imam Ahmad ibn Hanbal said:

"The believers will see their Lord on the Day of Resurrection as authentic narrations have come from the Messenger of Allah ﷺ."

Likewise, Imam al-Tahawi wrote:

"The vision of Allah by the people of Paradise is true, without encompassing Him and without describing how."

Lessons and Benefits

1. The believers will see Allah in the Hereafter.

2. The vision of Allah is a reality established by authentic texts.

3. The comparison in the hadith concerns clarity, not resemblance.

4. Seeing Allah is the greatest reward in Paradise.

5. Belief in the unseen is part of true faith.

6. Correct Aqīdah should increase obedience.

7. Fajr and ʿAṣr prayers hold special virtue.

8. The Companions learned creed directly from the Prophet ﷺ.

9. Authentic Aqīdah is based on the Qur'an and Sunnah.

10. Hope in Allah's reward motivates righteous deeds.

Practical Application

A Muslim should:

- Strengthen belief in the Hereafter.
- Preserve the Fajr prayer.
- Preserve the ʿAṣr prayer.
- Learn Aqīdah from authentic sources.
- Increase righteous deeds hoping to attain Allah's pleasure.
- Reflect upon the rewards prepared for the believers.
- Remain steadfast upon faith until death.
-

Reflection

This hadith teaches one of the most beautiful realities of the Hereafter: the believers will be honored with the vision of their Lord.

The Prophet ﷺ did not mention this merely as information. He connected it to worship, showing that those who sincerely obey Allah today should hope for His greatest reward tomorrow.

Main Aqīdah Topic

الإيمان برؤية الله يوم القيامة

Belief that the believers will see Allah on the Day of Resurrection and in Paradise.

This is one of the established doctrines of Ahl al-Sunnah wa al-Jamāʿah and is affirmed by the Qur'an, the Sunnah, and the consensus of the early generations.

Review Questions

1. Who narrated this hadith?

2. What example did the Prophet ﷺ use while teaching this lesson?

3. What does this hadith teach about seeing Allah?

4. Does the comparison mean Allah resembles the moon? Explain.

5. What is the greatest blessing of Paradise?

6. Which two prayers were mentioned in the hadith?

7. How does this hadith connect Aqīdah with worship?

HADITH FOUR

Belief in Divine Decree (Al-Qadar)

Narrator

Abdullah ibn Masʿūd رضي الله عنه

Arabic Text

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه قَالَ:

حَدَّثَنَا رَسُولُ اللَّهِ ﷺ: وَهُوَ الصَّادِقُ الْمَصْدُوق

إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ: بِكَتْبِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٌّ أَمْ سَعِيدٌ؛ فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا".

Transliteration

'An Abī 'Abdir-Raḥmān 'Abdillāhi ibn Masʿūdin (raḍiyallāhu 'anhu) qāla:

Ḥaddathanā Rasūlullāhi ﷺ wa huwaṣ-Ṣādiqul-Maṣdūq:

"Inna aḥadakum yujmaʿu khalquhu fī baṭni ummihi arbaʿīna yawman nuṭfatan, thumma yakūnu 'alaqatan mithla dhālik, thumma yakūnu muḍghatan mithla dhālik, thumma yursalu ilayhil-malaku fayanfukhu fīhir-rūḥa, wa yu'maru bi-arbaʿi kalimāt: bikatbi rizqihi, wa ajalihi, wa 'amalihi, wa shaqiyyin aw saʿīd.

Fawalladhī lā ilāha ghayruh, inna aḥadakum layaʿmalu biʿamali ahlil-jannati ḥattā mā yakūnu baynahu wa baynahā illā dhirāʿun, fayasbiqu 'alayhil-kitābu fayaʿmalu biʿamali ahlin-nāri fayadkhuluhā. Wa inna aḥadakum layaʿmalu biʿamali ahlin-nāri ḥattā mā yakūnu baynahu wa baynahā illā dhirāʿun, fayasbiqu 'alayhil-kitābu fayaʿmalu biʿamali ahlil-jannati fayadkhuluhā."

Translation

ʿAbdullāh ibn Masʿūd (رضي الله عنه) reported:

The Messenger of Allah (ﷺ), and he is the truthful, the believed, narrated to us, “Verily the creation of each one of you is brought together in his mother’s womb for forty days in the form of a nutfah (a drop), then he becomes an alaqah (clot of blood) for a like period, then a mudghah (morsel of flesh) for a like period, then there is sent to him the angel who blows his soul into him and who is commanded with four matters: to write down his rizq (sustenance), his life span, his actions, and whether he

will be happy or unhappy (i.e., whether or not he will enter Paradise). By the One, other than Whom there is no deity, verily one of you performs the actions of the people of Paradise until there is but an arms length between him and it, and that which has been written overtakes him, and so he acts with the actions of the people of the Hellfire and thus enters it; and verily one of you performs the actions of the people of the Hellfire, until there is but an arms length between him and it, and that which has been written overtakes him and so he acts with the actions of the people of Paradise and thus he enters it."

Source Reference

Sahih al-Bukhari

Sahih Muslim

Authenticity: Muttafaqun ʿAlayh (Agreed Upon by Imām al-Bukhārī and Imām Muslim)

Biography of the Narrator

Abdullah ibn Masʿūdعنه الله رضي

Full Name: ʿAbdullāh ibn Masʿūd al-Hudhalī.

Acceptance of Islam: Among the earliest Muslims in Makkah.

Special Virtues:

- One of the closest Companions of the Prophet ﷺ.
- Renowned scholar of Qur'an and Sunnah.
- Among the foremost teachers of the Ummah.

Number of Hadith Narrated: Approximately 848.

Death: Passed away in Madinah in 32 AH during the caliphate of Uthman ibn Affan.\

Background of the Hadith

The Companions often asked about matters of faith and the unseen. In this narration, the Prophet ﷺ explained the stages of human creation and informed the believers that Allah has already decreed certain matters for every person before birth.

This hadith became one of the foundational texts concerning belief in Al-Qadar (Divine Decree), one of the six pillars of Īmān.

Explanation of the Hadith

1. Belief in Al-Qadar Is Obligatory

The hadith clearly establishes that Allah has decreed and written matters for every human being before birth.

Belief in Divine Decree is one of the pillars of faith and cannot be separated from correct Aqīdah,

2. Allah's Perfect Knowledge

The angel is commanded to write:

- A person's provision (Rizq)
- Lifespan (Ajal)
- Deeds
- Final outcome (Blessed or Wretched)

This demonstrates Allah's complete knowledge of everything before it occurs.

3. Belief in the Angels

The hadith affirms the existence of angels and their duties.

The angel carries out Allah's commands exactly as instructed.

4. Allah Is the Creator of All Things

The stages of development in the womb occur according to Allah's wisdom and decree.

This increases the believer's certainty in Allah's power and lordship.

5. The Four Levels of Belief in Al-Qadar

The scholars of Ahl al-Sunnah explain that belief in Divine Decree includes:

1. Knowledge (العلم)

Allah knew everything before it happened.

2. Writing (الكتابة)

Allah wrote everything in Al-Lawḥ al-Maḥfūẓ.

3. Will (المشيئة)

Nothing occurs except by Allah's will.

4. Creation (الخلق)

Allah created all things and all actions.

This hadith is among the strongest evidences for these four principles.

Lessons and Benefits

1. Belief in Al-Qadar is a pillar of faith.

2. Allah's knowledge encompasses everything.

3. Angels are real creations of Allah.

4. Human creation occurs according to Allah's wisdom.

5. Allah has written every person's provision and lifespan.

6. Nothing happens outside Allah's decree.

7. Belief in Qadar increases trust in Allah.

8. A Muslim must strive in good deeds and not use destiny as an excuse.

9. Faith in the unseen is part of true belief.

10. Correct belief in Qadar brings patience and contentment.

Practical Application

A Muslim should:

- Strengthen belief in Divine Decree.
- Trust Allah regarding provision and sustenance.
- Remain patient during trials.
- Be grateful during times of ease.
- Continue striving in worship and obedience.
- Avoid objecting to Allah's decree.
- Increase reliance upon Allah while taking lawful means.

Statement of the Scholars

Imam al-Tahawi said:

"Everything occurs according to Allah's decree and will."

This hadith is among the clearest evidences supporting this principle.

Main Aqīdah Topic

الإيمان بالقدر خيره وشره

Belief in Divine Decree, its good and its evil.

This is one of the six pillars of Īmān mentioned in the Hadith of Jibrīl and one of the fundamental beliefs of Ahl al-Sunnah wa al-Jamāʿah.

Reflection

This hadith teaches the believer that life is not random. Allah knows, wills, and decrees all things with perfect wisdom. Understanding this principle brings peace to the heart, patience during hardship, and gratitude during blessings.

Review Questions

1. Who narrated this hadith?

2. What are the stages of creation mentioned in the hadith?

3. What four matters are written for every person?

4. How does this hadith prove belief in Al-Qadar?

5. What are the four levels of belief in Divine Decree?

6. What role do the angels play in this hadith?

7. How should belief in Al-Qadar affect a Muslim's daily life?

HADITH FIVE

Paradise and Hellfire Have Already Been Created

Narrator

Abū Hurayrah رضي الله عنه

Arabic Text

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

النَّارُ احْتَجَّتِ الْجَنَّةُ وَالنَّارُ، فَقَالَتِ : وَالْمُتَجَبِّرِينَ أُوثِرْتُ بِالْمُتَكَبِّرِينَ

وَقَالَتِ الْجَنَّةُ :وَسَقَطُهُمْ؟ مَا لِي لَا يَدْخُلُنِي إِلَّا ضُعَفَاءُ النَّاسِ .

لِلْجَنَّةِ فَقَالَ اللَّهُ عَزَّ وَجَلَّ:عِبَادِي أَنْتِ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ مِنْ

لِلنَّارِ وَقَالَ :عِبَادِي أَنْتِ عَذَابِي أُعَذِّبُ بِكِ مَنْ أَشَاءُ مِنْ .

مِلْؤُهَا وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا

Transliteration

An Abi Hurayrata (radiyallahu anhu), anna Rasulallahi ﷺ qala:

"Ihtajjatil-jannatu wan-naru, fa qalatin-naru: Uthirtu bil-mutakabbirina wal-mutajabbirin.

Wa qalatil-jannatu: Ma li la yadkhuluni illa du'afa'un-nasi wa saqatuhum?

Fa qala Allahu 'azza wa jalla lil-jannati: Anti rahmati, arhamu biki man asha'u min 'ibadi.

Wa qala lin-nari: Anti 'adhabi, u'adhdhibu biki man asha'u min 'ibadi.

Wa likulli wahidatin minhuma mil'uha."

English Translation

Narrated Abu Hurairah (may Allah be pleased with him):

The Messenger of Allah ﷺ said:

"Paradise and Hell argued with one another. Hell said: 'I have been favored with the arrogant and the tyrannical.'

Paradise said: 'Why is it that none enter me except the weak and humble among the people?'

Allah, the Mighty and Majestic, said to Paradise: 'You are My mercy; through you I show mercy to whomsoever I will among My servants.'

And He said to Hell: 'You are My punishment; through you I punish whomsoever I will among My servants.'

And each of them shall have its fill."

Source Reference

Sahih al-Bukhari

Sahih Muslim

Authenticity

Grade: Muttafaqun ʿAlayh (Agreed Upon)

Recorded by both Imām al-Bukhārī and Imām Muslim.

Biography of the Narrator

Abū Hurayrahرضي الله عنه

Full Name

ʿAbd al-Raḥmān ibn Ṣakhr al-Dawsīرضي الله عنه .

Acceptance of Islam

He embraced Islam during the year of Khaybar (7 AH).

His Virtues

He was among the most devoted Companions in preserving and transmitting the Sunnah of the Prophet ﷺ.

Number of Hadith Narrated

Approximately 5,374 hadith.

Death

He passed away in Madinah in 59 AH.

Background of the Hadith

The Prophet ﷺ frequently taught the Companions about the realities of the Hereafter to strengthen their faith and prepare them for meeting Allah.

In this narration, he informed them about a conversation between Paradise and Hellfire, demonstrating that both are real creations of Allah and already exist.

This hadith became one of the important evidences used by the scholars of Ahl al-Sunnah regarding belief in the Last Day.

Explanation of the Hadith

1. Paradise and Hellfire Are Real

This hadith clearly establishes that Paradise and Hellfire are not symbolic concepts or metaphors.

They are actual creations prepared by Allah for reward and punishment.

A Muslim must believe in their reality exactly as mentioned in the Qur'an and Sunnah.

2. Paradise and Hellfire Already Exist

The conversation mentioned in this narration proves that both Paradise and Hellfire have already been created.

This is the belief of Ahl al-Sunnah wa al-Jamāʿah.

The Prophet ﷺ informed us of many occasions where he saw Paradise and Hellfire during his lifetime.

3. Allah Speaks

Allah addressed both Paradise and Hellfire.

This affirms the Attribute of Speech (Al-Kalām) for Allah in a manner that befits His Majesty.

The methodology of Ahl al-Sunnah is:

- To affirm what Allah affirmed for Himself.
- To affirm what His Messenger ﷺ affirmed.
- Without distortion.
- Without denial.
- Without asking how.
- Without likening Allah to His creation.

4. Allah's Mercy and Justice

Allah described Paradise as:

“My Mercy.”

And Hellfire as:

“My Punishment.”

This demonstrates the perfection of Allah's attributes.

He is Most Merciful toward His believing servants and perfectly Just in His punishment of those who deserve it.

5. A Warning Against Arrogance

Hellfire mentioned that many of its inhabitants are:

- The arrogant.
- The tyrannical.
- Those who reject truth out of pride.

Arrogance is among the most dangerous diseases of the heart.

The believer should strive for humility before Allah and His creation.

Lessons and Benefits

1. Paradise is real.

2. Hellfire is real.

3. Both have already been created.

4. Allah speaks as He wills.

5. Allah's mercy is vast.

6. Allah's punishment is real and should be feared.

7. Arrogance is a major cause of destruction.

8. Humility is a quality loved by Allah.

9. Belief in the Hereafter is part of true faith.

10. Correct Aqīdah motivates righteous action.

Practical Application

A Muslim should:

- Strengthen belief in the Hereafter.
- Frequently remember Paradise and Hellfire.
- Avoid arrogance and pride.
- Cultivate humility.
- Increase righteous deeds seeking Paradise.
- Seek refuge in Allah from Hellfire.
- Balance hope in Allah's mercy with fear of His punishment.

Main Aqīdah Topic

الإيمان باليوم الآخر

Belief in the Last Day

Including:

- The existence of Paradise.
- The existence of Hellfire.
- Reward and punishment.
- Allah's mercy and justice.

Reflection

This hadith reminds the believer that Paradise and Hellfire are not distant ideas but real destinations prepared by Allah.

The intelligent believer is the one who works for Paradise, fears Hellfire, humbles himself before Allah, and remains steadfast upon faith until death.

Review Questions

1. Who narrated this hadith?

2. What two creations argued with one another in this narration?

3. What did Hellfire say about its inhabitants?

S4. What did Paradise say about its inhabitants?

5. How does this hadith prove that Paradise and Hellfire already exist?

6. What attribute of Allah is affirmed in this narration?

7. What practical lessons should a Muslim take from this hadith?

CHAPTER TWO

ADAB (ISLAMIC MANNERS)

HADITH ONE:

MODESTY IS PART OF FAITH

Narrator

On the authority of Abdullah ibn Umar (رضي الله عنهما).

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما أَنَّ رَسُولَ اللَّهِ

مَرَّ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ وَهُوَ يَعِظُ أَخَاهُ فِي الْحَيَاءِ،

ﷺفَقَالَ رَسُولُ اللَّهِ:

«دَعْهُ، فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ».

Translitration:

ʿAn ʿAbdillāhi ibn ʿUmar (raḍiyallāhu ʿanhumā), anna Rasūlallāhi ﷺ marra ʿalā rajulin minal-Anṣāri wa huwa yaʿiẓu akhāhu fil-ḥayā’, faqāla Rasūlullāhi ﷺ:

"Daʿhu fa-innal-ḥayā’a minal-īmān."

Translation:

Narrated Abdullah ibn Umar (may Allah be pleased with them both):

The Messenger of Allah ﷺ passed by a man from the Ansar who was admonishing his brother regarding modesty (shyness). The Messenger of Allah ﷺ said:

"Leave him, for modesty is a part of faith."

Source:

Sahih al-Bukhari

Sahih Muslim

Authenticity

Muttafaqun 'Alayh (Agreed Upon)

This hadith is narrated by both Imam al-Bukhari and Imam Muslim, making it among the highest levels of authentic hadith.

About the Narrator

Abdullah ibn Umar (رضي الله عنهما)

Full Name

Abdullah ibn Umar ibn al-Khattab al-Qurashi.

Father

The second Rightly Guided Caliph, Umar ibn al-Khattab (رضي الله عنه).

Acceptance of Islam

He accepted Islam while still young alongside his father.

Virtues

Among the most knowledgeable Companions.

Famous for strictly following the Sunnah.

Known for his worship, piety, and humility.

Considered one of the leading scholars among the Companions.

Number of Hadith Narrated

Approximately 2,630 hadith.

Death

He passed away in Makkah in 73 AH at approximately 84 years of age.

Background of the Hadith

A man from the Ansar was advising his brother concerning modesty, believing that excessive modesty could harm a person's interests.

The Prophet ﷺ clarified that genuine Islamic modesty is not harmful. Instead, it is a praiseworthy quality that stems from faith and strengthens a believer's character.

This incident shows the Prophet's concern for correcting misunderstandings and teaching proper Islamic values.

Explanation

What Is Al-Hayā' (Modesty)?

Al-Hayā' is a noble quality that causes a person to avoid what is shameful and displeasing to Allah.

It includes:

- Modesty before Allah.
- Modesty before people.
- Modesty in speech.
- Modesty in dress.
- Modesty in behavior.

A believer feels ashamed to disobey Allah because he knows that Allah sees him at all times.

Lessons and Benefits

1. Modesty is a branch of faith.

2. Islamic modesty is a strength, not a weakness.

3. Good character is connected to sound faith.

4. A believer should avoid shameful actions.

5. The Prophet ﷺ corrected mistakes with wisdom.

6. Islam encourages noble manners.

7. True faith appears in a person's behavior.

8. Modesty protects individuals and society from corruption.

9. The Companions were eager to learn and improve.

10. Every Muslim should strive to develop modesty in daily life.

Words from the Salaf

Imam al-Nawawi (رحمه الله)

"Modesty is among the most virtuous characteristics and one of the qualities that distinguishes the believers."

Practical Application

- A student can practice modesty by:
- Speaking respectfully.
- Dressing according to Islamic guidelines.
- Avoiding foul language.
- Staying away from sinful entertainment.
- Being truthful and honest.
- Remembering that Allah is always watching.

Key Message

True modesty is not weakness. It is a sign of strong faith and noble character. A believer's modesty protects him from sin and draws him closer to Allah.

Review Questions

1. Who narrated this hadith?

2. What did the Prophet ﷺ say about modesty?

3. What is the meaning of Al-Hayā'?

4. Why is modesty considered part of faith?

5. Mention three examples of Islamic modesty.

6. Who was Abdullah ibn Umar (رضي الله عنهما)?

7. What practical lessons can Muslims apply from this hadith today?

HADITH TWO

Speak Good or Remain Silent

Narrator

Abu Hurairah رضي الله عنه

Authentic Arabic Text

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ»

Transliteration

'An Abī Hurayrah (raḍiyallāhu 'anhu), qāla: qāla Rasūlullāh ﷺ:

"Man kāna yu'minu billāhi wal-yawmil ākhir falyaqul khayran aw liyaṣmut."

Translation

Abu Hurairah (may Allah be pleased with him) reported that the Messenger of Allah ﷺ said:

"Whoever believes in Allah and the Last Day should speak good or remain silent."

Source Reference

Sahih al-Bukhari

Sahih Muslim

Authenticity

Muttafaqun 'Alayh (Agreed Upon)

This hadith is recorded by both Imam al-Bukhari and Imam Muslim and is among the most authentic narrations of the Prophet ﷺ.

Biography of the Narrator

Abu Hurairah رضي الله عنه

Full Name

Abd al-Rahman ibn Sakhr al-Dawsi رضي الله عنه .

Acceptance of Islam

He embraced Islam during the year of Khaybar (7 AH) and remained closely attached to the Messenger of Allah ﷺ.

His Dedication to Knowledge

Abu Hurairah رضي الله عنه devoted his life to learning and preserving the sayings of the Prophet ﷺ. Because of his commitment to knowledge, he became the Companion who narrated the largest number of hadith.

Number of Hadith Narrated

Approximately 5,374 hadith.

Death

He passed away in Madinah in the year 57 AH according to the strongest opinion of the scholars.

His Legacy

Abu Hurairah رضي الله عنه remains one of the greatest preservers of the Sunnah and a model for students of knowledge.

Background of the Hadith

The Prophet ﷺ frequently taught his Companions the importance of good character and proper conduct.

Among the greatest blessings Allah has given mankind is the ability to speak. Through speech, people can remember Allah, teach knowledge, reconcile disputes, and encourage righteousness.

However, the tongue can also become a cause of destruction through lying, backbiting, slander, insults, and spreading false information.

For this reason, the Prophet ﷺ connected controlling one's speech with true faith in Allah and the Last Day.

Explanation of the Hadith

1. Speech Reflects Faith

The Prophet ﷺ linked good speech to belief in Allah and the Last Day.

A believer knows that every word spoken is recorded by the angels and that he will be questioned about it on the Day of Judgment.

Allah says:

"Not a word does he utter except that with him is an observer prepared to record."

(Surah Qaf 50:18)

This awareness encourages a Muslim to think before speaking.

2. Speaking Good Is an Act of Worship

Good speech includes:

- Reciting the Qur'an.
- Remembering Allah.
- Giving sincere advice.
- Teaching beneficial knowledge.
- Encouraging good deeds.
- Reconciling between people.
- Speaking kindly to others.

Every beneficial word can become an act of worship when done sincerely for Allah.

3. Silence Is Better Than Harmful Speech

The Prophet ﷺ did not command believers to speak all the time.

Instead, he taught that when a person has nothing beneficial to say, silence is preferable.

Many sins originate from careless speech, including:

- Lying.
- Gossip.
- Backbiting.
- Mockery.
- Slander.
- False testimony.

A wise Muslim weighs his words before speaking.

4. The Tongue Is a Great Test

Many people underestimate the danger of the tongue.

The Prophet ﷺ informed us in other narrations that a person may utter a single word without considering its consequences and be thrown into the Fire because of it.

Likewise, a person may say a good word that pleases Allah and be raised in rank because of it.

This demonstrates the immense importance of guarding one's speech.

5. Good Character Begins with Good Speech

Islam places great emphasis on manners and etiquette.

A Muslim's speech should be characterized by:

- Truthfulness.
- Kindness.
- Respect.
- Wisdom.
- Humility.

Good speech strengthens relationships and brings harmony within families and communities.

Lessons and Benefits

1. Speaking good is a sign of true faith.
2. A believer should always think before speaking.
3. Good speech is an act of worship.
4. Silence is better than harmful or useless speech.
5. Every word spoken is recorded by Allah's angels.
6. The tongue can be a cause of success or destruction.
7. Islam encourages kindness and wisdom in communication.
8. Guarding the tongue is part of good character.
9. Remembering the Day of Judgment helps control speech.
10. Beneficial speech strengthens communities and relationships.

Practical Application

Students should strive to:

- Speak truthfully at all times.
- Avoid gossip and backbiting.
- Use kind and respectful language.
- Remember Allah frequently with their tongues.
- Think before speaking.
- Avoid spreading rumors or false information.
- Choose silence when unsure whether their words will bring benefit.

Before speaking, a Muslim should ask:

"Will these words please Allah and benefit others?"

If the answer is no, silence is often the better choice.

Reflection

This hadith teaches that faith is not only expressed through prayer and worship but also through everyday speech.

The tongue can become a means of earning Paradise through words of truth, kindness, and remembrance of Allah. Likewise, careless speech can lead to regret in this life and the Hereafter.

The believer therefore speaks when there is goodness and remains silent when there is no benefit.

Review Questions

1. Who narrated this hadith?
2. What did the Prophet ﷺ command believers to do regarding speech?
3. Why did the Prophet ﷺ connect speech with faith in Allah and the Last Day?
4. Mention five examples of good speech.
5. Why is silence sometimes better than speaking?
6. What dangers can result from uncontrolled speech?
7. How can a Muslim apply this hadith in daily life?

HADITH THREE

Do Not Harm Your Neighbor

Narrator

Abu Hurairah رضي الله عنه

Arabic Text

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ»

Transliteration

'An Abī Hurayrah (raḍiyallāhu 'anhu), qāla:

Qāla Rasūlullāh ﷺ:

"Man kāna yu'minu billāhi wal-yawmil ākhir falā yu'dhi jārahu."

Translation

Abu Hurairah رضي الله عنه reported that the Messenger of Allah ﷺ said:

"Whoever believes in Allah and the Last Day should not harm his neighbor."

Source Reference

- Sahih al-Bukhari

- Sahih Muslim

Authenticity

Grade: Muttafaqun 'Alayh (Agreed Upon)

Recorded by Imam al-Bukhari and Imam Muslim in their authentic collections.

Background of the Hadith

The Prophet ﷺ constantly encouraged Muslims to maintain good relations with those around them.

Among the people whose rights Islam greatly emphasizes are neighbors.

In pre-Islamic Arabia, disputes between neighbors were common. Islam came to establish justice, mercy, and good treatment between members of society.

The Prophet ﷺ taught that faith is not merely words and rituals. Rather, true faith appears in a person's dealings with others.

One of the clearest signs of sincere faith is refraining from harming one's neighbor.

Explanation of the Hadith

- Faith and Good Character
- The Prophet ﷺ connected belief in Allah and the Last Day with good treatment of neighbors.
- This shows that good character is a branch of faith.
- A believer understands that Allah sees all actions and that every deed will be accounted for on the Day of Judgment.
- Therefore, he avoids harming others.

Who Is a Neighbor?

The scholars explain that a neighbor includes:

- The person living next door.
- Those living nearby.
- Muslim neighbors.
- Non-Muslim neighbors.

Islam encourages kindness and fairness to all neighbors.

What Constitutes Harm?

Harm can take many forms, including:

- Insulting or abusing a neighbor.
- Causing unnecessary noise.

- Throwing refuse near their property.
- Damaging their belongings.
- Cheating them.
- Backbiting them.
- Blocking their rights.
- Disturbing their peace and comfort.

A Muslim should avoid all forms of harm, whether physical, verbal, emotional, or financial.

The Rights of Neighbors in Islam

The Prophet ﷺ repeatedly emphasized neighborly rights.

He said that Jibril عليه السلام continued advising him regarding neighbors until he thought neighbors might be given a share of inheritance.

This demonstrates the high status of neighbors in Islam.

Good treatment of neighbors includes:

- Greeting them kindly.
- Helping them when needed.
- Sharing food.
- Visiting them during hardship.
- Respecting their privacy.
- Making du'a for them.

Connection Between Faith and Conduct

1. The hadith teaches that faith is not separated from behavior.
2. A person's prayer and worship should improve his dealings with people.
3. When faith is strong, kindness increases.
4. When faith weakens, harm and oppression spread.

Therefore, protecting neighbors from harm is a sign of genuine belief.

Lessons and Benefits

1. Good treatment of neighbors is part of faith.

2. A Muslim must avoid harming others.

3. The rights of neighbors are highly respected in Islam.

4. True faith appears in daily behavior.

5. Muslims should live peacefully with those around them.

6. Islam promotes strong and caring communities.

7. Accountability on the Day of Judgment encourages good conduct.

8. Kindness to neighbors earns the pleasure of Allah.

9. Harm can be physical, verbal, emotional, or financial.

10. Good character is among the greatest qualities of a believer.

Practical Application

Students should strive to:

- Respect their neighbors.
- Avoid loud or disturbing behavior.
- Offer help when neighbors are in need.
- Speak kindly to those living nearby.
- Protect the rights and property of others.
- Make du'a for their neighbors.
- Demonstrate Islamic manners through their actions.

A Muslim should ask himself daily:

"Have I brought benefit to my neighbors or caused them harm?"

Reflection:

This hadith teaches that Islam is not only a religion of worship but also a religion of excellent character and social responsibility.

A believer who truly believes in Allah and the Last Day understands that every action matters. Therefore, he protects his neighbors from harm and strives to be a source of peace, mercy, and benefit to those around him.

Review Questions

1. Who narrated this hadith?

2. What did the Prophet ﷺ say about harming neighbors?

3. Why did the Prophet ﷺ connect this teaching with belief in Allah and the Last Day?

4. Mention four examples of harm toward neighbors.

5. Who is considered a neighbor in Islam?

6. What are some ways of honoring neighbors?

7. How can students apply this hadith in their daily lives?

HADITH FOUR

A Muslim Is Safe From His Tongue and Hand

Narrator

‘Abdullāh ibn ‘Amr ibn al-‘Āṣ رضي الله عنهما

Authentic Arabic Text

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنهما قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

«الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ»

Transliteration

'An 'Abdillāh ibn 'Amr (raḍiyallāhu 'anhumā), qāla:

Qāla Rasūlullāh ﷺ:

"Al-muslimu man salima al-muslimūna min lisānihi wa yadih, wal-muhājiru man hajara mā nahā Allāhu 'anhu."

Translation

‘Abdullāh ibn ‘Amr رضي الله عنهما reported that the Messenger of Allah ﷺ said:

"A Muslim is the one from whose tongue and hand the Muslims are safe, and a Muhājir is the one who abandons what Allah has forbidden."

Source Reference

- Sahih al-Bukhari
- Sahih Muslim

Authenticity

Grade: Muttafaqun ‘Alayh (Agreed Upon)

This hadith is recorded by both Imam al-Bukhari and Imam Muslim and is among the most authentic narrations of the Prophet ﷺ.

Biography of the Narrator

‘Abdullāh ibn ‘Amr ibn al-‘Āṣرضي الله عنهما

Full Name:‘Abdullāh ibn ‘Amr ibn al-‘Āṣ al-Qurashīرضي الله عنهما .

Acceptance of Islam: He embraced Islam before his father, ‘Amr ibn al-‘Āṣ رضي الله عنه.

His Love for Knowledge:

‘Abdullāh was known for his strong devotion to worship and his eagerness to preserve the sayings of the Prophet ﷺ.

Unlike many Companions who relied primarily on memorization, he was permitted by the Prophet ﷺ to write down hadith.

His collection became known as:

As-Sahīfah As-Sādiqah (The Truthful Scroll).

Number of Hadith Narrated:

He narrated approximately 700 hadith from the Messenger of Allah ﷺ.

Death:

He passed away around the year 65 AH.

His Legacy:

He remains one of the distinguished scholars among the Companions and one of the important transmitters of hadith.

May Allah be pleased with him.

Background of the Hadith

The Prophet ﷺ frequently taught that true faith is demonstrated through good character and righteous conduct.

Many people may claim Islam with their tongues, but genuine Islam appears in one's treatment of others.

This hadith was delivered to teach Muslims that faith is not merely beliefs and rituals; it must also be reflected in daily interactions.

The Prophet ﷺ emphasized two of the most common ways people harm others:

- The tongue.
- The hand.

Therefore, controlling speech and actions is among the greatest signs of a true believer.

Explanation of the Hadith

1. The Meaning of a True Muslim

The Prophet ﷺ said:

"A Muslim is the one from whose tongue and hand the Muslims are safe."

This means that a true Muslim avoids harming others through:

- His Tongue

Such as:

- Lying.
- Backbiting (Ghibah).
- Slander.
- Mockery.
- Insults.
- Spreading rumors.

The tongue is small, yet it can cause enormous harm.

Many conflicts begin because of careless speech.

2. Safety From the Hand

A Muslim should also ensure that people are safe from his actions.

This includes:

- Physical harm.
- Oppression.
- Theft.
- Cheating.

- Destruction of property.
- Any form of injustice.

A believer strives to be a source of safety and benefit to others.

3. The Meaning of Hijrah

The Prophet ﷺ then said:

"And the Muhājir is the one who abandons what Allah has forbidden."

Originally, Hijrah referred to migration from Makkah to Madinah.

However, the Prophet ﷺ also explained its broader meaning.

Every Muslim performs a form of Hijrah when he abandons:

- Sin.
- Disobedience.
- Innovations in religion.
- Everything that displeases Allah.

This spiritual migration continues until the Day of Judgment.

4. The Connection Between Faith and Character

This hadith demonstrates that Islam combines:

- Correct belief.
- Worship.
- Good manners.

A person cannot claim complete faith while constantly harming others through speech and actions.

The strongest believers are those who combine sound faith with excellent character.

Lessons and Benefits

1. A true Muslim protects others from harm.

2. The tongue is one of the greatest sources of good and evil.

3. Backbiting, slander, and insults are serious sins.

4. Physical harm and injustice contradict Islamic character.

5. Good manners are part of faith.

6. Hijrah includes abandoning sinful actions.

7. Islam teaches mercy, kindness, and respect.

8. A believer should be a source of safety and peace.

9. Character is a reflection of one's faith.

10. Every Muslim should strive to improve both speech and actions.

Practical Application

Students should strive to:

- Speak only beneficial words.
- Avoid gossip and backbiting.
- Refrain from insulting others.
- Respect classmates, teachers, parents, and neighbors.
- Avoid physical harm and bullying.
- Stay away from sinful habits.
- Make daily efforts to improve their character.

A practical exercise is to ask oneself at the end of each day:

"Did anyone suffer because of my words or actions today?"

If the answer is yes, one should repent and seek to improve.

Reflection

This hadith teaches that Islam is not merely a religion of rituals. It is a religion that transforms character and behavior.

A true Muslim is recognized not only by prayer and worship but also by the safety, peace, and comfort that others feel in his presence.

The believer strives to make his tongue a source of truth and kindness and his hands a means of goodness and service.

Review Questions

1. Who narrated this hadith?

2. According to the hadith, who is a true Muslim?

3. Why is the tongue mentioned before the hand?

4. Mention four sins committed by the tongue.

5. What is meant by "the Muhājir" in this hadith?

6. How can a Muslim perform Hijrah today?

7. What practical lessons can students apply from this hadith?

HADITH FIVE

Smiling at Your Brother

Narrator

Abu Dharr al-Ghifari رضي الله عنه

Arabic Text

عَنْ أَبِي ذَرٍّ رضي الله عنه قَالَ: قَالَ لِيَ النَّبِيُّ ﷺ:

«لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهٍ طَلْقٍ»

Transliteration

'An Abī Dharr (raḍiyallāhu 'anhu) qāla:

Qāla lī an-Nabiyyu ﷺ:

"Lā taḥqiranna mina al-maʿrūfi shay'an, walaw an talqā akhāka bi-wajhin ṭalq."

Translation

Abu Dharr رضي الله عنه reported that the Prophet ﷺ said:

"Do not belittle any good deed, even if it is meeting your brother with a cheerful face."

Source Reference

- Sahih Muslim

Biography of the Narrator

Abu Dharr al-Ghifari رضي الله عنه

Full Name : Jundub ibn Junadah al-Ghifari رضي الله عنه .

Acceptance of Islam :

Abu Dharr was among the earliest people to embrace Islam. He accepted Islam during the early days of the Prophet's mission in Makkah.

His Character

He was known for:

- Truthfulness
- Simplicity
- Asceticism (Zuhd)
- Courage in speaking the truth

The Prophet ﷺ praised him for his sincerity and honesty.

His Contributions:

Abu Dharr was a devoted Companion who learned directly from the Messenger of Allah ﷺ and transmitted many authentic narrations.

Death:

He passed away in Rabadhah near Madinah in the year 32 AH.

Legacy:

Abu Dharr remains a model of sincerity, humility, and devotion to Allah.

May Allah be pleased with him.

Background of the Hadith

- The Prophet ﷺ taught his Companions that Islam is not limited to major acts of worship such as prayer, fasting, and charity.
- Rather, every act of goodness, no matter how small it may seem, has value in the sight of Allah.
- Many people underestimate simple acts of kindness. Therefore, the Prophet ﷺ reminded Abu Dharr رضي الله عنه not to regard any good deed as insignificant.
- Among the examples he mentioned was meeting a fellow Muslim with a cheerful and pleasant face.

Explanation of the Hadith

No Good Deed Is Too Small

The Prophet ﷺ said:

"Do not belittle any good deed."

This teaches that a believer should never think a righteous action is too small to matter.

A simple act may become a means of earning Allah's pleasure and forgiveness.

The Importance of a Cheerful Face

The Prophet ﷺ specifically mentioned:

"Meeting your brother with a cheerful face."

A smile reflects:

- Kindness
- Respect
- Good character
- Love for fellow Muslims

A cheerful face can remove sadness, strengthen friendships, and create harmony within the community.

Good Character Is Part of Islam

Islam places great importance on manners and character.

The Prophet ﷺ said that among the heaviest deeds on the scale on the Day of Judgment will be good character.

A smile may seem small, but it is a sign of a heart that wishes goodness for others.

Charity Is Not Limited to Wealth

Many people think charity only involves giving money.

However, this hadith teaches that kindness, good manners, and pleasant interactions are also forms of charity.

A person who has little wealth can still earn immense rewards through good character.

Spreading Love Among Muslims

When Muslims greet one another with warmth and kindness, love and brotherhood increase.

A smiling face can:

- Comfort others
- Remove tension
- Encourage friendship
- Strengthen the bonds of faith

This is one of the beautiful teachings of Islam.

Lessons and Benefits

1. No good deed should be considered insignificant.

2. A cheerful face is an act of charity.

3. Islam encourages kindness in all interactions.

4. Good manners are part of faith.

5. Small deeds can earn great rewards.

6. A smile helps strengthen brotherhood among Muslims.

7. Every Muslim can perform acts of charity regardless of wealth.

8. Good character is beloved to Allah.

9. The Prophet ﷺ encouraged positive and pleasant behavior.

10. Simple acts of kindness can have lasting effects on others.

Practical Application

Students should strive to:

- Smile when meeting others.
- Greet people warmly.
- Show kindness to classmates and teachers.
- Avoid harsh and unfriendly behavior.
- Remember that every good deed counts.

- Spread happiness among family members and friends.
- Develop excellent Islamic manners.

A Muslim should make it a habit to meet others with sincerity, respect, and a cheerful expression for the sake of Allah.

Reflection

This hadith teaches that greatness in Islam is not measured only by large deeds. Sometimes a simple smile, offered sincerely for the sake of Allah, may carry tremendous reward.

The believer should never underestimate any opportunity to do good, because every act of kindness is recorded by Allah.

Review Questions

1. Who narrated this hadith?

2. What did the Prophet ﷺ tell Abu Dharr regarding good deeds?

3. What example of a simple good deed is mentioned in the hadith?

4. Why is a cheerful face important in Islam?

5. How can smiling strengthen Muslim brotherhood?

6. What does this hadith teach about charity?

7. Mention three practical ways to apply this hadith in daily life.

CHAPTER TWO

(FIQH SECTION)

HADITH ONE

Actions Are Judged by Intentions (كتاب النية)

Narrator

Umar ibn al-Khattab رضي الله عنه

Arabic Text

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه قَالَ:

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

«إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى»

Transliteration

'An Amīr al-Mu'minīn Abī Ḥafṣ 'Umar ibn al-Khaṭṭāb (raḍiyallāhu 'anhu) qāla:

Sami'tu Rasūlallāh ﷺ yaqūlu:

"Innamā al-a'mālu bin-niyyāt, wa innamā likulli imri'in mā nawā."

Translation

Narrated by Umar ibn al-Khattab رضي الله عنه :

I heard the Messenger of Allah ﷺ say:

"Verily, actions are judged by intentions, and every person shall have only what he intended."

Source Reference

Sahih al-Bukhari

Sahih Muslim

Biography of the Narrator

Umar ibn al-Khattabرضي الله عنه

Full Name : 'Umar ibn al-Khaṭṭāb ibn Nufayl al-Qurashi al-'Adawi.

Acceptance of Islam

'Umar accepted Islam in the sixth year of Prophethood. His acceptance was a major turning point for the Muslims, who gained strength and confidence thereafter.

His Virtues

He was the second Rightly Guided Caliph and one of the ten Companions promised Paradise.

The Prophet ﷺ praised him on many occasions and described him as a person of strong faith and wisdom.

His Contributions

During his caliphate, Islam spread widely, and many important Islamic institutions were established.

Death:

He was martyred in Madinah in the year 23 AH while leading the Muslims in Fajr prayer.

Legacy:

'Umar remains one of the greatest leaders and scholars in Islamic history.

May Allah be pleased with him.

Background of the Hadith

The scholars mention that this hadith was spoken by the Prophet ﷺ to teach the Muslims the importance of sincerity.

Islam does not judge actions merely by their outward appearance. Rather, Allah looks at the intention behind every deed.

A person may perform an action that appears righteous, but if it is done for fame, praise, or worldly gain, it will not earn reward from Allah.

Likewise, a small deed performed sincerely for Allah may become great in reward.

Because of its importance, many scholars began their books with this hadith, including Imam al-Bukhari in his Sahih.

Explanation of the Hadith

1. The Importance of Intention

The Prophet ﷺ began by saying:

"Actions are judged by intentions."

This means that the validity and reward of actions depend upon the intention behind them.

The same action may be rewarded differently depending on the motive of the person performing it.

For example:

A person may give charity seeking Allah's pleasure.

Another may give charity seeking praise from people.

Outwardly the action is the same, but the reward is completely different.

2. Every Person Gets What He Intended

The Prophet ﷺ then said:

"And every person shall have only what he intended."

This teaches personal responsibility.

A person's reward is connected to his intention and sincerity.

If he intended Allah and the Hereafter, he receives reward.

If he intended worldly gain alone, he receives only what he sought.

3. Sincerity Is the Foundation of Worship

All acts of worship require sincere intention.

Examples include:

- Salah
- Fasting
- Zakah
- Hajj
- Seeking knowledge
- Teaching Islam
- Helping others

Without sincerity, an act of worship may lose its reward.

Connection with Tawhid

This hadith is closely connected to Tawhid because sincerity (Ikhlas) is part of worshipping Allah alone.

A believer performs deeds for Allah and not for the admiration of people.

Thus, intention protects a Muslim from showing off (Riya') and hypocrisy.

Fiqh Meaning

This hadith establishes the foundation of all acts of worship.

Salah, fasting, zakah, hajj, wudu, and every act of worship must be accompanied by a sincere intention for Allah.

The scholars consider this hadith one of the fundamental principles of Islamic jurisprudence because many rulings depend upon intention.

Lessons and Benefits

1. Actions are accepted according to intentions.

2. Sincerity is a condition for the acceptance of worship.

3. Allah rewards people based on their intentions.

4. A good intention can increase the reward of a deed.

5. Showing off can destroy the reward of an action.

6. Every Muslim should regularly examine his intentions.

7. Intention distinguishes acts of worship from ordinary actions.

8. Islam emphasizes both outward actions and inward sincerity.

9. Seeking Allah's pleasure should be the goal of every believer.

10. This hadith is one of the foundations of Islamic law and ethics.

Practical Application

A Muslim should:

- Renew his intention before worship.
- Seek Allah's pleasure in every action.
- Avoid showing off before people.
- Make everyday activities acts of worship through sincere intentions.
- Regularly ask himself why he is performing a particular deed.
- Purify his heart from pride and hypocrisy.
- Teach others the importance of sincerity.

Reflection

This hadith teaches that the value of an action is not determined by how great it appears to people, but by the sincerity that exists within the heart.

A small deed done solely for Allah may outweigh many large deeds done for worldly recognition.

For this reason, the scholars regarded this hadith as one of the most important teachings of Islam.

Review Questions

1. Who narrated this hadith?
2. What is the meaning of "Actions are judged by intentions"?
3. Why is sincerity important in Islam?
4. How does intention affect the reward of a deed?
5. Give three examples of acts of worship that require intention.
6. What is meant by showing off (Riya')?
7. How can a Muslim apply the lessons of this hadith in daily life?

HADITH TWO

Purification Is a Condition for Prayer

Narrator

Abu Hurairah رضي الله عنه

Arabic Text

«لَا تُقْبَلُ صَلَاةُ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ»

Transliteration

"Lā tuqbalu ṣalātu aḥadikum idhā aḥdatha ḥattā yatawaḍḍa'."

English Translation

The Messenger of Allah ﷺ said:

"The prayer of any one of you is not accepted when he is in a state of ritual impurity until he performs ablution."

Source Reference

- Sahih Muslim

Authenticity

Grade: Sahih (Authentic)

Background of the Hadith

Islam places great emphasis on purity and cleanliness.

Prayer is the greatest physical act of worship performed daily by Muslims. Because of its importance, Allah required that the worshipper stand before Him in a state of purification.

The Companions learned from the Prophet ﷺ that purification is not merely cleanliness of the body, but also a condition for the validity of worship.

This hadith was narrated to clarify that salah cannot be accepted when a person has broken his wudu and has not renewed it.

Explanation of the Hadith

What Is Meant by Ritual Impurity?

The phrase:

"إذا أحدث"

means that a person has entered a state of minor ritual impurity by doing something that nullifies wudu.

Examples include:

- Urination
- Defecation
- Passing wind
- Deep sleep that causes loss of awareness

When any of these occur, wudu must be renewed before prayer.

Wudu Is a Condition for Salah

This hadith establishes an important principle in Fiqh:

- Purification is a condition for the validity of prayer.
- A condition (Sharṭ) is something that must exist before an act of worship can be accepted.

Therefore:

- If a person prays without wudu intentionally, the prayer is invalid.
- If a person forgets and later remembers, he must repeat the prayer.

The Importance of Purity in Islam

Islam connects physical purity with spiritual devotion.

Before standing before Allah in prayer, a Muslim washes specific parts of the body as commanded in the Qur'an.

This act:

- Removes minor impurities.
- Prepares the believer for worship.
- Encourages cleanliness and discipline.

Evidence from the Qur'an

Allah says:

«"O you who believe! When you rise for prayer, wash your faces and your hands up to the elbows, wipe over your heads, and wash your feet up to the ankles."»

(Surah al-Ma'idah 5:6)

This verse forms the basis of the obligation of wudu before prayer.

The Virtue of Wudu

The Prophet ﷺ taught that wudu is not merely a legal requirement.

It is also a source of purification and reward.

Each time a believer performs wudu properly, many sins are forgiven by the permission of Allah.

Lessons and Benefits

1. Wudu is a condition for the validity of prayer.

2. A Muslim must ensure he is in a state of purification before salah.

3. Islam emphasizes cleanliness and purity.

4. Acts that nullify wudu require a new ablution.

5. Salah is a sacred act that requires preparation.

6. The Qur'an and Sunnah both establish the obligation of wudu.

7. Physical purity supports spiritual devotion.

8. Wudu is a means of earning reward and forgiveness

Practical Demonstration: How to Perform Wudu (Ablution)

The following steps describe the complete method of wudu as taught by the Messenger of Allah ﷺ.

Step 1: Make the Intention (Niyyah)

Have the intention in your heart to purify yourself for worship.

The intention is made in the heart and does not need to be spoken aloud.

Step 2: Say "Bismillah"

Begin by saying:

بِسْمِ اللَّهِ

Bismillah

(In the Name of Allah)

Step 3: Wash the Hands Three Times

Wash both hands thoroughly up to the wrists three times.

Ensure that water reaches between the fingers.

Step 4: Rinse the Mouth Three Times

Take water into the mouth and rinse it thoroughly three times.

Step 5: Clean the Nose Three Times

Sniff water gently into the nose and expel it using the left hand.

Repeat three times.

YOU DO THAT WITH STEP 4.

Step 6: Wash the Face Three Times

Wash the entire face from:

- The hairline to the chin.
- Ear to ear.

Repeat three times.

Step 7: Wash the Arms Three Times

Wash the right arm first from the fingertips to and including the elbow.

Repeat three times.

Then wash the left arm in the same manner three times.

Step 8: Wipe the Head Once

Wet the hands and wipe the entire head once.

Begin from the front of the head and move backward, then return to the front.

Step 9: Wipe the Ears

Using the same moisture remaining on the hands:

- Wipe the inside of the ears with the index fingers.
- Wipe the outside of the ears with the thumbs.

DO IT TOGETHER WITH STEP 8.

Step 10: Wash the Feet Three Times

Wash the right foot first, including the ankle.

Ensure water reaches between the toes.

Repeat three times.

Then wash the left foot in the same manner.

Supplication After Wudu

After completing wudu, it is recommended to say:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Transliteration:

Ashhadu an lā ilāha illa Allah waḥdahu lā sharīka lah, wa ashhadu anna Muḥammadan 'abduhu wa rasūluh.

Translation:

"I testify that there is no deity worthy of worship except Allah alone without partner, and I testify that Muhammad is His servant and Messenger."

The Prophet ﷺ informed us that whoever says this after performing wudu sincerely, the eight gates of Paradise will be opened for him.

Common Mistakes in Wudu

Students should avoid the following mistakes:

1. Leaving parts of the body dry.

2. Washing too quickly.

3. Forgetting the elbows.

4. Forgetting the ankles.

5. Wasting excessive amounts of water.

6. Neglecting to wash between the fingers and toes.

7. Talking excessively during wudu.

Summary of the Obligatory Parts of Wudu

The obligatory acts are:

1. Washing the face.

2. Washing both arms including the elbows.

3. Wiping the head.

4. Washing both feet including the ankles.

5. Following the correct order.

6. Performing the actions continuously without long interruption.

If these are completed correctly, the wudu is valid by the permission of Allah.

Practical Application

Students should strive to:

- Learn the correct method of wudu.
- Renew their wudu whenever it is broken.
- Check their state of purification before every prayer.
- Maintain cleanliness throughout the day.
- Teach younger Muslims the importance of wudu.

A Muslim should view wudu not as a burden, but as a preparation to stand before Allah with purity and humility.

Reflection

This hadith teaches that worship in Islam is built upon purity. Just as the heart must be sincere for Allah, the body must also be purified before standing in prayer.

Wudu is therefore not only a legal requirement but a means of drawing closer to Allah through obedience and cleanliness.

Review Questions

1. Who narrated this hadith?

2. What does the phrase "if he enters a state of ritual impurity" mean?

3. What is the ruling on praying without wudu?

4. Mention four things that invalidate wudu.

5. Which Qur'anic verse establishes the obligation of wudu?

6. Why is purification important before prayer?

7. What practical lessons can Muslims learn from this hadith?

HADITH THREE

No Prayer Is Accepted Without Purification

Narrator

Abdullah ibn Umar رضي الله عنهما

Arabic Text

«لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُورٍ، وَلَا صَدَقَةٌ مِنْ غُلُولٍ»

Transliteration

"Lā tuqbalu ṣalātun bighayri ṭuhūrin, wa lā ṣadaqatun min ghulūl."

English Translation

The Messenger of Allah ﷺ said:

"No prayer is accepted without purification, and no charity is accepted from unlawfully acquired wealth."

Source Reference

- Sahih Muslim

Authenticity

Grade: Sahih (Authentic)

Recorded by Imam Muslim in his Sahih.

Background of the Hadith

The Prophet ﷺ constantly emphasized purity in Islam.

A Muslim stands before Allah several times each day in prayer.

For this reason, Allah required that the worshipper be physically and ritually purified before performing salah.

Likewise, Islam teaches that acts of worship must be supported by lawful earnings.

Therefore, the Prophet ﷺ combined two important principles in one hadith:

- Purity of the body before prayer.
- Purity of wealth before charity.

What Is Ṭahārah (Purification)?

Definition of Ṭahārah;

Ṭahārah means:

Purity, cleanliness, and the removal of ritual impurity and physical impurities in a manner prescribed by Islamic law.

Purification is one of the greatest foundations of Islamic worship.

The Prophet ﷺ said:

"Purification is half of faith."

Types of Ṭahārah?

Islamic scholars divide purification into two categories:

1. Physical Purification

This means removing visible impurities such as:

- Urine
- Feces
- Blood (according to scholarly details)
- Other impurities recognized by Islamic law

Examples include:

- Washing clothes
- Cleaning the body
- Purifying the prayer area

2. Ritual Purification

This refers to removing states of ritual impurity through specific acts of worship.

Examples include:

- Wudu (ablution)
- Ghusl (full ritual bath)
- Tayammum (dry purification)

When Does a Muslim Need Purification?

A Muslim needs purification before:

1. Performing Salah

Prayer is not valid without purification.

2. Touching the Mushaf

According to the majority of scholars.

3. Tawaf Around the Ka'bah

Most scholars consider purification necessary for tawaf.

4. After Major Ritual Impurity

Such as:

- Sexual relations
- Emission of semen
- Completion of menstruation
- Completion of postnatal bleeding

In these cases, ghusl becomes obligatory.

Means of Purification in Islam

Islam provides three methods of purification:

First: Wudu (Ablution)

Used for minor ritual impurity.

Examples:

- Passing urine
- Passing stool
- Passing wind
- Deep sleep

Second: Ghusl (Full Ritual Bath)

Used for major ritual impurity.

Examples:

- Janabah
- Menstruation
- Postnatal bleeding

Third: Tayammum

When water is unavailable or harmful to use.

A Muslim may purify himself with clean earth as taught by the Prophet ﷺ.

Explanation of the Hadith

No Prayer Without Purification

The Prophet ﷺ said:

"No prayer is accepted without purification."

This means that purification is a condition for the validity of prayer.

A person who knowingly prays without purification must repeat the prayer.

Charity Must Come from Lawful Wealth

The second part of the hadith teaches another important principle.

Allah is Pure and accepts only that which is pure.

Charity given from:

- Stolen wealth
- Fraudulent wealth
- Bribery
- Interest (Riba)

does not earn the reward promised for lawful charity.

A Muslim should therefore seek halal earnings before giving charity.

Purity Inside and Outside

Islam combines:

- Purity of the body.
- Purity of wealth.
- Purity of the heart.

A complete Muslim strives for all three forms of purification.

Lessons and Benefits

1. Purification is a condition for prayer.

2. Wudu is obligatory before salah.

3. Islam encourages cleanliness.

4. Ghusl is required in cases of major impurity.

5. Tayammum is a mercy from Allah.

6. Charity must be given from lawful earnings.

7. Allah accepts only what is pure.

8. Physical purity and spiritual purity go together.

9. Every Muslim should learn the rulings of purification.

10. Correct worship requires proper preparation.

Practical Application

Students should strive to:

- Learn the rules of purification.
- Perform wudu correctly.
- Know when ghusl becomes obligatory.
- Learn how to perform tayammum.
- Ensure their clothes and prayer place are clean.
- Earn and spend wealth lawfully.

- Approach prayer with cleanliness and humility.

Reflection

This hadith teaches that Islam is a religion of purity. Before a Muslim stands before Allah in prayer, he must purify his body. Before he gives charity, he must purify his wealth.

The believer therefore seeks purity in his worship, his earnings, and his heart, hoping for the acceptance of Allah.

Review Questions

1. What is the meaning of Ṭahārah?

2. What are the two main types of purification?

3. Name three means of purification in Islam.

4. Why is purification necessary before prayer?

5. What is meant by unlawfully acquired wealth?

6. When does ghusl become obligatory?

7. What lessons can be learned from this hadith?

HADITH FOUR

Purification Is Half of Faith

Narrator

Abu Malik al-Ash'ari رضي الله عنه

Arabic Text

«الطُّهُورُ شَطْرُ الْإِيمَانِ»

Transliteration

"At-ṭuhūru shaṭrul-īmān."

Translation

The Messenger of Allah ﷺ said:

"Purification is half of faith."

Source Reference

- Sahih Muslim
- Book of Purification (Kitab al-Taharah)

Authenticity

Grade: Sahih (Authentic)

Biography of the Narrator

Abu Malik al-Ash'ari رضي الله عنه

Full Name: Al-Harith ibn al-Harith al-Ash'ari رضي الله عنه .

Acceptance of Islam: He was among the noble Companions who embraced Islam and accompanied the Messenger of Allah ﷺ.

His Virtues

He was known for his righteousness, obedience, and dedication to learning and practicing Islam.

Narration of Hadith

He narrated several authentic hadith from the Prophet ﷺ, including this famous narration concerning purification and faith.

Death:

He passed away after the death of the Prophet ﷺ and is remembered among the respected Companions.

Background of the Hadith

Islam is a religion that combines faith with action.

The Prophet ﷺ taught that cleanliness and purification are not merely matters of appearance but are acts of worship that bring a person closer to Allah.

The Companions learned that maintaining purity was part of their daily relationship with Allah, especially before prayer and other acts of worship.

This hadith emphasizes the high status of purification in Islam.

Explanation of the Hadith

What Is Meant by "Purification"?

The word:

الطُّهُورُ (At-Ṭuhūr)

refers to purification from both physical and ritual impurities.

It includes:

- Wudu (ablution)
- Ghusl (ritual bath)
- Tayammum (dry purification)
- Cleaning the body
- Cleaning clothes
- Cleaning the place of prayer

Why Is Purification Called Half of Faith?

The scholars have explained this statement in several ways.

First Explanation

Many acts of worship require purification before they can be performed.

For example:

- Salah requires wudu.
- Tawaf requires purification according to the majority of scholars.
- Recitation and handling of the Mushaf have rulings connected to purity.

Thus, purification becomes a gateway to many acts of worship.

Second Explanation

Faith consists of:

1. Purifying oneself from sins and disobedience.

2. Adorning oneself with obedience and righteousness.

Just as the body must be purified from impurities, the heart must be purified from:

- Shirk
- Hypocrisy
- Envy
- Pride
- Hatred

Therefore, Islam emphasizes both external and internal purity.

Types of Purification in Islam

1. Purification of the Body

This includes:

- Wudu
- Ghusl
- Tayammum
- Cleaning impurities from the body

2. Purification of Clothing

A Muslim must ensure that his clothes are free from impurities before prayer.

Examples:

- Urine
- Blood (according to detailed rulings)
- Other impurities recognized in Islamic law

3. Purification of the Place of Prayer

The place where a Muslim prays should be clean and free from impurities.

4. Purification of the Heart

This is among the greatest forms of purification.

A believer should purify his heart from:

- Shirk
- Showing off (Riya')
- Envy
- Arrogance
- Malice

Practical Forms of Purification

A Muslim should regularly:

1. **Daily**

- Perform wudu before prayer.
- Maintain personal hygiene.
- Brush the teeth (using siwak or toothbrush).
- Keep clothing clean.

2. Weekly

    - Perform the Friday ghusl when attending Jumu'ah.
    - Trim nails.
    - Maintain cleanliness of the body.

Whenever Necessary

    - Perform ghusl after major impurity.
    - Remove impurities from clothing and surroundings.

Importance of Personal Hygiene in Islam

The Prophet ﷺ taught Muslims to care for their appearance and cleanliness.

Examples include:

- Washing the body regularly.
- Trimming the nails.
- Removing underarm hair.
- Removing pubic hair.
- Using fragrance for men.
- Cleaning the mouth.

These practices are from the Sunnah and help maintain purity.

Lessons and Benefits

1. Purification has a high status in Islam.

2. Cleanliness is part of faith.

3. Wudu is an act of worship.

4. Islam encourages excellent hygiene.

5. Both physical and spiritual purity are important.

6. A Muslim should care for his appearance.

7. The heart must be purified just as the body is purified.

8. Purification prepares a believer for worship.

9. Personal hygiene is part of the Sunnah.

10. True faith affects both the heart and the body.

Practical Application

Students should strive to:

- Perform wudu correctly.
- Maintain clean clothing.
- Keep their prayer area clean.
- Practice good personal hygiene.
- Avoid impurities.
- Purify their hearts from bad character.
- Remember that cleanliness is beloved to Allah.

Reflection

This short hadith carries a profound message. The Prophet ﷺ teaches that purification is not a minor matter; rather, it is a major part of a Muslim's faith.

A believer who maintains purity in his body, clothing, worship, and heart demonstrates his commitment to Allah and His religion.

Review Questions

1. Who narrated this hadith?

2. What does the word "At-Tuhūr" mean?

3. Why did the Prophet ﷺ describe purification as half of faith?

4. Mention four forms of purification in Islam.

5. What is meant by purification of the heart?

6. How does Islam encourage personal hygiene?

7. What practical lessons can Muslims learn from this hadith?

HADITH FIVE

The Description of the Prophet's Wudu

Narrator

'Uthman ibn 'Affan رضي الله عنه

Arabic Text

عَنْ عُثْمَانَ بْنِ عَفَّانَ رضي الله عنه أَنَّهُ دَعَا بِوَضُوءٍ فَتَوَضَّأَ، ثُمَّ قَالَ:

رَأَيْتُ النَّبِيَّ ﷺ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا

Transliteration

'An 'Uthmān ibn 'Affān (raḍiyallāhu 'anhu) annahu da'ā biwaḍū'in fatawaḍḍa'a, thumma qāla:

"Ra'aytu an-Nabiyya ﷺ tawadda'a naḥwa wuḍū'ī hādhā."

English Translation

'Uthman ibn 'Affan رضي الله عنه performed ablution and then said:

"I saw the Prophet ﷺ perform ablution in the same manner as this ablution of mine."

Source Reference

- Sahih al-Bukhari

- Sahih Muslim

Authenticity

Grade: Muttafaqun 'Alayh (Agreed Upon)

This narration is recorded by both Imam al-Bukhari and Imam Muslim and is among the principal narrations concerning the description of wudu.

It is also included in 'Umdat al-Ahkam, one of the most famous collections of authentic legal hadith.

Biography of the Narrator

'Uthman ibn 'Affanرضي الله عنه

Full Name: Uthman ibn 'Affan ibn Abi al-'As al-Umawi al-Qurashi.

Acceptance of Islam:

He was among the earliest people to embrace Islam through the efforts of Abu Bakr al-Siddiqرضي الله عنه .

Special Virtues:

He was one of the ten Companions promised Paradise and the third Rightly Guided Caliph.

He was known as:

Dhun-Nurayn (The Possessor of Two Lights)

Because he married two daughters of the Prophet ﷺ, one after the other.

Service to Islam:

He played a major role in preserving and distributing the Mushaf during his caliphate.

Death:

He was martyred in Madinah in the year 35 AH.

Background of the Hadith

The Companions were eager not only to narrate the words of the Prophet ﷺ but also to preserve his actions.

On one occasion, 'Uthman رضي الله عنه called for water and performed wudu before the people.

After completing it, he informed them that he had seen the Messenger of Allah ﷺ perform wudu in the same manner.

By doing this, he was teaching Muslims the practical Sunnah of ablution.

This demonstrates the concern of the Companions for preserving every detail of the Prophet's guidance.

Explanation of the Hadith

Why Did 'Uthman Demonstrate Wudu?

Rather than merely describing the process verbally, 'Uthman رضي الله عنه demonstrated it physically.

This method of teaching:

- Improves understanding.

- Helps students remember.

- Eliminates confusion.

Teachers and students can learn from this educational approach.

The Importance of Following the Sunnah

The statement:

"I saw the Prophet ﷺ perform ablution in the same manner as this ablution of mine"

shows that acts of worship must be performed according to the guidance of the Messenger ﷺ.

A Muslim should not invent new ways of worship.

Rather, he follows the example of the Prophet ﷺ.

Wudu Is the Key to Prayer

The Prophet ﷺ taught that purification is a condition for prayer.

Therefore, learning the correct method of wudu is necessary for every Muslim.

Without valid wudu:

- Salah is invalid.

- The condition of purification is not fulfilled.

Benefits of Wudu

The Prophet ﷺ taught that wudu:

- Purifies the believer.
- Removes minor sins.
- Prepares a person for worship.
- Distinguishes the Ummah on the Day of Judgment.
- Increases spiritual cleanliness.

Lessons and Benefits

1. The Companions carefully preserved the Sunnah.

2. Practical demonstration is an effective method of teaching.

3. Wudu must be performed according to the Sunnah.

4. Purification is a condition for prayer.

5. Following the Prophet ﷺ is the path to success.

6. Islam encourages cleanliness and order.

7. Correct knowledge should be taught practically as well as theoretically.

8. Acts of worship must be based on authentic evidence.

Practical Application

Students should strive to:

- Memorize the steps of wudu.
- Perform wudu exactly as taught by the Prophet ﷺ.
- Avoid mistakes that invalidate or reduce the perfection of wudu.
- Teach younger Muslims the Sunnah method of purification.
- Remember that every act of worship begins with sincerity and purity.

Reflection

This hadith shows the dedication of the Companions in preserving the Sunnah. 'Uthman رضي الله عنه did not simply narrate what he had learned; he demonstrated it so that future generations would know exactly how the Messenger of Allah ﷺ purified himself before worship.

The Muslim who follows the Sunnah in wudu follows the path of the Prophet ﷺ and prepares himself properly to stand before Allah in prayer.

Review Questions

1. Who narrated this hadith?

2. Why did 'Uthman رضي الله عنه demonstrate wudu before the people?

3. What does this hadith teach about following the Sunnah?

4. List the ten main steps of wudu.

5. Mention three common mistakes made during wudu.

6. Why is wudu important before prayer?

7. What practical lessons can be learned from this hadith?

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