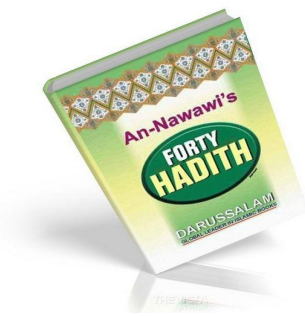




An Activity Guide for Imam An-Nawawi's 40 Hadith For Children



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An Activity Guide for Imam An-Nawawi's 40 Hadith

By: Umm An-Nu'man

*The lessons of each of the 40 hadith An-Nawawi were taken from the following sources:

<http://www.qss.org/articles/nw40/01.html> (with written permission) and

<http://fortyhadith.iiu.edu.my/hadiths.htm> (several attempts were made to contact

<http://fortyhadith.iiu.edu.my/> with no success. I hope that because I have changed nothing of the text this is acceptable. If not, I would gladly welcome contact from the site to obtain written permission insha'Allah) alhamdulillah. The wording was only changed in the cases where the language level was too high for school aged children, otherwise no wording was changed that would alter the meaning of the text insha'Allah.

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Hadith 1

The Text:

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ ابْنِ الْخَطَّابِ
رَضِيَ اللَّهُ عَنْهُ قَالَ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ
مَنْوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى
اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ
يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ. رَوَاهُ إِمَامَا الْمُحَدِّثِينَ
أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ الْمَغِيرَةِ ابْنِ
بَرْدِزْبَةَ الْبُخَارِيُّ وَأَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ
مُسْلِمٍ الْقُشَيْرِيُّ النَّيْسَابُورِيُّ فِي صَحِيحَيْهِمَا اللَّذَيْنِ هُمَا
أَصْحُ الْكُتُبِ الْمُصَنَّفَةِ.

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

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

[Al-Bukhari & Muslim]

Lessons from this Hadith

- ❖ This *hadith* emphasizes ***ikhlas*** (sincerity - to be truthful and honest to Allah alone, performing an act solely for Allah's sake whereby no other witness except Allah is sought). *Ikhlas* is one of the conditions of accepting good deeds. The other condition is that the actions must be done in accordance with the Shariah (Islamic Law).
- ❖ Everything we do has to be intended to be for Allah. This means for anything we do we want to make sure that it will be acceptable to Him and will not in any way interfere with the upholding of His Deen). A good action with the wrong intention will not get us any reward in the Hereafter.
- ❖ To achieve *ikhlas*, we have to avoid *shirk* (associating others with Allah, which causes insincerity). Al-Imam al-Harawi said the root cause for insincerity (or *shirk*) is self-desire (*al-hawa*). Therefore no action should be done because of self-desire.

Imam al-Harawi states that there are 7 types of self-desires:-

- I. To make oneself appear good in the hearts of others
 - II. To seek the praises of others
 - III. To avoid being blamed by others
 - IV. To seek the glorification of others
 - V. To seek the wealth/money of others
 - VI. To seek the services or love of others
 - VII. To seek the help of others for oneself
- ❖ Ways to obtain *ikhlas*:
 - Do righteous deeds - the more good deeds we do and hence get closer to Allah, the more sincere we will be.
 - Before we do any deed we should firstly seek knowledge (*ilm*) - our actions/deeds should be guided by knowledge so that we do them in accordance to the Shariah (Islamic Law).
 - Do not give false impressions - do not make others believe that an action we did was good when it was not.
 - Al-Imam Ahmad said: Before you do anything, check your intention (*niyyah*) - ask yourself before performing an action: "Is it for the sake of Allah?"

❖ Ibnu al-Qayyim says: Any action we do is subject to three defects:

- i. Being conscious that others are observing our actions
- ii. Seeking a return (benefit/reward) for the action
- iii. Being satisfied with the action

Examples:

- If we go to the *masjid* for the *salah* and we are early, arriving before the Imam and finding a place in the first *saff* (prayer row/line), we should not be proud of ourselves and think of ourselves being better than others. We should praise Allah for enabling us to go to the *masjid* and for being able to perform the *salah* without any difficulties.
 - After every *salah*, we should tell ourselves that we could have performed it better and try to improve in our next *salah*.
- ❖ What happens if we were to change our *niyyah* while performing an action? Ibn Rajab says according to the *ulama'* if the *niyyah* at the end of the action matches the beginning (i.e. doing the action for the sake of Allah), then any changes in the middle of the action will be forgiven or does not matter, insha Allah. However, if the *niyyah* at the end does not match the beginning, i.e. we do the action for other than the sake of Allah, then we must repent (*taubah*).
- ❖ There are four things that contradict *ikhlas*:
- i. *Ma'siat* - committing sins - this will weaken our *ikhlas*
 - ii. *Shirk* - associating others with Allah
 - iii. *Riya'* - performing an *ibadah* with the intention of showing off to others
 - iv. *Nifaq* - hypocrisy

Even though we must always make sure that our actions do not deviate from *ikhlas*, there are actions, which are automatically considered that of good intentions. For example, seeking knowledge in Islam, helping the community, doing *da'wah*, etc.

Vocabulary

Amirul Mu'meneen	Leader of the Believers. This is the title that was given to Umar ibn Al-Khattab.
Niyyah	Intention.
Worldly	of or pertaining to this world as contrasted with heaven, spiritual life, etc.;
Ikhlas (Sincerity)	to be truthful and honest to Allah alone, performing an act solely for Allah's sake whereby no other witness except Allah is sought. Freedom from trying to conceal or change the truth with the goal of misleading; freedom from hypocrisy; freedom from speaking or acting in two different ways concerning the same matter with intention to deceive.
Hijrah	Migration. To go from one country, region, or place to another.
Gain	to get (something desired), to obtain as a profit.

Word Scramble

Unscramble the words below:

1. akilh_____

2. ihynya_____

3. hihraj_____

4. aign_____

5. woydlrl_____

6. iamnmnmurlueee_____

Comprehension Check

- 1). Which sahabi narrated this hadith?
 - a). Amirul Mu'minin
 - b). The Prophet ﷺ
 - c). Umar ibn Al-Khattab
 - d). Both a and c
- 2). What did the Prophet ﷺ say was judged by a person's intentions?
 - a). Deeds
 - b). Actions
 - c). Hijrah
 - d). None of the above
- 3). Did the Prophet ﷺ say what reward a person would get if they made hijrah for any other reason than for Allah and His Messenger?
 - a). Yes
 - b). No
- 4). What two things, that were not for Allah and His Messenger, did the Prophet ﷺ say a person might migrate for?
 - a). A job
 - b). Some worldly gain
 - c). Marriage to a woman
 - d). To buy a new house
 - e). To fight in a war
 - f). Both a and c
 - g). Both b and c



Memorization

[illegible]

Memorization

Fill in the blanks insha'Allah.

Several words are missing from the hadith. Use the word bank to fill in the blanks insha'Allah.

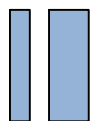
Word Bank

	Actions	Intended	Migration	Abu Hafs	
		Authority	Niyyah	Worldly	

It is narrated on the _____ of Amirul Mu'minin, _____ 'Umar bin al-Khattab, *radiyallahu 'anhu*, who said: I heard the Messenger of Allah, ﷺ, say:

"_____ are (judged) by _____ (*intention*), so each man will have what he _____. Thus, he whose migration (*hijrah*) was to Allah and His Messenger, his migration is to Allah and His Messenger; but he whose _____ was for some _____ thing he might gain, or for a wife he might marry, his migration is to that for which he migrated."

[Al-Bukhari & Muslim]



Applying the hadith to self

List some of the actions you have done or want to do insha'Allah. Write how these actions can be done only for the sake of Allah.

The Action

How it is for the sake of Allah
Alone?

[illegible]



Personal Reflection

Answer the questions below.

1). Do you think it is easy to always do things for the sake of Allah Alone? Why or why not?

2). Do you think that you usually pay attention to your niyyah (intention) when you do things? What do you think you can do to improve that insha'Allah?

3). How can a good action be done with the wrong intention?

4). Give two examples of good actions that can be done with the wrong intention.

5). Give two examples of sincerity.

6).The opposite of sincerity is insincerity. Give two examples of insincerity.

7).Which is better, being sincere or insincere? Why?



Activities

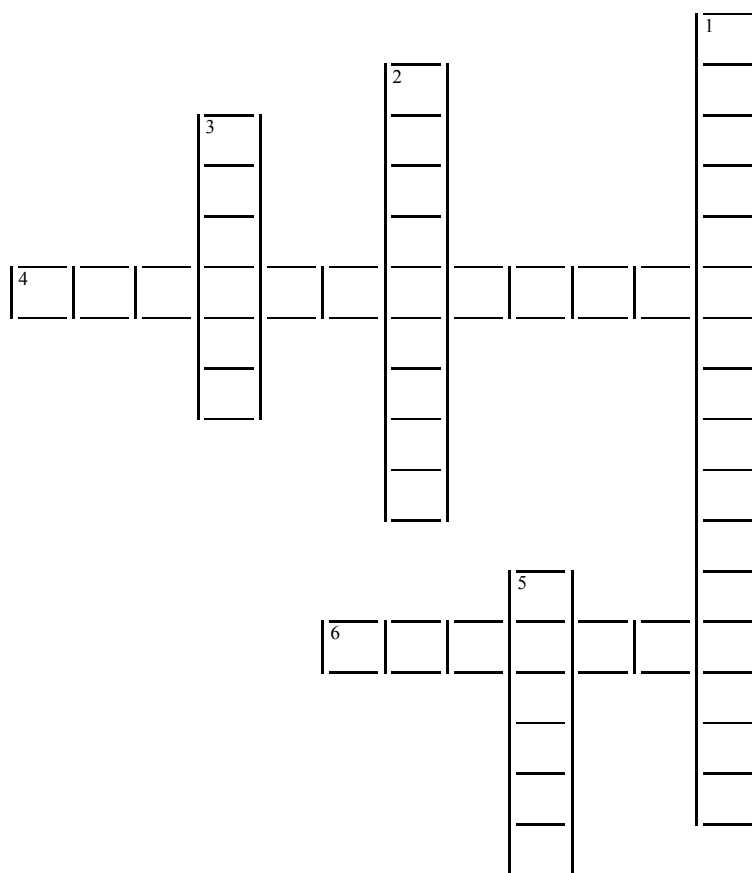
Matching

Match the words in the left hand column with the phrases in left hand column insha'Allah.

- | | |
|------------------------|---|
| a. Umar ibn Al-Khattab | 1. Leaving one land or country and moving to another land or country for the sake of Allah. |
| b. Actions | 2. The books of hadith that this hadith can be found in. |
| c. Hijrah | 3. The narrator of the hadith |
| d. Migration for | 4. Intentions |
| e. Niyyah | 5. These are judged by our niyyah. |
| f. Bukhari & Musilm | 6. A worldly thing to be gained or to marry |

Crossword Puzzle

Hadith 1



ACROSS

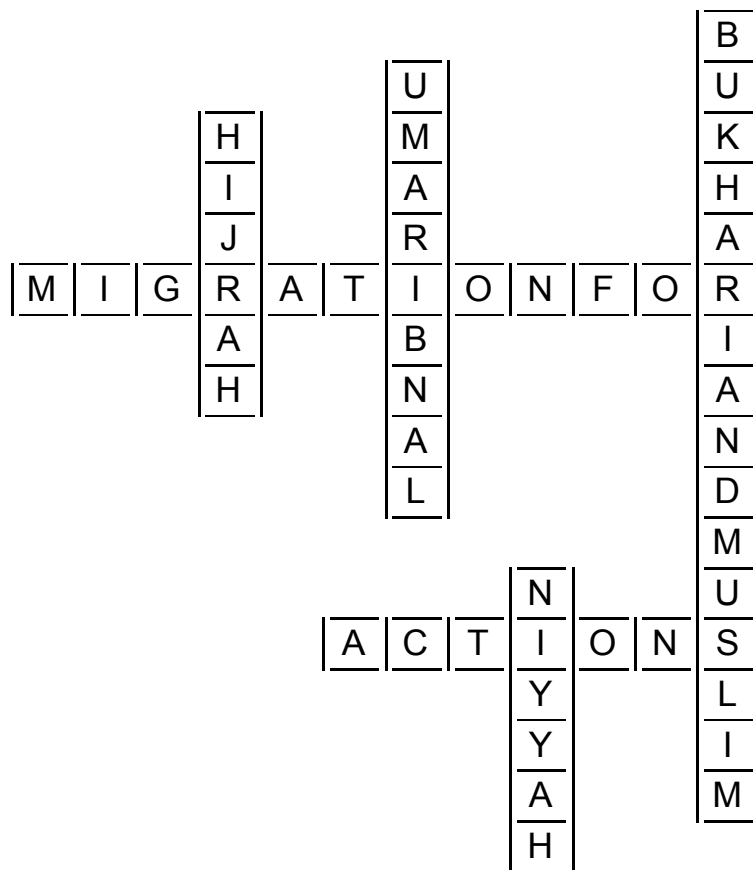
- 4 A worldly thing to be gained or to marry
6 These are judged by our niyyah

DOWN

- 1 The books of hadith that this hadith can be found in.
2 Khattab/ The narrator of the hadith
3 Leaving one land or country and moving to another land or country for the sake of Allah.
5 Intentions

Crossword Puzzle Solution

Hadith 1



Biography

'Umar ibn Al-Khattab

The Second Caliph, Umar (634-644 A.C.)

"God has placed truth upon Umar's tongue and heart." [Hadith]

'Umar's Life

During his last illness Abu Bakr had conferred with his people, particularly the more eminent among them. After this meeting they chose 'Umar as his successor. 'Umar was born into a respected Quraish family thirteen years after the birth of Muhammad (peace be on him). Umar's family was known for its extensive knowledge of genealogy. When he grew up, 'Umar was proficient in this branch of knowledge as well as in swordsmanship, wrestling and the art of speaking. He also learned to read and write while still a child, a very rare thing in Mecca at that time. 'Umar earned his living as a merchant. His trade took him to many foreign lands and he met all kinds of people. This experience gave him an insight into the affairs and problems of men. 'Umar's personality was dynamic, self-assertive, frank and straight forward. He always spoke whatever was in his mind even if it displeased others.

'Umar was twenty-seven when the Prophet (peace be on him) proclaimed his mission. The ideas Muhammad was preaching enraged him as much as they did the other notables of Mecca. He was just as bitter against anyone accepting Islam as others among the Quraish. When his slave-girl accepted Islam he beat her until he himself was exhausted and told her, *"I have stopped because I am tired, not out of pity for you."* The story of his embracing Islam is an interesting one. One day, full of anger against the Prophet, he drew his sword and set out to kill him. A friend met him on the way. When 'Umar told him what he planned to do, his friend informed him that 'Umar's own sister, Fatima, and her husband had also accepted Islam. 'Umar went straight to his sister's house where he found her reading from pages of the Qur'an. He fell upon her and beat her mercilessly. Bruised and bleeding, she told her brother, *"Umar, you can do what you like, but you cannot turn our hearts away from Islam."* These words produced a strange effect upon 'Umar. What was this faith that made even weak women so strong of heart? He asked his sister to show him what she had been reading; he was at once moved to the core by the words of the Qur'an and immediately grasped their truth. He went straight to the house where the Prophet was staying and vowed allegiance to him.

Umar made no secret of his acceptance of Islam. He gathered the Muslims and offered prayers at the Ka'aba. This boldness and devotion of an influential citizen of Mecca raised the morale of the small community of Muslims. Nonetheless 'Umar was also subjected to privations, and when permission for emigration to Medina came, he also left Mecca. The soundness of 'Umar's judgment, his devotion to the Prophet (peace be on him), his outspokenness and uprightness won for him a trust and confidence from the Prophet which was second only to that given to Abu Bakr. The Prophet gave him the title 'Farooq' which means the 'Separator of Truth from False hood.' During the Caliphate of Abu Bakr, 'Umar was his closest assistant and adviser. When Abu Bakr died, all the people of Medina swore allegiance to 'Umar, and on 23 Jamadi-al-Akhir, 13 A.H., he was proclaimed Caliph.

'Umar's Caliphate

After taking charge of his office, 'Umar spoke to the Muslims of Medina: *"...O people, you have some rights on me which you can always claim. One of your rights is that if anyone of you comes to me*

with a claim, he should leave satisfied. Another of your rights is that you can demand that I take nothing unjustly from the revenues of the State. You can also demand that... I fortify your frontiers and do not put you into danger. It is also your right that if you go to battle I should look after your families as a father would while you are away. O people, remain conscious of God, forgive me my faults and help me in my task. Assist me in enforcing what is good and forbidding what is evil. Advise me regarding the obligations that have been imposed upon me by God..."

The most notable feature of 'Umar's caliphate was the vast expansion of Islam. Apart from Arabia, Egypt, Iraq, Palestine and Iran also came under the protection of the Islamic government. But the greatness of 'Umar himself lies in the quality of his rule. He gave a practical meaning to the Qur'anic injunction:

"O you who believe, stand out firmly for justice as witnesses to God, even as against yourselves, or your parents, or your kin, and whether it concerns rich or poor, for God can best protect both." [4:135]

Once a woman brought a claim against the Caliph 'Umar. When 'Umar appeared on trial before the judge, the judge stood up as a sign of respect toward him. 'Umar reprimanded him, saying, *"This is the first act of injustice you did to this woman!"*

He insisted that his appointed governors live simple lives, keep no guard at their doors and be accessible to the people at all times, and he himself set the example for them. Many times foreign envoys and messengers sent to him by his generals found him resting under a palm tree or praying in the mosque among the people, and it was difficult for them to distinguish which man was the Caliph. He spent many a watchful night going about the streets of Medina to see whether anyone needed help or assistance. The general social and moral tone of the Muslim society at that time is well-illustrated by the words of an Egyptian who was sent to spy on the Muslims during their Egyptian campaign. He reported:

"I have seen a people, every one of whom loves death more than he loves life. They cultivate humility rather than pride. None is given to material ambitions. Their mode of living is simple... Their commander is their equal. They make no distinction between superior and inferior, between master and slave. When the time of prayer approaches, none remains behind..."

'Umar gave his government an administrative structure. Departments of treasury, army and public revenues were established. Regular salaries were set up for soldiers. A population census was held. Elaborate land surveys were conducted to assess equitable taxes. New cities were founded. The areas which came under his rule were divided into provinces and governors were appointed. New roads were laid, canals were dug and wayside hotels were built. Provision was made for the support of the poor and the needy from public funds. He defined, by precept and by example, the rights and privileges of non-Muslims, an example of which is the following contract with the Christians of Jerusalem:

"This is the protection which the servant of God, 'Umar, the Ruler of the Believers has granted to the people of Eiliya [Jerusalem]. The protection is for their lives and properties, their churches and crosses, their sick and healthy and for all their coreligionists. Their churches shall not be used for habitation, nor shall they be demolished, nor shall any injury be done to them or to their compounds, or to their crosses, nor shall their properties be injured in any way. There shall be no compulsion for these people in the matter of religion, nor shall any of them suffer any injury on account of religion... Whatever is written herein is under the covenant of God and the responsibility of His Messenger, of the Caliphs and of the believers, and shall hold good as long as they pay Jizya (the tax for their defense) imposed on them."

Those non-Muslims who took part in defense together with the Muslims were exempted from paying Jizya, and when the Muslims had to retreat from a city whose non-Muslim citizens had paid this tax for

their defense, the tax was returned to the non-Muslims. The old, the poor and the disabled of Muslims and non-Muslims alike were provided for from the public treasury and from the Zakat funds.

'Umar's Death

In 23 A.H., when Umar returned to Medina from Hajj, he raised his hands and prayed, *"O God! I am advanced in years, my bones are weary, my powers are declining, and the people for whom I am responsible have spread far and wide. Summon me back to Thyself, my lord!"* Some time later, when 'Umar went to the mosque to lead a prayer, a Magian named Abu Lulu Feroze, who had a grudge against 'Umar on a personal matter, attacked him with a dagger and stabbed him several times. Umar reeled and fell to the ground. When he learned that the assassin was a Magian, he said, *"Thank God he is not a Muslim."*

'Umar died in the first week of Muharram, 24 A.H., and was buried by the side of the Holy Prophet (peace be on him).

Source: www.usc.edu/dept/MSA/

Hadith 2

The Text:

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَيْهِ عَلَى فَخْذَيْهِ وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ، قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ: صَدَقْتَ قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ، قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ، قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا، قَالَ: أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مِنَ السَّائِلِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ - رَوَاهُ مُسْلِمٌ.

Also on the authority of 'Umar, radiyallahu 'anhu, who 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 knee against his thighs, and said, O Muhammad! Inform me about Islam." Said the Messenger of Allah, ﷺ, "Islam is that you should testify that there is no deity save Allah and that Muhammad is His Messenger, 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)." Said he (the man), "You have spoken truly."

We were astonished at his thus questioning him and telling him that he was right, but he went on to say, "Inform me about iman (faith)." He (the Messenger of Allah) 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 truly."

Then he (the man) said, "Inform me about Ihsan." He (the Messenger of Allah) 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 Messenger of Allah) said, "About that the one questioned knows no more than the questioner." So he said, "Well, inform me about the signs thereof (i.e. of its coming)." Said he, "They are that the slave-girl will give birth to her mistress, 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 Messenger of Allah) 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.""

[Muslim]

Lessons from this Hadith

- ❖ That the Angel Gabriel himself came to teach the fundamentals of the Faith to the Sahaba (Companions) by asking questions to the Messenger ﷺ.
- ❖ An angel can come in the shape of a man who can be seen by people.
- ❖ As part of the Islamic manners, one of the good ways of sitting with the teacher is to sit with one's knees against him and placing your hands together on the thighs of the teacher.
- ❖ One can teach others by asking about that which he already knows.
- ❖ The teacher should answer the questions even if he knows that the person asking (the questioner) is aware of the answers.
- ❖ Although the thigh is part of the *awrah*, one can touch it if it is covered.
- ❖ If someone wants to know about Islam generally, then he should be made aware of the pillars which constitute it.
- ❖ Islam is built on the five pillars which have to be acted upon with *iman* and *ihsan*. Denying any one of these pillars and not wishing to fulfill any one of them makes you a non-Muslim.
- ❖ Belief in what Allah has destined for us, whether it is perceived to be good, or bad, is part of iman, and without believing in it, our iman is incomplete and defective.
- ❖ One may believe in Allah but one has to be always conscious of the Last Day too.
- ❖ One must accept the Messengers sent by Allah.
- ❖ As part of the Islamic manner, the questioner can approve of the teacher's answer by saying that the answer is correct.
- ❖ One must develop ihsaan in all that he does so that he is as much aware as he can be that Allah is indeed watching every move that he makes.
- ❖ As part of the Islamic manner, the teacher should be ready to accept and say that he does not know the answer or that he does not know it better than the one asking (the enquirer).
- ❖ It is permissible to talk about the signs of the Last Hour.
- ❖ The signs of the Last Hour are real and concern how we live and behave.
- ❖ If someone comes to a people and goes away from them without the people knowing who he was, then he can be identified to the people.
- ❖ Although the Companions were the best of the people and were the most knowledgeable, they did not interrupt with their own answers, nor did they show impatience at the questioner. Therefore as part of the Islamic manners, if someone asks a question to the teacher in a group, then the others in the group should keep quiet until one of them is asked for help.
- ❖ It is not permissible to say that there is a certain length of time left before the end of the world, for none knows but Allah, not even the Messenger ﷺ.

Vocabulary

Deity	a god.
Astonished	to fill with sudden and overpowering surprise or wonder
Mistress	a woman who has authority, control, or power, esp. the female head of a household, institution, or other establishment.
Traces	a surviving mark, sign, or evidence of the former existence, influence, or action of some agent or event
Appeared	to come into sight; become visible
Aspects	nature; quality; character, appearance to the eye or mind; look.
Lofty	extending high in the air; of imposing height; towering
Appeared	to come into sight; become visible

Vocabulary Word Scramble

Unscramble the words below insha'Allah:

1. aedreapp _____

2. tersac _____

3. dshotisaen _____

4. cetssap _____

5. irsesstm _____

6. etdtueits _____

7. fytol _____

Comprehension Check

1. Who is the narrator of this hadith?
 - a. Zaid ibn Thabit
 - b. Umar ibn Al-Khattab
 - c. Ali ibn Abi Talib
 - d. Musab ibn Umayr

2. The traveler who appeared before the Prophet ﷺ asked about what things?
 - a. Islam and Kufr
 - b. Islam, Iman, the Messengers, The Books and The Day of Judgment
 - c. Islam, Iman, Ihsan, The Hour, and the Signs of the Hour
 - d. Islam, Iman, The Messengers, The Day of Judgment and the Signs of the Day of Judgment.

3. The Prophet ﷺ informed the traveler that Islam is:
 - a. That you should testify that there is no God except Allah and that Muhammad is His Messenger, you should perform salat, pay the zakat and fast during Ramadan.
 - b. That you should testify that there is no God except Allah and that Muhammad is His Messenger, you should perform salat, pay the zakat, fast the month of Ramadan, and make the Hajj if you can.
 - c. That you should testify that there is no God except Allah and that Muhammad is His Messenger, you should perform salat, pay the zakat and believe in all of the Messengers that Allah sent and their books.
 - d. That you should testify that there is no God except Allah and that Muhammad is His Messenger, you should perform salat, pay the zakat and believe in the Day of Judgment.

4. The Prophet ﷺ informed the traveler that Iman is:
 - a. That you believe in Allah, His Messenger, The angels and the Day of Judgment.
 - b. That you believe in Allah, His Angels and His Books and the Qadr (fate).
 - c. That you believe in Allah, His angels, His Books, His Messengers, and the Last Day and in the Qadr (fate), its good and evil aspects.

- d. That you believe in Allah, His angels, His Messengers, and the Last Day and in the Qadr (fate), its good and evil aspects.
5. The Prophet ﷺ informed the traveler that Ihsan is:
- a. Knowing that even though you cannot see Allah, He sees you.
 - b. You should worship Allah even though you cannot see Him, He sees you.
 - c. You should worship Allah knowing that even though you cannot see Him, on the Day of Judgment, the believers will see Him insha'Allah.
 - d. You should worship Allah as if you see Him, even though you cannot see Him, because even though you cannot see Him, He sees you.
6. The Prophet ﷺ informed the traveler about the Hour saying:
- a. That the hour will come on a Friday
 - b. That the one who is questioned (meaning the Prophet himself) does not have any knowledge about that just like the one asking (meaning the traveler) does not have any knowledge about that.
 - c. Only Allah knows
 - d. The Hour will be a long, hard day.
7. Some of the signs of The Hour coming that the Prophet ﷺ told the traveler about are:
- a. The slave-girl will give birth to her mistress; you will see the bare-footed ones, the naked, the destitute, and the shepherd of the sheep competing with each other in the building of lofty buildings.
 - b. The slave-girl will give birth to her king; you will see the bare-footed ones, the naked, the destitute, and the shepherd of the camels competing with each other in the building of lofty buildings.
 - c. You will see the bare-footed ones, the naked, the destitute, and the shepherd of the sheep competing with each other in the building of lofty buildings and there will be a lot of wealth in the world.
8. To whom did the Prophet ﷺ ask, "Do you know who that questioner was?"
- a. Abu Bakr as-Siddique
 - b. Uthman ibn Affan
 - c. Zayd al-Khayr
 - d. Umar ibn Al-Khattab

9. Who was the traveler?

- a. The Angel of Death
- b. Munkar or Nakir
- c. The Angel Jibril
- d. Harut or Maroot

10. What was unique about the traveler?

- a. None of the sahaba knew who he was.
- b. He was dressed in very white clothes.
- c. He had very dark hair.
- d. He didn't have any traces of traveling on him (i.e. he was very clean).
- e. Both a and b
- f. Both a and e
- g. Both c and d
- h. All of the above

11. What did the Prophet ﷺ say the traveler came to do?

- a. Ask questions to learn about Islam
- b. Learn about Islam so he could go back and teach his tribe
- c. He came to teach you your religion.
- d. He came to test the Prophet's knowledge of Islam.

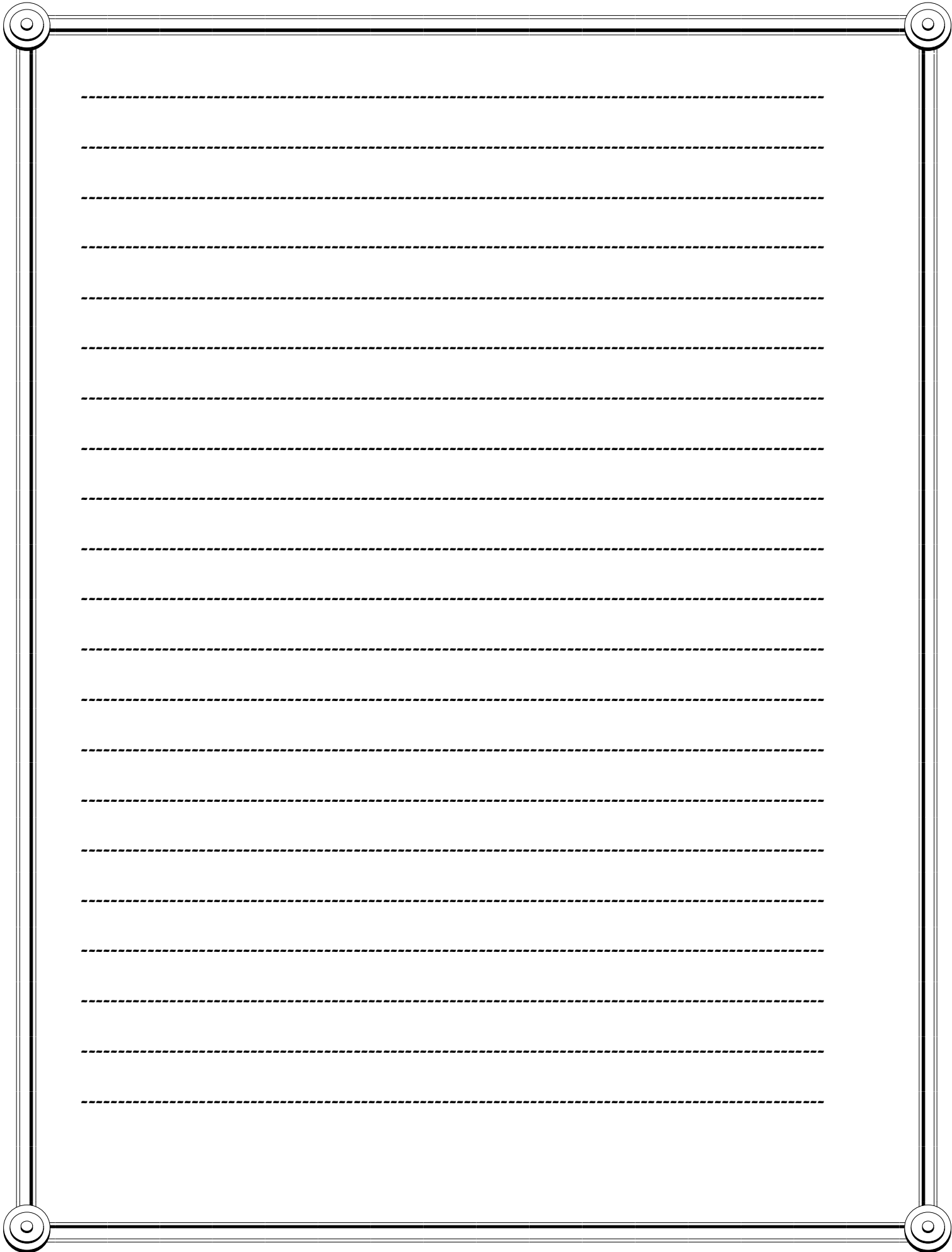
12. When the Prophet ﷺ asked the sahabi if he knew who the traveler was, what did the sahabi say in response to the Prophet's question?

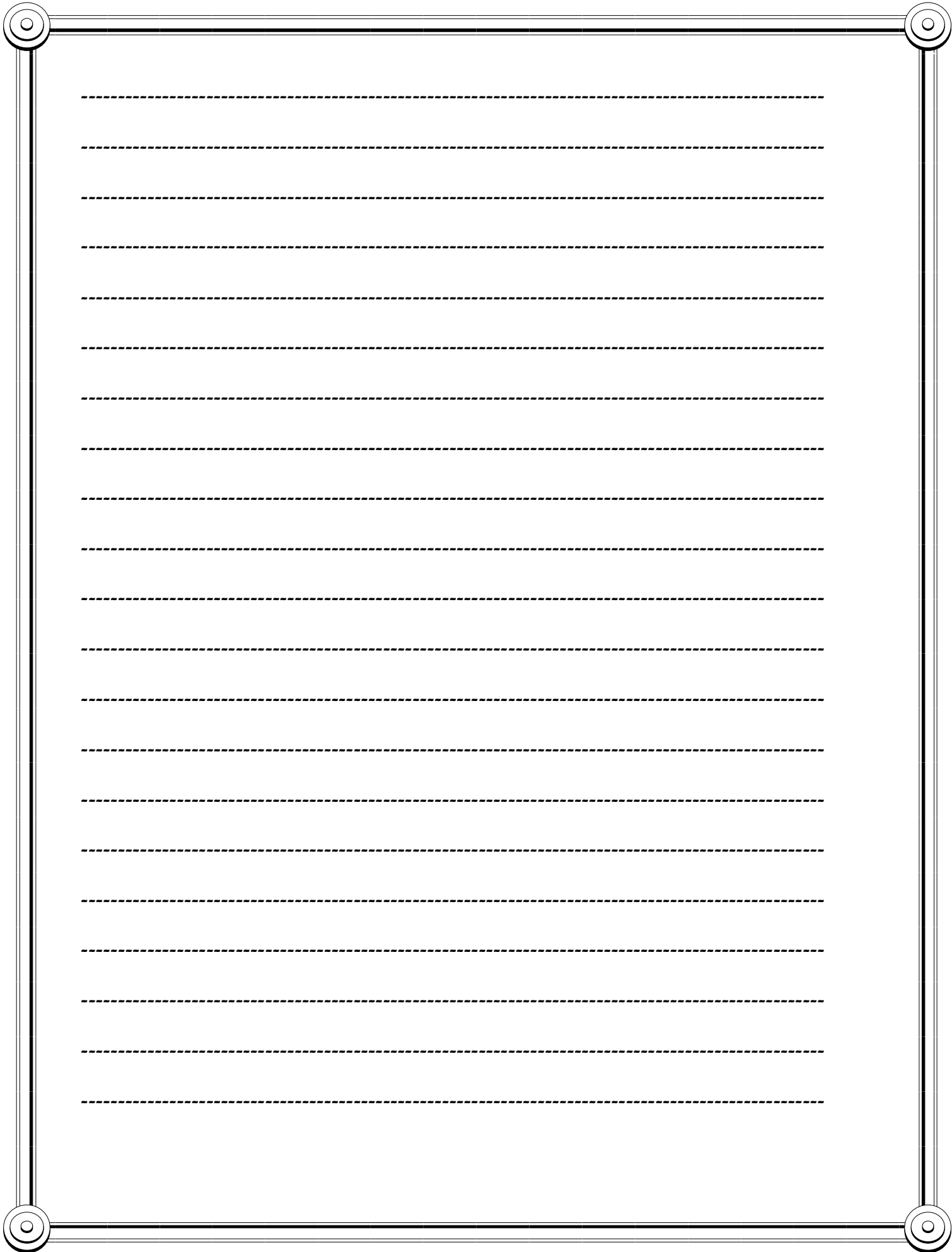
- a. I don't know who he was.
- b. I've never seen him before.
- c. Allah and His Messenger know better.
- d. Allahu alim.
- e. None of the above.



Memorization

This image shows a full page of primary-ruled paper. It contains ten identical sets of horizontal lines arranged vertically. Each set is composed of three lines: a solid black line at the top, a dashed black line in the middle, and another solid black line at the bottom. The sets are evenly spaced across the entire page, providing a template for handwriting practice. There is no text or other markings on the paper.





Memorization

Fill in the blanks insha'Allah.

Several words are missing from the hadith. Use the word bank to fill in the blanks insha'Allah.

Word Bank

	extremely	visible	thighs	Islam	testify	
	deity	Messenger	salah	zakah	Hajj	
	truly	iman	astonished	believe	Books	
	qadar	Ihsan	questioned	questioner	mistress	
	raising	Jibril	religion			

Also on the authority of 'Umar, *radiyallahu 'anhu*, who said:

"While we were one day sitting with the Messenger of Allah, *sallallahu 'alayhi wasallam*, there appeared before us a man dressed in _____ white clothes and with very black hair. No traces of journeying were _____ on him, and none of us knew him.

He sat down close by the Prophet, *sallallahu 'alayhi wasallam*, rested his knee against his _____, and said, O Muhammad! Inform me about _____. " _____ is that you should _____ that there is no _____ save Allah and that Muhammad is His _____, that you should perform

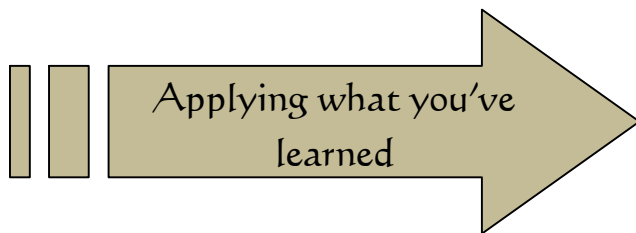
_____ pay the _____, fast during Ramadan, and perform _____ to the House (the Ka'bah at Makkah), if you can find a way to it (or find the means for making the journey to it)." Said he (the man), "You have spoken _____."

We were _____ at his thus questioning him and telling him that he was right, but he went on to say, "Inform me about _____." He (the Messenger of Allah) answered, "It is that you _____ in Allah and His angels and His _____ and His Messengers and in the Last Day, and in _____, both in its good and in its evil aspects." He said, "You have spoken truly."

Then he (the man) said, "Inform me about _____." He (the Messenger of Allah) 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 Messenger of Allah) said, "About that the one _____ knows no more than the _____." So he said, "Well, inform me about the signs thereof (i.e. of its coming)." Said he, "They are that the slave-girl will give birth to her _____, that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep (competing with each other) in _____ lofty buildings." Thereupon the man went off.

I waited a while, and then he (the Messenger of Allah) said, "O 'Umar, do you know who that questioner was?" I replied, "Allah and His Messenger know better." He said, "That was _____. He came to teach you your _____."

[Muslim]



Use the information you learned in the hadith to complete the charts below insha'Allah. Use another sheet of paper if needed.

<p>What the Prophet ﷺ said Islam was</p> <ul style="list-style-type: none">• _____• _____• _____• _____• _____• _____• _____• _____	<p>What the Prophet ﷺ said iman was</p> <ul style="list-style-type: none">• _____• _____• _____• _____• _____• _____• _____
<p>What the Prophet ﷺ said Ihsan was</p> <ul style="list-style-type: none">• _____	<p>What the Prophet ﷺ said about the coming of the hour</p> <ul style="list-style-type: none">• _____
<p>What the Prophet ﷺ said the signs of the Hour were</p> <ul style="list-style-type: none">• _____• _____	



Personal Reflection

Answer the questions below.

1). What was significant about the fact that the narrator of this hadith said, “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.”?

2). Why were the sahaba astonished that the questioner questioned the Prophet Muhammad ﷺ and then when the Prophet ﷺ answered him, the questioner told the Prophet ﷺ he was right?

3). Why is it important that a Muslim believe in the good and bad of the Qadr?

4). Briefly summarize how the questioner behaved with the Prophet ﷺ.

5). What is ihsan? How can you achieve it insha'Allah?

6).What is The Hour? List three authentic signs of The Hour.

7).When will The Hour start?

Activities

Super Word Search Puzzle

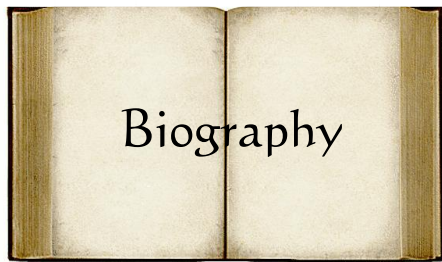
A T K F O E R E H T Y T O Y W T S J K K L S E R V E H
 B H Z V S I L S H E E P V D T H I G H S I S H D O E N
 E L A W X E D N R P V Q T E L E A Y N X S P O K E N A
 V O K H K Z A E A T R H O T N G P L A I I W E V M N L
 N F A X W D G C B A E O P O O V J E R Z D I M A N D P
 B T H G A N N U M H G G A O C S S A K H Y L Z A L D N
 P Y Y M E E N K O P B O Y F T E S D L N G M S I Y P F G
 W O A S X H J U W B U O Y E N A Y E A H L A V U A G R
 A R S H W U R I T V O D V R Q O C T A V U C K S B T C
 Z E T D J I B R I L D H J A C E I L I A E E T K J K V
 M J C S R E G N E S S E M B S V A G M E N G O O A R W
 Y J Z F R X U A N G E L S H Q S H U I V D S I Y B H L
 A W K S B U H A G V P M A S P E C T S L Z X J R Y I I
 K M U S E U N B N N L H P D Q Q E Z C W N E R T Q L I V
 D K C E T U A I I N I A B L Q Q E A P P E A R E D C D E
 L A B R U S K R T B W S S A L R T W D E Q Z Z Q D P Q
 Q H A T T Z E T E D H P I T D E H S I N O T S A D P Y
 Z Y F S I S D H P E A E M A D S M A N R R S E C A R T
 R D G I T Y G N M I B B X T R A B O O K S Q D F L T B
 Q Z I M S G E R O T A C L T L N Y G L P M I G L E B W
 C U Z D E V D H C Y K Q P S R Z G N I N O I T S E U Q
 P F N I D J O U R N E Y I N G E A U M D E C B P A A T
 D E T S E R H A J J G R S Z C B M S R R D T V Y K I L
 D A W F Y F F O G K E G C H H M N E M S D R E H T L P
 B U K X M R O F N I P Y F I T S E T L V G U X M C E D
 F E V E I L E B S N G I S I M K M N V Y Z L N F P I T
 G G W O R N A S H I N N O I O O X L N X T Y Z H P P U

angels
 appeared
 aspects
 astonished
 barefooted
 believe
 birth
 Books
 buildings
 competing
 deity
 deity
 destitute
 evil

extremely
 fast
 good
 Hajj
 herdsmen
 Ihsan
 iman
 Inform
 Islam
 Jibril
 journeying
 Kabah
 knee
 Last Day

lofty
 Makkah
 Messenger
 Messengers
 mistress
 naked
 pay
 qadar
 questioning
 raising
 Ramadan
 religion
 rested
 salah

serve
 sheep
 signs
 slave girl
 spoken
 testify
 the Hour
 thereof
 thighs
 traces
 truly
 zakah



This hadith was collected by Imam Muslim. Next to the sahih of al-Bukhari, the hadith collection of Imam Muslim is the most authentic in the Muslim ummah. Below is a brief biography of this scholar of hadith.

Imam Muslim (202 - 261H)

Dr. Abdul Hamid Siddiqui

The full name of Imam Muslim is Abu'l-Husain 'Asakir-ud-Din Muslim b. Hajjaj al-Qushayri al-Naisaburi. "Muslim," as his *nasba* shows, belonged to the Qushayr tribe of the Arabs, an offshoot of the great clan of Rabi'a. He was born in Naisabur (Nishapur) in 202/817 or 206/821. His parents were religiously minded persons and as such he was brought up in a pious atmosphere. This left such an indelible impression on his mind that he spent the whole of his life as a God-fearing person and always adhered to the path of Righteousness. His excellent moral character can be well judged from the simple fact that he never indulged in backbiting, a very common human failing.

Imam Muslim travelled widely to collect traditions in Arabia, Egypt, Syria and Iraq, where he attended the lectures of some of the prominent Traditionists of his time: Ishaq b. Rahwaih, Ahmad b. Hanbal, 'Ubaydullah al-Qawariri, Qutaiba b. Sa'id, 'Abdullah b. Maslama, Harmalah b. Yahya, and others.

Having finished his studies, he settled down at Nishapur. There he came into contact with Imam Bukhari, and was so much impressed by his vast knowledge of Hadith and his deep insight into it that he kept himself attached to him up to the end of his life. He was an ardent admirer of another great-teacher of Hadith, Muhammad b. Yahya al-Dhuhali and attended his lectures regularly, but when the difference of opinion between Muhammad b. Yahya and Imam Bukhari, on the issue of the creation of the Holy Qur'an, sharpened into hostility, Imam Muslim sided with Imam Bukhari and abandoned Muhammad b. Yahya altogether. He was thus a true disciple of Imam Bukhari.

He wrote many books and treatises on Hadith, but the most important of his works is the collection (*Jami'*) of his *Sahih*. Some of the commentators of Ahadith are of the opinion that in certain respects it is the best and most authentic work on the subject. Imam Muslim took great pains in collecting 300,000 Traditions, and then after a thorough examination of them retained only 4000, the genuineness of which is fully established.¹

He prefixed to his compilation a very illuminating introduction, in which he specified some of the principles which he had followed in the choice of his material.

Imam Muslim has to his credit many other valuable contributions to different branches of Hadith literature, and most of them retain their eminence even to the present day. Amongst these *Kitab al-Musnad al-Kabir 'Ala al-Rijal*, *Jami' Kabir*, *Kitab al-Asma' wa'l-Kuna*, *Kitab al-Ilal*, *Kitab al-Wijdan* are very important.

His Methods of Classification and Annotation

Muslim's *Sahih* comes next to it {Imam Bukhari's *Sahih* collection}. However, in certain respects the latter is considered superior to the former. Imam Muslim strictly observed many principles of the science of Hadith which had been slightly ignored by his great teacher Imam Bukhari (may Allah have mercy on both of them). Imam Muslim considered only such traditions to be genuine and authentic as had been transmitted to him by an unbroken chain of reliable authorities and were in perfect harmony with what had, (been related by other narrators whose trustworthiness was unanimously accepted and who were free from all defects.

Moreover, Imam Bukhari, while describing the chain of narrators, sometimes mentions their kunya and sometimes gives their names. This is particularly true in case of the narrators of Syria. This creates a sort of confusion, which Imam Muslim has avoided.

Imam Muslim takes particular care in according the exact words of the narrators and points out even the minutest difference in the wording of their reports.

Imam Muslim has also constantly kept in view the difference between the two well-known modes of narration, *haddathana* (he narrated to us) and *akhbarana* (he informed us). He is of the opinion that the first mode is used only when the teacher is narrating the hadith and the student is listening to it, while the second mode of expression implies that the student is reading the hadith before the teacher. This reflects his utmost care in the transmission of a hadith.

Imam Muslim has taken great pains in connecting the chain of narrators. He has recorded only that hadith which, at least, two reliable *tabi'in* (successors) had heard from two Companions and this principle is observed throughout the subsequent chain of narrators.

His Students

Imam Muslim had a very wide circle of students, who learnt Hadith from him. Some of them occupy a very prominent position in Islamic history, e.g. Abu Hatim Razi, Musa b. Harun, Ahmad b. Salama, Abu 'Isa Tirmidhi, Abu Bakr b. Khusaima, Abu 'Awana and Hafiz Dhahabi.

His Death

Imam Muslim lived for fifty-five years in this world. Of this short span of his life he spent most of his time in learning Hadith, in its compilation, in its teaching and transmission. He always remained absorbed in this single pursuit and nothing could distract his attention from this pious task. He died in 261/875, and was buried in the suburbs of Nishapur.

NOTES

1 It is essential to remove one of the serious misgivings under which so many Orientalists and westernised Muslim scholars are labouring. When they are told that Imam Muslim selected 4,000 ahadith out of a total collection of 300,000, they think that since quite a large number of ahadith were unreliable, therefore, these were rejected, and then jump to the conclusion that the whole stock of hadith is spurious and should be rejected outright. This betrays utter ignorance of the critics even about the elementary knowledge of hadith. *Matn* (text) is not the basis on which is calculated the number of ahadith. Hadith is counted on the chain of transmission. Thus when we say that Imam Muslim collected 300,000 ahadith and included only 4,000 in his compilation, it does not imply that he rejected the rest of the whole lot of the Prophet's sayings being unreliable. What this means is that the words and deeds of the Holy Prophet (may peace be upon him) were transmitted to Imam Muslim through so many chains of transmission out of which he selected 4,000 chains as most authentic and narrated the text on their authority. A text (*matn*) which is transmitted through one hundred *isnads* is in Hadith literature treated as one hundred traditions. For example, the text of the first hadith in Bukhari (The

Actions Are Based on Intention) is counted as a selection of one out of 700 ahadith since it has been transmitted through such a large number of *isnads*.

From: http://www.sunnah.org/history/Scholars/Imam_muslim.htm

Hadith 3

The Text:

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ
الزَّكَاةِ وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ. رَوَاهُ الْبُخَارِيُّ
وَمُسْلِمٌ.

On the authority of Abu 'Abd al-Rahman 'Abdullah bin 'Umar bin al-Khattab, radiyallahu 'anhuma, who said: I heard the Messenger of Allah, ﷺ, say:

"Islam has been built upon five things - on testifying that there is no god save Allah, and that Muhammad is His Messenger; on performing salah; on giving the zakah; on Hajj to the House; and on fasting during Ramadhan."

[Al-Bukhari & Muslim]

Lessons from this Hadith

This *hadith* is part of the previous Hadith (2). Most Scholars say that the reason why al-Imam al-Nawawi included this *hadith* in his collection, even though it seems that it repeats some portions of Hadith 2, is because of the importance of the 5 pillars of Islam.

This Hadith stresses the fundamental aspects of the outward submission to Allah. This submission is based on some pillars, similar to a structure. If a person fulfills these aspects, he has laid a solid foundation for his *deen* as a 'home'.

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

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

Lessons

The use of metaphors and similes

This *hadith* uses a metaphor (i.e. the image of the structure of a building) to affirm certain important meanings. This use of metaphors and similes can be found in many Surahs in the Quran and in many other *hadiths*. For example:

- In Surah At-Taubah (9): ayat 109, a similar metaphor is used - the structure of the Mua'min's *deen/iman* is based on a sound foundation, whereas the structure of the *deen* of the Munafiq is based on weak ground which may lead to the collapse of the structure, resulting in the Munafik entering the Hellfire.
- Surah An-Nur (24): ayat 35, uses the metaphor of light as the light of guidance in the heart of the Mua'min.
- A metaphor used to condemn those who fail to fulfill the *amanah* (i.e. religious obligations) can be found in Surah Al-Jumu'ah (62): ayat 5. The Bani Israel, having failed to obey Allah's commandments in the Taurah, are described as a donkey which is burdened with heavy books on its back but doesn't understand anything from them. Scholars have said that this metaphor also applies to other nations, which fail to fulfill their *amanah*.
- In one *hadith* the Prophet, *sallallahu 'alayhi wasallam*, divided the status of his *ummah* into three categories: those who benefit from the Message, those who benefit partially and those who fail to benefit at all. He, *sallallahu 'alayhi wasallam*, used the metaphor of rain (as the Message) falling down on different types of land, producing different results.

Using metaphors to convey the Message is a very important 'tool' and it is the methodology used in the Quran and by the Prophet, *sallallahu 'alayhi wasallam*. There are many modes of expression used in the Quran and Hadith and they are used for different purposes. E.g. Dealing with the misconceptions and false assumptions of the disbelievers, the Quran and Hadith use rational thinking. When describing Jannah and the Hellfire, the style used by the Quran and Hadith is the visual mode of expression - they are described in such detail that it is like we can actually visualize Jannah or the Hellfire in front of us.

One of the Sahabahs said that he had already seen Jannah and the Hellfire. The other Sahabahs were puzzled and asked him how this could be so as nobody is able to see them until the Hereafter. He replied, "I saw them through the eyes of the Prophet, *sallallahu 'alayhi wasallam*. If I were to be given the chance to see Jannah and the Hellfire with my own eyes, I would not trust my sight. I trust the eyes of the Prophet, *sallallahu 'alayhi wasallam*, more than I trust my own eyes." Here we can conclude that if we read and understand the Quran and the Hadiths we too can visualize the paradise and the Hellfire.

These modes of expression (thinking styles) used by the Quran and Hadith should be well understood and used by Muslims today to convey the Message of Islam when doing *da'wah* as it is the most effective way. Different styles should be used to reach/convince different people - some people are more emotional, some are more rational, etc.



First Pillar : The Shahadah

The first part of the Shahadah is testifying that there is none worthy of worship except Allah. There are seven conditions of the Shahadah:

- Knowledge - to understand what it means
- Certainty - to have no doubt about anything confirmed in the Quran or Sunnah
- Acceptance - by the tongue and the heart of whatever the Shahadah implies
- Submission/compliance - the actual physical enactment by deeds
- Truthfulness - to say the Shahadah sincerely, with honesty, to actually mean it
- Sincerity - to do it solely for the sake of Allah
- Love - to love the Shahadah and to love its implications and requirements and what it stands for

The Shahadah is not simply saying it with our tongue. We need to adhere to these conditions. If we say the Shahadah sincerely and with honesty, we will not do anything which contradicts with or violates the Shahadah.

The second part of the Shahadah carries the following conditions:

- To believe in the Prophet, *sallallahu 'alayhi wasallam*, and in whatever he told us and conveyed to us
- To obey him in whatever he commanded us to do
- To stay away from or avoid whatever he commanded us not to do
- To follow or emulate him in our *ibadah*, *akhlaq* and way of life
- To love him more than we love ourselves, our family and anything else in this world
- To understand, practice and promote his Sunnah in the best way possible, without creating any chaos, enmity or harm



Second Pillar : Establishing the Prayers (Salah)

Some interpretations of this *hadith* translate "*iqamatus salah*" as 'performing' the salah. "*iqamatus salah*" is a broader concept than what the term 'performing' means. The Scholars say "*iqamatus salah*" implies:

- Doing the *wudu* in the proper way
- To do the salah in its time
- To do it in congregation (*jama'ah*) - where the reward is 27 times than praying alone
- To fulfill the [nine] conditions of *salah*
- To observe the proper manners (*adab*) of doing it such as submission and humility
- To follow preferable actions (*sunnah*) in our *salah*

It is important that we follow these conditions and not violate them if we want to truly fulfill the second pillar of Islam i.e. "*iqamatus salah*". We should remember that Allah initially commanded us to pray fifty times a day and it was eventually reduced to five times (with the reward of fifty) - the prayer times are very reasonably spread out throughout the day - it can even help us to manage our time - it can help us to manage our affairs, allowing the Muslim community to meet during congregation and care for and help each other which will lead in turn to solidarity. Thus, the prayers should not be seen as a burden as some Muslims might regard them today.



Third Pillar : Zakat

The giving of Zakat has been pointed out by the Prophet, *sallallahu 'alayhi wasallam*, for certain things and in certain ways or percentages and under certain conditions. The Scholars say that knowing the details of Zakat only becomes an obligation when a person owns the type of property or thing which requires him to give Zakat for. E.g. Farmers or traders or property owners need to know the conditions and percentages of Zakat that they are obligated to give.



Fourth Pillar : Hajj

Pilgrimage (Hajj) to the House (Kaabah) is an obligation that we need to do only once in our lifetime - only if we meet certain conditions, e.g. if we have the financial means, a way of travelling peacefully, etc. If we meet these conditions then we should perform the Hajj as soon as possible and not to delay it.

Some Scholars say that if we have the means to perform the Hajj several times, then it is better to use this money to help others to fulfill their obligations - we will be rewarded for their pilgrimage or to use the money for the betterment of the community.

For each of these Pillars there are conditions, *sunnah*, ethics (*adab*), etc., which should be observed when we perform these *ibadahs*. Why do we always hear that every year hundreds of Muslims lose their lives or get injured during Hajj? Most of these incidents are due to the negligence of the *adab* or violation of the *sunnah*. For example, the throwing of stones at the Jamrat:

- Even though we are supposed to use small stones, people tend to use big ones and throw recklessly from a far distance, causing injuries to others.
- People do not follow the specified directions when they move, causing many to get crushed by the 'human waves' moving in different directions.

- People insist on going to throw at the peak times, i.e. the busiest part of the day. The elderly, women and handicapped should be reminded to go when it is less crowded.

Thus, it is important that we observe the adab.



Fifth Pillar : Fasting

Ramadhan is a training program for all Muslims to go through, performing good deeds to become better Muslims. However, we should continue with these good deeds outside of Ramadhan - praying in the mosque, Tahajjud, Qiamu alil, reciting the Qur'an, helping and caring for others etc.

The Prophet, ﷺ, when asked what the best way is to finish reading the whole Qur'an, said to do it in one month, i.e. one Juz per day. This is something we should practice all the time and not have to wait for Ramadhan to do it. If we cannot achieve this, at least try to read one or two pages a day (a quarter of a *hizb*).

Similarly we should try to do the night prayers (*tahajjud*), be it only two raka'at and not everyday, outside of Ramadhan.

We should not make personal commitments in performing these preferable actions where the Shariah has not made this itself. This might lead us to giving up on our commitment and hence, the good deed. The best way is to do it on ease and convenience aiming at the continuity of these good deeds.

Conclusion

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

Vocabulary

Ramadan	The ninth month of the Islamic calendar in which all Muslims, who are eligible and able to fast, must not eat or drink from dawn until sunset.
Performing	to go through or execute in the proper, customary, or established manner; to carry out; execute; do
Testifying	to bear witness; give or afford evidence; to bear witness to; affirm as fact or truth; attest.
Messenger	A prophet of Allah; A bearer of news.

Word Scramble

Unscramble the words below insha'Allah:

1. gfetinstiy_____

2. meengsres_____

3. neopfirgmr_____

4. aadramn_____

Comprehension Check

1. Who is the narrator of this hadith?
 - a. Umar ibn Al-Khattab
 - b. Abu 'Abd al-Rahman 'Abdullah bin 'Umar bin al-Khattab
 - c. Zayd ibn Thabbit
 - d. Abdullah ibn Mas'ud

2. Did the narrator of this hadith hear the Prophet ﷺ say the words of this hadith or did someone tell him that the Prophet ﷺ said these words?
 - a. He was told that the Prophet ﷺ said the words in the hadith
 - b. He heard the words directly from the Prophet ﷺ himself.

3. The Prophet ﷺ said that Islam has been built on ____ things. They are:
 - a. 4 things and they are: Performing Salat, Fasting, Hajj and Umrah
 - b. 6 things and they are: Shahada, Performing Salat, Fasting, Zakat, Hajj and Jihad
 - c. 3 things and they are: Beliving in Allah, His Messengers and His Angels
 - d. 5 things and they are: The Shahada, Performing Salat, Zakat, Hajj and Fasting

4. This hadith was narrated in which books of hadith?
 - a. Bukhari and Musnad Ahmad
 - b. Bukhari and Muslim
 - c. Bukhari and Tirmidi
 - d. Bukhari and Abu Dawud



Memorization

[illegible]

Memorization

Fill in the blanks insha'Allah.

Several words are missing from the hadith. Use the word bank to fill in the blanks insha'Allah.

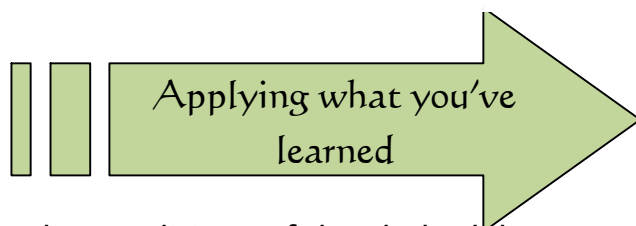
Word Bank

	authority	Abdullah	testifying	
	Messenger	giving	House	

On the _____ of Abu 'Abd al-Rahman ' _____ bin 'Umar bin al-Khattab, radiyallahu 'anhuma, who said: I heard the Messenger of Allah, sallallahu 'alayhi wasallam, say:

"Islam has been built upon five things - on _____ that there is no god save Allah, and that Muhammad is His _____; on performing salah; on _____ the zakah; on Hajj to the _____; and on fasting during Ramadhan."

[Al-Bukhari & Muslim]



The conditions of the shahadah are 7:

- Knowledge - to understand what it means
- Certainty - to have no doubt about anything confirmed in the Quran or Sunnah
- Acceptance - by the tongue and the heart of whatever the Shahadah implies
- Submission/compliance - the actual physical enactment by deeds
- Truthfulness - to say the Shahadah sincerely, with honesty, to actually mean it
- Sincerity - to do it solely for the sake of Allah
- Love - to love the Shahadah and to love its implications and requirements and what it stands for

Using the chart below, rate how well you believe you understand and apply these seven conditions in your life. Repeat this process with the other charts insha'Allah. If you find that you don't understand and/or you don't apply these conditions as much as you'd like, list some ways you can change that insha'Allah. Use another sheet of paper if you need to. Be honest with yourself and remember that Allah knows what is in your inner self. Your goal with this activity is to become a better Muslim insha'Allah.

	Excellent Alhamdulillah	Very good Alhamdulillah	Satisfactory	Unsatisfactory	I don't understand this condition	I don't apply this condition	Ways I can improve my understanding and/or application of this condition
Knowledge							
Certainty							
Acceptance							
Submission							
Truthfulness							
Sincerity							
Love							

The second part of the Shahadah also has conditions:

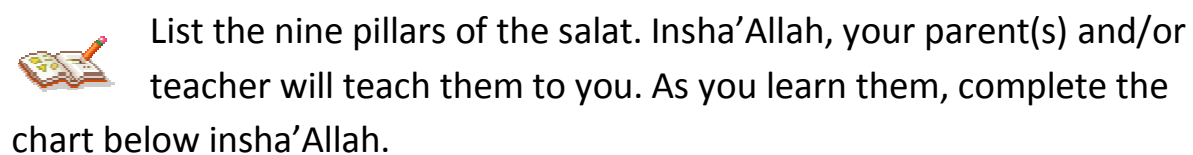
- To believe in the Prophet, *sallallahu 'alayhi wasallam*, and in whatever he told us and conveyed to us
- To obey him in whatever he commanded us to do
- To stay away from or avoid whatever he commanded us not to do
- To follow or emulate him in our *ibadah*, *akhlaq* and way of life
- To love him more than we love ourselves, our family and anything else in this world
- To understand, practice and promote his Sunnah in the best way possible, without creating any chaos, enmity or harm

	Excellent Alhamdulillah	Very good Alhamdulillah	Satisfactory	Unsatisfactory	I don't understand this condition	I don't apply this condition	Ways I can improve my understanding and/or application of this condition
To believe in the Prophet, and in whatever he told us and conveyed to us.							
To obey him in whatever he commanded us to do.							
To stay away from or avoid whatever he commanded us not to do							
To follow or emulate him in our <i>ibadah</i> , <i>akhlaq</i> and way of life							
To love him more than we love ourselves, our family and anything else in this world							
To understand, practice and promote his Sunnah in the best way possible, without creating any chaos, enmity or harm							

The Scholars say "*iqamatus salah*" implies:

- Doing the *wudu* in the proper way
- To do the *salah* in its time
- To do it in congregation (*jama'ah*) - where the reward is 27 times than praying alone (for men & boys)
- To fulfill the six conditions of *salah*
- To observe the proper manners (*adab*) of doing it such as submission and humility
- To follow preferable actions (*sunnan*) in our *salah*

	I pray all 5 prayers daily on time and meet all of the conditions above insha'Allah	I pray all 5 prayers daily on time but do not always meet the conditions above	I pray 3 or 4 of the prayers daily and I meet the conditions above	I pray 3 or 4 of the prayers daily but I do not always meet the conditions above	I pray 2 or less of the prayers each day but I do not always meet the conditions above	I do not pray or I only pray when I am told or when I go to the masjid	Ways I can improve my understanding and/or application of this condition
Doing the <i>wudu</i> in the proper way							
To do the <i>salah</i> in its time							
To do it in congregation (<i>jama'ah</i>) - where the reward is 27 times than praying alone (for men & boys)							
To fulfill the six conditions of <i>salah</i>							
To observe the proper manners (<i>adab</i>) of doing it such as submission and humility							
To follow preferable actions (<i>sunnan</i>) in our <i>salah</i>							

[illegible]



What is the Zakat and How to Calculate It

Read the following information about zakat and answer the questions that follow insha'Allah.

Zakat is the amount of money that every adult Muslim – male and female, who is sane, free (i.e. they are not a slave), and who is financially able, must pay to certain people. Allah tells us in surah at-Tawbah who the people are who must be given the zakat. The word zakat comes from the verb 'Zaka', which means: 'It (a plant) grew.' The second derivative of this word carries the sense of purification, e.g., 'Qad aflaha man zakkaha (he is indeed successful who purifies himself). Spending the wealth for the sake of Allah purifies the heart of man of the love of material wealth. The man who spends offers that as a humble gift before the Lord and thus affirms the truth that nothing is dearer to him in life than the love of Allah and that he is fully prepared to sacrifice everything for His sake. There is no burden of obligation on one who receives Zakat, but a sense of thankfulness and gratitude on the part of the giver, since has been enabled by the recipient to discharge his obligation that he owes to Allah and society. Zakat is paid on surplus of wealth that is left over after the passage of a year. It is thus a payment on the accumulated wealth. Leaving aside animals and agricultural yield, Zakat is paid at almost a uniform rate of 2 ½%.

The minimum standard of surplus wealth over which Zakat is charged is known as 'Nisab'. It differs with different kinds of property, the most important being nearly 21 OZ in case of silver and 3 OZ in case of gold. The Nisab of cash is the same as that of gold and silver. Twenty percent of buried treasure, i.e. wealth that does not imply exertion of effort in collecting it; as for agricultural crops that require labour to gain, Zakat would be 10% and it is known as 'Ushur (tenth). If the land is irrigated by artificial methods, one-twentieth part of the yield is to be paid as Zakat. Should the land producing the yield be in need of constant labour and catering, then the owner is bound to pay one-fortieth of the produce. There is no Zakat on less than five camels, but if the person pays it out of his own sweet will that would be a voluntary act of charity. Upon five camels the Zakat is one goat, provided they subsist upon pasture throughout the year, because Zakat is due only upon such camels as live on pasture and not upon those which are fed in the house with fodder. One goat is due upon any number of camels from five to nine, and two goats on any number from ten to fourteen. There on any number from fourteen to nineteen and four upon any number from twenty to twenty-four and upon any number of camels from twenty-five to thirty-five, the Zakat is a 'Bint-al-Makhaz', that is, a camel's yearling colt.

No Zakat is due upon fewer than forty goats and upon forty goats that feed for the greater part of the year upon pasture, there is due, at the expiration of the year, Zakat of one goat. One goat is due on thirty cows. As for horses, no Zakat is due on them in the light of the Holy Prophet's guidance.

Information based on an article by: Imam Ibn ul Qayyim al Jawziyyah

Zayd and the Zakat

Zayd's homework is asking him to calculate the zakat in different situations. The problems he has to solve are below. See if you can correctly calculate the zakat for the scenarios given insha'Allah. Show your work insha'Allah.



Solve.

1). Abu Abdullah has 16 camels and 12 goats that live on his farm all year round. The camels eat the food found naturally in nature. How much zakat would he pay on his camels?

2). Brother Hamza has a farm with 65 cows, 15 goats and 7 horses. How much zakat would he pay at the time the zakat is due.

3). Brother Ahmad owns a farm on which he grows produce to sell to markets. His farm is not irrigated by artificial means and he must work on his farm in order for his crops to produce enough for him to sell insha'Allah. His farm does not require constant labour because he grows seasonal produce.

This year his crops produced 100 pounds of grapes, 300 pounds of strawberries, 460 pounds of cherries and 980 pounds of watermelons. How much zakat is Brother Ahmad obligated to pay?

4). Brother Sufyan owns a horse farm. On his farm he has 25 horses. All of his horses live year-round on his farm. How much zakat is Brother Sufyan obligated to pay?

5). Brother Yusuf owns a large cooperation. He does not have to put forth any effort to collect his wealth because his clients pay their bills through their banks or send their payments to his company. This year, Brother Yusuf's company had a profit of 14.7 million dollars masha'Allah. How much zakat is Brother Yusuf obligated to pay?

6). Brother Amir lost his job two years ago and has not found a job as of today. He has neither wealth nor income. How much zakat is Brother Amir obligated to pay? _____

Hajj



Hajj is an obligation that we only need to do once in our lifetime if we meet certain conditions. Some of the conditions for being required to complete the Hajj are: we have the financial means (i.e. we have enough money for the journey), we have a way of travelling peacefully, etc. If a Muslim meets these conditions then he/she should perform the Hajj as soon as possible and not delay it.

Use the following e-books to learn about the correct way to perform Hajj insha'Allah:

http://d1.islamhouse.com/data/en/ih_books/signal/en_HajjandUmrahfromAtoZ.pdf

http://d1.islamhouse.com/data/en/ih_books/signal/en_How_to_Perform_the_Rituals_of_Hajj.pdf

Plan your Hajj insha'Allah.

Research everything you will need to go to Hajj insha'Allah, including the cost of each item/aspect. Use the chart below to record what you will need and how much each item will cost insha'Allah (some items have been listed to get you started insha'Allah). Make dua' sincerely and prepare yourself to be a guest of Allah ﷻ at His House ﷻ insha'Allah.

My Hajj Plan

	Company Name	Address	Phone Number	Fee For Service	Quantity of Item needed	Notes
Correct Niyyah (Intention)						
Medical Exam						
Immunizations						

[illegible]

A table set for a meal. In the center is a large platter of fried chicken and potatoes. To the left is a white bowl of beans and a pink bowl. To the right is a bowl of rice and a bowl of fruit. In the background is a pitcher of orange juice and a bottle of soda.

Write an essay, poem or short story that tells what Ramadan means to you insha'Allah (i.e. how do you change in Ramadan, how do you feel doing Ramadan, etc.).

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.






Personal Reflection

Answer the questions below.






1). The Shahadah consists of two parts. List the two parts and discuss why they cannot be separated (i.e. the two parts make up one pillar).

2). A Muslim's Islam is not complete without the salat. Unfortunately, many of us struggle to pray on time, not miss a salat, and some of us do not pray at all. If you struggle with your prayers, discuss the things that cause you to neglect the salat. If you do not struggle with your prayers, thank Allah and discuss what you think a person who is struggling to pray all of his/her prayers on time each day could do to improve insha'Allah. You are not judging this person, you are giving sincere advice with love and concern for your brother or sister in Islam.

3). The pillars of Islam were mentioned in Hadith # 2. Imam An-Nawawi  included this hadith which also lists the five pillars of Islam due to their importance. One of the lessons we learn from hadith # 2 is that it distinguishes between Islam and Iman. Sheikh Uthameen  said when they are mentioned together, Islam means the actions of the limbs and Iman means the actions of the heart. List some of the actions of the limbs that the five pillars of Islam cause the Muslim to do by the Permission of Allah. Discuss how these actions benefit the Muslim.

Remember the name of Sheikh Uthameen . You will see his name again soon insha'Allah.

4). In surah At-Tawbah, Allah tells us who are those to whom the zakat should be given. Allah tells us this in ayah # 60. Write the ayah in Arabic below and try to memorize it insha'Allah.

5). Abu Bakr  fought some tribes who had said they were Muslim during the life of the Prophet . Abu Bakr  was correct in his decision to do so because these tribes refused to pay the zakat after the Prophet  died. Based on what you learned in from this hadith (i.e. the lessons), why was it absolutely necessary and correct that Abu Bakr  fought those tribes?

Activities

Word Search Puzzle

V	V	R	R	Z	N	X	P	S	A	L	A	T	R
G	J	A	C	C	E	P	T	A	N	C	E	K	A
E	S	J	L	F	O	F	A	S	T	I	N	G	M
A	Y	H	A	O	U	T	A	Y	F	U	A	L	A
E	V	X	A	H	G	Q	L	F	V	B	T	S	D
T	R	U	T	H	F	U	L	N	E	S	S	V	A
C	M	M	H	B	A	W	Y	V	S	D	T	J	N
V	Z	Z	C	C	J	D	T	T	U	K	Y	N	D
Q	N	A	V	H	U	B	A	K	Y	P	P	V	P
Z	Y	K	D	C	B	Z	E	V	O	L	L	Q	M
L	F	A	I	K	N	O	W	L	E	D	G	E	V
H	Y	T	I	R	E	C	N	I	S	Z	W	I	J
P	C	E	R	T	A	I	N	T	Y	S	S	R	M
Q	G	H	N	O	I	S	S	I	M	B	U	S	R

acceptance

certainty

fasting

Hajj

knowledge

love

Ramadan

salat

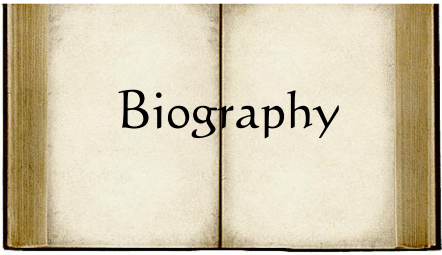
shahada

sincerity

submission

truthfulness

zakat



Biography

Shaykh Muhammad Ibn Saalih Ibn 'Uthaymeen

Please appropriately reference this biography to: www.fatwa-online.com, thankyou!

Abu 'Abdullaah Muhammad ibn Saalih ibn Muhammad ibn 'Uthaymeen at-Tameemee an-Najdee was born in the city of Unayzah, Qaseem Region on 27th Ramadhaan 1347 A.H./1926 C.E. in a famous religious family.

He received his education from many prominent scholars like Shaykh 'Abdur-Rahmaan as-Sa'dee, Shaykh Muhammad Ameen ash-Shanqeetee and Shaykh 'Abdul-'Azeez ibn Baaz.

When he entered into teaching, a great number of students from inside and outside Saudi Arabia benefited from him. He had his own unique style of interpretation and explanation of religious points. He was from among those scholars who served Islaam without any type of religious prejudice and kept themselves away from the limitations of blind-following. He was distinguished in his great exertion of effort in religious matters and analogical deductions which clearly prove the religious understanding he possessed, and the correct usage of the principles of religion, he adopted.

In giving religious verdicts, like Shaykh ibn Baaz, his Fataawa were based on evidence from the Qur.aan and Sunnah. He had about fifty compilations to his credit. He taught Religious Fundamentals at the Sharee'ah Faculty of Imaam Muhammad ibn Sa'ood Islaamic University, Qaseem Branch. He was also a member of the Council of Senior Scholars of the Kingdom, and the Imaam and Khateeb of the big Mosque of Unayzah city.

The Shaykh passed away on Wednesday 15 Shawwaal 1421 A.H. / 10 January 2001 C.E. He was 74 years of age. May Allaah (subhaanahu wa ta'aala) have Mercy upon his soul, aameen.

Source: <http://www.fatwa-online.com/>

Word Search Puzzle Solution

For Teacher/Parent Use

V	V	R	R	Z	N	X	P	S	A	L	A	T	R
G	J	A	C	C	E	P	T	A	N	C	E	K	A
E	S	J	L	F	O	F	A	S	T	I	N	G	M
A	Y	H	A	O	U	T	A	Y	F	U	A	L	A
E	V	X	A	H	G	Q	L	F	V	B	T	S	D
T	R	U	T	H	F	U	L	N	E	S	S	V	A
C	M	M	H	B	A	W	Y	V	S	D	T	J	N
V	Z	Z	C	C	J	D	T	T	U	K	Y	N	D
Q	N	A	V	H	U	B	A	K	Y	P	P	V	P
Z	Y	K	D	C	B	Z	E	V	O	L	L	Q	M
L	F	A	I	K	N	O	W	L	E	D	G	E	V
H	Y	T	I	R	E	C	N	I	S	Z	W	I	J
P	C	E	R	T	A	I	N	T	Y	S	S	R	M
Q	G	H	N	O	I	S	S	I	M	B	U	S	R

acceptance

certainty

fasting

Hajj

knowledge

love

Ramadan

salat

shahada

sincerity


submission

truthfulness

zakat

Answer Sheet for the Nine Conditions of Salat

For Teacher/Parent Use

The Condition	 What this means
Al-Islaam	Salat is only accepted from a Muslim.
Al-'aql (Sanity)	The insane is not held accountable for his/her actions therefore the person praying must be sane.
Al-tamyeez (puberty)	The person must have reached puberty.
State of purity	The person praying must have wudu or have taken a ghusl to remove ritual impurity.
Removal of filth	The praying person's clothing should be free from impurities.
Covering the awrah	The awrah of a male who has reached the age of ten and above is from his navel to his knees. The 'awrah of a male between the ages of seven and ten is the two private parts only, front and back. The awrah of a woman is all of her body except the face and hands. Some scholars say the feet of a woman should also be covered during the salat and waAllahu alim.
Commencement of time	The salat must be prayed in its proper time and not a minute before.
Facing the direction of the qiblah	The praying person must be facing the Ka'ba.
An-niyah	The intention for the prayer being prayed should be present but should not be spoken out loud as this is a biddah (innovation) and is not from the sunnah of the Prophet ﷺ.

Hadith 4

The Text:

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ. 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 وَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ يَكْتُبُ رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ وَشَقِيٌّ أَوْ سَعِيدٌ فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلٍ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ إِلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا وَإِنْ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا - رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

Abu 'Abd al-Rahman 'Abdullah bin Mas'ud, , reported: The Messenger of Allah, , the most truthful, the most trusted, told us:

"Verily the creation of any one of you takes place when he is assembled in his mother's womb; for forty days he is as a drop of fluid, then it becomes a clot for a similar period. Thereafter, it is a lump looking like it has been chewed for a similar period. Then an angel is sent to him, who breathes the ruh (spirit) into him. This Angel is commanded to write Four decrees: that he writes down his provision (rizq), his life span, his deeds, and whether he will be among the wretched or the blessed.

I swear by Allah - there is no God but He - one of you may perform the deeds of the people of Paradise till there is naught but an arm's length between him and it, when that which has been written will outstrip him so that he performs the deeds of the people of the Hell Fire; one of you may perform the deeds of the people of the Hell Fire, till there is naught but an arm's length between him and it, when that which has been written will overtake him so that he performs the deeds of the people of Paradise and enters therein."

[Al-Bukhari & Muslim]

Lessons from this Hadith



Some people, on hearing this *hadith* as it is and without further explanation, might feel despair, fearing that they fall into the bad group of people mentioned. This will lead to determination (*jabriah*) - they may think that no matter what they do, if their end has already been written, then why should they bother to do good deeds. This is the wrong attitude to have as it is based on a wrong perception. Allah is Just. We should trust Allah. If we are good to Allah and trust Him, He will be good to us. We should be optimistic and not pessimistic. We follow Allah's commands and make the effort to be good Muslims and we should not despair.

During one of the battles, a companion (Sahabi) said to the Prophet, ﷺ, that he was following him, ﷺ, to fight in the hope that an arrow will be shot through his (the Sahabi's) neck, coming in from the front and going out the back. The Prophet, ﷺ, said, "If you are honest with Allah, Allah will be honest with you." The Sahabi died exactly as he hoped to.

The Prophet's ﷺ words here are generic and can be used for all situations. If we are honest with Allah, Allah will not leave us - He will help us - He will guide us, etc. The closer we are to Allah, the more He will help us and guide us. Thus, the last section of this *hadith* is an exception and applies only to a few people such as the Munafiqin.



But this, on the other hand, does not mean that we live in hope alone. The Scholars say that we must combine hope with fear - when we worship Allah, we should have hope as well as fear of Him. Fearing Allah is a positive thing. The more we fear Allah, the closer we get to Him. The more we fear Allah, the more calm and at peace we will be. This is unlike the natural 'fear' where if we fear something, e.g. a fire or a dangerous animal, we will try to get away from it.

Scholars say that we should have an equal amount of hope to the amount of fear. This is so we will have a better status of Iman (faith) - there is no despair and at the same time there is no excessive hope (over-confidence) which could lead to laziness and the non-fulfillment of our obligations. This is why we need to combine hope and fear, as well as love Allah the most and have trust in Him.



This above *hadith* is about Allah's Creation and Qadar. The statement: "that which has been written will overtake him" should be understood in the positive sense and not negatively. Allah with His ultimate knowledge knows what will happen as it has been explained in the previous *hadith*.

Al-Qadar can be categorized as:


1. Al-Qadar al-Kulli - the general *qadar* which has been recorded by Allah in Al-Lauhulmahfudz or the Preserved Tablet.
2. Al-Qadar al-Sanawi - the annual *qadar* which takes place once a year (Lailatul qadar) - where it matches what has been written in Al-Lauhulmahfudz.

What has been written in Al-Lauhulmahfudz is only known to Allah. It is not revealed to us - we don't know about our destiny, what our *rizq* is, where we'll end up, etc. To us it is *ghaib* and unknown. The translation of this *hadith* using the word "overtake" may not give the true meaning if it were to be understood that whatever has been recorded by the angels will be "imposed" on a person's life. We are simply being told about Ilmu Allah or the ultimate knowledge of Allah. What has been written does not cause us to do what we do. It is not a cause and affect situation, as believed by many Muslims. Many Muslims believe that as it has already been written, therefore this will cause us to do whatever has been written. The truth is even though it has been written and even though we will do it, we will not do it because it has been written. It is actually an association, or a matching. What we are going to do matches the knowledge of Allah, because Allah's knowledge is ultimate. In other words, what we are going to do matches what has been written. This shows the glory of Allah, the ultimate knowledge of Allah. So we should not have the understanding that things are imposed on us. Otherwise this will nullify the whole concept of *iman* (faith) and the whole concept of Creation and all other related concepts.



We are responsible for what we choose and for what we do. Referring to the last section of this *hadith* where a person's final destiny changes at the last minute and he ends up not as expected, there are examples in the Sirahs where some people embrace Islam in the last minute - e.g. they embrace Islam and go into battle and die, some of them not having done a single good deed. There are also many examples today where non-practicing Muslims or those doing bad deeds, having reached the last stages of their lives (at the age of 50 or 60), will repent and turn into a good Muslim. The same applies for thousands of new converts every year. These people, according to the will of Allah, will be forgiven and enter Paradise.

For the other scenario where a person performs good deeds most of his/her life and at the end of his/her life perform bad deeds deserving to enter the Hellfire (as mentioned in the *hadith*), this situation affects only a limited number of people compared to the first one. And it is because of the person himself, such as in the case of hypocrites.

Author's Note:  Sheikh Uthameen said regarding the last part of the *hadith*, **one of you may perform the deeds of the people of Paradise till there is naught but an arm's length between him and it, when that which has been written will outstrip him so that he performs the deeds of the people of the Hell Fire; one of you may perform the deeds of the people of the Hell Fire, till there is naught but an arm's length between him and it, when that which has been written will overtake him so that he performs the deeds of the people of Paradise and enters therein** that if someone says, "What is the wisdom behind Allah forsaking (leaving) the one who does the actions of the people of Paradise until there is an arm's length between him and it, and that which has been written overtakes him and so he behaves like the people of the Hellfire? The answer: The wisdom behind that is the one who does the actions of the people of Paradise is only doing the actions of the people of Paradise in that

which are displayed to the people; but in reality, his innermost thoughts are filthy and he has a corrupt intention. So his correct intention overtakes him until he has a misfortunate end, and we seek Allah's refuge from that. Due to this, the intent by his statement, "*until there is but an arm's length between him and it*" is nearness to the end of his lifespan and not his nearness to Paradise by his actions.



To have the correct understanding of the concept of *qadar*, we need to know more about the creation of the human being. What is mentioned in this Hadith is actually a miracle. It describes the stages of the fetus and the creation of man 1,400 years before science and technology confirm it as fact. (This description of the stages of the fetus can also be found in the Quran but without the mention of the periods of times.) In other words, scientists were only able to observe this phenomenon in the last few decades whereas it was already mentioned in the Qur'an and Hadith hundreds of years ago.

A conference regarding the Creation was held in Europe several years ago and some Muslim Scholars were invited to attend. When these Scholars gave the Islamic perspective regarding the stages of the fetus, showing that this was documented in the Quran and the Hadith, some of the people who attended the conference embraced Islam - they were convinced that it is a Divine revelation.



We also need to understand the components of the human being in order to help us understand *qadar* in the positive way. The human being consists of the following components: -

- The intellect (Al-Aql) - this allows us, to a certain extent, to distinguish between good and evil. The intellect is part of us, part of the creation of Allah. Based on this, a person is regarded as *mukallaf*, responsible to understand and accept the message of Allah if he is sane. If someone is mentally disturbed or insane, then he is not *mukallaf*.
- The natural disposition or innate (Al-Fitrah) - we are created with this innate which enables us to love what is good and what is right and to hate what is evil and what is wrong. It consists of love and hate. Even though we are created with this *fitrah*, it is subject to change due to the environment, to our parents, upbringing, etc. Therefore there are people who might love what is bad due to a spoiled or a corrupted *fitrah*. The Scholars say the original *fitrah* is still there within these people - if we try to 'awaken' the *fitrah*, these people will come back to loving good and hating bad.
- The commitment that we make, at the time of our pre-creation, to worship only Allah. This is related to the *fitrah* - it causes us to have this natural disposition or innate towards loving what is good and hating what is bad.
- The willingness (Al-Iradah) and Power (Qudrah): Allah provided us with willingness and power/ability. An action cannot take place without this willingness and power - we do something only if we are willing and we have the power to do it. But this willingness and power are neutral and can be manipulated and used in either good or bad ways.
- We have also been created with desires (*shahawat*) and the existence of these desires within us can manipulate our willingness or power towards good or bad.

Desires are part of what is known as the internal challenges - things which influence our willingness and ability. The internal challenges consist of:

- Shahawat/Hawa (self desires)
- Nafs, of which there are three different aspects:
 - i. The *nafs* which encourages us to do bad deeds
 - ii. The *nafs* which blames us for our bad deeds or thoughts of bad deeds (if we have *iman* and knowledge) - e.g. our *nafs* says "Aren't you ashamed of yourself for thinking about drinking alcohol?"
 - iii. The peaceful *nafs* (al-Mutma'inah)

We can be dealing with these three different aspects of the *nafs* in a short period of time, e.g. within less than an hour, where (i) we start in thinking about doing a bad deed, caused by *al-nafsu ammarah bi sua'* which is the first aspect of *nafs*, but due to our faith (ii) the blaming self prevents us from performing that bad deed, leading us to (iii) the aspect of the peaceful self.

There are also external challenges (which attract the internal challenges):

- The existing *muhamamat* (prohibitions) - e.g. the first aspect of *nafs* will activate the *hawa* and the *hawa* will push us to think about and do the bad deeds.
- The insinuation/whispering (*waswasa*) of Shaytaan. All that Shaytaan can do is to insinuate. He will try to convince us to do bad deeds by promoting evil and making it appear nice and acceptable to us, or convince us to delay doing good deeds. E.g. if we are good Muslims Shaytaan will try to make us delay performing the prayer or giving the *sadaqah* by making it appear as a bad thing to do because giving *sadaqah* will result in a financial burden for us. As we can see, both cases are done through coloring our perception.



We can see that some of the components of the human being help us while some are challenges. For example, the *Fitrah* and *Aql* are strong components which direct us to do good. However there is a limit to our intellect and for this Allah sent us the Messengers with the revelations to guide us. Allah's Guidance helps us by telling us what is good and what is bad, in what forms the insinuation of Shaytaan can come in, etc. When we recite the Qur'an with contemplation, we will attain the insight (*basirah*) which will activate the blaming-self and the *nafs ul mutma' inah*.



The Qur'an tells us that we have been created to be tested: (Allah) Who has created death and life that He may test you which of you is best in deed. [Surah Al-Mulk (67): ayat 2]

Allah tells us what we are being tested on and the scenarios mentioned above describe the nature of the test. This is the mercy of Allah - He equips us with the power, the will, the *fitrah*, the *aql*, the Message/guidance, etc. But He warns us that our will is going to be tested by internal and external

challenges. The power and willingness is neutral but it can be influenced/directed to go either way, good or bad. If we have the insight (*basirah*), if we recite the Quran, if we are close to Allah, if we have the wisdom (*hikmah*), then what will be activated is the sound mind and the *shahawat* (selfdesires) will be controlled and we will not be misled by them. Shaytaan will not come close to us because he knows that if he does so he will not be able to influence us. If we look at it this way, our life is a challenge - it's a real test that we have to go through.



Even with all these components Allah has equipped us with, we still need Tawfiqul Allah (guidance from Allah). Without *tawfiq* we might be misled by our desires or by the insinuation of Shaytaan. Thus we need to be closer to Allah. We need to do *du'a* to Allah (calling on Him) all the time and to devote our hearts to Him so that we are constantly seeking His help, His refuge, His Hidayah (guidance). That's why at least 17 times a day we say "Guide us to the Straight Way" - we need Allah's guidance again and again. The guidance is not only to the path but it is also within the path. These are the two types of guidance (*hidayah*) - (i) to the path is becoming a Muslim and (ii) within the path is increasing our [missing word]. The Scholars say we need guidance within the path every second of the day - we need Allah's guidance more than we need to breathe.



It is narrated by the Prophet, ﷺ, in one Hadith that Allah created a man on an island where he was the only person there. Allah gave the man *rizq* by providing fruits on which he survived. For 70 years the man lived and worshipped only Allah, as there were no challenges there. When the time came for the man to die, Allah commanded the angel to bring his soul to Him. Allah asked the man, "O My servant, to Paradise or to Hellfire?" The man replied, "O Allah, Almighty, to Paradise." Allah said, "O My servant, is it because of My Mercy or is it because of your *amal* (good deeds)?" The man replied, "O Allah, it is because of my *amal*. For 70 years I worshipped you. I have done nothing bad, only good deeds worshipping you." Then Allah commanded his angel to take the bounty of sight and put it on one scale. He then commanded the angel to put the man's 70 years' worth of good deeds on the other scale. The bounty of sight weighed heavier than the deeds of 70 years.

In summary, if for 70 years we were to worship Allah and do good deeds and refrain from bad deeds, we will still not be able to repay Allah for one of His bounties. The Scholars say if you want to know Allah's bounty on you, close your eyes. If we close our eyes and imagine that we can no longer see and try to picture how our life would be, only then can we truly appreciate and value the mercy of Allah.

Conclusion

The *hadiths* are the sources of our *iman* (faith), knowledge, and guidance as we are taught by the Prophet, ﷺ. Studying and understanding the Hadiths will activate our insight (*basirah*), enlighten our hearts, and uplift our souls. This will by the help of Allah, lead us and keep us on the right path to the end, *insha Allah*.

Vocabulary

Wretched	Very unfortunate in condition or circumstances; miserable; pitiable. Poor, sorry, or pitiful; worthless. despicable, contemptible, or mean.
Provision	Something provided; a measure or other means for meeting a need. The providing or supplying of something, esp. of food or other necessities.
Naught	Nothing.
Outstrip	To outdo; surpass; excel.
Forsake	To quit or leave entirely; abandon; desert.
Decrees	To command, ordain, or decide by decree
Womb	The uterus of the human female.
Provision	Something provided; a measure or other means for meeting a need. The providing or supplying of something, esp. of food or other necessities.

Word Scramble

Unscramble the words below:

1. amsdlsebe _____

2. bwmo _____

3. eesrceed _____

4. iispyvroom _____

5. hwcrede _____

6. ostirput _____

7. tuhang _____

8. ferkosa _____

Comprehension Check

1. Who is the narrator of this hadith?
 - a. Abu 'Abd al-Rahman 'Abdullah bin 'Umar bin al-Khattab
 - b. Abu Hurayrah
 - c. Abbad ibn Bishr
 - d. Abdullah ibn Mas'ud
2. List the three different aspects of the nafs.
 - a. _____
 - b. _____
 - c. _____
3. In which surah in the Quran did Allah say that we were created to be tested?
 - a. Surah Al-Baqara
 - b. Surah Ad-Dhariyaat
 - c. Surah Al-Mulk
 - d. Surah An-Nas
 - e. None of the above
4. What is *shahawat*?
 - a. Self Control
 - b. Self-Respect
 - c. Self-Esteem
 - d. Self-Desires
5. Briefly name two external challenges that attract the internal challenges.
 - a. _____
 - b. _____
6. The human being consists of five components and understanding these helps us understand Qadr. What are the five components?
 - a. Fitrah, Nafs, Al-Aql, Shahawat and Qalb (the heart)

- b. Al-aql, Fitrah, Shahawat, the covenant (agreement) [we made at the time of our pre-creation], and Al-Iradah and Qudrah.
- c. Al-Aql, Fitrah, Shahawat, Al-Iradah, and Qudrah
- d. None of the above

7. When the angel is sent to the human being in the womb, what four things is the angel commanded to write?

- a. Rizq, life span, death location and number of children
- b. Rizq, life span, Marriages, and number of children
- c. Life span, Country of Citizenship, marriages, and if the person will go to jannah or nar (hellfire).
- d. Rizq, his life span, his deeds, and whether he will be among the wretched or the blessed.

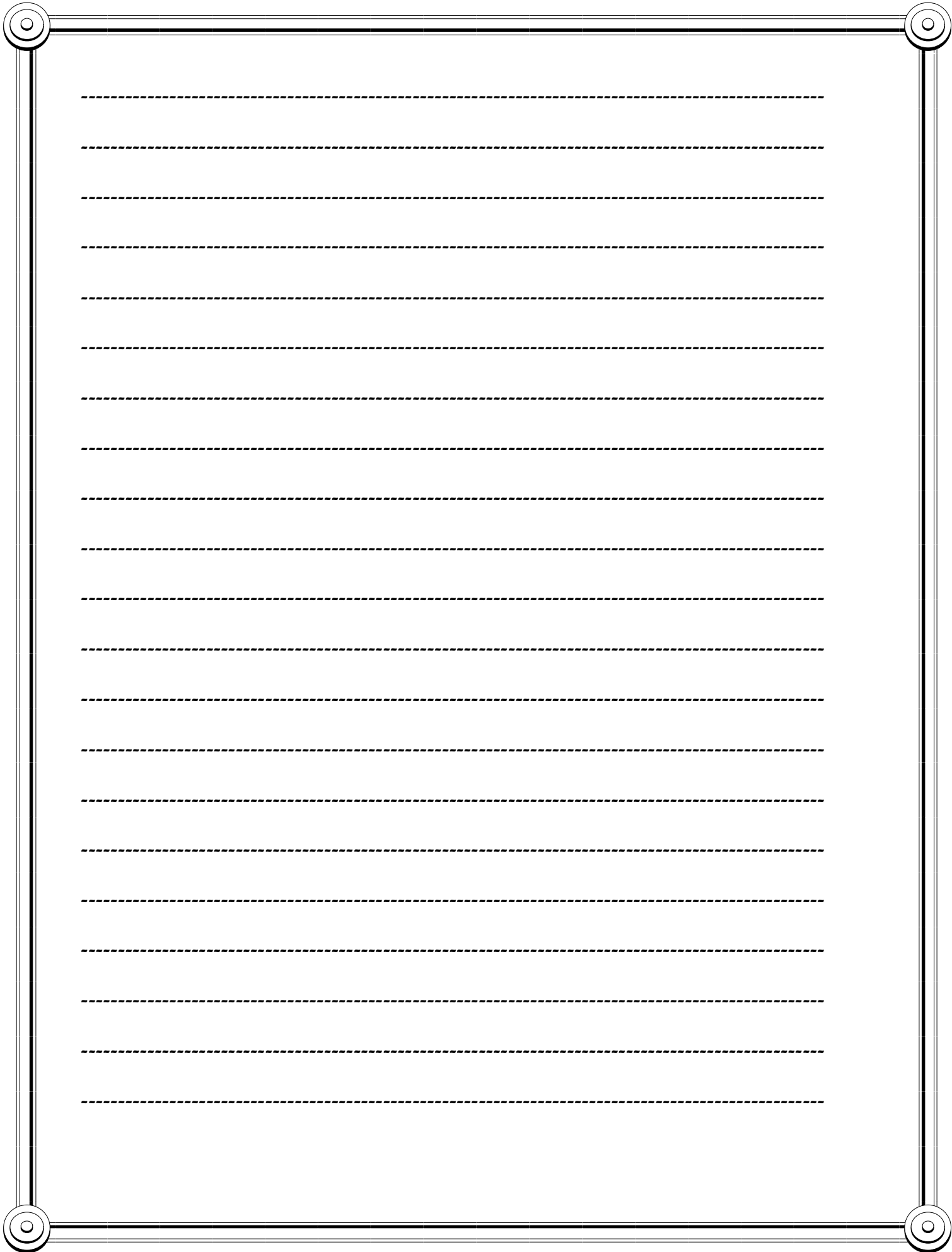
8. In which two books of hadith was this hadith recorded in?

- a. Bukhari and Abu Dawud
- b. Muslim and An-Nasa'i
- c. Bukhari and Muslim
- d. Bukhari and At-Tirmidi



Memorization

[illegible]





Memorization

Fill in the blanks insha'Allah.

Several words are missing from the hadith. Use the word bank to fill in the blanks insha'Allah.

Word Bank

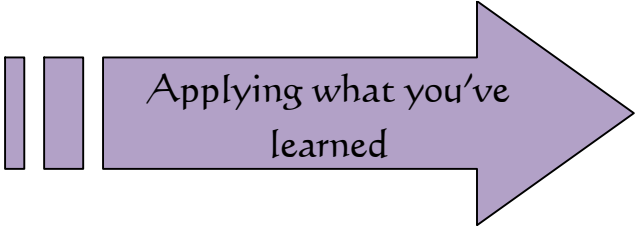
	truthful	forty	ruh	Four	life span	deeds	
	wretched	Blessed		arm's		written	
				rizq			

Abu 'Abd al-Rahman 'Abdullah bin Mas'ud, , reported: The Messenger of Allah, , the most _____, the most trusted, told us:

"Verily the creation of any one of you takes place when he is assembled in his mother's womb; for _____ days he is as a drop of fluid, then it becomes a clot for a similar period. Thereafter, it is a lump looking like it has been chewed for a similar period. Then an angel is sent to him, who breathes the _____ (spirit) into him. This Angel is commanded to write _____ decrees: that he writes down his provision (____), his _____, his _____, and whether he will be among the _____ or the _____.

I swear by Allah - there is no God but He - one of you may perform the deeds of the people of Paradise till there is naught but an _____ length between him and it, when that which has been written will outstrip him so that he performs the deeds of the people of the Hell Fire; one of you may perform the deeds of the people of the Hell Fire, till there is naught but an arm's length between him and it, when that which has been _____ will overtake him so that he performs the deeds of the people of Paradise and enters therein."

[Al-Bukhari & Muslim]



Applying what you've learned

In the left column of the table you will see words that were part of the lessons learned from this hadith. Define what these words mean in the right hand corner insha'Allah.

<i>Word</i>	<i>Definition</i>
Al- Aql	
Mukallaf	
Fitrah	
Qudrah	
Nafs al-Mutma'inah	



Personal Reflection

1). If the rizq of every person is written down by the angels while they are still in their mother's womb why do you think people get upset when they cannot have something they want very badly?

2). When you cannot have something that you want and no matter how hard you try to get it, you still do not get it, what should your response be? How should you feel about this?

3). Allahu alim (Only Allah knows) but in your opinion, up to this point in your life, do you feel you have been doing the deeds of the people of Jannah (paradise) or the deeds of the people of Jahanam (Hell-fire)? In your opinion, if you **have not** been doing the deeds of the people of Jannah, what do you want to do to change that insha'Allah? What has distracted or kept you from doing the deeds of the people of Jannah? (complete the page that follows these questions insha'Allah).

4). Based on this statement of the Prophet, "I swear by Allah - there is no God but He - one of you may perform the deeds of the people of Paradise till there is naught but an arm's length between him and it, when that which has been written will outstrip him so that he performs the deeds of the people of the Hell Fire; one of you may perform the deeds of the people of the Hell Fire, till there is naught but an arm's length between him and it, when that which has been written will overtake him so that he performs the deeds of the people of Paradise and enters therein" why do you think it is important that a Muslim makes dua to Allah constantly and what should a Muslim make dua to Allah for insha'Allah?

5). In the lesson from this hadith, it is stated that if for 70 years we were to worship Allah and do good deeds and refrain from bad deeds, we will still not be able to repay Allah for one of His bounties. The Scholars say if you want to know Allah's bounty on you, close your eyes. If we close our eyes and imagine that we can no longer see and try to picture how our life would be, only then can we truly appreciate and value the mercy of Allah. Close your eyes, or have someone blindfold you for 5 minutes. Try to live your life as usual without the gift of sight. Describe your experience below insha'Allah and then complete the worksheet that follows "The Deeds I Do and How I Can Improve insha'Allah".

The Deeds I do and How I can improve myself insha'Allah

The Deeds I do now I should
change for the sake of Allah

How I can change and improve
insha'Allah



Why is it important that I make these changes insha'Allah and what may happen if I don't?



The Gift of
Sight

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

insha'Allah. But if Allah took my sight away _____

I think not being able to see would be _____



The Gift of
Sight

Perhaps in your town/city, there is a school for people who are blind. Ask your parents to contact that school and ask if you would be allowed to spend part of a school day with those children. Observe how their lives are different from your own. Document your observations below insha'Allah.

My life with the Gift of Sight Alhamdulillah

Their life without sight subhana'Allah

[illegible]

The Gift of Sight

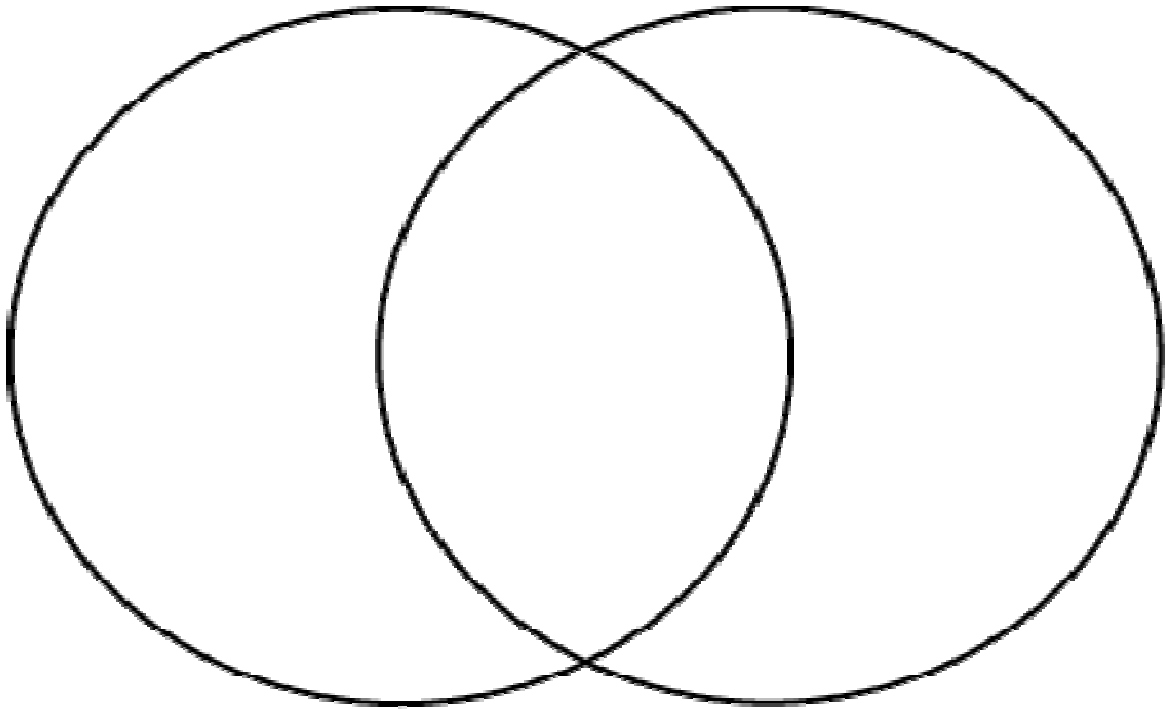
How is your life different and how is it the same as the students that you spent time with Alhamdulillah?

How has this experience changed your way of thinking about the ability to see?

One of the scholars of this ummah was blind. He was a mountain of knowledge. After completing this page, read this scholars biography on the following pages insha'Allah.

My Life

A blind person's life





The Gift of Sight

How I felt about the ability to see before this experience:

My feelings about the ability to see now:



Biography

Abd al-Aziz ibn Abd Allah ibn Baaz

عبد العزيز بن عبد الله بن باز

Ibn Baaz was born in the city of Riyadh during the month of Dhu al-Hijjah, 1909 to a family with a reputation for their interest in Islam. His father died when he was only three, placing a big responsibility on his mother to raise him. When asked about his childhood, the sheikh said: "my father died when I was three years old, and I only had my mother who took care of me and educated me encouraging me to learn more about Sharia; she also died when I was twenty six." By the time he was thirteen he had begun working, selling clothing with his brother in a market. Despite the fact that he helped a great deal in supporting his family, he still found time to study the Qur'an, Hadith, Fiqh, and Tafsir. In 1927, when he was sixteen, he started losing his eyesight after being afflicted with a serious infection in his eyes. By the time he was twenty, he had totally lost his sight and become blind.

Career

He had assumed a number of posts and responsibilities such as:

The judge of Al Kharj district upon the recommendation of Muhammad ibn 'Abd al-Lateef ash-Shaikh from 1938 to 1951.

Held a teaching position in Riyadh at the Ma'had al-'Ilmee in 1951

In 1951 after spending fourteen years in al-Kharj as a judge, he was transferred to Riyadh where he became a teacher in the Riyadh Institute of Science and taught in the Faculty of Sharia from 1961 to .

In 1961 he was appointed Vice President, and later President, of the Islamic University of Madinah.

In 1970 he became the Chancellor of the University upon the death of Muhammad ibn Ibraaheem Aal ash-Shaykh and he remained chancellor until 1975.

In 1975 a royal decree named him Chairman of the Department of Scientific Research and Ifta with the rank of Minister.

In 1992 he was appointed Grand Mufti of the Saudi Arabia and Head of the Council of Senior Scholars and was granted presidency of the administration for scientific research and legal rulings.

President of the Permanent Committee for Research and Fatawa.

President and member of the Constituent Assembly of the World Muslim League.

President of the Higher World League Council.

President of the Islaamic Fiqh Assembly based in Mecca, Saudi Arabia.

Member of the Higher Council of the Islamic University of Medina.

Member of the Higher Committee for Islaamic Da'wah in Saudi Arabia.

Over the years, he held a large number of positions as president or member of various Islamic councils and committees, and chaired a number of conferences both within Saudi Arabia and overseas, in addition to writing a great number of books in different fields and issuing a large body of fatwa. In 1981 he was awarded the King Faisal International Prize for Service to Islam.

His Death

On Thursday morning, May 13, 1999, Ibn Baaz died at the age of 90 whilst prostrating in prayer. The next day, following Friday prayer, King Fahd bin Abdul Aziz, Crown Prince Abdullah bin Abdul Aziz, Sultan bin Abdul Aziz, and hundreds of thousands of people performed the funeral prayer at the Masjid al-Haram in Mecca.

King Fahd issued a decree appointing Abdul-Azeez ibn Abdullaah Aal ash-Shaikh as the new Grand Mufti after Bin Baaz's death.

Activities

Ibn Baaz had undertaken a number of charitable and other activities such as:

His endless support for Dawah organizations and Islamic centers in many parts of the world.

The establishment and supervision of schools for teaching the Qur'an.

The foundation of an organization that facilitates marriage for Muslim youth.

The popular radio program, Nurun AlaDarb ("light on the path"), in which he discussed many current issues and answered questions from listeners as well as providing fatwa if needed.

Ibn Baaz was considered by many to be prolific speaker both in public and privately at his masjid. Like his books, his lectures and sermons were numerous and revolved frequently around the situation of the Muslim world. In addition, much of his time was devoted to the lessons he gave after Fajr prayer, teaching during the day, meeting delegates from Muslim countries and sitting with people after Maghrib prayer to provide counseling and advice on personal matters. He also used to invite people after Isha prayer to share a meal with him

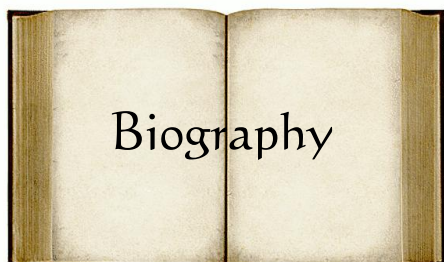
Activities

Word Search

C	S	M	R	A	F	O	U	R	Z	Y	V
K	B	W	F	O	R	T	Y	A	H	O	L
C	C	S	V	W	M	R	Y	B	L	U	V
B	L	I	F	E	S	P	A	N	F	G	F
L	O	J	D	I	L	U	K	H	E	K	W
E	F	N	E	D	N	E	T	T	I	R	W
S	E	Q	E	G	F	U	P	X	E	Z	T
S	M	N	D	K	R	C	R	T	Q	L	H
E	A	N	S	T	T	U	C	K	Z	D	W
D	K	Y	K	I	H	H	L	W	I	R	G
D	Z	S	T	P	E	Q	B	J	R	C	K
J	L	H	A	D	R	F	E	D	P	Z	C

arms
blessed
deeds
forty
four
life span

rizq
ruh
truthful
wretched
written



Abdullah ibn Masud

When he was still a youth, not yet past the age of puberty, he used to roam the mountain trails of Makkah far away from people, tending the flocks of a Quraysh chieftain, Uqbah ibn Muayt. People called him "Ibn Umm Abd"--the son of the mother of a slave. His real name was Abdullah and his father's name was Masud.

The youth had heard the news of the Prophet who had appeared among his people but he did not attach any importance to it both because of his age and because he was usually far away from Makkah society. It was his custom to leave with the flock of Uqbah early in the morning and not return until nightfall.

One day while tending the flocks, Abdullah saw two men, middle-aged and of dignified bearing, coming towards him from a distance. They were obviously very tired. They were also so thirsty that their lips and throat were quite dry. They came up to him, greeted him and said, "Young man, milk one of these sheep for us that we may quench our thirst and recover our strength."

"I cannot," replied the young man. "The sheep are not mine. I am only responsible for looking after them."

The two men did not argue with him. In fact, although they were so thirsty, they were extremely pleased at the honest reply. The pleasure showed on their faces . . .

The two men in fact were the blessed Prophet himself and his companion, Abu Bakr Siddiq. They had gone out on that day to the mountains of Makkah to escape the violent persecution of the Quraysh.

The young man in turn was impressed with the Prophet and his companion and soon became quite attached to them.

It was not long before Abdullah ibn Masud became a Muslim and offered to be in the service of the Prophet. The Prophet agreed and from that day the fortunate Abdullah ibn Masud gave up tending sheep in exchange for looking after the needs of the blessed Prophet.

Abdullah ibn Masud remained closely attached to the Prophet. He would attend to his needs both inside and outside the house. He would accompany him on journeys and expeditions. He

would wake him when he slept. He would shield him when he washed. He would carry his staff and his siwak (toothbrush) and attend to his other personal needs .

Abdullah ibn Masud received a unique training in the household of the Prophet. He was under the guidance of the Prophet, he adopted his manner and followed his every trait until it was said of him, "He was the closest to the Prophet in character."

Abdullah was taught in the 'school' of the Prophet. He was the best reciter of the Quran among the companions and he understood it better than them all. He was therefore the most knowledgeable on the Shariah. Nothing can illustrate this better than the story of the man who came to Umar ibn al-Khattab as he was standing on the plain of Arafat and said:

"I have come, O Amir al-Mumineen, from Kufah where I left a man filling copies of the Quran from memory." Umar became very angry and paced up and down beside his camel, fuming. "Who is he?" he asked. "Abdullah ibn Masud," replied the man. Umar's anger subsided and he regained his composure. "Woe to you," he said to the man. "By God, I don't know of any person left who is more qualified in this matter than he is. Let me tell you about this." Umar continued: "One night the Messenger of God, peace be upon him, was having a conversation with Abu Bakr about the situation of Muslims. I was with them. When the Prophet left, we left with him also and as we passed through the mosque, there was a man standing in Prayer whom we did not recognize. The Prophet stood and listened to him, then turned to us and said, 'Whoever wants to read the Quran as fresh as when it was revealed, then let him read according to the recitation of Ibn Umm Abd.'

After the Prayer, as Abdullah sat making supplications, the Prophet, peace be on him, said, "Ask and it will be given to you. Ask and it will be given to you." Umar continued: "I said to myself, I shall go to Abdullah ibn Masud straight away and tell him the good news of the Prophet's ensuring acceptance of his supplications. I went and did so but found that Abu Bakr had gone before me and conveyed the good news to him. By God, I have never yet beaten Abu Bakr in the doing of any good."

Abdullah ibn Masud attained such a knowledge of the Quran that he would say, "By Him besides Whom there is no god, no verse of the book of God has been revealed without my knowing where it was revealed and the circumstances of its revelation. By God, if I know there was anyone who knew more of the Book of Allah, I will do whatever is in my power to be with him."

Abdullah was not exaggerating in what he said about himself. Once Umar ibn al-Khattab met a caravan on one of his journeys as caliph. It was pitch dark and the caravan could not be seen properly. Umar ordered someone to hail the caravan. It happened that Abdullah ibn Masud was in it.

"From where do you come?" asked Umar.

"From a deep valley," came the reply. (The expression used fajj amiq deep valley--is a Quranic one).

"And where are you going?" asked Umar.

"To the ancient house," came the reply. (The expression used al-bayt al-atiq ancient house, is a Quranic one.)

"There is a learned person (alim) among them," said Umar and he commanded someone to ask the person:

"Which part of the Quran is the greatest?"

"God. There is no god except Him, the Living, the Self-subsisting. Neither slumber overtakes Him nor sleep," replied the person answering, quoting the Ayat al-Kursi (the verse of the Throne).

"Which part of the Quran is the most clear on justice?"

"God commands what it just and fair the feeding of relatives..." came the answer.

"What is the most comprehensive statement of the Quran?"

"Whoever does an atom's weight of good shall see it, and whoever does an atom's weight of evil shall see it."

"Which part of the Quran gives risk to the greatest hope?"

"Say, O my servants who have wasted their resources, do not despair of the mercy of God. Indeed, God forgives all sins. He is the Forgiving, the Compassionate."

Thereupon Umar asked:

"Is Abdullah ibn Masud among you?"

"Yes, by God," the men in the caravan replied.

Abdullah ibn Masud was not only a reciter of the Quran, a learned man or a fervent worshipper. He was in addition a strong and courageous fighter, one who became deadly serious when the occasion demanded it.

The companions of the Prophet were together one day in Makkah. They were still few in number, weak and oppressed. They said, "The Quraysh have not yet heard the Quran being recited openly and loudly. Who is the man who could recite it for them?"

"I shall recite it from them," volunteered Abdullah ibn Masud . "We are afraid for you," they said. "We only want someone who has a clan who would protect him from their evil . "

"Let me," Abdullah ibn Masud insisted, "Allah shall protect me and keep me away from their evil." He then went out to the mosque until he reached Maqam Ibrahim (a few meters from the Kabah). It was dawn and the Quraysh were sitting around the Kabah. Abdullah stopped at the Maqam and began to recite:

"Bismillah irRahma nirRahim. Ar-Rahman. Allama-l Quran. Khalaqal insan. Allamahul bayan... (In the name of God, the Beneficent, the Merciful. The Merciful God. He has taught the Quran. He has created man and taught him the clear truth...)"

He went on reciting. The Quraysh looked at him intently and some of them asked: "What is Ibn Umm Abd saying?" "Damn him! He is reciting some of what Muhammad brought!" they realized.

They went up to him and began beating his face as he continued reciting. When he went back to his companions the blood was flowing from his face.

"This is what we feared for you," they said. "By God," replied Abdullah, "the enemies of God are not more comfortable than I at this moment. If you wish. I shall go out tomorrow and do the same." "You have done enough," they said. "You have made them hear what they dislike."

Abdullah ibn Masud lived to the time of Khalifah Uthman, may God be pleased with him. When he was sick and on his death-bed, Uthman came to visit him and said:

"What is your ailment?"

"My sins."

"And what do you desire?"

"The mercy of my Lord."

"Shall I not give you your stipend which you have refused to take for years now?"

"I have no need of it."

"Let it be for your daughters after you."



"Do you fear poverty for my children? I have commanded them to read Surah al-Waqiah every night for I have heard the Prophet saying, "Whoever reads Al-Waqiah every night shall not be afflicted by poverty ever."

That night, Abdullah passed away to the company of his Lord, his tongue moist with the remembrance of God and with the recitation of the verses of His Book.

Hadith 5

The Text:

عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَحْدَثَ
فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ - رَوَاهُ الْبُخَارِيُّ
وَمُسْلِمٌ. وَفِي رِوَايَةٍ لِمُسْلِمٍ مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ
أَمْرُنَا فَهُوَ رَدٌّ.

It is narrated on the authority of the Mother of the Believers, Umm 'Abdullah 'Aishah, , that the Messenger of Allah , said:

"Whosoever introduces into this affair of ours (i.e. into Islam) something that does not belong to it, it is to be rejected."

[Al-Bukhari & Muslim]

According to the version in Muslim, (it reads): "Whosoever works a work which has for it no command of ours is to be rejected."

Lessons from this Hadith

Background

Like Hadith 1, this *hadith* is one of the most important *hadiths*. Imam Nawawi said it should be memorized by every Muslim.



This *hadith* is used as a criterion for judging external actions or performance of Ibadah. If an action is not done in accordance with the Shariah or the Sunnah of the Prophet, ﷺ, it will be rejected and not accepted by Allah based on text of this *hadith*. This *hadith* complements Hadith 1, which was a criterion for judging the intentions or the internal actions of the heart. The Scholars say that the acceptance of actions of Ibadah is based on the above two conditions:

- i. The intention - the action should be done with sincerity, for the sake of only Allah.
- ii. It should be done in accordance with the Sunnah of the Prophet, ﷺ.

Apart from Hadith 1 and Hadith 5, the acceptance of actions can also be found in Surah Al-Kahf (18): ayat 110:

Whoever looks forward to meeting his Sustainer (on Day of Judgment), let him do righteous deeds, and let him not ascribe unto anyone or anything a share in the worship due to his Sustainer.

Emulating and following the Prophet, ﷺ, is a Qur'anic obligation. Allah, the Almighty says:

Verily, in the apostle of God you have the best example to emulate for everyone who looks forward (with hope and awe) to Allah and the Last Day, and remembers Allah unceasingly. [Surah Al-Ahzab (33): ayat 21].

Say (O Prophet): "If you love Allah, follow me, (and) Allah will love you and forgive you your sins.

Lessons

This *hadith* is related to a very important concept which is following the Sunnah and violating this concept will lead to *bida'ah* [which will be discussed in detail, insha Allah, in Hadith 28].

Scholars classify actions of the Prophet, ﷺ, into actions done for the purpose of Ibadah (worshiping Allah) and actions which are not done for that purpose (i.e. customs, actions done haphazardly, etc.). There are clear indicators for actions done for the purpose of Ibadah such as commands to do or not to do something, warnings for not doing something, etc.

Muslims are only obliged to follow the first kind of Sunnah.



Looking at it in a positive way, the actions (i.e. forms of *ibadah*) that we do should be done in accordance with the Shariah or the Sunnah of the Prophet, ﷺ, and to ensure this, there is a criterion consisting of five aspects that will keep our actions in check:

- i. **Time**
Any *ibadah* that we do has to be done in its designated or specified time.
E.g. There are fixed times in the day for the five prayers. For fasting, the month for fasting is Ramadan. The period that we can fast is from *fajr* to sunset. Similarly, there is a specific time in the year when we can perform the Hajj - from the 8 to the 12 Thul - hijjah.
- ii. **Place**
The Shariah has specified that certain *ibadahs* have to be performed in designated places. E.g. The places for performing the Hajj, I'tikaf, doing Ihram for Hajj have been fixed by the Shariah and this is something which is sometimes violated by Muslims, e.g. doing the Ihram (starting *talbiyyah* and *niyyah* for Hajj) in Jeddah is incorrect.
- iii. **Quantity**
For most of the *ibadahs* the Shariah has specified a certain number of times that the *ibadahs* or their components need to be performed. E.g. For prayers, there are specified number of *rakaahs* and *sujud* and for Tawaf there is a fixed number of rounds (7), etc. We should not violate these rules intentionally. To violate intentionally may make the *ibadah* subject to be rejected.
- iv. **Way**
Every *ibadah* was described or shown to us by the Prophet, ﷺ, being our best model to follow and emulate. The way that the *ibadahs* are performed by him have to be followed - it should not be violated. E.g. There are different ways of performing different prayers - Salat ul-Janazah has no *ruku'* or *sujud*. Even the size of the stones used for throwing at the Jamrat has been specified by the Prophet, ﷺ, as not to be too big.

Before we perform any *ibadah*, we should know and learn the way the Prophet, ﷺ, performed it and we should do it in the right way as he did it. The Prophet, ﷺ, said, "Pray as you have seen me praying." Many Muslims today violate the way *ibadahs* are performed, because of ignorance or because they do not bother to learn, and they end up doing the *ibadah* in the wrong way.
- v. **Type**
If the Shariah has specified a type of *ibadah*, then we should stick to that type. E.g. Al-Udhiah (sacrifice) - the type of animal to be sacrificed has been specified by the Shariah and this should

not be violated. Recently a Sheikh in one of the Muslim countries made a *fatwa* that Muslims can use chicken as sacrifice - this is a violation of the type. If a Muslim cannot afford to offer a sacrifice, then they don't have to do it as it is not a *wajib* (i.e. an obligation). In certain years, some of the Sahabahs (companions) purposely did not perform the sacrifice so that the people did not think that it was a *wajib*.



A clear distinction should be made about the actions of the Prophet, ﷺ, whether they were done only from time to time or whether they were done continuously on a regular basis. For example, some of the *nawafil* are things which he, ﷺ, would do from time to time. We should observe this. E.g. Certain Surahs being recited on certain days - it is narrated that the Prophet, ﷺ, would sometimes recite Surah As-Sajdah (32) and Surah Al-Insan (76) on Fridays. But some Muslims would recite these two Surahs every Friday. We should be aware of this because if we do something regularly people will think that it is *wajib* even though it is not.

If the Prophet, ﷺ, did something only from time to time, then we too should do it from time to time, especially when we do it in congregation.



As it has been mentioned above, the actions of the Prophet, ﷺ, were done for different purposes. There were actions which he, ﷺ, would do [not for the purpose of *ibadah*]. There are things he, ﷺ, would do because of the custom of that time. These actions were not done by the Prophet, ﷺ, for the purpose of *ibadah*. We too should not do these actions for *ibadah* - our intentions should match the intentions of the Prophet, ﷺ. The following are some examples:

- At the time of the Prophet, ﷺ, the men used to have long hair - it was not done for the purpose of *ibadah*. So if anyone wants to keep long hair today, it should not be done for *ibadah*.
- The Prophet, ﷺ, used to open the top buttons of his shirt - this was because it was hot and not because for the purpose of *ibadah*.
- The turban, at the time of the Prophet, ﷺ, was worn because it was the custom then.
- Some *hadiths* mention the Prophet, ﷺ, using a stick. Again this was not done for the purpose of *ibadah*.

We should not follow these examples of the Prophet, ﷺ, for the purpose of *ibadah*.

How do we differentiate between the actions of the Prophet, ﷺ, which were done for the purpose of *ibadah* and those which were not? The Scholars say if the Prophet, ﷺ, commanded us to do an action or commanded us not to do something, then this is considered an *ibadah*. Or if the Prophet, ﷺ, mentioned that the doer will receive certain rewards if an action is done, then it is an *ibadah*. Or if the failure for doing a certain action would result in punishment, then the action is an *ibadah*.



This issue of introducing something which doesn't belong to the Shariah is associated with the concept that Islam is a complete religion [Surah Al-Ma'idah (5): ayat 3]:

Today have I perfected your religion for you, and have bestowed upon you the full measure of My blessings, and willed that Islam shall be your Religion.

Since it is complete, there is no need for additions or deletions to the religion. Therefore to introduce some new matter into Islam or to delete/omit something from it is an affront to Allah and the Prophet, ﷺ.



Al-Imam al-Shatibi mentions that if certain actions are taken as *ibadah* where in reality they are not, this will lead to *bid'ah*. There is a *hadith* which tells the story of three men who only wanted to do 'good deeds' all the time - one said he will not get married, the second one said he will pray all night and not sleep, and the third said he will fast every day. When the Prophet, ﷺ, heard this, he said that he, ﷺ, was the most pious and righteous amongst the people and yet he did not do the things the way the men wanted to do them. This shows that the actions that the three men thought were *ibadah* would have resulted in *bid'ah* as they weren't practiced by the Prophet, ﷺ.



Al-Shatibi also mentions that avoiding eating certain types of food for the purpose of *ibadah* should not be done. We can avoid these foods for health or other good reasons but not for the purpose of *ibadah*.



He also says that if there are two ways of fulfilling an obligation, we should follow the easier way. E.g. If the weather is cold and if we have the choice of using warm or cold water (for *wudu'*), we should use warm water. We shouldn't use cold water and inflict discomfort on ourselves, trying to show that we are stronger Muslims and hoping for extra rewards. Or if there is choice of going to two *masjids* (mosques) of different distances, we should go to the nearer one.

The Prophet, ﷺ, was passing through a place when he noticed someone standing in the middle of the street in the sun. The Prophet, ﷺ, asked the Sahabahs what this man was doing. They said that he made a commitment to fast while standing in the sun. The Prophet, ﷺ, told them to tell the man to continue his fasting (because this was a good thing to do anyway and fulfilling a commitment is an obligation) but to get out of the sun.

Scholars deduce that we should not attach any hardship to our *ibadah* hoping that it will make it more rewardable. Shariah is based on ease. Therefore we should always choose the easier way when performing an *ibadah* because this will enable us to do it properly - if we were to choose the difficult route then we may, after a while, find difficulty in keeping to our commitment in performing this *ibadah*. An attached hardship to an *ibadah*, which has not been specified by the Shariah, should be avoided - we should not place any hardship in performing any *ibadah*.



The Scholars say if someone violates the Shariah by adding something new to an *ibadah*, the *ibadah* is rejected depending on what kind of violation has been done. For example, in prayer if someone violates its conditions, then his *ibadah* will definitely not be accepted.

If an action is any kind of *bid'ah*, then it is subject to being rejected and the person who performed that action will be asked about it and might be subject to be punished. But if there is a valid excuse for doing that action, the action will not be rewarded but the person may be excused and not punished by Allah.

In worldly dealings and transactions (e.g. Al-Mu'amalat), if someone changes/modifies the principles of the dealings and this violates the Shariah law, then that dealing or transaction is rejected. E.g. changing trading based on *haram* principles, etc.



Ibnu Rajab mentions that there are certain actions, which violate the Shariah, but the Scholars have differing views about them. For example, if a man wears natural silk while performing his prayer, is his prayer acceptable? Or if someone prays in a house which is stolen, taken by force from the owner. Most Scholars say the action is acceptable but the person will be asked about his wrongdoing (wearing silk, praying in a stolen place).

Vocabulary

Define the following words. One has been done for you.

Shari'ah	
Bid'ah	Innovation
Wajib	
Ibadah	
Criterion	
Consisting	
Rejected	

Word Scramble

Unscramble the words below:

1. rtneoiri _____

2. tcsnngosii _____

3. jceedret _____

4. hdaib _____

5. iahbda _____

6. aijwb _____

7. ashiahr _____

Comprehension Check

1. Who is the narrator of this hadith?
 - a. Asma bint Abu Bakr as-Siddiq
 - b. Aisha bint Abu Bakr as-Siddiq
 - c. Fatima bint Muhammad
 - d. Hind bint Abu Sufyan
2. Why is bid'ah considered wrong in Islam?
 - a. Because it would give Muslims too many types of worship to do.
 - b. Bid'ah is wrong because it is a type of criticism of the Prophet. It is saying that he did not bring the complete Shari'ah (Islamic Law) and this is not correct.
 - c. Bid'ah is not considered wrong in Islam.
 - d. None of the above
3. What is the proof from that Islam is complete (i.e. does not need anything added or taken away from it)?
 - a. Surah al-Ma'idah, ayah 3
 - b. Surah al-Baqarah, ayah 256
 - c. Surah al-Mulk, ayah 42
 - d. None of the above
4. What are the 5 criterion that we can use to check to make sure that an act of worship we are doing is not a bid'ah?
 - a. Time, Quantity, Quran, A Hadith to support it and a fatwa from a sheikh
 - b. Time, Place, Quantity, Way, and Type
 - c. Place, Difficulty, Time, Quran and A Hadith to support it
 - d. All of the above
5. This hadith is used to judge what two things?
 - a. Bid'ah and Shirk
 - b. Bid'ah and Kufr (disbelief)
 - c. Bid'ah and ibadah
 - d. External actions or performance of Ibadah
 - e. Internal Actions or performance of Ibadah
 - f. All of the above

6. Ibnu Rajab mentions that there are certain actions, which violate the Shariah, but the Scholars have differing views about them. What examples were given?
 - a. A man wearing a gold watch and a man wearing a natural silk garment while praying.
 - b. A man praying while wearing a natural silk garment and praying in a stolen place that was taken by force from its owner.
 - c. Praying in a stolen place that was taken by force from its owner and a woman wearing fake hair.
 - d. A woman praying while her face is covered and a man wearing his hair long.
7. What did the Prophet ﷺ say to the man who said “that he made a commitment to fast while standing in the sun”?
 - a. The Prophet ﷺ told him he was doing a good thing and praised him.
 - b. The Prophet ﷺ told him to break his fast and get out of the sun.
 - c. The Prophet ﷺ told him to stay in the sun but to break his fast.
 - d. The Prophet ﷺ told him to keep fasting but to get out of the sun.



Memorization

[illegible]

Applying what you've learned

This activity will take research on your part insha'Allah. Fill in the chart below insha'Allah.

	Bida'ah	
	YES	NO
Festival of Eid al-Abrar (the Righteous)		
Seeking refuge with Allah from the Shaytaan before you begin reading Quran		
Saying " <i>Sadaqallahu athim</i> " when you finish reciting Quran		
Praying 2 rakaat of sunnah prayer before Fajr		
Saying the name of Allaah on its own ("Allaah...Allaah... Allaah") or the pronoun ("Hu... Hu... Hu...", meaning "He... He... He...")		
Celebrating completing the Quran (by throwing a party, etc.)		
Reading ayat al-Kusri before you sleep at night		
Wearing a necklace with the Name of Allah for protection or for decoration.		
Celebrating the Prophet's Birthday		
Celebrating your own birthday or anyone's birthday		
Hanging ayaat of Quran for protection in the house or car		

Define in your own words each of the 5 aspects of the criterion that we use to judge if our actions are bid'ah or not.

Aspect	Definition of the aspect	Example of the aspect
Time		
Place		
Quantity		
Way		
Type		



This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper has a slight shadow on the right side, suggesting it's resting on a surface.

The ayah:

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Activities

Word Search Puzzle

C	C	I	X	M	E	C	P	Y	R
O	R	B	S	Z	Q	W	Z	K	V
N	I	A	C	P	Y	D	S	N	L
S	T	D	B	R	I	V	H	X	B
I	E	A	I	I	O	Q	A	B	I
S	R	H	D	A	M	X	R	H	J
T	I	V	A	Y	B	Q	I	F	A
I	O	R	H	K	Z	H	A	C	W
N	N	W	U	R	M	T	H	F	I
G	U	R	E	J	E	C	T	E	D

bidah
consisting
criterion
ibadah
rejected
shariah
wajib

CRYPTOGRAM

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
19	15	7	14	9	12	17	10	26	20	16	13	2	25	21	23	22	1	3	5	24	8	18	4	6	11

 18 10 21 3 21 9 8 9 1 26 25 5 1 21 14 24 7 9 3 26 25 5 21

 5 10 26 3 19 12 12 19 26 1 21 12 21 24 1 3

 3 21 2 9 5 10 26 25 17 5 10 19 5 14 21 9 3 25 21 5

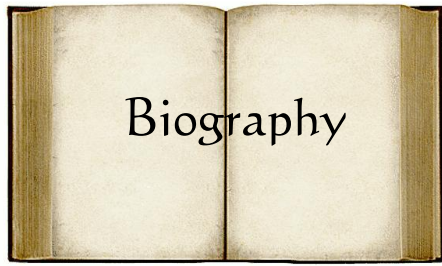
 15 9 13 21 25 17 5 21 26 5 26 5 26 3 5 21 15 9

 1 9 20 9 7 5 9 14

Directions:

This puzzle is called a Cryptogram. At the top there is a KEY that lists all the letters from A thru Z with a box below. Each of the letters has a corresponding number.

The bottom part contains a secret phrase. Each of the blanks has a number underneath it. Fill in the letters that correspond to the numbers below the blanks to solve the phrase.



Aisha bint Abu Bakr

'Aisha was born in 614 CE, she had claims to noble birth from both sides of the family. Her mother was Umm Roman and her father was Abu Bakr As-Siddiq.

She said that there were nine blessings of Allah which distinguished her from all other women in the world except Maryam bint 'Imran, the mother of 'Issa.

The Angel Jibril had presented her portrait wrapped in green silk to Muhammad (peace and blessings be upon him) and told him that this was the picture of the lady chosen by Allah, to be his consort both in this world and the next.

She was the only virgin to have become the wife of the Prophet (peace and blessings be upon him).

When the Prophet passed away, he was resting in her lap and was buried in her apartment.

Many times angels encircled her apartment with love and respect.

Very often divine revelation would come to Muhammad (peace and blessings be upon him) when they were lying together resting in peace and tranquility.

She was the daughter of a true friend of the Prophet (peace and blessings be upon him), Abu Bakr As-Siddiq.

Ayat had descended from the heavens from Allah proving her innocence.

She was born a Muslim and had been brought up in a pure environment, and spent her formative years with the best of creatures, the Prophet (peace and blessings be upon him).

Allah, the Lord, the Sustainer of the Universe promised her Divine Forgiveness and abundant bounties.

As a girl she used to play with dolls, Once Muhammad (peace and blessings be upon him) visited her father, he saw her playing with a winged horse; she was barely five years old at the time. When he inquired she said it's a horse. He smiled and answered that horses didn't have wings! She promptly retorted that the Prophet Sulaiman had winged horses, which showed even at this tender age she was intelligent on religious and historical matters. At the age of 8 years, she experienced an historic move, when the first Islamic state was on rise, she was able to recall all the minor details. Next year she joined the household of the Prophet (peace and blessings be upon him).

Small rooms were constructed around the Prophet's Mosque, and Aisha occupied one of these, on the eastern side of the Mosque it had earthen walls with a roof made of leaves and twigs. It was covered with a blanket to prevent rainwater from seeping through and the roof was so low that a person standing upright could touch it. The door never closed and a blanket hung as curtain. Close to the room, on a slightly higher level was another small room. A mat, a thin mattress, a pillow filled with the bark of trees, a water bag, a small plate for dates and a glass for drinking water were all the things in the room. This sparse little room was filled with spiritual treasures.

When the whole of Arabia was under authority of Islam, huge quantities of grain and cash flowed into the central treasury. But on the day that Muhammad (peace and blessings be upon him) passed away, there was not even food for a single day in his household. Aisha maintained this tradition up to her last days.

Aisha was very charitable, all money that came her way was given away as soon as possible. One day a beggar came to her and asked for food. She told her maid to give the lady the piece of bread they had. The maid answered that there was nothing else with which she could break her fast. 'Aisha said help the hungry woman and the evening would take care of itself. By the blessings of Allah in the evening someone sent her a dish of cooked meat; She also sold the house she owned to give the price in charity.

She loved her sister's son, 'Abdullah bin Zubayr, very deeply. He loved her and always looked after her needs. Once he remarked that her generosity needed to be restrained. 'A'ishah was upset when she heard this; she swore she would never talk to him. Finally, when she calmed down and made up with him, she freed several slaves as penance for breaking her oath.

'Aisha was soft-hearted. On one occasion when a beggar carrying two children came to her door; Aisha had only three dates in the house. These she gave her; the woman gave one each to the children and started eating one herself. One of the children ate his share quickly and started looking at his mother eating her date. The woman could not bear her child's hunger and took the date from her mouth, broke it into two halves, and gave a piece to each of the children. When 'Aisha saw this heart-rending scene she could not control her tears.

In the month of Sha'ban, Aisha accompanied Muhammad (peace and blessings be upon him) who led the Muslim army towards Qadid, where a minor battle started with tribe of Banu Mustalaq. Several hypocrites were also part of the army during this particular battle. She had borrowed a necklace from her sister Asma'. On the way back the army camped in the desert, and Aisha went far into desert to relieve herself. Suddenly she realized that the necklace dropped along the way. She found it after a long search. When she reached the site, the caravan had left, the normal procedure was that the ladies, who were segregated from the men folk, would get into their litter and draw the curtains. Then the camel drivers would place the litter on the camel's back. Since 'Aisha was very light no one realized her absence. She lay down, waiting for her companions to return.

Safwan bin Mu'attil had the responsibility of checking the camp site for things which might have been left behind, at daybreak he arrived to find someone lying down in a Jilbab. When 'Aisha heard him she woke up, and got on to the camel. He then walked leading the camel by the bridle.

At noon when the caravan had just reached the next camp site to rest, they saw 'Aisha arriving with Safwan. Madinah was flooded by loose talk that 'Aisha was a loose woman and her character was

suspect, led by 'Abdullah bin Ubayy bin Salul. Hasan bin Thabit, Hamnah bint Jahash, and Mastah bin Athathah who joined the hypocrites. The Prophet (peace and blessings be upon him) was extremely disturbed when he heard this talk, but 'Aisha was blissfully ignorant of all this.

One night when she went out with the mother of Mastah bin Athathah. The lady tripped and started cursing her son. 'Aisha said that he was a Companion of the Prophet (peace and blessings be upon him) who fought in the Battle of Badr and deserved respect. The old lady retorted that 'Aisha was ignorant of the fact that he was involved in an awful plot; she revealed what had been taking place behind her back. On returning home, she took the permission of Muhammad (peace and blessings be upon him), and went to visit her parents. She was heartbroken, her sympathetic and loving parents advised her to be patient and everything would be cleared up. But she could not accept the fact that people could descend to such cruel depths. After two days and nights of continuous weeping she fell ill.

On the third morning, the Prophet (peace and blessings be upon him) came to see her. He told her very gently that if she erred she should ask Allah for His forgiveness. She said to her husband that if she denied she was guilty, nobody would believe her; but she was innocent and only Allah knew it. The best answer to these accusations was to quote the answer of the father of Yusuf,

"So (for me) patience is most fitting. And it is Allah Whose help can be sought against that (lie) which you describe." [Noble Quran 12]

At precisely this moment, the Ayat announcing her innocence were revealed. When the revelation ended he then turned to 'Aisha with a smile and started reciting the Ayat,

"Verily, those who brought forth the slander are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. Why then, did not the believers, men and women, when you heard it (the slander), think good of their own people and say: "This (charge) is an obvious lie?" Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allah they are the liars. Had it not been for the Grace of Allah and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glory be to You (O Allah)! This is a great lie." Allah forbids you from it and warns you not to repeat the like of it forever, if you are believers. And Allah makes the Ayat plain to you, and Allah is All-Knowing, All-Wise. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not. And had it not been for the Grace of Allah and His Mercy on you, (Allah Would have hastened the punishment upon you). And that Allah is full of kindness, Most Merciful. O you who believe! Follow not the footsteps of Shaytan. And whosoever follows the footsteps of Shaytan, then, verily, he commands Al-Fahsha' (illegal sexual intercourse), and Al-Munkar (evil and wicked deeds). And had it not been for the Grace of Allah and His Mercy on you, not one of you would ever have been pure from sins. But Allah purifies (guides to Islam) whom He wills, and Allah is All-Hearer, All-Knower." [Noble Quran 24-21]

Her parents were proud and relieved; pride that their daughter had been honored with a Quranic revelation, and relief that she was acquitted of any wrongdoing. They asked their daughter to rise and

thank her husband, 'Aisha promptly replied that she was grateful to her Allah for He had revealed Quranic Ayat in her honor. This episode is known in Islamic History as the Event of Al-Ifk.

After this incident the Prophet's respect for 'Aisha increased even more. 'Amr bin 'Aas once asked Muhammad (peace and blessings be upon him) who he loved most in this world, and he replied that he loved 'Aisha more than anyone else. Then he asked him about the men folk. And the Prophet (peace and blessings be upon him) answered that he loved Aisha's father the most. On one occasion 'Umar told his daughter Hafsa not to try and compete with 'Aisha as Muhammad (peace and blessings be upon him) valued her very highly.

The Prophet (peace and blessings be upon him) loved to listen to 'Aisha talking and always smiled when she spoke. On one 'Eid day there were some Africans displaying their skill with spears; 'Aisha wanted to watch, so the Prophet (peace and blessings be upon him) stood in front of her so she could enjoy and not be seen. And he did not move until she tired of it.

But all this pleasant entertainment could not distract Muhammad (peace and blessings be upon him) from his duty to Allah. When the Mu'adhin's call to prayer would be heard, he immediately would rise and prepare to go the mosque, the love for Allah had priority over all other affections and interests.

Once they camped at a place in the desert and again 'Aisha's necklace fell off. Some of the companions were sent to find it. When the call for morning prayers was given, there was no water for ablution. The Companions were worried about the morning prayers, and held Aisha responsible. Her father rebuked his daughter for creating a situation, which might lead to the prayers being missed. Exactly at this moment this Ayat was revealed to the Prophet (peace and blessings be upon him),

"And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your face and hands. Truly, Allah is Ever Oft-Pardoning, Oft-Forgiving." [Noble Quran 4]

The people expressed their thanks for such a great favor Allah granted because of her. Abu Bakr As-Siddiq had not realized until that moment how pleased Allah was with her.

By the ninth year after Hijrah, Islam had spread over most of Arabia. Madinah became a flourishing state. Some wives of the Prophet (peace and blessings be upon him) requested a increase in allowances. This disturbed the Prophet (peace and blessings be upon him) and he declared that for one month he would separate himself from his wives, and he went into seclusion.

After 29 days he came to 'Aisha's apartment, and told her to make a choice after consulting her parents; choose him and a life of hardship, or leave him and lead a life of ease. 'Aisha had no doubt in her mind; she immediately answered that she and her parents would sacrifice their lives for him if need arose, there was no need to consult her parents and she would prefer life with him to the world and its attractions. A beautiful smile lit his face. And then Allah revealed the following,

"O Prophet Say to your wives: 'If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allah And His Messenger, and the Home of the hereafter, then verily, Allah has prepared for the good-doers among you an enormous reward.'" [Noble Quran 33-29]

All the wives took the same decision as 'Aisha.

In two recorded incidents Aisha saw Jibril personally.

On one occasion, 'Aisha saw the Prophet (peace and blessings be upon him) talking to a rider of a horse. When she inquired about the stranger, he was surprised that she saw him and told her it was the Angel Jibril as human and sent greetings to you. She prayed that Allah give reward to the honored guest and to noble host.

Anas narrates: Once Prophet (peace and blessings be upon him) was praying in 'Aisha's apartment, she saw someone standing outside the door. When he finished his prayers she informed him. It was angel Jibril. Muhammad (peace and blessings be upon him) invited him inside but he replied that they don't enter where there were dogs or pictures. When Prophet (peace and blessings be upon him) looked around he saw a puppy in a corner of the room; when he was chased out then the angel entered.

'Aisha attained a lofty status because of her knowledge. Everyone consulted her on the finer points of religion. Many Hadiths originated from her 2210 in number.. She was among the top seven companions who narrated thousands of Hadiths.

Imam Dthahabi wrote that she was a theologian of the highest order. She imbibed divinely inspired knowledge and wisdom from the very fountainhead of Prophethood and an eyewitness to problems and their answers by divine revelations. Her apartment was the centre where Ayat were revealed by the divine Mercy of Allah. Thus she was given the title of 'Horizon of the Ladies of Islam'.

During the time of Khulafa-u-Rashidin, her Fatwas were accepted. Once someone asked Masruq if 'Aisha had mastery over Shari'ah laws regarding inheritance. He swore that he had seen Companions asking her questions about the finer points of the laws of inheritance. 'Urwah bin Zubayr, her sister Asma's son often visited her to discuss religious issues with her. Other Companions envied him as he could freely approach her at any time.

Once the Prophet (peace and blessings be upon him) and 'Aisha were not feeling well. The Prophet (peace and blessings be upon him) said that if she died before him he would bathe her and shroud her and lower her into her grave and pray for her. She light heartedly replied that it seemed as if he would celebrate her death; and she told him that in case she died before him, he should bring a new wife into her apartment. The Prophet (peace and blessings be upon him) smiled at this.

Her brother, 'Abdur-Rahman came in during his last moments with a Siwak in his hand; the Prophet (peace and blessings be upon him) looked longingly at it. 'Aisha understood and asked him if she could offer one to him. When he nodded, she took it and softened it with her teeth and offered it to him. He cleaned his teeth; and dipping his hand frequently in water, he kept wiping his face again and again, repeating the words,

"There is none worthy of worship but Allah. Verily, death has pains." Then he pointed upward with his hand and said, "Toward the best friend"

Aisha once had a dream that three moons descended into her apartment. When the Prophet (peace and blessings be upon him) passed away he was buried in her apartment. Her father told her that part of her

dream came true that day - the first moon irradiated her apartment. Later, her father and then Umar Al-Khattab was buried next to the Prophet (peace and blessings be upon him) which fulfilled the prophesy of her dream.

Imam Dthahabi quoted a saying of the Prophet (peace and blessings be upon him) that a Prophet's soul leaves its body in the place that it likes the best. Thus it is proven he died in his favorite place, the apartment of 'Aisha.

She left this earthly existence for Paradise in the year 58 Hijrah on the 17th of Ramadhan at the age of 66.

She was buried in Jannatul Baqi'. with Abu Hurairah leading the funeral prayers.

Source: <http://sistersbookroom.bbactif.com/portal.htm>

Answer Keys for Activities for Hadith # 5

Word Scramble

Answer Key

1. rtcneoiri is criterion.
2. tcsnngosii is consisting.
3. jceedret is rejected.
4. hdaib is bidah.
5. iahbda is ibadah.
6. aijwb is wajib.
7. ashiahr' is shari'ah.

Word Search Puzzle Answer Key

C	C	I	X	M	E	C	P	Y	R
O	R	B	S	Z	Q	W	Z	K	V
N	I	A	C	P	Y	D	S	N	L
S	T	D	B	R	I	V	H	X	B
I	E	A	I	I	O	Q	A	B	I
S	R	H	D	A	M	X	R	H	J
T	I	V	A	Y	B	Q	I	F	A
I	O	R	H	K	Z	H	A	C	W
N	N	W	U	R	M	T	H	F	I
G	U	R	E	J	E	C	T	E	D

bidah
consisting
criterion
ibadah
rejected
shariah
wajib

CRYPTOGRAM Answer Key

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
19	15	7	14	9	12	17	10	26	20	16	13	2	25	21	23	22	1	3	5	24	8	18	4	6	11

W H O S O E V E R I N T R O D U C E S I N T O
18 10 21 3 21 9 8 9 1 26 25 5 1 21 14 24 7 9 3 26 25 5 21

T H I S A F F A I R O F O U R S
5 10 26 3 19 12 12 19 26 1 21 12 21 24 1 3

S O M E T H I N G T H A T D O E S N O T
3 21 2 9 5 10 26 25 17 5 10 19 5 14 21 9 3 25 21 5



B E L O N G T O I T , I T I S T O B E
15 9 13 21 25 17 5 21 26 5 26 5 26 3 5 21 15 9

R E J E C T E D .
1 9 20 9 7 5 9 14

Hadith 6

The Text:

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

On the authority of Abu 'Abdullah al-Nu'man bin Bashir, , who said: I heard the Messenger of Allah, , say:

"Truly, what is lawful is evident, and what is unlawful is evident, and in between the two are matters which are doubtful which many people do not know. He who guards against doubtful things keeps his religion and honour blameless, and he who indulges in doubtful things indulges in fact in unlawful things, just as a shepherd who pastures his flock round a preserve will soon pasture them in it. Beware, every king has a preserve, and the things Allah has declared unlawful are His preserves. Beware, in the body there is a flesh; if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt, and behold, it is the heart."

[Al-Bukhari & Muslim]

Lessons from this Hadith

Lessons

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



It can be noted here that the Prophet, ﷺ, is using a metaphor, or analogy, twice in this *hadith*. As mentioned before, using metaphors or analogies in communicating ideas is very effective and powerful. From the metaphor and the way it is worded ("just as a shepherd who pastures his flock round a preserve will soon pasture them in it"), we can say that the doubtful things are closer to the unlawful things.



This *hadith* emphasizes the importance of glorifying Allah ﷻ. If we want to glorify Allah, we have to glorify His injunctions, commandments, whether they are obligations (so we perform them), or whether they are prohibitions (so we don't perform them). A Salaf once narrated: "Don't look at how minor the sin

is that you committed, but look at the glory of the One you disobeyed, i.e. Allah ﷻ." A sin, even if it is a minor one, means disobedience to Allah, hence defying the Glorification of Allah. And the glorification of Allah is actually one of the principles of Tawhid.

We mentioned before that the great actions or the principles of Tawhid are done by the heart. That is why the heart is mentioned at the end of this *hadith*. Looking at the *hadith* at first glance, we might have asked what the heart has to do with the rest of the *hadith*. It is in the heart that we glorify Allah. It is the action of heart when we refrain from the unlawful. If the heart is strong, sound, has no weaknesses, and is full of *iman* (faith), then this would lead us to refrain ourselves from *muharramat* and *makruhah* (undesirable acts). Therefore only those with a strong and sound heart, i.e. the heart that is full of love for Allah, fear of Allah and glorification of Allah, will refrain from the doubtful matters. But those whose hearts are diseased and whose *iman* is weak, may go around the doubtful matters. Little by little they will indulge in the *makruhah*, delaying things and eventually getting into the *muharram* or delaying or even negating the *wajib*. It has to do with the status of the heart. That is why the scholars talk about the life of the heart. For example, when you see Muslims praying in the *masjid* (mosque), you see hundreds of people praying together. But what distinguishes them is the status of their hearts, whether it is devoted to Allah or not. How strong and pure is the heart? How sound is the heart? That's where people differ. This is what we should concern ourselves with, and compete - taking care of our hearts, purifying them, taking away any diseases from our hearts, to activate *iman* in the heart in order to make it alive.



The Prophet, ﷺ, mentioned about Abu Bakr as-Sidiq where he said that If you put the *iman* of all the Muslim *ummah* on one scale and the *iman* of Abu Bakr as-Sidiq on the other scale, the *iman* of Abu Bakr as-Sidiq would outweigh the *iman* of the whole *ummah*. The Prophet, ﷺ, also said that there is something in the heart of Abu Bakr as-Sidiq that distinguished it from others, and as it is known he was called as-Sidiq. The Prophet, ﷺ, once said about Abu Bakr: "When I call someone to Islam, he will have some hesitation...except Abu Bakr as-Sidiq. The minute I talked to him about Islam, straight away he believed in me, he believed in Allah and that I am the Messenger of Allah." So it has to do with the heart that distinguished Abu Bakr as-Sidiq to be al-Khalifatul-Awal, and to be the first Sahabi (Companion). From this, it can be said that every Muslim should care about his/her heart, purify it and activate *iman* in the heart, and practice the great principles of Tawhid, such as to love Allah, to fear Him, to rely on Him, to have hope in Him, to seek help from Him and to seek refuge in Him so that the heart is alive, activated and full of *iman*. And at the same time we have to make sure that there should be no diseases or anything bad within our hearts, e.g. greediness, envy, arrogance, etc. Only then will the heart be sound.



In another related *hadith* the Prophet, ﷺ, mentioned that: "The heart will be exposed to *fitan* (trials) again and again. The heart which is influenced by *fitnah* will have a black spot placed on it. And if the heart avoids the *fitnah*, there will be a white spot on it." The heart then is either a pure one, or a heart that has been sealed after being affected by *fitan* or prohibited or doubtful matters again and again. Even though the heart pumps out blood and the person is alive, the heart in reality is not alive, because the *iman* is weak, making the heart unsound. Hence avoiding and getting away from the *fitan* is important in order to have a pure heart, especially in these contemporary times where it is full of evil that attracts the heart.



The evil doers promote evil and impose it on others. So if a Muslim is not careful, his/her heart might be stolen. As mentioned by the great contemporary scholar, Sheikh Abdur Rahman ad-Dusari, there are many thieves today who steal the hearts, sometimes without the owner even being aware of it.

If you read any *hadith* of the Prophet, ﷺ, it talks about a matter, whether it is something good that we should do, or something bad that we should not do. And then in the *hadith* the Prophet, ﷺ, will mention a principle. Usually, the principle, which is the main point of the *hadith*, is the last words or sentence. The *hadith* above mentions about the lawful and unlawful being evident, and then there is the doubtful matter. And then there is the last sentence of the *hadith*. This is the bottom-line of the *hadith*, the main thing, the main issue. If we want to get away from the *muharramat* (unlawful), and also from the doubtful matters, we have to care about our heart. We have to purify our heart and make sure it is sound and alive, and it is not lost from us.



One wisdom we can learn from the *hadith* is from the way the Prophet, ﷺ, tells us about something: he will discuss a concept and then give us the principle. This principle helps us not only with the concept mentioned in the *hadith*, but it actually helps us, if we use it in the right way with the right understanding, in other similar matters and situations. If we care about our heart, not only will we be able to avoid the doubtful matters, we can apply the same principle to other similar concepts or issues, e.g. in avoiding bad manners for there are also doubtful matters in the concept of *akhlaq* (values).



It was mentioned earlier that Imam al-Bukhari recorded this *hadith* in Kitab ul-Buyu' (Trading). When it comes to trading there are many matters that are doubtful, matters which existed then and even now, e.g.

where cheating is done professionally. Therefore we have to be careful if the matter related to trading is clear and evident, permissible or not permissible, or if it is doubtful, in which case we have to avoid it.



Related to the above issue is the issue of *al-ma'kulat* (food) where there are many doubtful matters about what we eat. If we check the ingredients that are used in many manufactured food today, e.g. biscuits, canned food and preserved food, there are ingredients that might raise the question of doubtfulness of what we eat. For example, lecithin is used in the manufacture of foodstuff especially in the west and Muslim countries import a lot of food from the west. If it is not specified otherwise then there is a high probability that the lecithin is derived from *khanzir* (pig) because it is cheaper to produce. Otherwise, it should be mentioned whether it is derived from soya or plants or from halal production.

Another ingredient is emulsifier. Emulsifiers are labeled as the letter 'E' followed by a series of numbers. Some emulsifiers contain things that are not permissible. There are efforts done by some Muslim scientists where they try to identify such ingredients. This can then be used as a checklist to check against when we buy food for our family. We should be very careful when we read the ingredients of foodstuff if we want to ensure that what we eat is halal. It is mentioned in a *hadith* that if what we eat is haram, even our du'a / supplication is not accepted by Allah.

We should take care of our health. A lot of what we eat today or what is in the market is not fresh. There are so many preservatives, colouring and chemicals which, if used excessively, might affect our health. We have to be careful in the sense that although it is in general permissible, if it is used excessively it will affect our health - then we are not doing good for our health as a Muslim.



Some of the interpreters of the collection of the Forty Hadiths try to identify or pinpoint some matters that are doubtful in general. Sometimes they mention matters or controversial issues where the related evidences from the Qur'an and Sunnah are conflicting and there is no apparent way to resolve the conflict. They mention general matters where views of scholars may also be conflicting. Some permissible matters might lead a person to do what is forbidden or lead him to fail to do what is obligatory. For example, the issue of staying up late. According to the view of some scholars, it is *makrooh* to stay up late for no valid reason, just chatting or doing nothing or just wasting time. Even though in general it is permissible, this might lead to other consequences where it might cause the delaying or failing to do the *wajib* or it might lead us into doing *muharrah*. The scholars also say that there are matters which were inferred or concluded based on certain *hadiths* where the authenticity of the *hadith* is questionable. They say this can also be treated as doubtful matters.

The main key to the issue that the Prophet, ﷺ, gave us, again, is the heart. If we care about our heart, we will be more sensible. If the heart is sound, strong, full of *iman* (faith), we will be more responsible, and we will care more about what we do and what we don't do. This becomes the measure to those matters which are doubtful.

Even though some interpreters gave some principles by which we can distinguish those doubtful matters, it can still be debated or questioned. But if the heart is good, strong and full of *iman*, the person will be able to distinguish between the doubtful matters and other clear evident matters, where he would also be able to refrain from the doubtful matters. Sometimes people may know something is *haram* and not just doubtful, but yet they still get involved in it because of the weak status of their hearts.



So here again we would like to emphasize the main key to dealing with the problem of doubtful matters is the heart. If we all care about the heart, make sure it is in a good status, then insha-Allah we will be able to be saved by the help of Allah. We will be guided by Allah, because the heart will be full of light. When we say the heart is full of light or guided by light, there are things that we can do that help us to identify and avoid doubtful matters:

- Al-Muhasabah - self accountability
- Al-Muraqabah - self reckoning
- Thikrullah - the remembrance of Allah. Imam Nawawi himself compiled another book, the Book of Azkar, where he recorded the *hadith* about *azkar*. It is mentioned by the Prophet, ﷺ, that remembering Allah will purify the heart. However, we have to do it regularly and on a continuous basis. We should do the *azkar* after prayers.

Another thing is as-Salatu 'ala an-Nabi (the sending of prayers and blessings to the Prophet, ﷺ). This is also an important matter. We don't train ourselves to practice this Salatu 'ala an-Nabi, ﷺ. We just write SAW or an alphabet after mentioning the Prophet, ﷺ. We even abbreviate the phrase "ﷺ [subhanahu wata'ala]". These are mistakes because *du'a* cannot be abbreviated. This is commonsense. Why do we abbreviate? Is it to save our time? Or to save ink? We have to practice saying/writing "ﷺ" in full because we are encouraged to do so. The Prophet, ﷺ, said: "Do you know the greedy? The one whom my name is mentioned in front of him or her, and he does not say "ﷺ".

In another *hadith* the Prophet, ﷺ, said that if we practice as-Salatu 'ala an-Nabi, Allah will send His "prayers" and blessings upon us (*yusalli 'alaih*). What does this mean? The scholars explain this by saying that Allah will guide the person who practices as-Salatu 'ala an-Nabi and gives him the light by which to distinguish between the good and the bad. It is a light that will be in the heart. This is termed as *as-solatu minallah 'ala al-'abd*. Moreover each time we say "ﷺ" we will be rewarded ten times. Hence we should strive to not lose out on obtaining all these good things. We should love the Prophet, ﷺ, more than ourselves, our families, our parents or our children.

Conclusion

There are doubtful matters that a Muslim might face in his/her everyday dealings and activities. This *hadith* helps the Muslim in dealing with such matters. There is an early ongoing preparation which is needed in such a case - to purify one's heart. There are some actions that can help us achieve this task, like: *hayya'* (modesty), *murakabah* (self reckoning), *muhasabah* (self accountability), *Thikr* (remembrance of Allah), and as-Salatu 'ala an-Nabi, ﷺ. These are things that, insha Allah, can help us and enlighten and purify our heart, and also help us to identify and avoid the doubtful matters - this is the main point, the key, the principle of the *hadith*.

"Beware; in the body there is a flesh; if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt, and behold, it is the heart."

Vocabulary

Define the following words.

Shepherd	
Corrupt	
Incumbent	
Pasture	
Sound	
Consistently	
Indulge	
Evident	
Doubtful	
Lawful	
Preserve	

Word Scramble

Unscramble the words below:

1. ulwlfa_____

2. vntieed_____

3. butfdolu_____

4. nleuigd_____

5. esdrhhpe_____

6. teruspa_____

7. eprsreve_____

8. nsdou_____

9. ropertu_____

Comprehension Check

1. Who is the narrator of this hadith?
 - a. The Prophet Muhammad ﷺ
 - b. Abu 'Abdullah al-Nu'man bin BashirFatima bint Muhammad
 - c. Abu Talha
 - d. Abu Hurayrah

2. The metaphor that the Prophet ﷺ used in this hadith lets us know that the doubtful matters are closer to what?
 - a. To the things that are halal
 - b. To the things that are haram
 - c. They are not close to anything
 - d. None of the above

3. Glorification of Allah is actually one of the principals of what?
 - a. Aqeedah
 - b. Fiqh
 - c. Tawheen
 - d. Iman
 - e. All of the above
 - f. None of the above

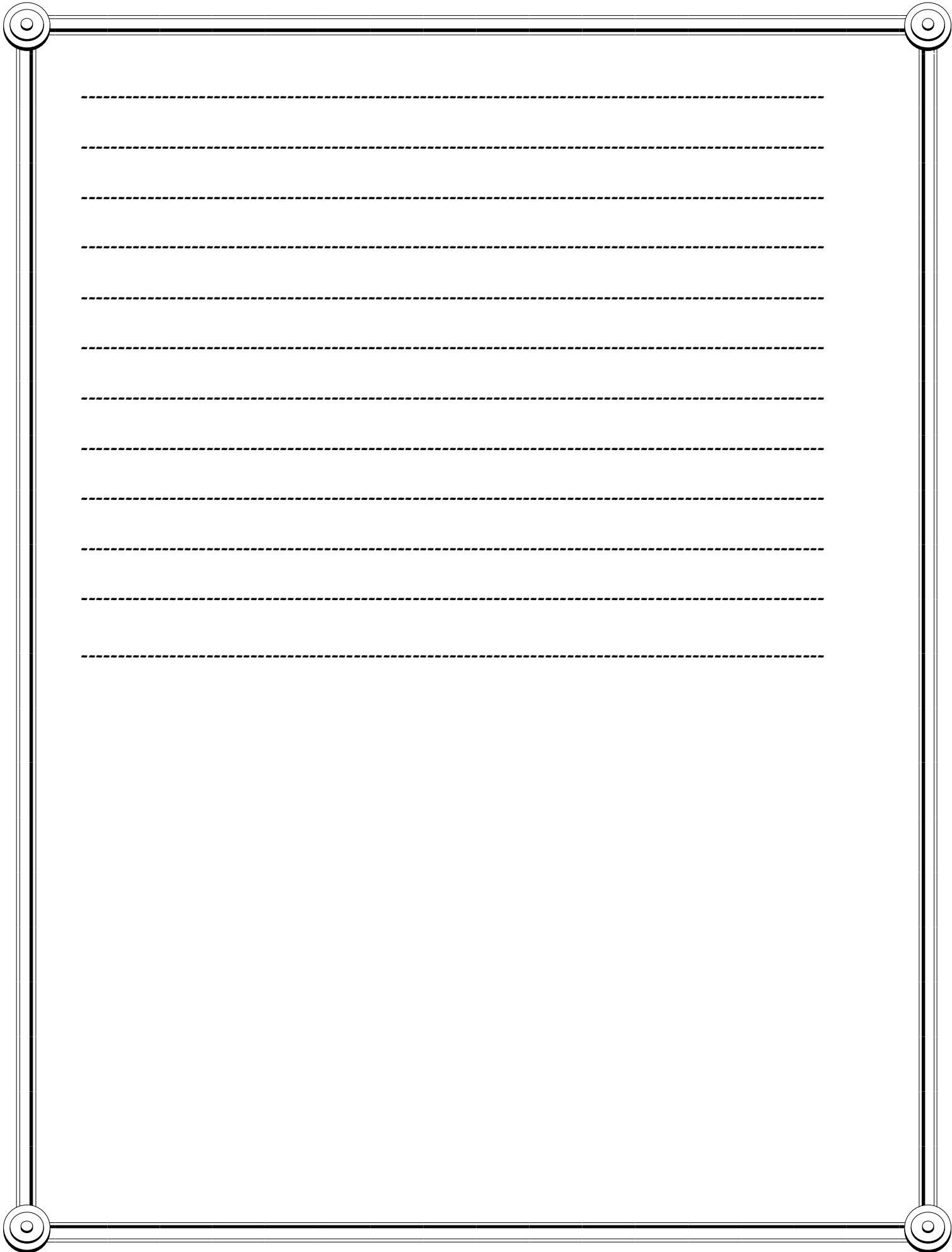
4. How is the heart connected to this hadith?
 - a. The heart is where the intention is
 - b. The heart is where we glorify Allah
 - c. The heart is where we stay away from the unlawful
 - d. The heart is where the iman is and if it is strong then it is full of love for Allah and that will lead us to obey Him and stay away from doubtful matters.
 - e. A and B only
 - f. B and C only
 - g. B, C, and D only
 - h. All of the above

5. What affect do fitan leave on the heart?
- The heart will be weak
 - The heart will have white spots on it
 - The heart will have black spots on it
 - All of the above
6. If we want to get away from the *muharramat* (unlawful acts) and the doubtful acts we have to do what?
- We have to repent
 - We have to stay away from everyone
 - We have to take care of our heart
 - None of the above
7. What book of hadith did Imam al-Bukhari report this hadith in?
- The book of the Heart
 - The book of Iman
 - The book of Food
 - The book of Transactions
 - Imam al-Bukhari did not record this hadith, Imam Muslim recorded it.
8. What did the Prophet ﷺ compare the person who indulges in doubtful things to?
- A person who swims near deep water
 - A person who goes near a farm that does not belong to him.
 - A shepherd who lets his flock pasture near someone else's preserve.
 - None of the above
9. What did the Prophet ﷺ say was Allah's preserve?
- The doubtful matters
 - The things that are halal
 - The things that are haram.
 - A and C only
 - None of the above.



Memorization

[illegible]





Memorization

Fill in the blanks insha'Allah.

Several words are missing from the hadith. Use the word bank to fill in the blanks insha'Allah.

Word Bank

	lawful	between	doubtful	honour	
	unlawful	pastures	preserves	sound	
		corrupt	heart		

On the authority of Abu 'Abdullah al-Nu'man bin Bashir, , who said: I heard the Messenger of Allah, , say:

"Truly, what is _____ is evident, and what is unlawful is evident, and in _____ the two are matters which are _____ which many people do not know. He who guards against doubtful things keeps his religion and _____ blameless, and he who indulges in doubtful things indulges in fact in _____ things, just as a shepherd who _____ his flock round a preserve will soon pasture them in it. Beware, every king has a preserve, and the things Allah has declared unlawful are His _____. Beware, in the body there is a flesh; if it is sound, the whole body is _____, and if it is corrupt, the whole body is _____, and behold, it is the _____."

[Al-Bukhari & Muslim]

[illegible]



There is an example of a heart care planning sheet below insha'Allah:

[illegible]

Activities

Word Search

A	V	S	M	W	L	O	T	O	T	G	T	H	W	E	K
J	P	R	L	A	I	N	Q	P	N	H	A	A	U	K	C
D	E	A	W	R	E	X	U	I	I	B	J	R	U	X	K
B	G	F	S	D	X	R	N	K	A	I	D	X	Q	M	H
C	U	R	I	T	R	D	R	Q	B	V	L	E	A	L	X
L	Q	V	F	O	U	U	A	K	C	F	O	W	L	U	D
X	E	J	C	L	L	R	M	H	N	X	T	K	H	F	U
H	K	V	G	L	U	H	E	E	A	U	X	C	K	T	A
I	E	E	A	M	L	A	Z	D	Y	H	U	I	A	B	S
D	A	H	W	L	C	B	Z	Y	R	V	U	W	D	U	N
F	U	C	V	R	N	A	V	N	K	E	T	R	R	O	Y
H	O	J	K	V	X	S	H	H	M	L	H	L	K	D	W
M	D	N	U	O	S	A	O	W	J	U	K	P	O	A	J
M	L	H	D	T	G	H	G	F	O	X	B	X	E	P	M
M	A	R	R	A	H	U	M	U	Z	I	P	Y	A	H	K
G	C	H	D	J	F	M	E	V	R	E	S	E	R	P	S

akhlaq
 corrupt
 doubtful
 evident
 indulge
 lawful
 makruhah
 muharram

muhasabah
 muraqabah
 pasture
 preserve
 shepherd
 sound
 thikrullah
 wajib

CRYPTOGRAM

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
7	4	19	15	1	20	17	2	10	11	21	25	6	12	14	24	3	13	9	18	5	16	23	26	22	8

____ _ ____ _ ____ _ ____ _ ____ _ ____ _
10 12 18 2 1 4 14 15 22 18 2 1 13 1 10 9 7

____ _ ; ____ _ ____ _ ____ _ ____ _ , ____ _
20 25 1 9 2 10 20 10 18 10 9 9 14 5 12 15 18 2 1

____ _ ____ _ ____ _ ____ _ , ____ _
23 2 14 25 1 4 14 15 22 10 9 9 14 5 12 15 7 12 15

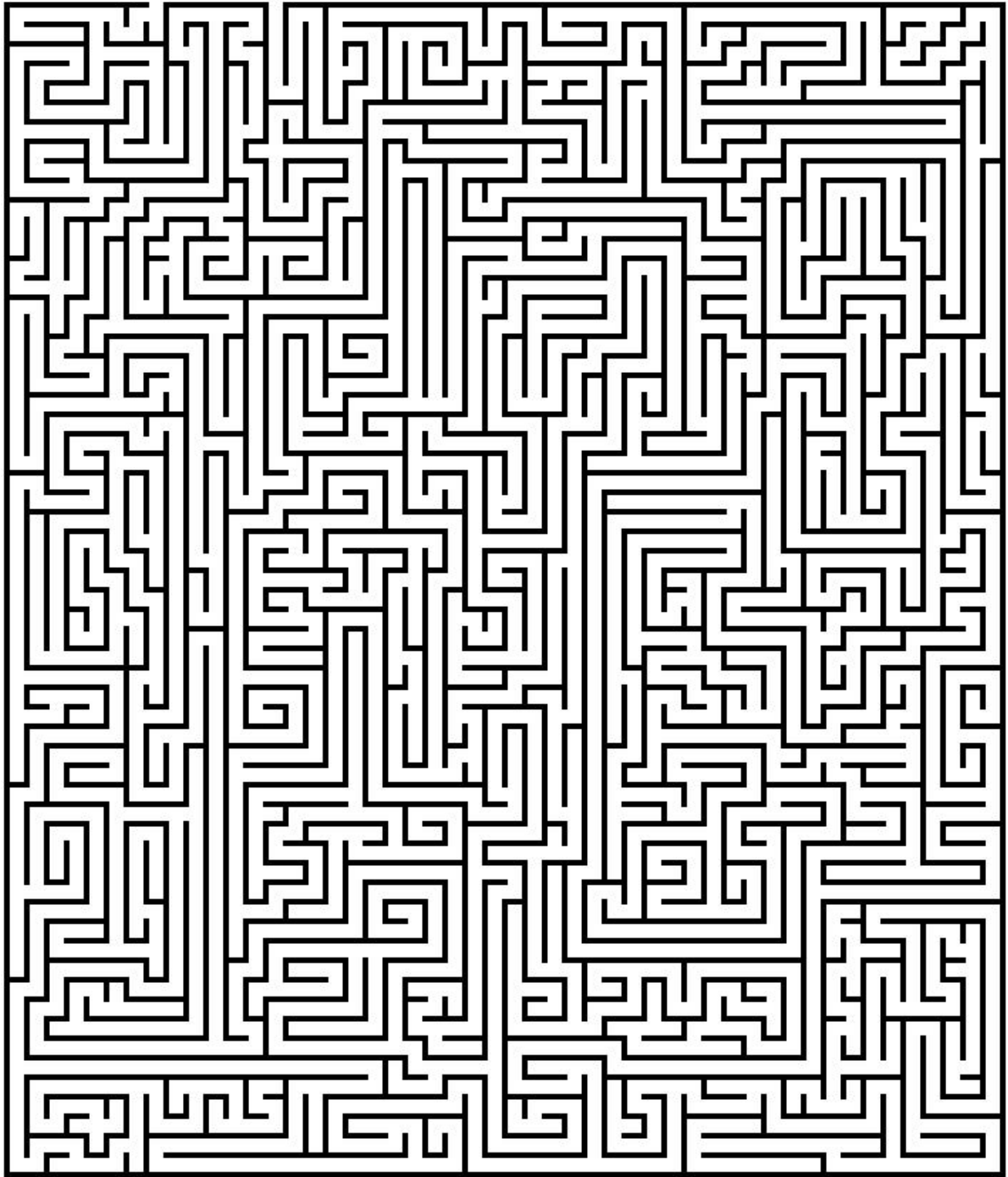
____ _ ____ _ ____ _ ____ _ , ____ _
10 20 10 18 10 9 19 14 13 13 5 24 18 18 2 1

____ _ ____ _ ____ _ ____ _ , ____ _
23 2 14 25 1 4 14 15 22 10 9 19 14 13 13 5 24 18 7 12 15

____ _ , ____ _ ____ _ ____ _ ____ _ .
4 1 2 14 25 15 10 18 10 9 18 2 1 2 1 7 13 18

Maze

Solve the maze and draw the part of the body that the Prophet mentioned in this hadith at the end of the maze insha'Allah.



Answer Key to Activities for Hadith # 6

CRYPTOGRAM

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
7	4	19	15	1	20	17	2	10	11	21	25	6	12	14	24	3	13	9	18	5	16	23	26	22	8

I N T H E B O D Y T H E R E I S A
10 12 18 2 1 4 14 15 22 18 2 1 13 1 10 9 7

F L E S H ; I F I T I S S O U N D , T H E
20 25 1 9 2 10 20 10 18 10 9 9 14 5 12 15 18 2 1

W H O L E B O D Y I S S O U N D , A N D
23 2 14 25 1 4 14 15 22 10 9 9 14 5 12 15 7 12 15

I F I T I S C O R R U P T , T H E
10 20 10 18 10 9 19 14 13 13 5 24 18 18 2 1

W H O L E B O D Y I S C O R R U P T , A N D
23 2 14 25 1 4 14 15 22 10 9 19 14 13 13 5 24 18 7 12 15

B E H O L D , I T I S T H E H E A R T .
4 1 2 14 25 15 10 18 10 9 18 2 1 2 1 7 13 18

Word Scramble

Answer Key

1. ulwlfa is lawful.
2. vntieed is evident.
3. butfdolu is doubtful.
4. nleuigd is indulge.
5. esdrhhpe is shepherd.
6. teruspa is pasture.
7. eprsreve is preserve.
8. nsdou is sound.
9. ropcrtu is corrupt.

Word Search Answer Key

A	V	S	M	W	L	O	T	O	T	G	T	H	W	E	K
J	P	R	L	A	I	N	Q	P	N	H	A	A	U	K	C
D	E	A	W	R	E	X	U	I	I	B	J	R	U	X	K
B	G	F	S	D	X	R	N	K	A	I	D	X	Q	M	H
C	U	R	I	T	R	D	R	Q	B	V	L	E	A	L	X
L	Q	V	F	O	U	U	A	K	C	F	O	W	L	U	D
X	E	J	C	L	L	R	M	H	N	X	T	K	H	F	U
H	K	V	G	L	U	H	E	E	A	U	X	C	K	T	A
I	E	E	A	M	L	A	Z	D	Y	H	U	I	A	B	S
D	A	H	W	L	C	B	Z	Y	R	V	U	W	D	U	N
F	U	C	V	R	N	A	V	N	K	E	T	R	R	O	Y
H	O	J	K	V	X	S	H	H	M	L	H	L	K	D	W
M	D	N	U	O	S	A	O	W	J	U	K	P	O	A	J
M	L	H	D	T	G	H	G	F	O	X	B	X	E	P	M
M	A	R	R	A	H	U	M	U	Z	I	P	Y	A	H	K
G	C	H	D	J	F	M	E	V	R	E	S	E	R	P	S