

قُطُوفُ الْفَالِحِينَ مِنْ رِيَاضِ الصَّالِحِينَ

THE *HARVEST* OF THE *SUCCESSFUL*

FROM
THE *GARDEN* OF
THE *RIGHTEOUS*

COMPILED BY HABIB 'UMAR IBN HAFIZ
COMMENTARY TRANSLATED BY FARHANA MUNSHI



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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NOTE FROM THE PUBLISHER

To get the most out of this hadīth textbook, guidance from a teacher is essential. We encourage all our dear sisters to tune in Ustadha Farhana Munshi's online classes, available on YouTube and Spreaker, as a valuable companion to these materials.



[TINYURL.COM/QUTUUFUFM](https://tinyurl.com/qutuufufm)



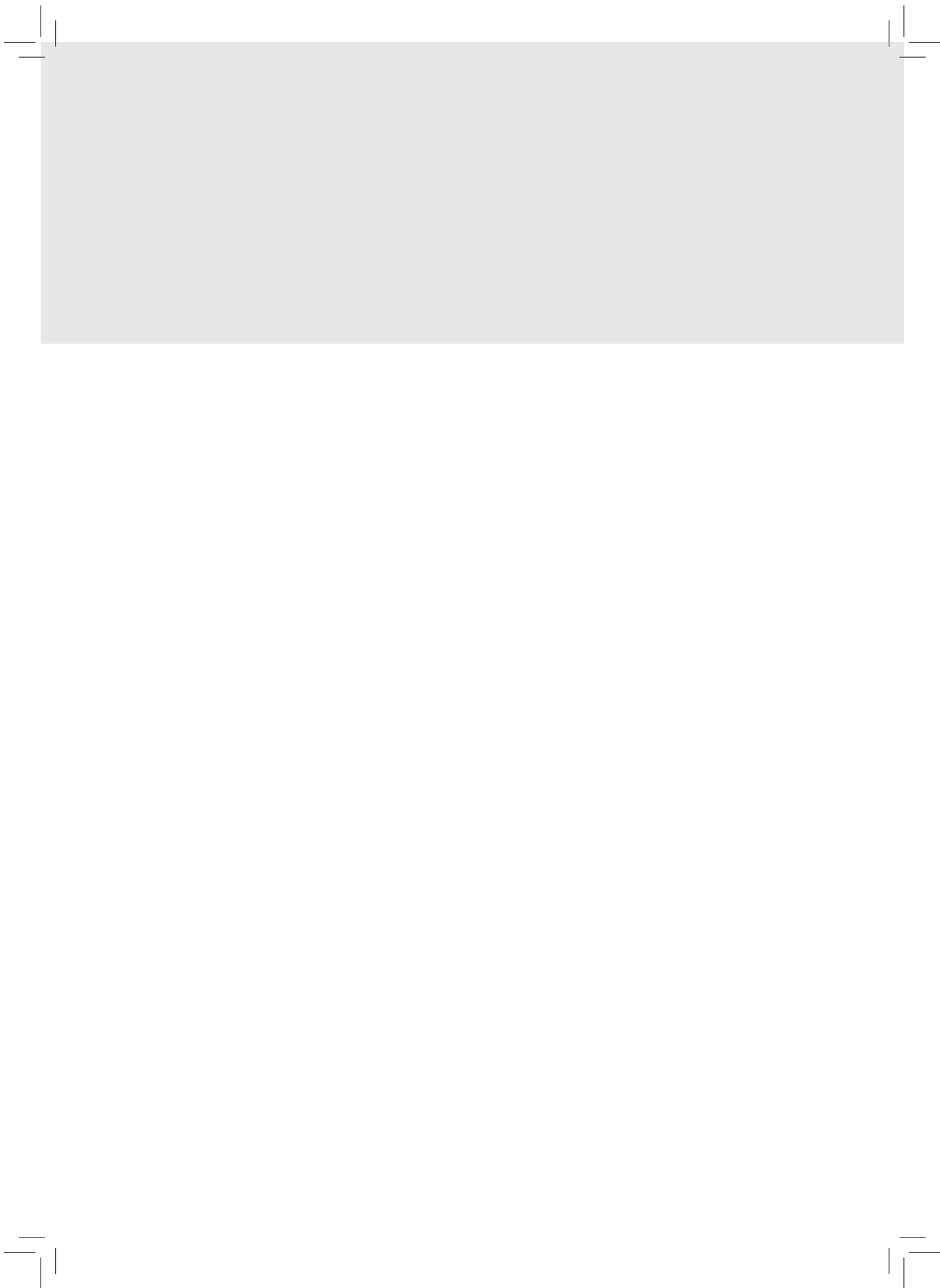
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

Dedication

I dedicate this small effort to my beloved mother, Almarhumah Ustadha Mariam binte Alias.

She was my first teacher in everything I know in life, from Mathematics to Science, from Arabic to Tafsīr to Hadīth to Sirah. Everything I know, I owe it to my mother, by the grace of Allah ﷻ.

Above all that, she was also my first and continuous teacher in loving the Prophet ﷺ and emulating him ﷺ. Throughout my life, I only ever saw her upholding and defending the sunnah. With a smile that never left her face, her gentle words, always caring for the elderly and the widowed, her life was the biggest lesson for me in learning about and loving the Prophet ﷺ.

This translation and brief explanation of Qutūful Fālihīn holds deep significance to me.

In September 2024, she nudged me about not calling her enough while studying in Tarīm. When I asked her, “Do you want me to call you often? I tell you everything via WhatsApp anyway”, her reply was simple, “It is not about what I want. It is about you. Do you want to gain the great rewards of looking at the face of your mother?”

I knew my mother never liked empty speech and she filled her time with what was beneficial. She also had an undying thirst for knowledge. In fact, while I lived with her in Singapore, she had asked me to teach her to read Arabic without harakat. So I asked her if she'd like to continue reading a text together daily to train herself to read Arabic without harakat. She agreed. I asked her what she would like to read. She said Hadīth.

I opened up one of the Arabic sharah of Qutūful Fālihīn and began reading with her. She'd read just a little every day, but she was consistent. I treasure those mornings before school where I sat in front of my computer on Zoom, gazing at my mother's beautiful radiant face, admiring her trying her best to read without harakat.

For almost a year, I gazed at her face every single day. It became the highlight of my day. The joy of my heart. Alhamdullillah. She kept asking me when my book would be ready. She wanted to teach it in July 2025.

However, in May 2025, she lost her ability to speak due to severe difficulties in breathing. But I still wanted our morning reading time. She, too, wanted it. It wasn't about learning to read anymore. It was about spending precious time together in goodness. So I said to her, "I'll read, you listen.

Day by day, I read the explanation of Qutūful Fālihīn to her, day by day, I saw her health deteriorate. It was through these daily readings that I realised her illness was not a usual illness.

The final hadith we read together was

قال رسول الله ﷺ: "مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ."

Whosoever Allah wants goodness for, He afflicts him.

I glanced up at the screen and saw her struggling to breathe. I held my tears and said to her, "This hadith is describing you, Ma." She simply gave me her beautiful smile.

This book now represents beautiful memories between me and my mother.

My mother passed away in June 2025, after having used the siwak, after listening to me recite her nightly surahs for her to follow, and while sleeping on her right, facing the qiblah. She really was the sunnah embodied.

This book is entitled by our teacher and spiritual guide Habib 'Umar bin Hafiz as:



قطوف الفالحين من رياض الصالحين

The Harvest of the Successful from the Garden of the Righteous

How beautifully apt. Indeed, I see my mother as someone successful in passing the test of life and she is indeed of the righteous. May she be enjoying her harvests now in her grave, in the company of the righteous. Amin ya Rabb.

I miss her dearly. I hope whatever benefit that is derived from this work manifests on her scale of good deeds. Allah knows, I am nothing but one of the numerous good deeds of Ustadha Mariam Binte Alias.

Al Fatihah to her soul.

Al Fatihah to the soul of the Prophet ﷺ and his family and companions and all the muhaddithīn in all times.

May Allah unite us all in a beautiful majlis in the hereafter.

I miss you, Ma. This is for you. Till we meet again, InshaAllah.

Al Faqirah ila Allah,

Al Khadimah li Walidayha Mu'allimayha

Farhana Munshi

13 July 2025 | 17 Muharram 1447

Pusara Aman, Singapore

Transliteration & Pronunciation Key

ء	د	ض	<i>d</i>
ا	<i>ā</i>	ط	<i>t</i>
ب	<i>b</i>	ظ	<i>z</i>
ت	<i>t</i>	ع	<i>‘a ‘u ‘i</i>
ث	<i>th</i>	غ	<i>gh</i>
ج	<i>j</i>	ف	<i>f</i>
ح	<i>h</i>	ق	<i>q</i>
خ	<i>kh</i>	ك	<i>k</i>
د	<i>d</i>	ل	<i>l</i>
ذ	<i>dh</i>	م	<i>m</i>
ر	<i>r</i>	ن	<i>n</i>
ز	<i>z</i>	ه	<i>h</i>
س	<i>s</i>	و	<i>w</i>
ش	<i>sh</i>		<i>ū</i>
ص	<i>s</i>	ي	<i>y</i>
			<i>ī</i>

Long vowels *ā, ī, ū*

سُبْحَانَكَ يَا رَبِّ الْعَالَمِينَ

Subhānahu wa-la ‘ālā, meaning “the Most Glorified, the Most High”. Used after the mention of Allah.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Ṣallallāhu ‘alāihi wassalam, meaning “May Allah bless him and grant him peace”. Used after the mention of Prophet Muhammad.

لِلصَّلَامَةِ

Alaihissalam, meaning “May peace be upon him”. Used after the mention of any other prophet.

لِلصَّلَامَةِ

Alaihimussalam, meaning “May peace be upon them”. Used after the mention of two or more prophets.

رَضِيَ اللَّهُ عَنْهُ

Raḍiyallahu ‘anhu, meaning “May Allah be pleased with him”. Used after mentioning a male companion of the Prophet.

رَضِيَ اللَّهُ عَنْهُمْ

Raḍiyallahu ‘anhum, meaning “May Allah be pleased with them”. Used after the mention of three or more male companions of the Prophet.

رَضِيَ اللَّهُ عَنْهَا

Raḍiyallahu ‘anha, meaning “May Allah be pleased with her”. Used after the mention of a female companion of the Prophet.

رَحِمَهُ اللَّهُ

Raḥimahullah, meaning “Allah have mercy on him”. Used after the mention of a male righteous person who lived after the companions of Prophet Muhammad.



ABOUT THIS BOOK

The compiler of this book *Qutūf-al-Falīhīn* is Al-Habib ‘Umar bin Hafiz. He has selected this set of hadiths from a collection of hadith from *Riyad-as-Salīhīn*; The Gardens of the Righteous, which is a collection of Hadiths compiled and arranged by Imām An-Nawawī رحمته الله.

Biography of Imām An-Nawawī¹

Imām An-Nawawī is the Imām of this ummah, the unique hafiz and exemplar, the Sheikh of Islām, the emblem of the saints, Muhyi al-Din Abu Zakariyyah Yahya ibn Sharaf ibn Murri al-Huzami al-Harani al-Shafi’i. He is the author of many beneficial works. Imām Nawawī passed away at a very young age but he dedicated his whole life to the religion and the spread of the religion.

HIS LIFE

Imām an-Nawawī was born in the month of Muharram in the year 631 AH (October 1233 CE) and moved to Damascus in the year 649 AH (1251-1252 CE). There, he stayed in the madrasah ‘al-Rawahiyah’ living off of bread. He memorized *al-Tanbih* in four and a half months and spent the rest of the year studying and memorizing a quarter of *al-Muhadhdhab* with his sheikh, al-Kamal ibn Ahmad. After that, he performed hajj with his father and stayed in Medina a month and a half. However, he was sick the majority of the trip.

Our Sheikh, Abu al-Hasan ibn ‘Attar stated that Sheikh Muhyi al-Din mentioned to him that in the beginning of his studies, he would sit and take eleven lessons a day with his sheikhs: two lessons on *al-Wasit*, one on *al-Muhadhdhab*, one on *al-Jam’ bayn al-Sahihayn*, one on Muslim’s Sahih, one on *al-Luma’* of Ibn Jinni, one on logic, one on Arabic morphology, one on the principles of jurisprudence, one on Hadith narrators, and one on the fundamentals of the religion (theology).

1 Imām Ghazali Institute. (n.d.). Imām Al-Nawawī: A Biography. <https://www.imamghazali.org/resources/imam-al-nawawi-biography>

He, an-Nawawi, said:

“I would write down anything they mentioned related to the explanation of problematic words or expressions and correction of the texts and of expressions. Thus, Allah (Exalted is He) blessed me in my time. Then, the thought occurred to me to busy myself with the science of medicine. So I would busy myself with the book al-Qanun. However, my heart became dark, and I spent days without being able to dedicate any time to it. So [I] had pity on myself and sold al-Qanun and my heart became, again, illuminated.”

HIS TEACHERS

Among his teachers are:

- Al-Rida ibn al-Burhan
- The Sheikh of Sheikhs, ‘Abd al-‘Aziz ibn Muhammad al-Ansari
- Zayn al-Din ibn ‘Abd al-Da’im
- Imad al-Dan ‘Abd al-Karim al-Harastani
- Zayn al-Din Khalid ibn Yusuf
- Taqi al-Din ibn Abi al-Yusr
- Jamal al-Din ibn al-Sirfi
- Shams al-Din ibn Abi ‘Umar

He studied many texts with them, such as the Six Books, *al-Musnad* of Imām Aḥmad, *al-Muwatta’* of Imām Mālik, *Sharḥ al-Sunnah* of al-Baghawi, and *Sunan al-Daraqutni*.

He also studied al-Kamal by Hafiz ‘Abd al-Ghani ‘Alā’ al-Dīn and the *Sharḥ* of the Hadiths of the two Sahihs with muhaddith Abu Ishaq Ibrahim ibn ‘Isa al-Maradi. He studied Usul with al-Qadi al-Taflisi. And he studied Fiqh with al-Kamal Ishaq al-Maghribi, Shams al-Din ‘Abd al-Rahman ibn Nuh, ‘Izz al-Din ‘Umar ibn As‘ad al-Irbili, and al-Kamal Sallar al-Irbili. He studied Arabic grammar with Sheikh Ahmad al-Misri and others. He studied with Ibn Malik one of the books that the latter authored.

He always kept himself busy writing, spreading knowledge, worshiping, performing litanies, fasting, reciting the Qurān, and being patient with an austere life in terms of food and dress. He would only wear a plain robe and his turban of sheikh-hood, which was small.

HIS STUDENTS

He supervised the education of a number of Scholars. Among them are:

- Al-Khatib Sadr al-Din Sulaymin al-Ja'fari
- Shihab al-Din al-Baytar
- Shihab al-Din al-Arbadi
- 'Ala' al-Din ibn al-'Attar

Abu al-Fath, al-Muzzi, and Ibn al-'Attar all narrated from him.

HIS STRUGGLE, FAITHFULNESS AND ASCETICISM

Ibn al-'Attar said,

“Our sheikh (may Allah have mercy upon him) mentioned to me that he would not waste any time of the day or of the night, not even while traveling. He perpetuated in that state for six years. Then he began to write, teach, counsel people, and speak the truth.

“I say, despite his struggle against his soul, he acted upon the finer points of caution, was vigilant, purified his soul of evil inclinations, and destroyed its ulterior motives.

“He would also memorize hadiths with the issues to which they pertained and their narrators, of which were sahih and of which were defective. Furthermore, he was the leading scholar in knowledge of the (Shāfiʿī) madhhab.”

Our Sheikh, Rashīd ibn al-Mu'allim said,

“I expressed dislike for Muhyī al-Dīn's [habit of] never entering the bathroom and the paucity of his living standards in terms of his food, clothing, and situations. I further cautioned him that he may become sick with an illness that will prevent him from his duties.

“He responded, ‘So and so fasted and worshiped Allah until his skin became pale.’

“He would also refuse to eat fruits and pleasant foods saying, ‘I fear that my body will become moist and I will become sleepy.’

“He used to eat a single meal per day, and he would only drink one beverage in the pre-dawn hours.”

Ibn al-‘Attar said:

“Regarding his statement on fruit, Damascus has a lot of orchards that are of public trust or part of privately-owned property. Selling [of their produce] is the right of the owners or of those who harvest and package it for them and then sell it, like sharecropping. However, that (sharecropping) is differed over. So, how can anyone willingly eat such produce?”

His WORKS

Among his works are:

- Sharh Sahih Muslim
- Riyāḍ al-Saliḥin
- Al-Adhkar
- Al-Arba’un
- Al-Irshad
- Al-Taqrīb
- Al-Mubhamat
- Al-‘Umdah fī Tashih al-Tanbih
- Al-Idah fī al-Manasik
- Al-Tibyan fī Adab Hamalat al-Qurān
- Al-Rawdah
- A partial commentary on al-Muhadhdhab
- A partial commentary on al-Bukhari
- A partial commentary on al-Wasit
- The ‘Umayyad Mosque in Damascus

HIS THOROUGHNESS

He would rarely accept anything from anyone. And he would only do so from those with whom he had no working relationship. A poor person gifted him a pitcher and he accepted it.

Sheikh Burhan al-Dīn al-Iskandarani insisted that he eat breakfast in his presence. He said, ‘Bring the food here and we will all eat from it.’ So he ate from that, though it was two kinds of food.

And the Sheikh would sometimes eat two sauces together [in one meal].

HIS POSITION OF COMMANDING THE KINGS TO GOOD

He would address the kings and tyrants with repudiation, attempting to instil fear of Allah (Exalted is He) in them through his letters. He once wrote:

From the slave of Allah, Yāhya al-Nawawī. May the peace, mercy and blessings of Allah be upon the good ruler, Kīng of the rulers, Badr al-Dīn, may Allah perpetuate upon him blessings, grant him many good deeds, and cause him to reach all of his hopes from the good of this world and the Hereafter. And may He bless him in all of his states. Amin. Let it arrive to your noble knowledge that the people of Shām are in a straitened and weakened circumstance due to scarcity of rain.

He then detailed the situation. In the contents of that letter, he included a specific, scathing, repudiatory response to King al-Zahir, such that the gathering was disturbed. He wrote a number of letters to King al-Zahir commanding him to do good.

Sheikh Ibn Farah was once explaining what a sheikh of Hadith is, when he suddenly said,

“Sheikh Muhyi al-Dīn obtained three distinctions, which, if a person possesses one of them, people should travel to learn from them: knowledge, asceticism, and commanding the good and forbidding the evil.”

The grave of Imām al-Nawawī is well known, and has a tree growing from it, which survived a bombing in recent years.

HIS PASSING

The Sheikh travelled and visited al-Aqsa Mosque (Bayt al-Maqdis). Then he returned to Nawa, Syria. He became ill while visiting his father. His illness increased and he departed towards the mercy of Allah on the twenty-fourth of Rajab in the year 676 AH (December 21, 1277 CE). His grave is known and visited as was reported by Sheikh Quṭb al-Dīn al-Yunayni, who then said,

“He was the most unique of his time in knowledge, asceticism, worship, and austerity. He opposed Kīng al-Ẓāhir on more than one occasion on account of justice. And it is narrated that Kīng al-Ẓāhir said, ‘I fear him.’ He was the head

قطوف الفالحين من رياض الصالحين.

sheikh of Dār al-Hadīth. 'I say he became its head in the year 665 AH (1266-167 CE), after Abū Shammah. He remained its head until he passed away (may Allah sanctify his secret)."

*Biography of Habib ‘Umar bin Hafiz*²

HIS LINEAGE

Habib ‘Umar is a direct descendant of the Messenger of Allah ﷺ through Imām al-Husayn. His father and his father’s father and all his forefathers were scholars and knowers of Allah. Among his blessed forefathers are Imām Ali Zayn al-Abidin as well as the first of the Prophetic Household to settle in Hadramawt, Imām Ahmad bin Isa al-Muhajir and his noble descendants, al-Faqih al-Muqaddam Muhammad bin Ali, Shaykh Abd al-Rahman al-Saqqaf and Shaykh Abu Bakr bin Salim. His full lineage is as follows.



He is al-Habib al-‘Allamah ‘Umar bin Muhammad bin Salim bin Hafiz bin ‘Abdullah bin Abu Bakr bin ‘Aydarus bin ‘Umar bin ‘Aydarus bin ‘Umar bin Abu Bakr bin ‘Aydarus bin al-Husayn bin al-Shaykh al-Fakhr Abu Bakr bin Salim bin Abdullah bin Abd al-Rahman bin Abdullah bin Shaykh Abd al-Rahman al-Saqqaf bin Shaykh Muhammad Mawla al-Dawilah, bin Ali Mawla al-Darak, bin ‘Alawi al-Ghayur, bin al-Faqih al-Muqaddam Muhammad, bin Ali, bin Muhammad Sahib Mirbat, bin ‘Ali Khali’ Qasam, bin ‘Alawi, bin Muhammad Sahib al-Sawma’ah, bin ‘Alawi, bin ‘Ubaydullah, bin al-

² Muwasala. (2012, June 05). Habib Umar bin Hafiz. <https://muwasala.org/2012/06/05/habib-umar-bin-hafiz/>

Imām al-Muhajir il-Allah Ahmad, bin ‘Isa, bin Muhammad al-Naqib, bin Ali al-‘Uraydi, bin Ja’far al-Sadiq, bin Muhammad al-Baqir, bin Ali Zayn al-‘Abidin, bin Husayn al-Sibt, bin Ali bin Abi Talib and Fatimah al-Zahra’, the daughter of our Master Muhammad, the Seal of the Prophets ﷺ.

HIS BIRTH

Habib ‘Umar was born in Tarīm, in Yemen’s Hadramawt Valley before Fajr on Monday, the 4th Muharram 1383 AH (27th May 1963), and it was there that he grew up. His father, Habib Muhammad, was a great scholar and caller to Allah, and he carefully supervised his son’s upbringing. When he was still very young, his father would take him with him to gatherings of knowledge and on expeditions calling to Allah.

HIS STUDY OF THE ISLAMIC SCIENCES

At an early age, Habib ‘Umar memorised the Qurān and began studying the Islamic sciences under his father and many of the great scholars of Tarim of the time. Among them were Habib Muhammad bin ‘Alawi bin Shihab, Habib Ahmad bin Ali Ibn Shaykh Abu Bakr, Habib Abdullah bin Shaykh al-‘Aydarus, Habib Abdullah bin Hasan Balfaqih, Habib ‘Umar bin ‘Alawi al-Kaf, Habib Ahmad bin Hasan al-Haddad, Habib Hasan bin Abdullah al-Shatiri and his brother, Habib Salim, the Mufti, Shaykh Fadl bin Abd al-Rahman Ba Fadl, and Shaykh Tawfiq Aman. He also studied under his older brother, Habib Ali al-Mashhur, the former Mufti of Tarim.

HIS MIGRATION TO AL-BAYDA’

In 1387 (1967), a socialist government came to power in South Yemen which attempted to eradicate Islam from society. Scholars were persecuted and religious institutions were forcibly closed. In spite of this, Habib ‘Umar’s father, Habib Muhammad, fearlessly continued calling people to Allah. He was required to register with the security forces on a regular basis so that they could check on his whereabouts. Thus, on Friday morning on 29th Dhu’l-Hijjah 1392 (1973) he left Habib ‘Umar, then only nine years of age, in the mosque before the Friday prayer and went to register. He was never

seen again. Habib ‘Umar remained in Tarīm under the care of his blessed mother, Hababah Zahra bint Hafiz al-Haddar, and his older brother, Habib ‘Ali al-Mashhur. When the situation in Hadramawt became increasingly difficult, Habib ‘Umar left Tarīm in Safar 1402 (1981) just as the Prophet left Mecca when oppression had reached its peak. He intended to travel to the Hijaz to find work and seek knowledge. However, he stopped in the city of ‘al-Bayda’ in North Yemen to visit his father’s great friend and companion on the path, Habib Muhammad al-Haddar. Habib Muhammad insisted that Habib ‘Umar stay in his Ribat and study with him and Habib Zayn bin Ibrahim bin Sumayt, the Ribat’s main teacher. This was where Habib ‘Umar remained for the next ten years. Habib Muhammad held him in high regard and could see the future that was awaiting him. He duly married his daughter to him.

Habib ‘Umar inherited his father’s passion for teaching people and calling them to Allah, and he had begun this noble work at the age of fifteen, but it was in al-Bayda that he had the opportunity to work freely. He had a great impact on the youth of the city and was a means for many of them to become students in the Ribat and then scholars and callers to Allah. He established a number of weekly lessons and gatherings of knowledge. He would often travel in order to call to Allah in the area around of ‘al-Bayda’, just as he would travel further afield to al-Hudaydah and Ta’izz. He used to frequently visit Ta’izz in order to take knowledge from the great scholar, Habib Ibrahim bin ‘Aqil bin Yahya.

HIS REPEATED VISITS TO THE HIJAZ

During his time in al-Bayda’, Habib ‘Umar made frequent visits to the Hijaz. There he learned from the great Imāms of the time: Habib Abd al-Qadir al-Saqqaf, Habib Ahmad Mashhur al-Haddad, and Habib Abu Bakr al-‘Attas al-Habashi. He took license to narrate from the chains of transmission in Hadith and in other sciences from Shaykh Muhammad Yasin al-Faddani and the Hadith scholar of the Two Sanctuaries, Sayyid Muhammad bin ‘Alawi al-Maliki, as well as other scholars.

HIS MOVE TO OMAN AND AL-SHIHR

After the fall of the socialist regime in 1410 (1990) and the unification of North and South Yemen, Habib 'Umar returned to Hadramawt. He visited Tarim, and then settled with some of his students in the city of Salalah in the Sultanate of Oman. For a year and a half he called people to Allah in the region and then in 1413 (1992) he moved to the city of al-Shihr, which lies on the Indian Ocean in the province of Hadramawt. The Ribat of al-Mustafa had recently been reopened after closure during the days of the socialist regime. Habib 'Umar began teaching in the Ribat and reviving its traditions. Many students from different regions of Yemen and parts of South-East Asia came to seek knowledge from him.

HIS RETURN TO TARIM

Habib 'Umar then returned to his home city and immediately began to breathe new life into the religious life of the region. His tireless work led to the establishment of Dar al-Mustafa in 1414 (1994). Dar al-Mustafa is a centre for traditional Islamic learning based upon three foundations: the first is 'ilm (knowledge), learning the sciences of the Sacred Law from those who are qualified to impart them through connected chains of transmission; the second is tazkiyah, purifying the soul and refining one's character and the third is da'wah, calling to Allah and conveying beneficial knowledge. Dar al-Mustafa began in Habib 'Umar's house next to the Mawla 'Aydid mosque and a batch of students from South East Asia came to study with him, as well as students from Tarim and other parts of Yemen. As the number of students increased, the need for a purpose-built building became clear. Land was duly purchased and building started. Dar al-Mustafa was officially opened in 1417 (1997). Habib 'Umar honoured his father's sacrifice by making the opening date 29th Dhu'l-Hijjah, the day on which Habib Muhammad was abducted. Although Dar al-Mustafa was established recently, it is intimately connected to the illustrious legacy of the scholarly tradition of Hadramawt, which stretches back more than a thousand years. In this we witness the renewal of the religion (tajdid) that is taking place at the hands of Habib 'Umar.

Dar al-Zahra' was opened in 1422 (2001) to provide learning

opportunities for women as well. A number of branches of Dar al-Mustafa have since been opened in Hadramawt and South East Asia. A branch was opened in the Yemeni capital, Sanaa and older ribats have also been revived, such as the ribats of al-Shihr, Mukalla' and 'Aynat. Dar al-Mustafa and its branches continue to grow and receive students from all corners of the earth.

HIS TRAVELS

Habib 'Umar constantly travels to convey the Prophetic message and to call people to Allah. He delivers regular lectures and khutbahs within Hadramawt and often makes trips abroad. His travels have taken him to almost all the Arab states, East and South Africa, South East Asia and Australia, the Indian Subcontinent, Western Europe and Scandinavia and North America. He has connected to the chains of transmission of the scholars of these regions and has also participated in many conferences.

HIS PUBLICATIONS

Although Habib 'Umar is best known for his speeches and lessons, he has authored several works. Among them are *al-Dhakhirah al-Musharrafah*, two which contains personally obligatory knowledge for every Muslim, and three short hadith compilations, *Mukhtar al-Hadith*, *Nur al-Iman* and *Qutuf al-Falihin*. His *Qabas al-Nur al-Mubin* is a summarised version of the third quarter of Imām al-Ghazali's *Ihya' Ulum al-Din* and is an expression of his concern for curing the ailments of the heart. It also reflects the love and respect that the Ba 'Alawi scholars have traditionally had for *Ihya' 'Ulum al-Din*. A selection of Habib 'Umar's speeches and wisdom have been collected in *Tawjih al-Tullab* and *Tawjih al-Nabih*, and some of his khutbahs have been collected in *Fayd al-Imdad*. *Khulasat al-Madad al-Nabawi* is Habib 'Umar's compilation of *adhkar* for the seeker to recite on a daily basis. It contains Prophetic invocations and the litanies of many of the great Imāms. His mawlid compositions, *al-Diya' al-Lami'* and *al-Sharab al-Tahur* are recited in gatherings throughout the world, as are his poems.

HIS STUDENTS

Habib ‘Umar’s students can be found throughout the world calling people to Allah. Many have opened their own institutions. Habib ‘Ali al-Jifri has made numerous expeditions around the world and established the Tabah Foundation in Abu Dhabi. Habib Kazim al-Saqqaf, Habib Muhammad Abd al-Rahman al-Saqqaf and Habib Husayn al-Saqqaf are well known for their efforts calling people to Allah. Shaykh ‘Umar Husayn al-Khatib, through his teaching role in Dar al-Mustafa and through his travels, has benefited countless people. Habib ‘Umar’s students have also had a big impact in South East Asia. This is reflected by the thousands of people that attended the gatherings of the late Habib Mundhir al-Musawa (may Allah have mercy on him) in Jakarta. Habib ‘Umar’s students are also benefiting communities in the West, Australia and East and South Africa.

PROJECTS HE SUPPORTS

Habib ‘Umar lends his support to numerous religious and social projects throughout the world. He established al-Ra’fah Foundation in 1418H (1998), which sponsors students of sacred knowledge, teachers, orphans and widows and assists the poor and needy in the Hadramawt region. When severe floods struck Hadramawt in 2008, al-Ra’fah played a key role in relieving the suffering of those who lost their homes and property. Al-Ra’fah continues to support those suffering the effects of conflict in Yemen.

Habib ‘Umar joined with the world’s leading Muslim scholars to sign ‘A Common Word,’ a document that aims to build bridges between Muslims and Christians. In 2008 he attended the ‘Common Word’ conference chaired by the Archbishop of Canterbury at Cambridge University, and delivered a speech on the need to facilitate inter-faith dialogue. He is currently promoting the use of permaculture to revive agriculture in Hadramawt and elsewhere.

HIS ATTRIBUTES

Only a knower of Allah ﷻ can truly describe another knower of Allah. That said, anyone that spends time in the company of Habib ‘Umar will witness his complete emulation of his grandfather, the Messenger of Allah ﷺ and also his emulation of his predecessors

among the Ba ‘Alawi Imāms. Whether it be in his acts of worship, in his dealings with people, in receiving his guests, in the words that he speaks, or in his smile, his every action is an expression of his Prophetic inheritance. He shows utmost mercy to every creature and desires goodness and elevation for every human being. He invites non-Muslims to accept Islam, calls Muslims to increase in faith and to benefit others and assists spiritual seekers on the path to Allah. His concern above all is the Ummah of our Master Muhammad ﷺ and playing his part in the renewal of Islam.

May he be blessed with the highest level of the pleasure of Allah and His Messenger ﷺ. May Allah bestow His enabling grace upon him in all of his affairs and benefit us immensely by him in this life and the next.



بَابُ الْإِخْلَاصِ وَإِحْضَارِ النِّيَّةِ

Chapter: Sincerity and Having Intentions

HADITH 1

عن أبي هريرة عبد الرحمن بن صخر رضي الله عنه، قال: قال رسول الله ﷺ: "إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَادِكُمْ وَلَا إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ." —رواه مسلم

Abu Hurairah رضي الله عنه narrated: the Messenger of Allah ﷺ said, "Allah does not look at your physical bodies, nor at your looks nor wealth but He looks at your hearts and deeds." —Muslim.

THE GREAT COMPANION OF THE PROPHET ﷺ: ABU HURAIRAH رضي الله عنه

- His name: Abdurrahman bin Sokhrin رضي الله عنه.
- He was from the Daws tribe. The leader of the tribe, Sayyiduna Tufayl رضي الله عنه had called them to Islam but they refused and he asked the Prophet ﷺ to make dua' against them but the Prophet ﷺ said, "O Allah, guide the tribe of Daws and bring them."
- He was given the kunya "Abu Hurairah" because it was said he once kept a kitten in his sleeve.
- He came into Islam in the year of the conquest of Khaybar.
- He narrated the most hadith amongst the companions at 5,374 hadiths.
- What was his secret to being the one companion to narrate so many hadith?
 1. He kept the close company of the Prophet ﷺ.
 2. Once the Prophet ﷺ said, "Which of you would spread out

his garment so as to take from these words of mine, then collect them in his chest (memorise them), for surely, he would not forget a single thing that he heard!” So Abu Hurairah رضي الله عنه narrated, “So I spread out my cloak that was on me, until he (the Prophet ﷺ) had finished speaking, then I gathered by cloak to my chest, and I never forgot a single thing after that day”.

- Abu Hurairah رضي الله عنه narrated, “O Rasulullah, indeed, I hear many hadiths from you and I forget them!’ The Prophet ﷺ said, ‘*Spread out your upper garment.*’ So I spread it. Then he scooped with his hands and said, ‘*Gather it together!*’ So I gathered it and I never forgot anything after that!”
- He was of the people of As-Suffah. These were the homeless of Medina who dedicated their time to studying the religion.
- He was 78 years old when he passed away in Medina in the year 59 after Hijrah and he was buried in Al Bāqī’.
- He used to duā’, “O Allah do not let me see the 60th year after Hijrah.” This was because he had heard from the Prophet ﷺ that there would be great tribulation after the 60th year after Hijrah.

HADITH EXPLANATION

- Allah ﷻ is not concerned about the outward of the person, but it is the inward that matters and his deeds.
- Nothing is hidden from Allah ﷻ.
- What do we harbour in our hearts that we should be ashamed that Allah ﷻ sees.
- More effort should be put in to beautify the place of the gaze of Allah ﷻ — our heart!
- This supports another longer hadith that brings our attention to

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the heart: “... *Indeed in the body there is a morsel of flesh. If it is sound, the whole body is sound. If it is corrupted, the whole body is corrupted. Indeed, it is the heart.*”

- This hadith can also mean that someone who does a lot of outward deeds but with no sincerity, then all of it is nothing Allah ﷻ.
- To look is a sign of love.
- Human beings look at what Allah ﷻ does not look at.
- Beauty is of two types: outward and inward.
- There are many hadith that teaches us the emphasis on the inward and the intentions of a person.

LEARNING POINTS

- To focus on what Allah ﷻ looks at.
- To always check your intentions. This is what this hadith is focusing us on.
- To also place importance on the outward as that is also part of obedience.
- A person is not rewarded on the outward but on what they hold inwardly in their intentions and sincerity.
- Acceptance of deeds is dependent on the soul of the deed, which lies in the heart.
- Allah ﷻ is pure, and He only accepts what is pure.
- Your heart holds the foundations of your actions and by what is in the heart, a person's deeds are accepted or rejected.

باب التوبة

Chapter: Repentance

HADITH 2

عن الأغر بن يسار المزني رضي الله عنه، قال: قَالَ رَسُولُ اللَّهِ ﷺ: "يَا أَيُّهَا النَّاسُ تَوْبُوا إِلَى اللَّهِ وَاسْتَغْفِرُوهُ فَإِنِّي أَتُوبُ فِي الْيَوْمِ مِائَةَ مَرَّةٍ." — رواه مسلم

Al-Aghar bin Yasar al-Muzani رضي الله عنه narrated: the Messenger of Allah ﷺ said: "O people, turn in repentance to Allah and beg pardon of Him. For indeed, I turn to Him in repentance a hundred times a day." — Muslim.

SAHABI - AL-AGHAR BIN YASAR AL-MUZANI رضي الله عنه

- He was of the muhajirūn, those who emigrated from Mecca to Medina.
- It is said that he did not narrate any other hadīth besides this one.

HADITH EXPLANATION

- What is tawbah? Literally it means to return to Allah ﷻ. It means to return to Allah ﷻ in remorse and repentance and resolve never to turn away from Allah ﷻ again.
- Taubah has two types: by the tongue and by the heart.
- The one who pretends to do tawbah but does not really mean it, it is as if he is mocking Allah ﷻ.
- Those who do istighfār in the early morning are special to Allah.
- Saying istighfār is by the tongue, feeling regret by the heart, and staying away by the limbs.

- Why do prophets seek forgiveness, especially our Prophet ﷺ, when they do not have sins? There are three main reasons:
 1. They seek forgiveness for doing something of lesser virtue over something of greater virtue.
 2. They seek forgiveness for the sins of their nation.
 3. They do it to lead by example for their ummah.
- The Prophet ﷺ said, “*Ya Ayyuha...*” Which shows that it is to call someone far away. So he ﷺ is calling all human beings.
- He ﷺ is calling Muslims to repent.
- He ﷺ is calling non-Muslims to repent and enter Islām.
- The one who repents and persists on sin is like the one who takes wudhū and urinates at the same time. How is that?
- Conditions of repentance:
 - Regret.
 - Refrain from it.
 - Rectify all wrongs or return all rights.
 - Resolve to never do it again.

LEARNING POINTS

- Everyone needs to repent every single day.
- How lucky those who find repentance in abundance in their pages of deeds.
- Repent specifically about sins that you know about and generally for sins that you do not know about.
- We always ask Allah ﷻ to make us of those who always repent, of those who are purified and those who are the pious servants of Allah ﷻ.
- Say regularly:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ
وَاجْعَلْنِي مِنْ عِبَادِكَ الصَّالِحِينَ

O Allah, make me among those who repent, make me among those who purify themselves, and make me among Your righteous servants.

HADITH 3

عن أبي موسى عبد الله بن قيس الأشعري رضي الله عنه، عن النبي ﷺ قال:
”إِنَّ اللَّهَ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ
مُسِيءُ اللَّيْلِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا.“ —رواه مسلم

Abu Musa ‘Abdullah bin Qays al-Ash‘ariy رضي الله عنه reported: the Prophet ﷺ as saying: “*God stretches out His hand at night that those who have done evil during the day may repent and stretches out His hand in the day-time that those who have done evil during the night may repent, until [the time when] the sun rises in the west.*” —Muslim.

SAHABI - ABU MUSA رضي الله عنه

- He is Abu Musa Abdullah bin Qays al-Ash‘ariy رضي الله عنه which is a well-known tribe in Yemen.
- He had come to the Prophet ﷺ in Mecca before the hijrah (migration) and embraced Islām.
- He is distinguished in that he had three migrations: To Mecca, to Habshah (Abyssinia), and to Medina.
- It was his people who were described to have soft hearts and people who love Allah ﷻ.
- He was of the scholars amongst the companions.
- Rasulullah ﷺ sent him and Sayyiduna Mu‘adh رضي الله عنه to teach the people.
- He narrated 360 hadiths.



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HADITH EXPLANATION

- This hadīth takes on a figurative meaning.
- Allah's forgiveness is always open till the soul reaches the throat or the sun rises from the west, which is of the major signs of the Last Day.
- This is a hadīth of hope and encouragement.

LEARNING POINTS

- Never despair of Allah's mercy.
- Rush to forgiveness before the day or night ends.

HADITH 4

عن أبي هريرة رَضِيَ اللَّهُ عَنْهُ، قال: قال رسول الله ﷺ:
”مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ.“ —رواه البخاري

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reported: the Messenger of Allah ﷺ said: “*He whom Allah intends good, He afflicts him.*” —*Al-Bukhari.*

HADITH EXPLANATION

- Goodness: in state and in position and in society and in religion. True goodness is goodness in the religion, meaning increase in deeds and closeness to Allah ﷻ.
- Affliction: in his body, his wealth, and his beloved ones.
- This affliction is for him to be cleansed and rewarded for.
- Types of afflictions:
 1. Sickness in his health.
 2. Poverty in his wealth.
 3. Sadness in his happiness.
 4. Stress and difficulty in his state.
- And when he is patient and persevering, that will lead him to the goodness that Allah ﷻ wants for him.
- The Prophet ﷺ said, “*A believer does not go through any difficulty, nor worry, nor sadness, nor hurt, nor anxiety, not even a thorn that pricks him, except that Allah will expiate his wrong deeds.*”
- It is from good etiquette with Allah to not say ‘Allah ﷻ afflicted me... but to say when I am afflicted, Allah ﷻ relieves me.’ This is the way of Prophet Ibrahim ﷺ.

- Rasulullah ﷺ said, *“When Allah loves a people, he tries them. And so who is patient, then for them patience, and whoever gets frustrated, for him frustration.”*
- Good deeds also cover over sins, as the Prophet ﷺ said, *“The five prayers, Friday to Friday, Ramadan to Ramadan, will expiate all that is in between, if one stays away from major sins.”*
- Rasulullah ﷺ said, *“If a servant were to reach a level that his deeds have not reached, Allah will afflict him in his body, or his wealth, or his child, then He makes him patient, until he reaches the level that goes beyond his deeds.”*
- And he said ﷺ, *“Whosoever was tested, and he is patient, given and is grateful, oppressed and forgives, oppresses and seeks forgiveness, they are those in safety and they are those who are guided.”*

LEARNING POINTS

- The matter of the believer is all good.
- Patience on calamity increases a person’s station.
- Allah’s mercy is all encompassing – even in trials, sins are being forgiven.
- Being tested is a sign of Allah ﷻ wanting goodness for you.
- This hadith is good news to all believers because a human being is never free of tests, it will be one test after another. So goodness after goodness!

HADITH 5

عن أبي هريرة رضي الله عنه، أن رسول الله ﷺ قال: "لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ." —رواه مسلم

Abu Hurairah رضي الله عنه reported: Allah's Messenger ﷺ as saying: "*The strong-man is not one who wrestles well but the strong man is one who controls himself when he is in a fit of rage.*" —Muslim.

HADITH EXPLANATION

- The Prophet ﷺ corrects our thinking and understanding of what is true strength.
- Controlling anger is part of good character.
- Anger itself is not blameworthy but acting on it for the wrong reasons, is.
- As Muslims we must learn to control our anger and to learn to reduce our flame.
- Once, upon returning from a battle, Rasulullah ﷺ said, "*We have returned from a smaller jihad to a greater jihad.*" When he was asked, "Is there a jihad greater than fighting the disbelievers?" He replied, "*Yes, the jihad of the nafs.*" This means striving against the lower self or the ego.
- Shaitan plays with the mind of a human being when he is angry like how a child plays with a ball.
- When someone is angry, he is possessed by the devil to do the unthinkable.
- Anger can be about two things: the ego or the truth.
- Anger for the truth is praised and required but to be directed and guided.

- Cure for anger:
 1. Rasulullah ﷺ said, *“Indeed anger is from Shaitan and Shaitan is created from fire, and fire is put out by water, so if any of you get angry, then perform wudhū.”*
 2. Seek protection from the devil by saying *A’udhubillahi minasShaytaanirrajīm* (hadith).
- Sulaiman bin Surad رضى الله عنه reported: I was sitting with the Prophet ﷺ when two men began to quarrel and curse each other and the face of one of them turned red and the veins of his neck were swollen (from rage). Messenger of Allah ﷺ said, *“I know of a word, if he were to utter that, his rage would vanish and that is: A’udhu billahi minash-Shaitan nir-rajim (I seek refuge with Allah from Shaitan, the accursed).”* So they (Companions) said to him: *“The Prophet ﷺ tells you to utter: I seek refuge with Allah from Shaitan, the accursed.”* —*Al-Bukhari and Muslim.*
 3. Rasulullah ﷺ said, *“If any one of you gets angry, and he is standing, then sit. If anger does not leave him, then lie on his side.”*
 4. To understand everything is by the will of Allah ﷻ, so calm yourself by saying *“ma shaa Allahu kân”* (whatever Allah ﷻ has willed, happened).

LEARNING POINTS

- It is on every believer to control their anger.
- There is praised anger that is compulsory that is for the sake of Allah ﷻ.
- The Prophet ﷺ is the best example for this to see when he would get angry and when he would not.

HADITH 6

عن أبي هريرة رضي الله عنه، أن رجلاً قال للنبي ﷺ: “يا رسول الله! أوصني.

فَقَالَ: لَا تَغْضَبْ، فَرَدَّدَ مَرَّارًا. قَالَ: لَا تَغْضَبْ.” — رواه البخاري

Abu Hurairah رضي الله عنه reported: A man asked the Prophet ﷺ to give him advice, and he ﷺ said, “Do not get angry.” The man repeated that several times and he ﷺ replied (every time), “Do not get angry.”—*Al-Bukhari*.

HADITH EXPLANATION

- The Prophet ﷺ said, “I was sent with concise speech, and I am assisted with terror cast in hearts (of the enemy), and while I was sleeping when I was given the keys of the earth which were placed in my hands”.
- What did he mean by “do not get angry?”
 1. Don't act on anger.
 2. Don't even get angry for small matters.
 3. Stay away from matters that make you angry.

LEARNING POINTS

- Anger has harmful effects on the religion and life of a person.
- It is not appropriate for a believer to be angry in a way that does not bring the pleasure of Allah ﷻ.
- Anger can only be for the sake of Allah ﷻ.
- The advice of the Prophet ﷺ is comprehensive and complete.
- This hadith is an example of his “*jawami’ al kalim*” i.e., precise speech.

HADITH 7

عن أبي هريرة رَضِيَ اللهُ عَنْهُ، عن النبي ﷺ، قال: "إِنَّ اللَّهَ تَعَالَى
يَغَارُ، وَغَيْرَةُ اللَّهِ، أَنْ يَأْتِيَ الْمُؤْمِنُ مَا حَرَّمَ اللَّهُ." —متفق عليه

Abu Hurairah رَضِيَ اللهُ عَنْهُ reported: the Prophet ﷺ said, "Verily, Allah, the Exalted, becomes angry, and His Anger is provoked when a person does what Allah has declared unlawful." —*Al-Bukhari and Muslim.*

HADITH EXPLANATION

- Ghairah means to stop or prevent and it comes from wanting to protect and it is originally used between spouses.
- It has the meaning of being possessive in a good way.
- In the right of Allah ﷻ, as with all of Allah's traits, we can never take it as a literal meaning, but a majazi i.e., figurative meaning, of which are:
 1. His ghairah is Him forbidding harām actions.
 2. His ghairah is His warnings and threats of punishments that the doer of the wrong will fall into.
 3. His ghairah means Him seizing the sinner in this world and the next.
 4. The ghairah of Allah ﷻ means him being strongly prohibiting and protective.
 5. Allah's hatred for His servants approaching indecencies and Him not being pleased with it and His anger which leads to punishment on them.
- The Prophet ﷺ explains this further: Sa'ad bin Ubādah رَضِيَ اللهُ عَنْهُ said, "If I saw a man with my wife, I would strike him with my sword

without hesitation!” and so this reached the Prophet ﷺ who then said, “Are you all amazed by the *ghairah* (protectiveness) of Sa’ad? Indeed, I am more protective (*ghairah*) (of all of you) than him! And indeed, Allah is more protective (of you all) than me! And by the protectiveness of Allah, He has made indecencies forbidden on you, what is outward of it and what is inward, and there is none to whom excuses are more beloved to him than Allah, and for the sake of that, He sent bringers of good news and warners, and there is none to whom praise is more beloved to than Allah, and for the sake of that, He promised Jannah.” —Al-Bukhari and Muslim.

LEARNING POINTS

- Someone approaching what Allah ﷻ has forbidden is the reason for the anger and punishment of Allah ﷻ afflicting them.
- Allah is completely free from being likened to the creation unconditionally.
- The anger of Allah ﷻ is on disobedience, no matter how “small”, as it is going against the Creator.

HADITH 8

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ." — حَدِيثٌ حَسَنٌ رَوَاهُ التِّرْمِذِيُّ

Abu Hurairah رضي الله عنه narrated: the Messenger of Allah ﷺ said, "Part of the perfection of one's Islam is his leaving that which does not concern him." — A *hasan* (sound good) *hadith* which was related by at-Tirmidhi and others in this manner.

HADITH EXPLANATION

- In another narration, the Prophet ﷺ said, "Indeed from the perfection of a person's Islam is his minimal talk on what does not concern him." — *Imām Ahmad*.
- This *hadith* speaks about a great foundation in a person's traversing to Allah ﷻ, and to actualise the reality and truth of Islām.
- Islam revolves around four *hadīths*:
 1. "Indeed actions are only by their intentions and for every person, what they have intended. So if a person's migration was to Allah and His Prophet, then his migration is to Allah and His Prophet. However, if his migration is for the world to gain from it, or for a woman to marry her, then his migration is for whatever he migrated."
 2. "The *halāl* is clear, and the *harām* is clear, and between them are matters that are unclear. Whoever stays away from the unclear matters, then he has protected his religion and his honour from any blame. And whoever falls into the unclear matters then they have fallen into the *haram*. Like a shepherd rearing his flock near the forbidden precincts of a king, about to transgress into it. Isn't it that every king has forbidden precincts, and isn't it that the forbidden precincts of Allah is what He has made forbidden? Isn't it that in the body there is a morsel of flesh. If it is sound, then the whole body is sound. If it is corrupt, then they

whole body is corrupt. Is it not the heart?"

3. "From the beauty and perfection of someone's Islam is him leaving what does not concern him."

4. "None of you truly believe until he loves for his brother what he loves for himself of goodness."

- It is also said that the fifth hadīth: "Abstain from the world, and Allah ﷻ will love you. Abstain from the belongs of people, and people will love you."

- Allah ﷻ says:

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِبٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ
وَإِلَى اللَّهِ عَقِبَةُ الْأُمُورِ

Whoever fully submits themselves to Allah and is a good-doer, they have certainly grasped the firmest hand-hold. And with Allah rests the outcome of all affairs.

[Surah Luqmān, 31:22]

- Definition of Islām: To submit and to be led and tied to the sacred law.
- Muslims are of two types:

1. Those who are excellent in their Islām.

2. Those who are bad in their Islām.

- The first group are those who establish Islām inwardly and outwardly as Allah ﷻ says,

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِبٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ
حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا

And who is better in faith than those who fully submit themselves to Allah, do good, and follow the Wāy of Abraham, the upright? Allah chose Abraham as a close friend. [Surah an-Nisa', 4:125]

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ

يَقْتُلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ
وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمْ
الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Allah has indeed purchased from the believers their lives and wealth in exchange for Paradise. They fight in the cause of Allah and kill or are killed. This is a true promise binding on Him in the Torah, the Gospel, and the Qurān. And whose promise is truer than Allah's? So rejoice in the exchange you have made with Him.

That is truly the ultimate triumph. [Surah Tawbah, 9:111]

- He leaves what does not concern him. What does not concern him?
 1. Does not benefit him in this world or the next.
 2. Does not harm him in this world and the next.
 3. It is not a type of commanding good and forbidding evil.
 4. Excessive speech.
- Rasulullah ﷺ said, “Whosoever counts his words as part of his deeds, his words will decrease to only what concerns him.”
- Luqmān Al Hakīm was asked “What caused you to reach the level that you have reached?” He said, “Being truthful in speech, fulfilling trusts, and leaving what does not concern me.”
- Al Hasan said, “From the signs that Allah ﷻ has turned away from a servant is that he becomes busy with what does concern him.”

LEARNING POINTS

- To leave all matters that do not benefit you.
- The true believer is only concerned with his Lord and matters that bring him closer to Him.
- Those who get involved in what does not concern them, they eventually meet with sin and mistakes.

باب التقوى

Chapter: Piety

HADITH 9

عن ابن مسعود رضي الله عنه، أن النبي ﷺ كان يقول:
”اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتُّقَى وَالْعَفَافَ وَالْغِنَى.“ —رواه مسلم

‘Abdullah bin Mas‘ūd رضي الله عنه reported that the Prophet ﷺ used to say: “*Allahumma inni asalukal-hudā wat- tuqā wal-‘afāfa wal-ghinā (O Allah! I ask You for guidance, piety, chastity and self- sufficiency).*” —*Muslim.*

SAHABI - ‘ABDULLAH BIN MAS‘ŪD رضي الله عنه

- He was of the first Muslims, and it was said he was the 6th to enter into Islām in order.
- He migrated to Habshah twice and he participated in Badr and all the other battles.
- He said, “I was the 6th to enter Islām and there were no other Muslims on the face of the earth besides us.”
- He was thin and very short, and he used to put on good scents.
- Once the companions laughed at how skinny his thighs were and the Prophet ﷺ defended him saying, “*What are you laughing at? The leg of Abdullah is heavier on the scales on the judgement than the mountain of Uhud!*”
- He was known as the “sohibus-sirr” meaning the one who carries the secrets for the Prophet ﷺ and also the one in charge of his pillow, his siwāk, his sandals and his water for cleansing while on travel. Someone who does not know him would think he is from the household of the Prophet ﷺ because of how much he would frequent the house.

THE HARVEST OF THE SUCCESSFUL FROM THE GARDENS OF THE RIGHTEOUS

- Ibn Mas'ūd رضي الله عنه used to put on the Prophet's sandals for him and he would walk in front of him with a stick.
- Ibn Mas'ūd رضي الله عنه used to wake the Prophet ﷺ when he would sleep, and he used to cover the Prophet ﷺ when he would bathe.
- He narrated 848 hadith.
- He passed away in Medina in the year 32 Hijrah and he was 60+ in age.

HADITH EXPLANATION

- Huda: Guidance to the straight path, beneficial knowledge, and uprightness.
- Tuqā: Taqwa, fear of Allah ﷻ, doing as He has commanded and leaving what He has prohibited.
- Afaaf: To stay away from excessive of the permissible, it is a protection from desiring the world, to be unconcerned about what people have and not to be attached to them. A believer should seek dignity.
- It is to not ask people but to be patient on afflictions.
- Ghinā: To be rich in the self, and be independent of people. Allah ﷻ is all a believer needs in his life.

LEARNING POINTS

- To lower oneself and be completely dependent on Allah al Karīm, al Wahhāb in all one's states.
- The virtue of these four traits mentioned in this hadith.
- These four are all you need for life.
- The believer always seeks whatever will bring close to Allah ﷻ and distances whatever distances him from Allah ﷻ.
- To always seek Allah's help in doing acts of obedience and leaving sin.
- No matter how close a human being gets to Allah ﷻ, he will never be free of obeying Him and leaving disobedience.

بَابُ الْيَقِينِ وَالتَّوَكُّلِ

Chapter: Firm Belief and Perfect Reliance on Allah ﷻ

HADITH 10

عن عمر رضي الله عنه، قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا."
— رواه الترمذي، وقال حديث حسن.

‘Umar رضي الله عنه said: I heard the Messenger of Allah ﷺ saying: “If you all depend on Allah with due reliance, He would certainly give you provision as He gives it to birds who go forth hungry in the morning and return with full belly at dusk”. —At-Tirmidhi, who categorized it as Hadith Hasan.

SAHABI - SAYYIDINA ‘UMAR رضي الله عنه

- He is the leader of the believers ‘Umar bin al-Khattāb رضي الله عنه.
- He was 13 years younger than the Prophet ﷺ.
- He was fair, reddish and tall.
- Shaitan flees from him due to his strength in faith.
- Enough as a virtue for him that Rasulallah ﷺ asked him to duā’ for him رضي الله عنه when he went for umrah.
- Rasulallah ﷺ said, “‘Umar bin al-Khattāb is a light of the inhabitants of Jannah.”
- Rasulallah ﷺ said, “The more merciful of my ummah on my ummah is Abu Bakr, and the strictest with the commands of Allah is ‘Umar.”
- There were several times where his statement was then affirmed by the Qurān.

HADITH EXPLANATION

- On the true meaning of *tawakkul*:
 1. Entrusting the matter to Allah ﷻ.
 2. Not ever depending on other than Allah ﷻ.
- *Tawakkul* and putting in effort are two separate forms of worship and both are required of the believer.

LEARNING POINTS

- The greatness of *tawakkul*.
- There is no contradiction between having full *tawakkul* and taking the means.
- A believer should always strive and there is goodness and blessing in striving.

HADITH 11

عن أنس رضي الله عنه، قال: قال رسول الله ﷺ: "مَنْ قَالَ - يَغْنِي إِذَا خَرَجَ مِنْ بَيْتِهِ - بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. يُقَالُ لَهُ: هُدَيْتَ وَكُفِّيتَ وَوُقِّيتَ، وَتَنَحَّى عَنْهُ الشَّيْطَانُ." — رواه أبو داود والترمذي، والنسائي وغيرهم. وقال الترمذي: حديث حسن.

Anas رضي الله عنه reported: the Messenger of Allah ﷺ said, "Whoever says (upon leaving his house): 'Bismillah, tawakkaltu 'alallah, wa la hawla wa la quwwata illa billah [I begin with the Name of Allah; I trust in Allah; there is no altering of conditions but by the Power of Allah],' it will be said to him: 'You are guided, defended and protected.' The devil will go far away from him". —Abu Dawud, At-Tirmidhi and An-Nasa'i, At-Tirmidhi categorized it as *Hadith Hasan*.

SAHABI - SAYYIDINA ANAS رضي الله عنه

- The first meeting between Sayyiduna Anas رضي الله عنه and Rasulallah ﷺ when Rasulallah ﷺ first entered Medina and his mother brought him to be a servant to the Prophet ﷺ.
- He served the Prophet ﷺ for 10 years.
- He got the special duā' of Rasulallah ﷺ who made duā' for him for all goodness then said, "O Allah, increase his wealth, his children and bless him in these." All of these were witnessed later on in his life.
- He narrated 2,286 hadith.
- He lived till above 100 years old by the blessing in the duā' of the Prophet ﷺ.

HADITH EXPLANATION

- The etiquettes of leaving the house.
- The effect of reciting this every time one leaves the house.
- *La hawla wa la quwwata illa billah*: There is no power against sins except from the protection of Allah ﷻ, and no strength on obedience except by assistance from Allah ﷻ.
- Everything in your life is only by the will of Allah ﷻ.
- Understanding this statement and when to use it is essential.
- *Hudeeta*: May you be guided.
- *Kufeeta*: May your matters be sufficed.
- *Wuqeeta*: Protected from all evils.
- The despair of Shaitans in deluding a person who has said this.

LEARNING POINTS

- The matter of this entire life is for Allah ﷻ and to Allah and by Allah.
- Those who remember Allah ﷻ, they are protected.
- The one who remembers Allah ﷻ, Shaitan cannot get to.
- The one who guards over the sunnahs of the Prophet ﷺ is successful.
- A believer should never be unaware of doing *dhikr* or being heedless.

بَابُ الْإِسْتِقَامَةِ

Chapter: Uprightness and Steadfastness

HADITH 12

عن أبي عمرو، وقيل: أبي عمرة سفيان بن عبد الله رضي الله عنه، قال: يا رسول الله قل لي في الإسلام قولاً لا أسأل عنه أحداً غيرك. قال: "قل: آمَنْتُ بالله ثم استقيم." —رواه مسلم

Sufyān bin ‘Abdullah رضي الله عنه reported: I said, “O Messenger of Allah, tell me something of Islam which I will not ask anyone else about it.” He ﷺ said, “Say, ‘I believe in Allah’ and then be steadfast.” —Muslim.

SAHABI - SUFYĀN BIN ‘ABDULLAH رضي الله عنه

- He is not of those companions who narrate many hadīths.
- He came into Islām later with the people of Tāif.
- It was said this is the only hadīth he is known to narrate.

HADITH EXPLANATION

- The man asked Rasullullah ﷺ to tell him something specific to Islām and nothing else because this is his concern.
- He wanted something to fully understand Islam.
- He wanted it to be self explanatory.
- The meaning of “I believe in Allah” is deep and all encompassing.
- The man is a believer. Why did the Prophet ﷺ say that? Because belief needs to be renewed daily and it increases and decreases.

THE HARVEST OF THE SUCCESSFUL FROM THE GARDENS OF THE RIGHTEOUS

- To renew your faith is part of faith.
- The Prophet ﷺ said, “*Renew your faith, say in abundance ‘la ilaaha illa Allah.’*”
- The meaning of istiḳāmah.
- Istiḳāmah on doing what is right, on staying away from what is harām and striving in this test of the world.
- Istiḳāmah is the greatest miracle in a person. To be consistent on doing good deeds is what makes a person special and a saint of Allah.

LEARNING POINTS

- Imān is made firm with istiḳāmah.
- Istiḳāmah brings about rectification in the religion.
- The people of istiḳāmah are honoured on the Day of Judgement.
- To renew one’s faith by repeating what you believe with your tongue and heart.

HADITH 13

عن أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "مُحِبَّتِ النَّارُ
بِالشَّهَوَاتِ، وَمُحِبَّتِ الْجَنَّةُ بِالْمَكَارِهِ." —متفق عليه

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reported: the Messenger of Allah ﷺ said, "*The (Hell) Fire is surrounded with all kinds of desires and passions, while Jannah is surrounded with adversities.*" —*Al-Bukhari and Muslim.*

HADITH EXPLANATION

- Hell and Paradise are both covered. Things are not as what we perceive. It could be that something seems good but it is not, or something seems detestable, but it is good.
- Someone would have to know to look past the deception and see what it is in reality.
- And for Paradise, it is to show that work needs to be done if you want a great prize.
- The nafs does not like what it takes to get to Paradise. There is a forcing of the self.
- Rasulullah ﷺ said, "*Isn't it that the goods of Allah is expensive, isn't that the goods of Allah is Jannah?*"

LEARNING POINTS

- To go against the nafs and its reluctance and laziness in doing what brings it to Jannah.
- To not listen to the nafs about what it desires even if it is *halāl* if it is excessive.



THE HARVEST OF THE SUCCESSFUL FROM THE GARDENS OF THE RIGHTEOUS

- The nafs is like a beast in the initial stage. He needs to control this beast. He needs to muzzle it with the muzzle of taqwa such that it obeys.
- This requires a long time in training.
- We ask Allah ﷻ to grant our nafs its taqwa, and to purify it, He is the best of those who purify!

باب المبادرة إلى الخيرات
Chapter: Hastening to do Good Deeds

HADITH 14

عن جابر رضي الله عنه، قال: قال رجل للنبي ﷺ يوم أحد: "رأيت إن قُتِلْتُ فأين أنا؟" قال: « في الجنة » فألقى تمراتٍ كُتِبَ في يده، ثم قاتل حتى قُتِلَ. —مُتَّفَقٌ عَلَيْهِ

Jābir رضي الله عنه reported: A man, said to the Prophet ﷺ during the battle of Uhud: "Tell me where I shall be if I am killed." When he ﷺ replied that he would be in Jannah, the man flung some dates which he had in his hand and fought until he was killed. —*Al-Bukhari and Muslim.*

SAHABI - SAYYIDINA JĀBIR BIN ‘ABDULLAH رضي الله عنه

- He was of those who were at the pledge of allegiance at Hudaibiyah.
- He was the last one to pass away amongst those who were present at the pledge of Aqabah.
- He has numerous narrations. He narrated 1,540 hadiths from the Prophet ﷺ.
- He became blind towards the end of his life, and passed away in the year 78 Hijrah.
- He was 94 years old.

HADITH EXPLANATION

- The man who asked the question in this hadith was ‘Amr bin Humam bin Jumuur.
- This incident actually happened twice.
- In Badr, it was Umair bin Humam, and this was in Uhud.
- He was the first of the Ansar to be killed.
- He flung the dates because he wanted to rush to goodness.
- To even eat three dates was too long for him to wait to enter into Jannah.

LEARNING POINTS

- Jannah is for the one who fights in the way of Allah ﷻ.
- We must be sincere for Allah ﷻ alone.
- To want to have the word of Allah ﷻ to be the highest!
- The believer rushes to goodness and does not delay for some thing from the world
- The companions of the Prophet ﷺ strongly desired to be in service of Islām.
- So many of the companions went to battle asking for martyrdom sincerely.
- The disbelievers saw how these companions loved death in the way of Allah ﷻ as how the disbelievers loved life forever.

باب النعمتان

Chapter: Two Blessings to Make the Most of

HADITH 15

عن ابن عباس رَضِيَ اللَّهُ عَنْهُمَا، قال: قال رسول الله ﷺ: ”نِعْمَتَانِ مَغْبُوتٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصِّحَّةُ وَالْفَرَاغُ.“ —رواه البخاري

Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا reported: the Messenger of Allah ﷺ said, “*There are two blessings in which many people incur loss. (They are) health and free time (for doing good).*” —*Al-Bukhari.*

SAHABI - IBN ‘ABBAS رَضِيَ اللَّهُ عَنْهُمَا

- The scholar of the ummah, the interpreter of the Qurān.
- He has many virtues.
- The Prophet ﷺ made duā’ for him in many narrations, “*O Allah teach him the religion.*”
- He narrated 1,660 hadiths from the Prophet ﷺ.
- He passed away at Ta’if. It was said he passed away in the year 58H.

HADITH EXPLANATION

- Two blessings: blessings for one’s self or for others.
- The مَغْبُوتٌ maghbuun does not know the greatness of these two blessings.
- When a person is given one of these two, it is a blessing in and of itself.

THE HARVEST OF THE SUCCESSFUL FROM THE GARDENS OF THE RIGHTEOUS

- But if given both, this is of the greatest ni'mah and not having them one will feel the distress.

LEARNING POINTS

- A person is to use blessings in the way of the shari'ah.
- If a person wastes then, they will regret terribly on the Day of Judgement.
- Even in having one, do not fail in making the most of it.

باب ما بقي للمرء بعد الموت

Chapter: What Remains for a Person after Death

HADITH 16

عن أنس رضي الله عنه، عن رسول الله ﷺ قال: "يَتَّبِعُ الْمَيِّتَ ثَلَاثَةٌ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ فَيَرْجِعُ اثْنَانِ أَهْلُهُ وَمَالُهُ وَيَبْقَى وَاحِدٌ عَمَلُهُ." — متفق عليه.

Anas رضي الله عنه reported: the Messenger of Allah ﷺ said, "Three follow a dead body: members of his family, his possessions and his deeds. Two of them return and one remains with him. His family and his possessions return; his deeds remain with him." — *Al-Bukhari and Muslim.*

HADITH EXPLANATION

- Rasulullah ﷺ mentions the three things that follows the deceased i.e., from his house to his grave.
- Two will leave him, while one will remain. And this way of speech, to go from general to specific; it is to affect the listener.
- The *ahl* are his family and friends whom he spent much time with.
- The wealth: some of the wealth like his car, or slave, or those who will inherit from him. Wealth is what he spent his life gathering.
- His deeds: meaning all his deeds good and bad will follow him, even what he has repented from.
- The other opinion says only deeds that have consequence and reward, not deeds he has repented from.

LEARNING POINTS

- The dunya and all in it will not benefit a person.
- A believer should increase in his deeds that will benefit him.

HADITH 17

عن ابن مسعود رَضِيَ اللَّهُ عَنْهُ، قال: قال النبي ﷺ: ”الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شَرَالِكِ نَعْلِهِ وَالنَّارُ مِثْلُ ذَلِكَ.“ — رواه البخاري

Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ reported: the Prophet ﷺ said, “Jannah is nearer to anyone of you than your shoe-strap, and so is the (Hell) Fire.” — *Al-Bukhari*.

HADITH EXPLANATION

- The meaning here is that even a small deed like a strap could be the reason why a person is in Jannah or Nār.
- Why did the Prophet ﷺ use the strap as an example?
- Because this shows this is on the path and journey of a person.
- To also show how close this deed is.
- It is on a human being to pay attention to what is around him.

LEARNING POINTS

- A believer should never belittle any act.

أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ”إِنْ عَبْدٌ لَيْتَكُمْ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ لَا يُلْقِي لَهَا بَالًا يَرْفَعُهُ اللَّهُ بِهَا دَرَجَاتٍ، وَإِنْ الْعَبْدُ لَيْتَكُمْ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لَا يُلْقِي لَهَا بَالًا يَهْوِي بِهَا فِي جَهَنَّمَ.“ — رواه البخاري

Abu Hurairah narrated that the Prophet ﷺ said, “Indeed, a person says a word from the pleasure of Allah and he does not think much of it, and by it he is raised by Allah by many levels. And a person says a word that is from the anger of Allah, and he does not give it any thought, by it he is flung into the Hellfire.”

قطوف الفالحين من رياض الصالحين.

- *Jannah* and *Nār* is very near, meaning that the deeds that lead to them are all around us. Or that death is very near.
- A believer seeks closeness to Allah ﷻ and His forgiveness.
- A believer flees from Allah's anger and punishment.

HADITH 18

عن أبي صفوان عبد الله بن بسر الأسلمي رضي الله عنه، قال: قال رسول الله ﷺ:
”خير الناس مَنْ طَالَ عُمُرُهُ وَحَسَنَ عَمَلُهُ.“ —رواه الترمذي، وقال: حديث حسن

‘Abdullah bin Busr al-Aslami رضي الله عنه said: the Messenger of Allah ﷺ said, “*The best of people is one whose life is long and his conduct is good.*”
—At-Tirmidhi, who categorized it as *Hadith Hasan*.

SAHABI - ‘ABDULLAH BIN BUSR AL-ASLAMI رضي الله عنه

- He narrated 50 hadiths.
- He passed away while performing *wudhū*.
- He passed away at Aleppo, Syria and he was the last of the companions to pass away in Homs.
- He was in his 90s when he passed away.

HADITH EXPLANATION

- The Prophet ﷺ gave his testimony that this is the best of people.
- A person given a long life.
- Good deeds would be to do something fully and in the pleasure of Allah ﷻ.
- Someone might ask; why is having a long life good? Someone might lose their *iman*. The answer is that these are things written and will happen regardless of a person’s lifespan.
- Long life is an opportunity for a believer and a righteous person.
- As for a disbeliever and a sinner, long life would give them a chance to repent.
- But if they died on sin, then a long life was bad for them.

LEARNING POINTS

- The believer takes advantage of a long life.
- A long life is a blessing or a curse, depending on what a person does.

باب الحث على الزيادة من الخير في أواخر العمر

Chapter: Urging towards Increasing Good Actions in Later Part of Life

HADITH 19

عن جابر رضي الله عنه، قال: قال رسول الله ﷺ:
”يُبْعَثُ كُلُّ عَبْدٍ عَلَى مَا مَاتَ عَلَيْهِ.“ — رواه مسلم

Jābir رضي الله عنه said: the Prophet ﷺ said, “Every person will be raised in the condition in which he dies.” —*Muslim.*

HADITH EXPLANATION

- What this hadith means is the reward or punishment that has been prepared for the individual when he passed away.
- Hence the believer should always guard over what he is doing as he could die at any time.
- A man was with the Prophet ﷺ at Arafah when he fell off his animal and died. The Prophet ﷺ instructed the companions to prepare his janazah while observing the laws of ihram as he will be raised doing the talbiyah.
- For those who died in the way of Allah ﷻ, too, they will be raised with the wounds smelling of musk.
- The Prophet ﷺ also said, “A person is raised in accordance to their intention.”
- The person who killed themselves, will be raised in that state.
- The Prophet ﷺ said, “Let not any one of you pass away except that he has a good opinion of his Lord!”

LEARNING POINTS

- To always choose good deeds at every moment.

- Be prepared for death to come at any time.
- Deeds are by their endings as mentioned in the hadith of the creation of man:

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ -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، وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: يَكْتُبُ رِزْقَهُ، وَأَجَلَهُ، وَعَمَلَهُ، وَشَقِيٍّ أَمْ سَعِيدٍ؛ فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا". -رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ-

‘Abdullah ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ, who said: the Messenger of Allah ﷺ, and he is the truthful, the believed, narrated to us, “Verily the creation of each one of you is brought together in his mother’s womb for forty days in the form of a nutfah (a drop), then he becomes an alaqah (clot of blood) for a like period, then a mudghah (morsel of flesh) for a like period, then there is sent to him the angel who blows his soul into him and who is commanded with four matters: to write down his rizq (sustenance), his life span, his actions, and whether he will be happy or unhappy (i.e., whether or not he will enter Paradise). By the One, other than Whom there is no deity, verily one of you performs the actions of the people of Paradise until there is but an arm’s length between him and it, and that which has been written overtakes him, and so he acts with the actions of the people of the Hellfire and thus enters it; and verily one of you performs the actions of the people of the Hellfire, until there is but an arms length between him and it, and that which has been written overtakes him and so he acts with the actions of the people of Paradise and thus he enters it.”—Al-Bukhari and Muslim.

باب أنواع الأعمال الصالحة
Chapter: Types of Good Deeds

HADITH 20

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحْقِرَنَّ مِنْ
الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنَّ تَلَقَّى أَخَاكَ بِوَجْهِ طَلْقٍ.» — رواه مسلم

Abu Dharr رَضِيَ اللَّهُ عَنْهُ narrated: the Messenger of Allah ﷺ said: “Do not consider any act of goodness as being insignificant even if it is meeting your brother with a cheerful face.” —Muslim.

SAHABI - ABU DHARR رَضِيَ اللَّهُ عَنْهُ

- He was of those companions who did not change at all from the time of Rasulullah’s death to his death.
- Rasulullah ﷺ said, “May Allah have mercy on Abu Dharr, he walks alone, he dies alone and he will be raised alone,” and that happened.
- He was of those who really abstained from the world.
- He narrated 281 hadiths.
- He passed away in the year 32 Hijrah.

HADITH EXPLANATION

- The outward of this hadith points a person to try to gain good deeds at every moment.
- Life is a race to do as much goodness as possible to bring to the Hereafter.
- The inward of this hadith is a profound meaning of spreading peace and love.

THE HARVEST OF THE SUCCESSFUL FROM THE GARDENS OF THE RIGHTEOUS

- Every form of goodness in this world of sadness and pain matters and has an impact.
- Of the heaviest things on the scale is good character and good words and these are the lightest of deeds to do.

LEARNING POINTS

- A true believer would never belittle any form of goodness no matter what.
- You never know which small good deed brought you the forgiveness and redha of Allah ﷻ and which small bad deed brought the wrath and punishment of Allah ﷻ.
- Many times the Prophet ﷺ emphasised the importance of meeting your Muslim brother in a good way.

باب فضل المشي إلى المساجد

Chapter: The Virtue of Walking towards the Mosque

HADITH 21

عن أبي هريرة رضي الله عنه، أن النبي ﷺ قال: "مَنْ عَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ أَعَدَّ اللَّهُ لَهُ فِي الْجَنَّةِ نَزْلًا كَمَا عَدَا أَوْ رَاحَ." —متفق عليه

Abu Hurairah رضي الله عنه reported: the Messenger of Allah ﷺ said, "He who goes to the mosque in the morning or in the evening, Allah prepares for him a place in Jannah whenever he goes to the mosque in the morning and returns from it in the evening" —*Al-Bukhari and Muslim.*

HADITH EXPLANATION

- This hadith shows the greatness of going to the mosque often.
- In another hadith, "Whoever goes to the masjid, not wanting except to learn goodness or to teach it, then for him the reward of a full complete hajj."
- Rasulullah ﷺ also said, "Whoever walks to a compulsory prayer and he is in purity, then for him the reward of a hajj, and whoever walks to the masjid in the late morning, for him the reward of umrah, and performing prayer after prayer with no heedlessness in between will be a record in the highest records."
- The greatness of attaching one's heart to the mosque.

LEARNING POINTS

- The virtue of the masjid and frequenting it.
- Seeking the congregational prayer.
- Allah ﷻ is the One of great generosity, who grants a great reward for an easy deed.

باب فضل الصدقة

Chapter: The Excellence of Sadaqa

HADITH 22

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "يَا نِسَاءَ الْمُسْلِمَاتِ لَا تَخْفَرْنَ جَارَةً لِجَارَتِهَا وَلَوْ فَرَسَ شَاؤَ." —مُتَّفَقٌ عَلَيْهِ

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reported: the Messenger ﷺ as saying, "O Muslim women! None of you Muslim women must consider even a sheep's trotter too insignificant a gift to give to her neighbour." —*Al-Bukhari and Muslim.*

HADITH EXPLANATION

- Goodness is honoured by Allah ﷻ so never belittle it or be shy to give.
- The beautiful culture of not making the poor feel they cannot give. Bringing happiness to another Muslim is greater with Allah ﷻ.
- You never know who needs the food you want to give.
- Sayyidah 'Aishah رَضِيَ اللَّهُ عَنْهَا would give a date and exclaim, "How many atoms weight (of goodness) is in it!"

LEARNING POINTS

- Encouragement to give gifts to one another.
- Graciousness in receiving simple gifts.
- To have good neighbourliness.

باب الحياء وفضله والحث على التخلق به

Chapter: Exaltation of Modesty

HADITH 23

عن أبي هريرة رضي الله عنه، أن رسول الله ﷺ قال: "الإيمان بضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ." —متفق عليه

Abu Hurairah رضي الله عنه reported: the Messenger of Allah ﷺ said, "Iman has sixty odd or seventy odd branches. The highest of all these is the Testimony of Faith: 'La ilaha illallah' (there is no true god except Allah) while the least of them is the removal of harmful objects from the road. And modesty is a branch of Iman." —*Al-Bukhari and Muslim.*

HADITH EXPLANATION

- The difference between Islām and Imān.
- Imān has parts and levels.
- Imān increases and decreases.
- The shahādah is the highest level of Imān in that all a person witnesses is Allah ﷻ.
- Doing the smallest good deed is the lowest level of iman because it connects you to the Hereafter.
- Modesty is part of iman because nothing pushes a person into true modesty except belief that Allah ﷻ is always watching him.
- Rasulullah ﷺ said, "Modesty is all of goodness."

THE HARVEST OF THE SUCCESSFUL FROM THE GARDENS OF THE RIGHTEOUS

- He ﷺ said, *“Indecency, if it is in something, it will ruin it, and modesty, if it is in something, it beautifies it.”*
- He ﷺ said, *“Indeed, Allah loves modesty and cover.”*

LEARNING POINTS

- Iman has levels and it is on a believer to never belittle any goodness so as to rise in the levels of Iman.
- A word like Imān has many dimensions to its meaning.

كتاب الصلاة

Chapter: Prayers

HADITH 24

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "الصَّلَاةُ الْخَمْسُ وَالْجُمُعَةُ إِلَى الْجُمُعَةِ وَرَمَضَانُ إِلَى رَمَضَانَ مَكْفِرَاتٌ لِمَا يَنْتَهَبُ إِذَا اجْتَنِبَ الْكَبَائِرَ." — رَوَاهُ مُسْلِمٌ

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reported: the Messenger of Allah ﷺ as saying, "The five [daily] prayers, Friday to Friday and Ramadan to Ramadan make atonement for what has happened since the previous one when major sins have been avoided." —Muslim.

HADITH EXPLANATION

- The mercy of Allah ﷻ is seen clearly here and His immense forgiveness.
- Good deeds wipe out bad deeds.
- The positive impact of good deeds and the negative impact of bad deeds, and that a drop of goodness can remove an ocean of evil.
- The man who did a wrong and came crying to Rasulallah ﷺ. Rasulallah ﷺ informed him that since he prayed, his sin was forgiven.
- Holding on to the performance of these good deeds and having istiqāmah.
- Major sins require proper sincere repentance.

THE HARVEST OF THE SUCCESSFUL FROM THE GARDENS OF THE RIGHTEOUS

LEARNING POINTS

- A believer should always hold onto obedience especially what is obligatory.
- Beware of major sins.
- Not to take small sins lightly as that is a form of major sin.
- To rush to repentance.

باب فضل صلاة الصبح والعصر

Chapter: Excellence of the Morning (Fajr) and 'Asr Prayers

HADITH 25

عن أبي موسى الأشعري رضي الله عنه، قال: قال رسول الله ﷺ:
”مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ.“ — متفق عليه

Abu Musa al-Ash'ari رضي الله عنه reported: the Messenger of Allah ﷺ said, “He who observes Al-Bardan (i.e., Fajr and 'Asr prayers) will enter Jannah.” — *Al-Bukhari and Muslim*

HADITH EXPLANATION

- Jarir bin 'Abdullah رضي الله عنه said, “We were sitting with the Prophet of Allah ﷺ when he looked at the full moon and he ﷺ said, “Indeed, you will all see your Lord like how you see this moon, nothing will come in between your vision. So if you can, don't be prevented from praying before the rising of the sun and its setting” meaning Subuh and Asar. Then he ﷺ recited the verse “and glorify with the praises of your Lord before the rising of the sun and before it sets.”

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ
غُرُوبِهَا وَمِنْ آثَائِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ

So be patient O Prophet with what they say. And glorify the praises of your Lord before sunrise and before sunset, and glorify Him in the hours of the night and at both ends of the day so that you may be pleased with the reward. [Surah Taha, 20:130]

- These two prayers are called the two cool ones because you pray them at the cool times of the day when it is most tempting to relax.
- Why these two prayers and not the rest? It was narrated that this was narrated before the compulsion of the five prayers, hence these two were the only ones compulsory at the point of narration.
- The angels witness the prayers and worship at these timings which is why we spend them in istighfar and good deeds.
- As narrated by Ibn Mas'ūd رضي الله عنه: *"A caller will call out during Solat Subuh, 'O children of Adam! Get up and put out the fire that you have kindled against yourselves!' And the same will be said at Asar and so they get up and cleanse themselves and pray and then sleep and there is no sin on them."*
- Why these two prayers? Because subuh happens when sleep is most enjoyable and Asar happens when people are rushing to finish their work so the nafs is resistant against worship.
- Rasulullah ﷺ said, *"Whoever prays Subuh, then he is in the protection of Allah, and so do not try Allah in His protection at all, otherwise He will make you fall on your faces in the fire of Jahannam."*

LEARNING POINTS

- The virtue of Subuh and 'Asar.
- Most of the opinions of what is the middle prayer point to these two prayers.
- Guarding over the prayers is a cause for being admitted to Paradise.

باب بيان كثرة طرق الخير

Chapter: Numerous Ways of Doing Good

HADITH 26

عن أبي موسى الأشعري رضي الله عنه، قال: قال رسول الله ﷺ: "إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ بِمِثْلِ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا." —رواه البخاري

Abu Musa al-Ash'ariy رضي الله عنه reported: the Messenger of Allah ﷺ said, "When a slave of Allah suffers from illness or sets on a journey, he is credited with the equal of whatever good works he used to do when he was healthy or at home." —Al-Bukhari.

HADITH EXPLANATION

- Illness that is preventing him from performing worship easily.
- Travel is also a reason why people might fall short on their worship.
- From this we see a principle that if a valid prevention happens to a person, and they cannot perform an act of worship, they still get the reward.
- This is also the reward of *istiqamah*.
- This is only for what is *sunnah*, not *fardh*. *Fardh* needs to be performed regardless of a person's state.
- The reward is also for the one who intended to pray in congregation but missed it. Rasulullah ﷺ said, "Whoever performed wudhu well and then he went and found that the people had prayed, he will be given like those who prayed in congregation with nothing decreased from his reward."

THE HARVEST OF THE SUCCESSFUL FROM THE GARDENS OF THE RIGHTEOUS

LEARNING POINTS

- Allah's bounty is vast and He is the most generous of those generous.
- Allah ﷻ grants reward to a person just by their intention even with no prevention.
- A person who is sick or travelling, if they force themselves on worship, they get more reward than someone who is well and not travelling.

باب المعروف

Chapter: All Good Deeds are Forms of Charity

HADITH 27

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مَعْرُوفٍ صَدَقَةٌ».
—رواه البُخَارِيُّ ورواه مسلم من رواية حذيفة رَضِيَ اللَّهُ عَنْهُ

Jābir bin ‘Abdullah رَضِيَ اللَّهُ عَنْهُ narrated: the Messenger of Allah ﷺ said: “Every act of goodness is (considered as) Sadaqah.”—*Al-Bukhari and Muslim.*

HADITH EXPLANATION

- This is an example of *jawami’ al kalim* i.e., precise speech.
- Rasulullāh ﷺ said, “From *ma’rūf* is to meet your brother with a pleasant face, and to fill up his container from your container.”
- Rasulullāh ﷺ said, “Never belittle any act of goodness, even if it is to meet your brother with a pleasant face.”
- Rasulullāh ﷺ said, “Every Muslim should give charity.” They said, “If they do not have anything?” He said, “Then work with his hands and benefit himself and give in charity.” They said, “And if he can’t? Or he does not do so?” He said, “Then help the troubled one who is in need.” They said, “And if he does not do so?” He said, “Then command to goodness.” They said, “If he does not do so?” He said, “Then he should stop himself from evil, and that will be his charity.”

LEARNING POINTS

- Allah’s wide generosity and His wanting goodness for His servants.
- Charity is a wide definition and this gives everyone a chance to perform it.
- Never belittle any form of goodness as goodness is honoured in all forms.

باب في الاقتصاد في العبادة

Chapter: Moderation in Worship

HADITH 28

عن أبي عبد الله جابر بن سمرة رضي الله عنه، قال: "كُنْتُ أَصَلِّي مَعَ النَّبِيِّ ﷺ الصَّلَوَاتِ فَكَانَتْ صَلَاتُهُ قَصْدًا وَخُطْبَتُهُ قَصْدًا." —رواه مسلم

Jābir bin Samurah رضي الله عنه reported: *I used to perform prayer with the Prophet ﷺ and his Ṣolāt was of a moderate length and his Khutbah too was moderate in length. —Muslim.*

SAHABI - JĀBIR BIN SAMURAH رضي الله عنه

- He was one of the children around Rasulullah ﷺ who sat with the Prophet ﷺ more than a 100 times.
- He narrated, "I prayed with the Prophet ﷺ the first prayer, then he went out to his family and I went out with him. Just then, two boys greeted him, and he rubbed their cheeks one by one so I said, "What about me?" so he wiped my cheeks too and I found his hands to be cool like as if they had just come out of a container of perfume."

HADITH EXPLANATION

- The sunnah of the Prophet ﷺ is always to care for others.
- Once Sayyiduna Mu'adh recited a very long surah and the Prophet ﷺ said to him, "O Mu'adh, are you someone who is a trial on others? Is it not enough to recite

وَاللَّيْلِ إِذَا يَغْشَى or وَالشَّمْسِ وَضُحَاهَا or سَبِّحْ اسْمَ رَبِّكَ

قطوف الفالحين من رياض الصالحين.

for indeed there are old people praying behind you, and weak ones and those with needs.”

LEARNING POINTS

- To be considerate to Muslims and be easy on them.
- Being too lengthy makes something hard on people.
- The best speech is one with few words but immense meanings.

باب المحافظة على ما اعتاده من الخير

Chapter: Safeguarding and Perpetuating Good Habits

HADITH 29

عن عبد الله بن عمرو بن العاص رضي الله عنه، قال: قال لي رسول الله ﷺ: "يا عبد الله، لا تكن مثل فلان، كان يقوم الليل فترك قيام الليل!" —متفق عليه

‘Abdullah bin ‘Amr bin al-‘As رضي الله عنه reported: the Messenger of Allah ﷺ said to me, "O Abdullah! Do not be like so-and-so; he used to get up at night for optional prayer but abandoned it later." —*Al-Bukhari and Muslim.*

SAHABI - ‘ABDULLAH BIN ‘AMR BIN AL-‘AS رضي الله عنه

- He is the great companion ‘Abdullah bin ‘Amr bin Al-‘Aas bin Wa’il bin Hashim, from the tribe of the Quraysh. His lineage meets the Prophet’s at Ka‘ab bin Lu‘ay.
- He embraced Islām 12 years before his father.
- The Prophet ﷺ said, "The best of family is Abdullah and the father of Abdullah and the mother of Abdullah."
- Sayyiduna Abu Hurairah رضي الله عنه praised him and said, "There isn't a companion of the Prophet ﷺ who narrated more hadīth than me, except what is from ‘Abdullah bin ‘Amr. Indeed, he used to write, while I didn't write."
- Sayyiduna ‘Abdullah رضي الله عنه was a person of deep fear of Allah ﷻ, one who renounced the world, and had a great drive for worship. He once recited the whole Qurān in one night. So Rasullullah ﷺ told him to recite it over a month. He requested to

be allowed to do it faster. So Rasulullah ﷺ said to recite over 10 days. He requested to go faster. So finally Rasulullah ﷺ allowed him to finish the Qurān every seven days and did not allow him to go faster.

- He narrated 700 hadiths and he used to write them, after getting permission from the Prophet ﷺ.

HADITH EXPLANATION

- This is a way of teaching of the Prophet ﷺ where he addresses a person by name.
- No name was mentioned so as to avoid backbiting but for the lesson to be learnt.
- This is a method we can use to teach without backbiting anyone. By saying, “someone”.
- There is great virtue in being continuous in good deeds. If a person stopped doing what he used to do, that is a sign of him being distanced from Allah ﷻ.
- A believer should always be moving towards more obedience, not less.
- The great virtue of night prayers and calling out to Allah ﷻ in the depths of the night.
- The etiquette of night worship.

LEARNING POINTS

- We should always cover over someone’s faults even in wanting to teach a lesson.
- Standing in the night to pray is not compulsory but highly recommended.
- The great virtue of being consistent on any act of obedience.
- The offensiveness of stopping an act of worship or abandoning it.

باب الأمر بالمحافظة على السنة وآدابها

Chapter: Observing the Sunnah and the Manners of its Obedience

HADITH 30

عن أبي هريرة رضي الله عنه، أن رسول الله ﷺ قال: "كل أمتي يدخلون الجنة إلا من أبي". قيل: ومن أبي يا رسول الله قال: "من أطاعني دخل الجنة، ومن عصاني فقد أبي". — رواه البخاري

Abu Hurairah رضي الله عنه reported: the Messenger of Allah ﷺ said, "Everyone of my Ummah will enter Jannah except those who refuse." He was asked: "Who will refuse?" He ﷺ said, "Whoever obeys me, shall enter Jannah, and whosoever disobeys me, refuses to (enter Jannah)." — *Al-Bukhari*.

HADITH EXPLANATION

- A way of teaching is to say something that would grab attention.
- This is also part of his *jawami' al kalim* i.e., concise speech.

مَنْ يُطِيعَ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا

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

[*Surah an-Nisa, 4:80*]

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

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

[*Surah al-Hashr, 59:7*]

قطوف الفالحين من رياض الصالحين.

LEARNING POINTS

- The Prophet ﷺ has come bringing the good news of Paradise and a warner against the Fire.
- Whoever wants to enter Paradise, they must be obedient to Allah ﷻ and His Prophet ﷺ.
- Obeying the Prophet ﷺ is from obeying Allah ﷻ.

HADITH 31

وعن سلمة بن عمرو رضي الله عنه، أن رجلاً أكل عند رسول الله ﷺ بشماله، فقال: "كُلْ بِيَمِينِكَ". قَالَ لَا أَسْتَطِيعُ قَالَ "لَا اسْتَطَعْتَ". مَا مَنَعَهُ إِلَّا الْكِبَرُ قَالَ فَمَا رَفَعَهَا إِلَى فِيهِ. -رواه مسلم

Salamah bin 'Amr رضي الله عنه reported: My father said that a person ate in the presence of Messenger of Allah ﷺ with his left hand. He ﷺ said, "Eat with your right hand". He said, "I cannot do that." Thereupon he (the Prophet) said, "May you never do that." It was pride that prevented him from doing it. And he could not raise it (the right hand) up to his mouth afterwards. —Muslim.

SAHABI - SALAMAH BIN 'AMR رضي الله عنه

- He narrated 77 hadith.
- The story of his embracing Islām.
- He said, "I saw a wolf taking a sheep so I chased it until I got it back from it. Then it said to me, 'Woe to you! What's with you wanting to take this provision that Allah has given to me and it is not your right to take it from me!' He said, "I said, "O servant of Allah! This is shocking! A wolf talking!" Then the wolf said, "What is more shocking is that the prophet in Usul Annakhl is calling you to worship Allah but you refuse and hold onto worshipping idols!"
- He said, "So I went to meet the Prophet ﷺ. And embraced Islām."
- He had given the Prophet ﷺ three pledges during the pledge of Ridhwan.

قطوف الفالحين من رياض الصالحين.

- The Prophet ﷺ said during one of the battles, *“The best of the cavalry today is Abu Qatadah, and the best of the foot soldiers is Salamah.”*
- The Prophet ﷺ used to love him and would sit on the same animal with him.

HADITH EXPLANATION

- The person who refused is not said to be a hypocrite nor disbeliever but a sinful believer as he did not listen to the Prophet ﷺ hence he suffered the consequences.
- The Prophet ﷺ loved the right and would command for people to eat and drink with the right.
- Rasulullah ﷺ said, *“Whoever eats with his left, Shaitan eats with him, and whoever drinks with his left, Shaitan drinks with him.”*

LEARNING POINTS

- It is permissible to make duā’ against someone who disobeys with no reason.
- To command to what is good and to prevent what is bad is necessary in every situation.
- It is recommended for a person to learn the etiquettes of eating and drinking.
- To follow the Prophet ﷺ fully for full blessings.
- Stay away from all actions that are beloved to Shaitan or that Shaitan does.

HADITH 32

عَنْ أَبِي عَبْدِ اللَّهِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "لَتُسَوِّتَ صُفُوفُكُمْ أَوْ لَيَخَالِفَنَّ اللَّهُ بَيْنَ وُجُوْهِكُمْ."
—متفق عليه

Nu'mān bin Bashīr رَضِيَ اللَّهُ عَنْهُ reported: the Messenger of Allah ﷺ said, "Straighten your rows (during Solat) or Allah would create dissension amongst you."—*Al-Bukhari and Muslim*.

SAHABI - NU'MĀN BIN BASHĪR رَضِيَ اللَّهُ عَنْهُ

- He was born 14 months after the hijrah and his birth dispelled the claims of the Jews that the Ansar will not have any more children.
- He narrated 114 hadīths from the Prophet ﷺ.
- He was killed in Aleppo, Syria during the time of Marwān.
- He had commanded the people to pledge to 'Abdullah bin Zubair.

HADITH EXPLANATION

- Excellence in all you do, even in standing for the prayer.
- How do we keep tight straight rows? By ensuring there is no gap at all in between us and those next to us and to make our heels in line.
- The reality of not obeying the Prophet ﷺ is that chaos and discord will happen.
- Rasulullah ﷺ said, "Straighten the rows in prayer, for indeed the straightening of rows is from the perfection of prayer."

LEARNING POINTS

- Obedience to the Prophet ﷺ bring all goodness and prevents all evil.

باب النهي عن البدع ومحدثات الأمور

Chapter: Prohibition of Heresies in Religion

HADITH 33

وعن عائشة رضي الله عنها، قالت: قال رسول الله ﷺ: "مَنْ أَخَذَ فِي
أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ." — متفق عليه

‘Aishah رضي الله عنها reported: the Messenger of Allah ﷺ said, “If anyone introduces in our matter something which does not belong to it, will be rejected.”
—Al-Bukhari and Muslim.

SAHABI - ‘AISHAH رضي الله عنها

- She was born to parents who were the first Muslims.
- Rasulullah ﷺ said about her mother, “Who ever would be pleased to look at a woman from amongst the damsels of Paradise, then look at Umm Rumān.”
- The Prophet’s marriage to her.
- The Prophet ﷺ was shown in his dream that she was his wife.
- Her virtues are plenty. Of them: The Prophet ﷺ said, “The superiority of ‘Aishah over all other women is like the superiority of Thareed over the rest of food.”
- The Prophet ﷺ said, “‘Aishah is my wife in Jannah.”
- Many of the companions praised her on her knowledge to be the best in several fields.
- She narrated 2,210 hadiths on the Prophet ﷺ.
- She was 18 when Rasulullah ﷺ passed away and she dedicated her life to teaching the religion.

- She passed away in the year 57 Hijrah and she was 66 years old and buried in Al Bāqī’.

HADITH EXPLANATION

- Bid‘ah or innovation has two meanings: Innovations that are praised meaning they have foundation in the religion, and innovations that are sinful because they do not have any foundation in the religion.
- What is a derived sunnah? A derived sunnah is one that is derived from the statements or approvals or actions of the Prophet ﷺ and that he never did these actions. These actions are permissible to do.
- What is a praiseworthy bid‘ah? An innovation that is in line with the religion and strengthens someone’s iman and worship.
- Sunnah prayer of wudhū was introduced by Sayyiduna Bilal رضي الله عنه, so this is proof that introducing matters that are valid in the shari’ah is permissible and is not what this hadith is pointing to.
- What is a blameworthy bid‘ah? It is one that has no basis in the religion at all.
- This hadith is counted as foundational in Islām.

LEARNING POINTS

- Rejection of every innovation that has no foundation in the shari’ah.
- Every action that has a proof in the shari’ah, it is not rejected but it is accepted.

باب فيمن سن سنة حسنة أو سيئة

Chapter: Those who Establish a Good or Bad Tradition

HADITH 34

عن ابن مسعود رضي الله عنه، أن النبي ﷺ قال: "لَيْسَ مِنْ نَفْسٍ تُقْتَلُ ظُلْمًا إِلَّا كَانَتْ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا لِأَنَّهُ كَانَ أَوَّلَ مَنْ سَبَّ الْقَتْلَ." — متفق عليه

Ibn Mas'ūd رضي الله عنه reported: the Prophet ﷺ said, "The first son of Adam takes a share of the guilt of every one who murders another wrongfully because he was the initiator of committing murder." —Al-Bukhari and Muslim.

HADITH EXPLANATION

- This hadith shows the severity of being the first to start an evil deed.
- This son of Adam is Qābīl whose story is found in the Qurān:

وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلُ مِنْ أَحَدِهِمَا وَلَمْ يُقْبَلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ ۖ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

Relate to them in truth O Prophet the story of Adam's two sons—how each offered a sacrifice: one's offering was accepted while the other's was not, so he threatened his brother, "I will kill you!" His brother replied, "Allah only accepts the offering of the sincerely devout." [Surah al-Maidah, 5:27]

There are continuous sins just as there are continuous good deeds.

THE HARVEST OF THE SUCCESSFUL FROM THE GARDENS OF THE RIGHTEOUS

LEARNING POINTS

- Whoever invents something, it is for or against him.
- A believer should always be careful not to be an initiator of any bad deed.

باب الدلالة على خير والدعاء إلى هدى أو ضلالة

Chapter: Calling to Right Guidance and Forbidding Depravity

HADITH 35

وعن أبي مسعود عقبة بن عمرو الأنصاري البصري رضي الله عنه، قال: قال رسول الله ﷺ: "مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ." —رواه مسلم

Abu Mas'ūd 'Uqbah bin 'Amr al-Ansari al-Badri رضي الله عنه reported: the Messenger of Allah ﷺ said, "Whoever guides someone to virtue will be rewarded equivalent to him who practises that good action." —Muslim.

SAHABI - ABU MAS'UD AL-BADRI رضي الله عنه

- His name is Abu Mas'ūd 'Uqbah bin 'Amr bin Tha'labah bin Asīrah رضي الله عنه.
- He was present at the pledge of 'Aqabah with the 70 Ansar and he was very young, in fact, the youngest of them.
- He narrated 102 hadiths.

HADITH EXPLANATION

- Encouragement to seek goodness wherever you are.
- Pulling others to goodness.

LEARNING POINTS

- Virtue of those who point to goodness and help others on it.
- To learn and study so you will be better able to help others.
- All goodness and their rewards go back to Rasulullah ﷺ.

باب التعاون على البر والتقوى

Chapter: Assistance towards Righteousness and Piety

HADITH 36

عن زيد بن خالد رضي الله عنه، أن رسول الله ﷺ قال: "مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا، وَمَنْ خَلَّفَ غَازِيًا فِي سَبِيلِ اللَّهِ بَخِيرَ فَقَدْ غَزَا." —متفق عليه

Zaid bin Khalid al-Juhani رضي الله عنه reported: The Prophet ﷺ said, "He who equips a warrior in the way of Allah (will get the reward of the one who has actually gone for Jihad); and he who looks after the family of a warrior in the way of Allah will get the reward of the one who has gone for Jihad." —Al-Bukhari and Muslim.

SAHABI - ZAID BIN KHALID رضي الله عنه

- He is Abu Abdurrahman Zaid bin Khalid al-Juhani.
- He narrated 81 hadiths from the Prophet ﷺ and passed away in Kufah, and some say Egypt at the age of 85.

HADITH EXPLANATION

- Anyone who helps another person in an act of goodness, is like the one doing it.
- This is the mercy of Allah ﷻ for Muslims to share strengths and all gain the same reward.
- Jihad, which is striving in the way of Allah ﷻ, comes in many forms; studying, preaching, working.

LEARNING POINTS

- Encouragement to always be supportive of those who work for the betterment of Muslims.
- To be supportive of any form of goodness to the best of one's ability.
- The door to doing goodness is wide.

HADITH 37

عَنْ أَبِي رُقَيَّْةَ تَمِيمِ بْنِ أَوْسٍ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: "الدِّينُ النَّصِيحَةُ." قُلْنَا: لِمَنْ؟ قَالَ: "لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ." —رواه مسلم

Tamīm ibn Aws ad-Dāriy رَضِيَ اللَّهُ عَنْهُ narrated: The Prophet ﷺ said, "The dīn (religion) is nasīhah (advice, sincerity)." We said, "To whom?" He ﷺ said, "To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk." —Muslim.

SAHABI - TAMĪM AD-DĀRIY رَضِيَ اللَّهُ عَنْهُ

- He is Sayyiduna Abu Ruqayyah Tamīm bin Aws ad-Dāriy.
- He embraced Islam in the 9th year after Hijrah and was one of the best of the companions.
- He used to complete the entire Qurān in one raka'ah.
- He moved to Baitul Maqdis after the assassination of Sayyiduna 'Uthman رَضِيَ اللَّهُ عَنْهُ and passed away there.

HADITH EXPLANATION

- Dīn: obedience and worship.
- It is all that Allah ﷻ has made the law on the tongue of the Prophet ﷺ.
- Naseehah: sincerity or good counsel.
 1. To Allah ﷻ: Sincerity to worship Him alone.
 2. To the Prophet ﷺ: Sincerity in following him exactly.
 3. To the Qurān: In obeying its commandments.
 4. To the leaders of the Muslims: To give them advice where they need it.
 5. To the common folk: To advice when they need it.

LEARNING POINTS

- The religion revolves around sincerity.
- Sincerity is the pillar that supports the religion.
- A believer should never leave sincere counsel no matter what.

HADITH 38

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ." — رواه مسلم

Abu Sa‘eed al-Khudrī رَضِيَ اللَّهُ عَنْهُ who said: I heard the Messenger of Allah ﷺ say, “Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith.” — *Muslim*.

SAHABI - ABU SA‘EED S‘AD BIN MALIK AL-KHUDRI رَضِيَ اللَّهُ عَنْهُ

- He was not allowed to fight at Uhud because he was 13 and after the battle, the Prophet ﷺ looked for him and gave him personally his duā’ for his father who had been martyred.
- He was a person of great patience and struggle. He used to tie stones to his stomach due to hunger. Once his family sent him to Rasulullah ﷺ to ask for food because they were so hungry. He said, “So I went to the Prophet ﷺ and he was giving a sermon. So I heard him say, ‘Whosoever is patient, Allah will grant him patience, and whoever is sufficed by what he has, Allah will enrich him, and whoever does not ask due to shyness and dignity, Allah will make him dignified. Allah has not given a slave a provision that is wider than patience’”.
- He narrated 1,170 hadiths.

قطوف الفالحين من رياض الصالحين.

HADITH EXPLANATION

- The importance of trying to stop evil.
- Those before were destroyed because they saw evil and did nothing.
- At the very least, to love for the sake of Allah ﷻ and to hate for the sake of Allah ﷻ.

LEARNING POINTS

- The compulsion of trying to change a wrong action however best one is able to.
- Changing a wrong action is on what is apparent, and does not call for people to look into the private affairs of others.
- This is a sign of the strength of someone's imān.

باب الأمر بالمعروف والنهي عن المنكر

Chapter: Enjoining Good and Forbidding Evil

HADITH 39

عن حذيفة رضي الله عنه، عن النبي ﷺ قال: "وَالَّذِي نَفْسِي بِيَدِهِ
لَتَأْمُرَنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ
يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُوهُ فَلَا يُسْتَجَابُ لَكُمْ." —رواه الترمذي وقال:

حديث حسن.

Hudhaifah رضي الله عنه reported: The Prophet ﷺ said, "By Him in Whose power my life is, you must definitely enjoin good and you must definitely forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted." —At-Tirmidhi, who categorized it as Hadith Hasan.

SAHABI - HUDHAIFAH BIN AL YAMAN رضي الله عنه

- He was known as the possessor of the secrets of the Prophet ﷺ.
- He knew the names of all the hypocrites in Medina.
- He narrated a little more than 100 hadiths from the Prophet ﷺ.
- He was one of the companions who would ask the Prophet ﷺ about the end of times and about trials and tribulations that would afflict the Muslims.
- He passed away in Medina in the year 36 after Hijrah after the assassination of Sayyiduna 'Uthman رضي الله عنه by 40 nights.

HADITH EXPLANATION

- Commanding to goodness and preventing evil is core in the religion.
- You have to change yourselves first then Allah ﷻ will change your states.
- The abandonment of commanding to good and forbidding evil is one of the reasons why du'as are not accepted.
- Every Muslim state of the past that has fallen at the hands of disbelievers was only because the Muslims began to engage in sins and did not stop each other from it.
- Allah ﷻ says in the Qurān:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

You were the best of people, sent forth for mankind. You command to goodness and you forbid evil and you believe in Allah [Surah Ali 'Imrān, 3:110]

- It is only when we hold on to this that we become the best nation.

LEARNING POINTS

- Commanding good and forbidding wrong prevents calamities.
- And abandoning them would be a reason for calamity.
- If a bad deed is not stopped, it becomes common and accepted and this is the worst of calamities.

HADITH 40

عن أبي سعيد الخدري رضي الله عنه، عن النبي ﷺ قال: "أَفْضَلُ الْجِهَادِ
كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ." —رواه الترمذي وقال: حديث حسن.

Abu Sa'īd al-Khudrī رضي الله عنه narrated: The Prophet ﷺ said: "*The best fighting (jihad) in the path of Allah is (to speak) a word of justice to an oppressive ruler.*" —*At-Tirmidhi, who categorized it as Hadith Hasan.*

HADITH EXPLANATION

- Being brave to speak the truth in front of oppression.
- What leads a person to speak in front of an oppressor is the same reason that pushes a person to fight in battle field.
- Speaking in front of an oppressor is better because one is at a disadvantage and exposing to being tortured or killed.
- On the other hand, when fighting on a battle field, there is a chance of winning the fight.

LEARNING POINTS

- It is clear that advising leaders, especially oppressive ones, is part of the religion and part of the commandment to command to goodness and to forbid evil.
- This is the best jihād because a person places his life on the line for the sake of others who are being oppressed.
- One should not be silent in front of an oppressor unless speaking will lead to worse consequences.

HADITH 41

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ”آيَةُ الْمُنَافِقِ ثَلَاثٌ، إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ.“ — متفق عليه

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reported: the Messenger of Allah ﷺ said, “There are three signs of a hypocrite: when he speaks, he tells lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays his trust.” — *Al-Bukhari and Muslim*.

HADITH EXPLANATION

- Hypocrisy is of two types:
 1. The true hypocrite who is faking his Islām; and,
 2. Those who are really Muslims but have the traits of hypocrisy.
- There is another narration that says four signs:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: ”أَرْبَعٌ مِنْ كُنِيَ فِيهِ كَانَتْ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَلَّةٌ مِنْهُنَّ كَانَتْ فِيهِ خَلَّةٌ مِنْ نِفَاقٍ حَتَّى يَدْعَهَا: إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا خَاصَمَ فَجَرَ.“

‘Abdullah bin ‘Amr رَضِيَ اللَّهُ عَنْهُ narrated: the Prophet ﷺ said, “There are four traits which if they are all four present in a person, then this person is a pure hypocrite, and for whoever has a part of these in them then they have a part of hypocrisy until they leave it: 1. When he speaks he lies, 2. When he takes a covenant, he does not honour it, 3. When he promises, he breaks his promise, 4. When he argues, he transgresses and goes overboard.”



THE HARVEST OF THE SUCCESSFUL FROM THE GARDENS OF THE RIGHTEOUS

- The traits of the hypocrite are the opposite of the traits of the true believer.
- When the hypocrite speaks, he lies. While the believer when he speaks, he only speaks the truth.
- When the hypocrite promises, he goes against it. While the believer when he promises, he always keeps his promises.
- When the hypocrite is trusted, he betrays. While the believer when he is trusted, he honours the trust.

LEARNING POINTS

- As we learn the traits of a hypocrite, we also learn the traits of the believer and try our best to be one.
- Whoever has any of these traits, they are similar to a hypocrite.
- This would be hypocrisy in action, and not in belief.

باب تحريم الظلم والأمر برد المظالم

Chapter: Unlawfulness of Oppression and 'Restoring Others' Rights

HADITH 42

وعن أبي هريرة رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "لَتَوُدَّتِ الْحَقُوقُ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ حَتَّى يُقَادَ لِلشَّاةِ الْجُلْحَاءِ مِنَ الشَّاةِ الْقَرَنَاءِ." —رواه مسلم

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reported: the Messenger of Allah ﷺ said, "On Resurrection Day, the rights will be paid to those to whom they are due so much so that a hornless sheep will be retaliated for by punishing the horned sheep which broke its horns." —Muslim.

HADITH EXPLANATION

- Allah ﷻ is completely fair.
- Even what happened between animals will be settled.
- Animals will be raised to claim their rights then be made to dust.
- In Surah az-Zalzalah, in verse 4:

يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا

On that day, it (the earth) will inform of its news

- We are told that the earth will be made to speak and make claims. In fact, all of creation will be brought forth on the Day of Judgement to testify.

LEARNING POINTS

- Allah ﷻ delays justice but never neglects it.
- Nobody's rights are neglected before Allah ﷻ.
- Every right will be accounted for on the Day of Judgement, even for something small, even between animals.
- This is the manifestation of the name of Allah *Al-Adl*, the Just.

HADITH 43

وعن عائشة رضي الله عنها، أن رسول الله ﷺ قال: "مَنْ ظَلَمَ قَيْدَ شِبْرِ مِنَ الْأَرْضِ طَوْقَهُ مِنْ سَبْعِ أَرْضِينَ." —متفق عليه

‘Aishah رضي الله عنها reported: the Messenger of Allah ﷺ said, “Whoever usurps unlawfully even a hand span of land, a collar measuring seven times (this) land will be placed around his neck on the Day of Resurrection.” —*Al-Bukhari and Muslim*.

HADITH EXPLANATION

- Oppression is a serious crime. Even the tiniest thing – if it is not yours, you cannot take it.
- Teach children from a young age to respect the rights and things of others.
- He will be chained to what he took wrongfully.
- The meaning of him being chained to the seven earths is that there are seven levels of earth. So, claiming wrongfully just what is on the surface includes claiming all seven levels beneath the surface. Hence, all of these fall under his sin which will come out to be massive on the Day of Judgement and be a cause of his misery and damnation.
- Allah ﷻ hates oppression and has made oppression *harām*. It is a serious matter to oppress others.

LEARNING POINTS

- The impermissibility of oppression and stealing.
- It does not matter if the oppression is “small” or “large”. Oppression is severe in the sight of Allah ﷻ.
- Whoever owns some earth, he owns whatever is in it in all its levels.
- The earth has seven levels like the skies.

HADITH 44

وعن أبي موسى رضي الله عنه، قال: قال رسول الله ﷺ: "إِنَّ اللَّهَ لَيُمْلِي لِلظَّالِمِ إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ". قَالَ ثُمَّ قَرَأَ: "وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ". —متفق عليه

Abu Musa رضي الله عنه reported: the Messenger of Allah ﷺ said, "Verily, Allah gives respite to the oppressor. But when He seizes him, He does not let him escape." Then he ﷺ recited, "Such is the Seizure of your Rabb when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful (and) severe." (11:102). —*Al-Bukhari and Muslim.*

HADITH EXPLANATION

- Just because Allah ﷻ is silent when oppression is occurring, does not mean Allah ﷻ allows for it.
- Allah ﷻ is all just and all fair.
- All matters go back to Allah ﷻ, it is not on us to ensure things but for us to just try in commanding to goodness and forbidding evil.
- The nation of Thamud, 'Aad, Sodom and Ghomorah, Fir'awn and the likes of them, all have shown how Allah ﷻ would leave them for a while, but when He has decreed that they will be seized for their crimes, nobody could help them.

LEARNING POINTS

- Allah ﷻ gives time, but never neglects justice.
- The time given could be for or against a person. For him would mean he will have time to realise his sins and rectify and repent, against would mean that he would do more and more sins and have his punishment pile up against him.
- Nobody can escape Allah's justice on the Day of Judgement.

HADITH 45

وَعَنْ خَوْلَةَ بِنْتِ عَامِرِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ رَجُلًا يَتَخَوَّضُونَ فِي مَالِ اللَّهِ بِغَيْرِ حَقٍّ، فَلَهُمُ النَّارُ يَوْمَ الْقِيَامَةِ." —رواه البخاري

Khawlah bint ‘Amir رَضِيَ اللَّهُ عَنْهَا reported: the Messenger of Allah ﷺ said, “Many people misappropriate (acquire wrongfully) Allah’s Property (meaning Muslims’ property). These people will be cast in Hell on the Day of Resurrection.” —Al-Bukhari.

SAHABI - KHAWLAH BINT ‘AMIR AL ANSARIY رَضِيَ اللَّهُ عَنْهَا

- She is the wife of Sayyiduna Hamza رَضِيَ اللَّهُ عَنْهُ and some say it was someone else.
- She only narrated this one hadith.

HADITH EXPLANATION

- This hadith is actually from a longer hadith: Rasulullah ﷺ said, “Indeed this wealth is green and sweet, whoever receives of it rightfully, will be blessed in it, and perhaps those who misappropriate whatever their nafs wants of the wealth of Allah and His Prophet, there is nothing for him on the Day of Judgement except fire.”
- Warning in usage of wealth.

LEARNING POINTS

- Impermissibility of using the wealth of Muslims without any right.
- Whoever takes the wealth of believers, even if it is a tiny amount, will be held to account and punished.
- The believer is scrupulous and careful about money.

باب تعظيم حرمة المسلمين وبيان حقوقهم والشفقة عليهم ورحمتهم

Chapter: Reverence towards the Sanctity of the Muslims

HADITH 46

عن أبي موسى رضي الله عنه، قال: قال رسول الله ﷺ: "الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا" وَشَبَّكَ بَيْنَ أَصَابِعِهِ. — متفق عليه

Abu Musa رضي الله عنه reported: the Messenger of Allah ﷺ said, "The relationship of the believer with another believer is like (the bricks of) a building, each strengthens the other." He ﷺ illustrated this by interlacing the fingers of both his hands. — *Al-Bukhari and Muslim.*

HADITH EXPLANATION

- Rasulullah ﷺ said, "Allah is in the assistance of His servant for as long as that servant is in the assistance of his brother."
- What this means is that the affairs of the believer is to be always on truth and that is to be on true faith, and on what is required of this faith, and to help believers on that.
- Imām An-Nawawi said this is a clear indication of the greatness of the rights of believers to each other and to encourage mercy between one another.
- This hadīth shows the sunnah of using examples to bring understanding closer.
- To be hand in hand together in all matters.

LEARNING POINTS

- Believers are in need of each other's support.
- A believer should always exalt another believer and their rights.
- Encouragement to help and assist one another in matters that is not harām or makrūh.

HADITH 47

عن النعمان بن بشير رضي الله عنه، قال: قال رسول الله ﷺ: "مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى." —متفق عليه

Nu'mān bin Bashīr رضي الله عنه reported: the Messenger of Allah ﷺ said, *"The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever."*—*Al-Bukhari and Muslim.*

HADITH EXPLANATION

- Sunnah of giving parables.
- Love and concern for one another.
- Gentleness, care and mercy.
- As believers, we feel each other's pain and suffering.
- Islām calls for communal living, not individual living.
- The most important thing we should all feel is the calamity of sin and disbelief.

LEARNING POINTS

- The greatness of the rights of believers and encouragement on mutual assistance.
- A believer is always concerned about his brother and how he is.
- A believer is affected by what affects his brother.

HADITH 48

عن جرير بن عبد الله رضي الله عنه، قال: قال رسول الله ﷺ: "مَنْ لَا يَرْحَمُ النَّاسَ لَا يَرْحَمُهُ اللَّهُ." — متفق عليه

Jarīr bin ‘Abdullah رضي الله عنه reported: the Messenger of Allah ﷺ said, *"He who is not merciful to people Allah will not be merciful to him."* — *Al-Bukhari and Muslim.*

SAHABI - JARİR BIN ‘ABDULLAH رضي الله عنه

- He came into Islām 40 days before the death of Rasulullah ﷺ.
- He narrated, "The Prophet ﷺ never stayed away from me ever since I came into Islām, nor did he ever see me except that he smiled in my face. I complained to him that I was not firm on horses and he hit me on my chest and said, *"O Allah! Make him firm and make him a guide and one who is guided."*
- Rasulullah ﷺ spoke about him before he came for the first time, and as he narrated when he first came to Medina and entered the masjid, he felt eyes were on him and he asked someone, "Did the Prophet mention something about me?" and the person said, "Yes, the Prophet ﷺ said, *"There will be a man who will enter from this door who will be the best from the Yemen and that on his face are traces of the touch of angels."*
- He was very beautiful that Sayyiduna ‘Umar رضي الله عنه called him the Yusuf of this ummah.
- He passed away in Kufah, Iraq in the year 51 Hijrah.

HADITH EXPLANATION

- Sayyiduna Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ narrated, "There was once a man who was walking and he got

really thirsty. So he climbed down a well and drank from it. Then he climbed out and found a dog panting trying to eat some shrubs from thirst and he said, "Indeed this dog must be experiencing what I experienced!" So he went and filled his boot and then held it with his teeth and climbed out and gave water to the dog. So Allah ﷻ appreciated him and forgave him." The companions asked, "Ya Rasulallah, do we get rewarded for animals?" He ﷺ said, *"For every living creature, there is a reward."*

- He ﷺ said, *"Not a Muslim plants a plant and that man and animal eat from it except that it will be counted as charity from him."*

LEARNING POINTS

- Encouragement on mercy.
- Mercy in this world brings mercy in the Hereafter. Hence whoever leaves it in this world, will not deserve it in the Hereafter.
- The believer is merciful to all creation to gain the mercy of Allah ﷻ in the Hereafter.

HADITH 49

عن أبي هريرة رَضِيَ اللهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ فَإِنَّ فِيهِمُ الضَّعِيفَ وَالسَّقِيمَ وَالْكَبِيرَ وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ." — متفق عليه

Abu Hurairah رَضِيَ اللهُ عَنْهُ reported: the Messenger of Allah ﷺ said, "When one of you leads the Solat, he should not prolong it because the congregation includes those who are feeble, ill or old. While offering prayers alone, you may pray as long as you like." — *Al-Bukhari and Muslim.*

HADITH EXPLANATION

- To pray in accordance to the ability of the weakest person in the congregation.
- Rasulullah ﷺ said, "Indeed, I stand to pray and I wanted to lengthen it then I hear the crying of a baby so I quicken my prayer in fear that I might make things hard on the mother."
- However, if the congregation is told the prayer will be long, then there is no blame in lengthening like in the example of Tarāwīh prayers in Ramadan. And even then, Tarāwīh is sunnah. For compulsory prayers, it is more righteous to keep it short and concise.
- This statement was said to Sayyiduna Mu'adh who recited Surah al Baqarah during one of the compulsory prayers and one of the people who was in the congregation left the prayer and prayed on his own. When Rasulullah ﷺ found out what happened, he got upset with Sayyiduna Mu'adh and said, "Are trying to be a trial onto the people, O Mu'adh.?"

LEARNING POINTS

- To be gentle on the believers.

- The mercy of the Prophet ﷺ.
- Whatever the sacred law comes with, we must guard over it above all else.
- To have wisdom when doing da'wah is crucial so you don't end up repelling people from the religion

HADITH 50

عن عائشة رضي الله عنها، قالت: ”إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَدْعُ الْعَمَلَ وَهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ خَشْيَةً أَنْ يَعْمَلَ بِهِ النَّاسُ فَيُفْرَضَ عَلَيْهِمْ.“ —

متفق عليه

‘Aishah رضي الله عنها reported: the Messenger of Allah ﷺ would sometimes abstain from doing something he wished to do, lest others should follow him and it might become obligatory upon them. —Al-Bukhari and Muslim.

HADITH EXPLANATION

- Sayyidah ‘Aishah رضي الله عنها narrates: “The Prophet ﷺ went to the masjid in the middle of the night one night and prayed and so some men prayed with him. In the morning the people were talking about it. That night more people were in the mosque and the Prophet ﷺ prayed with them. In the morning they were all talking about it. The next night, the mosque was full of people and the Prophet ﷺ went out to pray with them. In the 4th night, it was even more. But the Prophet ﷺ did not come out till Subuh prayers. When he had prayed Fajr, he faced the people and said the shahadah and then said, “*To proceed, I was not unaware of your presence last night but I feared that this practice would be made compulsory on you and you won’t be able to keep it up.*”

LEARNING POINTS

- The Prophet’s ﷺ perfect compassion and mercy on his ummah.
- When two righteous acts show itself, prioritise the more important.
- The believer should hold tightly to following the Prophet ﷺ.

HADITH 51

عن أبي قتادة الحارث بن ربعي رضي الله عنه قال: قال رسول الله ﷺ:
”إِنِّي لَأَقُومُ إِلَى الصَّلَاةِ وَأُرِيدُ أَنْ أُطَوِّلَ فِيهَا، فَاسْمَعُ بُكَاءَ الصَّبِيِّ،
فَأَتَجَوَّزُ فِي صَلَاتِي كَرَاهِيَةً أَنْ أَشُقَّ عَلَى أُمِّهِ.“ —رواه البخاري

Abu Qatādah al-Harith bin Rib'ī رضي الله عنه reported: the Messenger of Allah ﷺ said, “I stand up to lead Solat with the intention of prolonging it. Then I hear the crying of an infant and I shorten the Solat lest I should make it burdensome for his mother.” —*Al-Bukhari.*

SAHABI - ABU QATADĀH AL-HĀRITH BIN RIB'Ī رضي الله عنه

- He was known for his courage and was called the knight of the Prophet ﷺ.
- The Prophet ﷺ has said, “The best of our knights today is Abu Qatādah.”
- He was a guard over the Prophet ﷺ on the night of Badr and the Prophet ﷺ duā’, “O Allah, guard over Abu Qatādah just as he has guarded over Your prophet tonight!”
- Rasulullah ﷺ also made duā’ for him, “May Allah bless you in your hair and your skin! And make your face successful.”
- He narrated 170 hadiths.

HADITH EXPLANATION

- The immense mercy of the Prophet ﷺ.
- His great example to know what is important in worship.
- The prayer is the coolness of his ﷺ blessed eye.
- It is on the imām to be aware of his surroundings and respond accordingly.



THE HARVEST OF THE SUCCESSFUL FROM THE GARDENS OF THE RIGHTEOUS

- How the imām prays the prayer has to be based on consideration to those he is leading.

LEARNING POINTS

- The perfect compassion of the Prophet ﷺ for his companions and followers.
- To always watch out for those you are responsible for.
- If someone intends something sunnah then is unable to do it, they are not held to account.

باب التحذير من إيذاء الصالحين والضعفة والمساكين

Chapter: Warning against Persecution of the Pious, the Weak and the Indigent

HADITH 52

عن جندب بن عبد الله رضي الله عنه، قال: قال رسول الله ﷺ: "مَنْ صَلَّى صَلَاةَ الصُّبْحِ فَهُوَ فِي ذِمَّةِ اللَّهِ فَلَا يَطْلُبُنْكُمْ اللَّهُ مِنْ ذِمَّتِهِ بِشَيْءٍ فَإِنَّهُ مَنْ يَطْلُبُهُ مِنْ ذِمَّتِهِ بِشَيْءٍ يُدْرِكُهُ ثُمَّ يَكْبَهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ." —رواه مسلم

Jundub bin ‘Abdullah رضي الله عنه reported: the Messenger of Allah ﷺ said, “He who performs the Fajr (dawn) prayer comes under the Protection of Allah, so beware lest Allah questions you about what you owe Him. For if He questions anyone of you and he falls short of fulfilling the duty which he owes Him, He will requite and then throw upon his face into the Hellfire.” —Muslim.

SAHABI - JUNDUB BIN ‘ABDULLAH رضي الله عنه

- He narrated 43 hadiths from the Prophet ﷺ.
- He passed away in the year 64 Hijrah.

HADITH EXPLANATION

- What is meant is prayer in congregation.
- This is the virtue of praying these prayers in congregation.
- There are several other hadiths that speak about the virtue of praying Subuh in congregation, such as: ‘Uthman bin ‘Affan رضي الله عنه reported: I heard the Messenger of Allah ﷺ saying: “One who performs *Tshā* prayer in congregation, is as if he has performed Solat for half of the night. And one who performs the Fajr prayer in congregation, is as if he has performed Solat the whole night.” —Muslim.

THE HARVEST OF THE SUCCESSFUL FROM THE GARDENS OF THE RIGHTEOUS

LEARNING POINTS

- The special mercy Allah ﷻ has on His creation at special times.
- The believer should have trust in the protection of Allah ﷻ and not fear the rest of creation.
- There is no refuge from Allah ﷻ except to Allah ﷻ.

باب تعظيم حرّامات المسلمين وبيان حقوقهم والشفقة عليهم ورحمتهم

Chapter: Reverence towards the Sanctity of the Muslims

HADITH 53

عن ابن عمر رضي الله عنهما، أن رسول الله ﷺ قال: "المُسلِمُ أخو المُسلِمِ لا يَظْلِمُهُ ولا يُسَلِّمُهُ مَنْ كانَ في حاجةِ أخيه كانَ اللهُ في حاجتِهِ ومَنْ فَرَّجَ عَنْ مُسلِمٍ كُرْبَةً فَرَّجَ اللهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبِ (يَوْمِ) الْقِيَامَةِ وَمَنْ سَتَرَ مُسلِمًا سَتَرَهُ اللهُ يَوْمَ الْقِيَامَةِ." —متفق عليه

Ibn ‘Umar رضي الله عنهما reported: the Messenger of Allah ﷺ said, “A Muslim is a brother of another Muslim. So he should not oppress him nor should he hand him over. Whoever fulfills the needs of his brother, Allah will fulfill his needs; whoever removes the troubles of his brother, Allah will remove one of his troubles on the Day of Resurrection; and whoever covers up the fault of a Muslim, Allah will cover up his fault on the Day of Resurrection.” —*Al-Bukhari and Muslim*.

SAHABI - IBN ‘UMAR رضي الله عنهما

- He came into Islām together with his father Sayyiduna ‘Umar رضي الله عنه and migrated with him. He was 10 at that point.
- The Prophet ﷺ said about him, “What a fine man Abdullah is, if he prayed in the night.”
- He was a man of taqwā and fear of Allah ﷻ.
- He would follow the Prophet ﷺ exactly.
- It is said that he narrated 2,630 hadith.
- He passed away in the year 63 Hijrah; it was said he reached 87 years of age.

HADITH EXPLANATION

- This hadith lays out the principles of brotherhood in Islām.
 1. No betrayal in every sense nor oppression.
 2. Assistance.
 3. Remove distress.
 4. To cover up.
- What you do will be done to you.
- Rasullullah ﷺ said, *“The most beloved deed to Allah after what is obligatory is to make another Muslim happy.”*
- Rasullullah ﷺ also said, *“Of the things that necessarily bring about the forgiveness of Allah is to bring happiness to another Muslim.”*

LEARNING POINTS

- Muslims are brothers and brothers do not harm one another.
- There is great reward in helping one another, which is that Allah ﷻ will help you.
- There is an urge here to help others and to be united.
- Reward is of the same nature as action.
- How the Prophet ﷺ would spread love between the ummah as was always his priority.

باب النصيحة

Chapter: Giving Counsel

HADITH 54

عن أنس رضي الله عنه، عن النبي ﷺ قال: "لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ." —متفق عليه

Anas رضي الله عنه reported: the Prophet ﷺ said, "None of you truly believe until he loves for his brother what he loves for himself." —*Al-Bukhari and Muslim.*

HADITH EXPLANATION

- The statement, 'None of you truly believe' refers to complete Imān.
- Sayyiduna Abu Hurairah رضي الله عنه said, "The Prophet ﷺ said, "Whoever will take these words from me and act on them and teach them to those who will act on them?" So he said, "I will!" and so Rasulullah ﷺ took my hands and said:
 1. Stay away from haram, you will be the most worshipful of servants.
 2. Be content with what has been apportioned to you and you will be the richest of people.
 3. Be good to your neighbours, you will be a believer.
 4. Love for others what you love for yourself and you are a Muslim.
- We should also hate for others what we hate for ourselves.

THE HARVEST OF THE SUCCESSFUL FROM THE GARDENS OF THE RIGHTEOUS

LEARNING POINTS

- Believers are one body, one soul. So we should love for others what we love for ourselves.
- This is from the completion of someone's faith.
- The believer brings goodness to all on the earth.

باب فضل ضعفة المسلمين والفقراء الخاملين

Chapter: Superiority of Poor, Weak and Unrenowned Muslims

HADITH 55

عن حارثة بن وهب رضي الله عنه، قال: سمعت رسول الله ﷺ يقول: "أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ كُلِّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لَا يُبْرَهُ إِلَّا أُخْبِرُكُمْ بِأَهْلِ النَّارِ كُلِّ عَتَلٍ جَوَاطٍ مُسْتَكْبِرٍ." —متفق عليه

Hārithah bin Wahb رضي الله عنه reported: I heard the Messenger of Allah ﷺ saying, "Shall I not inform you about the people of Jannah? It is every person who is modest and humble (before Allah), a person who is weak and is looked down upon but if he takes an oath by Allah, Allah will certainly give him what he desires. Now shall I not inform you about the inmates of Hell? It is every violent, impertinent and proud man." — *Al-Bukhari and Muslim*.

SAHABI - HĀRITHAH BIN WAHB رضي الله عنه

- He narrated four hadiths.
- He is the step son of Sayyiduna 'Umar رضي الله عنه.

HADITH EXPLANATION

- The point of this hadith is to encourage people on traits of modesty and humility and to honour people who have traits of people of Jannah.
- It is also a warning for those who have the traits of the people of Hellfire.
- Humility is always desired and it beautifies all matters.
- Arrogance is a barrier between Allah ﷻ and His creation.

LEARNING POINTS

- Humility towards Allah ﷻ and believers would result in eternal bliss.
- Arrogance and pride leads to punishment.
- The inhabitants of Paradise are described with softness and kindness, while those in Hellfire are described with severity and harshness.

HADITH 56

عن أبي هريرة رضي الله عنه، عن رسول الله ﷺ قال: "إِنَّهُ لَيَأْتِي الرَّجُلُ السَّمِينُ الْعَظِيمُ يَوْمَ الْقِيَامَةِ لَا يَزُتُ عِنْدَ اللَّهِ جَنَاحُ بُعُوضَةٍ." —متفق عليه

Abu Hurairah رضي الله عنه reported: the Messenger of Allah ﷺ said, "On the Day of Resurrection, there will be brought forth a bulky person whose value to Allah will be less than that of the wing of a mosquito." —*Al-Bukhari and Muslim.*

HADITH EXPLANATION

- This is a physical manifestation of an inward meaning of arrogance — they are fakes.
- Only on the outwards they seem great but on the inward they are nothing.

LEARNING POINTS

- What is considered are your deeds and closeness to Allah ﷻ, not by your outward achievements that one boasts about.

HADITH 57

عن أبي هريرة رضي الله عنه، عن رسول الله ﷺ: ”رُبَّ أَشْعَثِ مَدْفُوعٍ
بِالْأَبْوَابِ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ.“ — رواه مسلم

Abu Hurairah رضي الله عنه reported: the Messenger of Allah ﷺ said,
“Perhaps a person with shaggy and dusty hair, driven away from doors (because
of their poverty and shabby clothes), if he was to take an oath by Allah (that
something would happen), Allah will certainly make it happen.” —Muslim.

HADITH EXPLANATION

- Never judge a person by how they look.
- To have a high opinion about everyone.
- These people have their duā’ answered immediately.
- Examples are Uwais al-Qarni and Bohlul.

LEARNING POINTS

- The religion judges by what is inside not outside.
- Whoever exalts Allah ﻋَﻠَﻴْهِ السَّلَام, Allah ﻋَﻠَﻴْهِ السَّلَام exalts him.
- Allah ﻋَﻠَﻴْهِ السَّلَام could place His secrets with the weakest people physically.

باب الإحسانِ إلى الأرملة والمُسكينِ واليتيمِ

Chapter: The Virtue of Treating Widows, the Poor and Orphans Kindly

HADITH 58

عن أبي هريرة رَضِيَ اللهُ عَنْهُ، عن النبي ﷺ قال: "السَّاعِي عَلَى الأرملةِ والمُسكينِ كالمُجاهِدِ فِي سَبِيلِ اللَّهِ أَحْسَبُهُ قَالَ - وَكَالْقَائِمِ الَّذِي لَا يَفُتِّرُ، وَكَالصَّائِمِ الَّذِي لَا يُفْطِرُ." - متفق عليه

Abu Hurairah رَضِيَ اللهُ عَنْهُ reported: the Messenger of Allah ﷺ said: "One who makes efforts (for earning to be spent) on a widow and the destitute is like a striver in the cause of Allah, and I think he also said: He is like one who constantly stands for prayer and observes fast without breaking it." —*Al-Bukhari and Muslim.*

HADITH EXPLANATION

- These groups of people mentioned in the hadith such as the widow or the destitute have nobody to assist them and would be too shy to ask.
- This expands our ideas of what is worship.
- Being of assistance to others is more beloved to Allah ﷻ.
- The benefit is continuous that is why they are like those who worship continuously.

LEARNING POINTS

- The great virtue of helping widows, orphans and the poor is that this **is** a type of jihad no less.
- The virtue of just helping each other.
- How Islām looks into the affairs of the weak.

باب ملاطفة اليتيم والبنات وسائر الضعفة والمساكين والمنكسرين والإحسان إليهم
والشفقة عليهم والتواضع معهم، وخفض الجناح لهم

*Chapter: Benevolent Treatment towards Orphans, Girls, the Weak, the Poor
and the Humble Persons*

HADITH 59

عن أنس رضي الله عنه، عن النبي ﷺ قال: "مَنْ عَالَ جَارِيتَيْنِ
حَتَّى تَبْلُغَا جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ كَهَاتَيْنِ" وَصَمَّ أَصَابِعَهُ. — رواه مسلم

Anas رضي الله عنه reported: the Prophet ﷺ said, "Whoever supports two girls till they attain maturity, he and I will come on the Day of Resurrection like this." The Messenger of Allah ﷺ joined his fingers illustrating this. — Muslim.

HADITH EXPLANATION

- This is to change the mindset of the people to love daughters.
- The *sunnah* of using indications to illustrate a point.
- The one who assists society, they are closest to the Prophet ﷺ.
- The pen is lifted on three:
 1. The child till he reaches puberty,
 2. The one asleep till he wakes, and
 3. The one who has been afflicted with insanity until it is removed from him.

LEARNING POINTS

- The great reward of looking after the poor and weak.
- The great reward of patience.
- Patience and good nurturing of children is a reason for closeness to the Prophet ﷺ.

HADITH 60

عن أبي درداء عويمر رضي الله عنه، قال: سمعت الرسول الله ﷺ يقول: "ابْعُوثِي الضَّعَفَاءَ فَإِنَّمَا تُزْقُونَ وَتُنْصَرُونَ بِضُعَفَائِكُمْ." — رواه أبو داود بإسناد جيد

Abu Dardā' رضي الله عنه said: the Prophet ﷺ said, "Assist me in seeking out the weak. For indeed, it is just that you all are provided for and given victory by your weak members of society." — Abu Dawud.

SAHABI - ABU DARDĀ' UWAYMIR رضي الله عنه

- He is considered to be of the jurists (*fuqaha*) and judges (*hakīm*) of the ummah and was a judge in Damascus, Syria.
- Rasulullah ﷺ testified for him saying, "The judge of my ummah is Uwaymir."
- He used to love to ponder and think and take analogies.
- He narrated 179 hadiths from the Prophet ﷺ.
- On his death, it was narrated that he came into the presence of some of the companions looking very sick and they said, "What is wrong with you?" He said, "My sins," and they said, "Do you need anything?" He said, "I need Jannah." They said, "Should we get a doctor for you?" He said, "The doctor was the cause of my state!"
- He passed away in Syria in the year 32 Hijrah.

HADITH EXPLANATION

- Allah ﷻ loves the weak and poor.
- Their duā' are the ones that are being answered.
- This is to shift the mentality of people.

LEARNING POINTS

- Victory is not by physical strength nor by numbers but by utter reliance on Allah ﷻ.
- It is by being true and sincere to Allah ﷻ.
- It is about connection to Allah ﷻ and closeness to Him.
- Never to look down on the weak amongst the believers.
- Victory is by the weak, we have to understand that.
- There is a prohibition of seeking out the rich and admiring them for their wealth.

باب عشرة النساء

Chapter: The Treatment of Wives, and the Rights of Each

HADITH 61

عن أبي هريرة رضي الله عنه، قال: قال رسول الله ﷺ: " لَا يَفْرُكُ مُؤْمَرٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ." أو قال: "غيره." – رواه مسلم

Abu Hurairah رضي الله عنه reported: the Messenger of Allah ﷺ as saying, "A believer should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another." —*Muslim*.

HADITH EXPLANATION

- The word "believer" in this hadith is general so this opens up the advice to all, not just between spouses.
- This hadith could be a statement or a prohibition.
- Al-Qādhīy Iyādh said, it is a statement (i.e., a believer does not go around disliking people).
- A believer should know that nobody is perfect.
- Imām An-Nawawī differed, saying it is not a statement but it is a prohibition, i.e., the Prophet ﷺ is prohibiting the act of disliking others by pointing out everyone has strengths and flaws. This is more correct by the grammar of the hadith.
- No believer should completely hate another believer because all are the creation of Allah ﷻ, and that Allah ﷻ has placed the testimony of faith in their hearts.
- Relationship advice from the Prophet ﷺ in always seeing goodness in people.

THE HARVEST OF THE SUCCESSFUL FROM THE GARDENS OF THE RIGHTEOUS

- Different genders are mentioned because this is a common situation between spouses and opposite genders.

LEARNING POINTS

- Living well with others, especially one's spouse.
- To be wary of hating and sowing hatred in your heart and the heart of others.
- To always honour the creation of Allah ﷻ.
- To be fair to others and always look for their good traits
- To know people are not perfect and neither are you.
- A believer should always see the good traits of others more than their bad traits.
- Some people are like flies; only look for the bad and smelly.
- Never hate anyone completely.

باب الوصية بالنساء

Chapter: Recommendations with Regards to Women

HADITH 62

عن أبي هريرة رَضِيَ اللهُ عَنْهُ، قال : قال رسول الله ﷺ :
”أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخَيْرُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ.“
— رواه الترمذي وقال : حديث حسن صحيح

Abu Hurairah رَضِيَ اللهُ عَنْهُ reported: the Messenger of Allah ﷺ said, “*The believers who show the most perfect Faith are those who have the best behaviour, and the best of you are those who are the best to their wives.*” —*At-Tirmidhi, who categorized it as Hadith Hasan Sahih.*

HADITH EXPLANATION

- Understanding good character
 1. Sayyiduna Al-Hasan Al-Basri said, “The reality of good character is to spend what is good (for others), restrict harming them, and having a pleasant face.”
 2. Imām Ahmad said, “Good character is to not get angry or agitated.” He also said, “Good character is to bear with whatever you receive from people.”
 3. Some of the people of knowledge have said, “Good character to suppress rage for the sake of Allah ﷻ, to show happiness and pleasantness except to innovators, and transgressors, and to overlook those who slip, except when wanting discipline or establish the penalty, and to restrict harm on every Muslim and peaceful non-Muslim, except in wanting to change a transgression or to return the rights of the oppressed and to do so without going over bounds.”

4. Good character is to show those you frequent a pleasant face, gentleness, compassion, patience in teaching them and love to young and old.

- Is good character natural or developed?
- From this hadith we see that this is from the perfection of a person's *imān*.
- Some character is natural, and the ability to develop and fight a person's natural character is definitely possible.
- And that a person will be held to account on his character on the Day of Judgement.
- The Prophet ﷺ said, *"Indeed, gentleness is by striving to be gentle."* Good character is attained by forcing ourselves on it until it becomes natural.
- This hadith speaks about the best deed, and it is known that the Prophet ﷺ would give different answers to different people depending on what was more urgent at the moment and the state of the questioner.
- Emphasis on being good to women especially spouses.
- The clearest sign of character is how one is with their family, especially their spouse.
- The Prophet ﷺ said, *"Indeed a believer would reach, by good character, the level of those who fast and pray."*
- The heaviest thing on the scale on the Day of Judgement is good character.
- The one with good character is the closest to the Prophet ﷺ on the Day of Judgement.
- And for the one with good character, is a house in the highest part of Paradise.

LEARNING POINTS

- The great position of good character in the view of Allah ﷻ.
- To treat women well and pay attention to their needs.
- A person of good character reaches the level of those who worship but do not have good character, and even higher.

HADITH 63

عن عبد الله بن عمرو بن العاص رضي الله عنه، أن رسول الله ﷺ قال: "الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَةُ." — رواه مسلم

‘Abdullah bin ‘Amr bin Al-‘As رضي الله عنه reported: the Messenger of Allah ﷺ said, “*The world is but a (quick passing) enjoyment and tool; and the best enjoyment and tool of the world is a pious and virtuous woman.*” — *Muslim.*

HADITH EXPLANATION

- The Prophet ﷺ said, “*Shall I not tell you about the best treasure a man could keep? A righteous wife. When he looks at her, he is pleased. When he instructs her, she obeys him, and when he is absent from her, she guards over his rights.*”
- She is the best of the *halāl* of the world.
- By her, righteous offspring come forth.
- A peaceful life comes with a righteous spouse.

LEARNING POINTS

- The world that will perish is simply a tool and an enjoyment for a while.
- The best tool and enjoyment is a righteous wife.
- And the worst tool and enjoyment in this world is a wretched wife.

باب حق الزوج على المرأة
Chapter: Husband's Rights Concerning his Wife

HADITH 64

عن أبي هريرة رَضِيَ اللهُ عَنْهُ، قال: قال رسول الله ﷺ: "إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَلَمْ تَأْتِهِ فَبَاتَ غَضَبًا عَلَيْهِ لَعَنَتُهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ."
—متفق عليه

Abu Hurairah رَضِيَ اللهُ عَنْهُ reported: the Messenger of Allah ﷺ said, "When a man calls his wife to his bed, and she does not respond and he (the husband) spends the night angry with her, the angels curse her until morning"
—*Al-Bukhari and Muslim.*

HADITH EXPLANATION

- This refers to sexual needs and her refusal is with no valid reason.
- The curse of the angels is that they will make duā' against her.
- She is in sin when she refuses and so the curse is on her.
- Marriage is to preserve one's chastity.

LEARNING POINTS

- It is compulsory for a woman to obey her husband in matters that are not sinful.
- A woman who refuses to sleep with her husband for no valid reason is doing a major sin.
- A woman should try her best to earn the pleasure of her husband.

HADITH 65

عن أم سلمة رضي الله عنها، قالت: قال رسول الله ﷺ: "أيما امرأة ماتت، وزوجها عنها راضٍ دخلت الجنة." —رواه الترمذي وقال حديث حسن.

Umm Salamah رضي الله عنها reported: the Messenger of Allah ﷺ said, "Whichever woman passes away and her husband is pleased with her, then she will enter Paradise." —At-Tirmidhi, Hadith Hasan.

SAHABI - UMM SALAMAH رضي الله عنها

- She is the blessed wife of the Prophet ﷺ.
- Her name is Hind bint Abu Umayyah رضي الله عنها.
- She is the cousin of Sayyiduna Khālid bin Walīd رضي الله عنه.
- She was of the early Muslims and both she and her husband embraced Islām.
- Her husband Abu Salamah رضي الله عنه is the brother of the Prophet ﷺ in wetnursing.
- They were of those who migrated to Abyssinia.
- Her story of difficulty when wanting to hijrah to Medina.
- Her marriage to Rasulullah ﷺ was in *Shawwaa*l.
- She narrated 378 hadiths.
- She passed away in the year 62 Hijrah.

HADITH EXPLANATION

- A woman pleasing her husband is a direct and easy way to *Jannah* that the men do not have.
- *Ayyuma*: to give an extra emphasis on the condition of what is about to be said.
- In another hadith, the Prophet ﷺ said, "If a woman prays her five prayers, and fasts her month of Ramadan, and guards over her chastity, and obeys her husband, it will be said to her, enter *Jannah* from any door you wish!"

LEARNING POINTS

- The pleasure of the husband is the reason for immediate admission to Paradise and having his displeasure with her is a reason for her being punished.
- This is only for those who pass away on Imān.

HADITH 66

عن أسامة بن زيد رضي الله عنهما، عن النبي ﷺ قال: " ما تركت
بعدي فتنة هي أضر على الرجال من النساء." —متفق عليه

Usāma bin Zaid رضي الله عنه reported: the Prophet ﷺ said, *"I am not leaving behind me a more harmful trial for men than women."* —*Al-Bukhari and Muslim.*

SAHABI - USĀMA BIN ZAID رضي الله عنه

- His name: Usāma bin Zaid bin Harithah رضي الله عنه.
- He was said to be very dark skinned while his father was very fair. His mother was Barakah Umm Aymān رضي الله عنها.
- He was easy going, hardworking and courageous.
- Once a person entered a group and Rasulullah ﷺ was present and Usāma bin Zaid and Zaid bin Harithah رضي الله عنه were lying on the ground and the person said, "Indeed, these feet, they are one from the other!" and this statement caused the Prophet ﷺ to be very happy.
- He is given the title: *"Hibb bin Hibbin Nabi"* i.e., the beloved son of the beloved of the Prophet ﷺ and this is enough to show his station.

- The Prophet ﷺ once placed him in charge over an army and the people were commenting on it, to which the Prophet ﷺ defended his decision saying Usāma has what is natural for this, and he was beloved to the Prophet ﷺ.
- He stayed away from the trials after the assassination of Sayyiduna ‘Uthman رضي الله عنه.
- Sayyidatina ‘Aishah رضي الله عنها said, “It is not becoming for anyone to dislike Usama after I have heard from the Prophet ﷺ saying, *“Whosoever loves Allah and His Prophet, then love Usama.”*”
- Sayyiduna Usāma رضي الله عنه narrated that the Prophet ﷺ used to take him and Al-Hasan and say, *“O Allah, indeed I love them both so love them both!”* He was 10 years older than Al-Hasan.
- He narrated 128 narrations from the Prophet ﷺ.
- He passed away in the year 58 or 59 in the years of Mu’awiyah.

HADITH EXPLANATION

- *Fitnah*: a test or calamity.
- The blame here is not on the women but it is on the men.
- Men look at women and that is the fitnah.
- The trial on women is that they love to be looked at and the *fitnah* on men is that they love to look.
- Men would do many things for the sake of a woman, i.e., doing what is harām of cheating and breaking off relations.
- This is for the one who is led by their desires.
- Those who have no taqwa, Shaitan will target them.
- A woman is able to cause the senses of a man to leave him.
- Allah ﷻ says in the Qurān:

يُنْذِرُ لِلنَّاسِ حُبَّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ
مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْخَرْبِ ذَلِكَ مَتَاعُ
الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْبُ الْمَآثِ

THE HARVEST OF THE SUCCESSFUL FROM THE GARDENS OF THE RIGHTEOUS

The enjoyment of worldly desires—women, children, treasures of gold and silver, fine horses, cattle, and fertile land—has been made appealing to people. These are the pleasures of this worldly life, but with Allah is the finest destination. [Surah Ali ‘Imran, 3:14]

- Rasulullah ﷺ said, “Beware of women, for indeed the first trial of the bani Israel was from women.”
- It was also narrated that he ﷺ said, “Women are the ropes of Shaitan.”
- This hadith is not to reduce women but to warn about those women who **are** harmful.

LEARNING POINTS

- Women are a trial to men with weak faith who run after their desires.
- Women are the ropes of Shaitan by which he catches men.
- Women are the worst fitnah because they can cause a man of sense to lose his senses. Soluptat que dolupta sin et audigen

باب النفقة على العيال

Chapter: Sustentation of the Members of the Family

HADITH 67

عن أبي هريرة رضي الله عنه، قال: قال رسول الله ﷺ: "دِينَارٌ أَنْفَقْتُهُ فِي سَبِيلِ اللَّهِ وَدِينَارٌ أَنْفَقْتُهُ فِي رَقَبَةٍ وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَى مُسْكِينٍ وَدِينَارٌ أَنْفَقْتُهُ عَلَى أَهْلِكَ أَعْظَمُهَا أَجْرًا الَّذِي أَنْفَقْتُهُ عَلَى أَهْلِكَ." —رواه مسلم

Abu Hurairah رضي الله عنه reported: the Messenger of Allah ﷺ said, "A dinar you spend in Allah's way, or to free a slave, or as a charity you give to a needy person, or to support your family, the one yielding the greatest reward is that which you spend on your family." —Muslim.

HADITH EXPLANATION

- This speaks about the greatness of spending on the family.
- In the path of Allah ﷻ: in the obedience of Allah ﷻ, it is a general meaning
- On the family is the greatest because:
 1. They are your *wājib*, and
 2. You are performing two acts of obedience: sadaqah and maintaining ties.
- Someone on his death bed wanted to give away all his wealth but Rasulullah ﷺ did not allow it except $\frac{1}{3}$ and he ﷺ said, "Leaving your family with wealth is better."
- Abu Hurairah رضي الله عنه narrated that the Prophet ﷺ said, "Give in charity!" A man said, "I have a dinar." The Prophet ﷺ said, "Give charity to yourself!" He said, "I have another dinar." The Prophet

ﷺ said, “Give charity to your wife!” He said, “I have another dinar.” The Prophet ﷺ said, “Give charity to your son.” He said, “I have another dinar.” The Prophet ﷺ said, “Give charity to your servant.” He said, “I have another dinar.” The Prophet ﷺ said, “You know better (who to give to)”.

LEARNING POINTS

- To prioritise the family in all matters: in wealth, service and time.
- It is enough as a sin for a person to neglect those they are responsible over.
- To spend on the family is the most rewarded expenditure.
- A believer should always give his family enough before giving others.

HADITH 68

عن أبي مسعود البدرى رَضِيَ اللَّهُ عَنْهُ، عن النبي ﷺ قال: “إِذَا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ نَفَقَةً يَحْتَسِبُهَا فَبِهِ لَهْ صَدَقَةٌ.” —متفق عليه

Abu Mas‘ūd al-Badri رَضِيَ اللَّهُ عَنْهُ reported: The Prophet ﷺ said, “When someone spends on his family seeking his reward for it from Allah, it is counted as a charity from him.” —*Al-Bukhari and Muslim.*

SAHABI - ABU MAS‘UD AL-BADRI رَضِيَ اللَّهُ عَنْهُ

- His name is Abu Mas‘ūd Uqbah bin Amr bin Tha’labah bin Asīrah.
- He was present at the pledge of Aqabah with 70 Ansar and he was the youngest of them.
- He narrated 102 hadiths.

HADITH EXPLANATION

- He is doing what is compulsory and what is sunnah.
- Others say this is about the compulsory that he does, he gets the reward for it.
- This is to encourage people to spend on their own families.
- Yaḥtasibuha يَحْتَسِبُهَا: he wants the reward from Allah ﷻ.
- He is sincere in his charity not wanting from the people, but only wanting from Allah ﷻ.
- What is *wājib* is greater than what is *sunnah*.
- A person gets close to Allah ﷻ by doing acts that Allah ﷻ has made compulsory on him.
- The Prophet ﷺ said, “Indeed, you do not give nafaqah in which you desire the pleasure of Allah ﷻ in it except that Allah ﷻ will reward you for it, even when you place in the mouth of your wife”.

LEARNING POINTS

- To maintain good intentions in all your actions.
- The greatness of the bounty of Allah ﷻ.
- To be concern about the state of one’s wife and children.

HADITH 69

عن عبد الله بن عمرو بن العاص رضي الله عنه، قال: رسول الله ﷺ: “كفى بالمرء إثماً أن يضيع من يقوت.” —حديث صحيح رواه أبو داود وغيره

‘Abdullah bin ‘Amr bin al-‘As رضي الله عنه reported: the Messenger of Allah ﷺ said, “Neglecting one’s own dependents is a reason enough for a man to commit a sin.” —*Hadith Sahih, Abu Dawud.*

ورواه مسلم في صحيحه بمعناه قال:
”كفى بالمرء إثماً أن يحبس عن يملك قوته.“

The narration in Muslim is: the Messenger of Allah ﷺ said, “*It is enough sin for a person to hold back the due of one whose provision is in his hand.*”

HADITH EXPLANATION

- Meaning, it is enough as a great sin for a person to neglect those he is responsible over.
- Who is a man over?
 1. His wife.
 2. His children.
 3. His parents.
- It is a major sin for someone to neglect those he is supporting.
- He should not give out in charity until he has surplus over what his family needs.
- Whoever gives in charity without fulfilling the needs of his family is sinful by his charity. It is like praying *sunnah* prayers and leaving the *fārdh* prayers.

LEARNING POINTS

- It is sinful for a person to neglect his family's needs.
- It is *harām* on him to go out and help others and not help his family first.
- The Prophet ﷺ is the best example to his family and he always ensure they are not neglected.
- We must know the difference between supporting them and spoiling them. Supporting is to provide for their basic needs while spoiling is to be extravagant.

HADITH 70

عن أبي هريرة رضي الله عنه، أن النبي ﷺ قال: "مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُتَّقًا خَلْفًا وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مُسِيئًا تَلْفًا." —متفق عليه

Abu Hurairah رضي الله عنه reported: the Prophet ﷺ said, "Two angels descend every morning, and one says: 'O Allah, give him who spends something, in place of what he spends.' The other one says: 'O Allah, give destruction to him who withholds.'" —*Al-Bukhari and Muslim.*

HADITH EXPLANATION

- This happens every day human beings wake up.
- In another narration "give those who give, wealth".
- In the Qurān, Allah ﷻ says;

مَثَلُ الَّذِي يُنْفِقُ أَمْوَالَهُ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

The example of those who spend their wealth in the cause of Allah is that of a grain that sprouts into seven ears, each bearing one hundred grains. And Allah multiplies the reward even more to whoever He wills. For Allah is All-Bountiful, All-Knowing. [Surah al-Baqarah, 2:261]

- Those who give, for them a replacement and reward.
- The replacement or follow up is kept unknown so the possibilities stretch to the Hereafter.
- The duā' of the angels are accepted and will manifest immediately.
- Meaning of *Talafa*: Destruction in wealth and self.

LEARNING POINTS

- Special duā' for those who give what is wājib and sunnah.
- The duā' of the angels will manifest on those who give and those who withhold.
- The fault and sin of miserliness and that the end of it will be loss.

باب وجوب أمر أهله وأولاده المميزين وسائر من في رعيته بطاعة الله تعالى، ونهيهم عن المخالفة وتأديبهم، ومنعهم من ارتكاب منهي عنه

Chapter: Urging One's Kith and Kin to Obey Allah and Refrain from Evils

HADITH 71

عن أبي ثرية سبرة بن معبد الجهني رضي الله عنه، قال: قال رسول الله ﷺ:
”عَلِّمُوا الصَّبِيَّ الصَّلَاةَ ابْنَ سَبْعِ سِنِينَ وَاضْرِبُوهُ عَلَيْهِ ابْنَ عَشْرِ سِنِينَ.“
—حديث حسن رواه أبو داود، والترمذي وقال حديث حسن

Sabrah bin Ma'bad al-Juhani رضي الله عنه reported: the Messenger of Allah ﷺ said, “Teach a boy Solat (the prayer) when he attains the age of seven years, and punish him (if he does not offer it) at ten.”
—Abu Dawud and Tirmidhi, who categorized it as Hadith Hasan.

SAHABI - SABRAH BIN MA'BAD AL-JUHANI رضي الله عنه

- He narrated 19 hadiths from the Prophet ﷺ.
- He passed away in the time of Mu'awiyah.

HADITH EXPLANATION

- This is a hadith about *tarbiyyah* i.e., nurturing children in the way of Islām.
- With prayer, you have to teach *thoharah* as well and ensure they do it well.
- *Thoharah*: *intinja*, and *wudhū*.
- Teach fasting, and charity as well.
- By the age of nine, a child must be ready to face puberty.
- To emphasise the importance of prayer to children from a very young age using stories.

قطوف الفالحين من رياض الصالحين.

- Principles of Islamic *tarbiyyah* from the Prophet ﷺ.
- The *nafs* is naturally heavy towards prayer; so threats are also used.
- Rasulullah ﷺ said, “*There is nothing between a servant and disbelief except leaving the prayer.*”

LEARNING POINTS

- To place importance on the matters of children who are growing into puberty.
- The greatness of prayer.
- To be firm on those who leave the prayer.

باب حق الجار والوصية به

Chapter: Rights of Neighbours

HADITH 72

عن ابن عمر وعائشة رضي الله عنهما، قالا: قال رسول الله ﷺ: ”مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ.“ —متفق عليه

Ibn ‘Umar and ‘Aishah رضي الله عنهما reported: the Messenger of Allah ﷺ said, “Jibril kept recommending treating neighbours with kindness until I thought he would assign a share of inheritance.” —*Al-Bukhari and Muslim.*

HADITH EXPLANATION

- Jibril: means Abdurrahman.
- Neighbour: every neighbour in every type and faith.
- Whoever can hear your call, he is a neighbour; some say 40 houses in every direction. In that case, in some neighbourhoods, every person is a neighbour.
- Why did the Prophet ﷺ say this? To show that the neighbour is like a family member and to be treated in that way.
- To have a portion of wealth placed aside for the neighbour.

LEARNING POINTS

- The great position of a neighbour.
- For a person to always check on his neighbour.
- The neighbour is like a family.

HADITH 73

عن أبي ذر رَضِيَ اللهُ عَنْهُ، قال: قال رسول الله ﷺ: ”يَا أَبَا ذَرٍّ، إِذَا طَبَخْتَ مَرْقَةً فَأَكْثِرْ مَاءَهَا، وَتَعَاهَدْ جِيرَانَكَ.“ —رواه مسلم

Abu Dharr رَضِيَ اللهُ عَنْهُ reported: the Messenger of Allah ﷺ commanded me thus, “O Abu Dharr! Whenever you prepare a broth, put plenty of water in it, and give some of it to your neighbours.” —Muslim.

HADITH EXPLANATION

- The Prophet ﷺ is addressing Abu Dharr.
- Always think about your neighbour and always make enough for them.
- Show goodness to your neighbours.
- This is from what is recommended, not compulsory.

LEARNING POINTS

- Again, how the religion emphasises on the neighbour.
- The rights of the neighbour.

HADITH 74

عن أبي هريرة رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: "وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهُ لَا يُؤْمِنُ، وَاللَّهُ لَا يُؤْمِنُ!" قِيلَ: مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: "الَّذِي لَا يَأْمَنُ جَارُهُ بَوَائِقِهِ!" —مُتَّفَقٌ عَلَيْهِ

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reported: the Prophet ﷺ said, "By Allah, he is not a believer! By Allah, he is not a believer! By Allah, he is not a believer." It was asked, "Who is that, O Messenger of Allah?" He said, "One whose neighbour does not feel safe from his evil." —*Al-Bukhari and Muslim.*

HADITH EXPLANATION

- This is the warning from Rasulullah ﷺ about the neighbour.
- Shows a lack of imān.
- Means he does not enter Jannah with the first group of believers.
- It is a severe affair.
- Whatever harms the neighbour falls under this.

LEARNING POINTS

- The right of the neighbour.
- The severity of harming the neighbour even in the slightest way.

HADITH 75

عن أبي هريرة رضى الله عنه، أن رسول الله ﷺ قال: "مَنْ كَانَ يُؤْمِنُ
بِاللهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِ جَارُهُ وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ
ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ."
— متفق عليه

Abu Hurairah رضى الله عنه reported: the Messenger of Allah ﷺ said, "He who believes in Allah and the Last Day let him not harm his neighbour; and he who believes in Allah and the Last Day let him show hospitality to his guest; and he who believes in Allah and the Last Day let him speak good or remain silent." —*Al-Bukhari and Muslim.*

HADITH EXPLANATION

- With true imān in the Hereafter.
- This shows the beginning and the end.
- This also instills in the person taqwā.
- Does not harm the neighbour at all.
- The guest has a right to be served, most say it is *sunnah* and others say it is *wājib*.
- Honouring the guest is the *sunnah* of the Prophet ﷺ.
- Being a guest is three days and nights.

LEARNING POINTS

- Be warned on the destruction of the tongue.
- Only say what is good.
- This extends to the guest and neighbours.
- To honour the neighbours and guests with our words and actions.

HADITH 76

عن عائشة رضي الله عنها، قالت: قلت: «يا رسول الله، إن لي جارَين، فإلى أيِّهما أُهدي؟» قال: «إلى أقرَّيهما منك بابًا.» —رواه البخاري

‘Aishah رضي الله عنها reported: I said, “O Messenger of Allah ﷺ, I have two neighbours, to which of them should I send a present?” He ﷺ replied, “To the one whose door is nearer to you.” —*Al-Bukhari*.

HADITH EXPLANATION

- This hadith shows that the Prophet ﷺ had commanded goodness to the neighbour but she did not have enough.
- The one who is closer physically to you because this neighbour can see what you have.
- Giving gifts is *mandūb* which is simply recommended, i.e., not *wājib*.

LEARNING POINTS

- Honouring the neighbour as much as you can without harming yourself and family.
- To always learn what is better of two good deeds.

باب مَا جَاءَ فِي حَقِّ الْجَوَارِ

Chapter: What has been Related about the Rights of Neighbours

HADITH 77

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "خَيْرُ الْأَصْحَابِ
عِنْدَ اللَّهِ تَعَالَى خَيْرُهُمْ لِصَاحِبِهِ، وَخَيْرُ الْجِيرَانِ عِنْدَ اللَّهِ تَعَالَى خَيْرُهُمْ لِجَارِهِ."
—رواه الترمذي وقال حديث حسن.

‘Abdullah bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا narrated: the Messenger of Allah ﷺ said:
“The companion who is the best to Allah ta‘ālā is the one who is best to his
companion. And the neighbor that is the best to Allah ta‘ālā is the one that is
best to his neighbour.” —At-Tirmidhi, who categorized it as Hadith Hasan.

HADITH EXPLANATION

- The best in righteousness and piety of friends and neighbours.
- One who defends his companion and guides his companion.
- For neighbours, the one who removes harm from his neighbour and benefits him.
- And the opposite to this hadith is true. The worst friend and the worst neighbours are those bad to others.

LEARNING POINTS

- To always help your companion and neighbour as much as you can to be the best of them.

باب بر الوالدين وصلة الأرحام

*Chapter: Kind Treatment towards Parents and
Establishment of the Ties of Blood Relationship*

HADITH 78

عن أنس رضي الله عنه، أن رسول الله ﷺ قال: "مَنْ أَحَبَّ أَنْ
يُبَسِّطَ لَهُ فِي رِزْقِهِ، وَأَنْ يُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ لِرَحْمَةٍ." —متفق عليه

Anas رضي الله عنه reported: the Messenger of Allah ﷺ said, "He who desires ample provisions and his life be prolonged, should maintain good ties with his blood relations." —*Al-Bukhari and Muslim.*

HADITH EXPLANATION

- To expand the sustenance meaning the blessings in it.
- And also means in amount.
- Long life meaning more blessings in his life and worship.
- In maintaining ties even with a good word.
- The *sillaturrahim* would be those who are *mahrām* or those who inherit.
- To bring goodness between each other in benefiting one another.
- He will be mentioned even after he has passed away.
- The general bonds are all Muslims, and the close bonds are those who are family.

LEARNING POINTS

- The greatness of ties of kinship with Allah ﷻ.
- And for this, a person is allowed to give the rich and not poor if it is to maintain ties.

HADITH 79

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ قَالَ: "لَيْسَ الْوَاصِلُ بِالْمُكَافِئِ وَلَكِنَّ الْوَاصِلَ هُوَ الَّذِي إِذَا قُطِعَتْ رَحْمَةُ وَصَلَتَا." —رواه البخاري

‘Abdullah bin ‘Amr Al-‘As رَضِيَ اللَّهُ عَنْهُ reported: The Prophet ﷺ said, “*The person who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives (for being kind and good to them), but the one who truly maintains the bonds of kinship is the one who persists in doing so even though the latter has severed the ties of kinship with him.*” —*Al-Bukhari.*

HADITH EXPLANATION

- Doing as what is done to you is not amazing, even sinners do that.
- What is harder is to put in the effort to people who are mean to you.
- To always do what is better, regardless of people.
- Worship is done for Allah ﷻ alone.

LEARNING POINTS

- To put in the best effort for your relatives as they have a right over you.

HADITH 80

عن عائشة رضي الله عنها، قالت: قال رسول الله ﷺ: "الرَّحِمُ مُعَلَّقَةٌ بِالْعَرْشِ
تَقُولُ مَنْ: وَصَلَنِي وَصَلَهُ اللَّهُ وَمَنْ: قَطَعَنِي قَطَعَهُ اللَّهُ." —متفق عليه

‘Aishah رضي الله عنها reported: the Messenger of Allah ﷺ said, “*The bond of relationship is suspending from the Throne, and says: ‘He who keeps good relations with me, Allah will keep connection with him, but whosoever severs relations with me, Allah will sever connection with him.’*” —*Al-Bukhari and Muslim.*

HADITH EXPLANATION

- To show the greatness of the ties of kinship, it is attached to the ‘Arsh.
- Ties of kinship is great with Allah ﷻ.
- Connection to Allah ﷻ is the reward from Allah and blessings.
- But being cut off from Allah ﷻ is the punishment from Allah.
- Cutting ties of kinship is a great sin.

LEARNING POINTS

- To prioritise family as you would love Allah ﷻ to prioritise you.

HADITH 81

عن أبي أيوب خالد بن زيد الأنصاري رضي الله عنه، أن رجلاً قال:
يا رسول الله أخبرني بعمل يدخلني الجنة، ويباعدني من النار. فقال
النبي ﷺ: «تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ،
وَتُؤْتِي الزَّكَاةَ، وَتُحِلُّ الرِّحْمَ.» —متفق عليه

Abu Ayyub Khalid bin Zaid al-Ansari رضي الله عنه reported: A man came to Messenger of Allah ﷺ and said, “Direct me to a deed which will admit me to Jannah and take me away from the Fire.” The Messenger of Allah ﷺ said, “Worship Allah and associate no partner with Him, perform As-Solat, pay Zakat, and maintain the ties of kinship.” —Al-Bukhari and Muslim.

SAHABI - ABU AYYUB KHĀLID BIN ZAID AL-ANSARI رضي الله عنه

- He narrated 150 hadiths.
- He passed away in Constantinople.
- His closeness to the Prophet ﷺ.

HADITH EXPLANATION

- A deed that would make me enter Paradise and make me far from Fire. Why did he say both? In adab to show his fear of the Fire.
- The greatness of tawheed as the best act of worship.
- Prayer is the greatest physical worship.
- Paying Zakat is worship of the wealth.
- And maintaining ties of kinship is a form of social worship.

LEARNING POINTS

- None enters Jannah except those who worship Allah ﷻ.
- To establish what is compulsory.
- To always seek ways to Jannah.

HADITH 82

عن أبي الدرداء رضي الله عنه، أن رجلاً أتاه فقال: إن لي امرأة وإن أمي تأمرني بطلاقها؟ فقال: سمعت رسول الله ﷺ يقول "الوالد أوسط أبواب الجنة فإن شئت فأضيع ذلك الباب أو احفظه." —رواه الترمذي وقال: حديث حسن صحيح

Abu Dardā' رضي الله عنه reported: A man came to him and said, "I have a wife whom my mother commands me to divorce." I replied him that I had heard the Messenger of Allah ﷺ saying, "A parent is the best of the gates of Jannah; so if you wish, keep to the gate, or lose it." —At-Tirmidhi, who categorized it as *Hadith Hasan Sahih*.

HADITH EXPLANATION

- The best door of Jannah are your parents.
- The best deed to Jannah is being good to parents.
- It is not wājib to divorce her.
- It is not from being disobedient.
- If the reason is good enough, and based on the religion, then he should divorce her.

LEARNING POINTS

- Compulsory to obey parents in matters that are not sinful.
- To know about matters that would infringe on the rights of parents.

HADITH 83

عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "الْخَالَةُ بِمَنْزِلَةِ الْأُمِّ." —رواه الترمذي وقال حديث حسن صحيح

Al-Barā' bin Azib رَضِيَ اللَّهُ عَنْهُ narrated that: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "The maternal aunt holds the same status as the mother." —At-Tirmidhi, who categorized it as *Hadith Hasan Sahih*.

SAHABI - AL-BARĀ' BIN AZIB رَضِيَ اللَّهُ عَنْهُ

- He narrated 305 hadith from Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
- He passed away in Kūfah, Irāq.

HADITH EXPLANATION

- This hadith was about the daughter of Sayyiduna Hamzah رَضِيَ اللَّهُ عَنْهُ.
- Sayyiduna 'Ali, Sayyiduna Ja'far and Sayyiduna Zaid رَضِيَ اللَّهُ عَنْهُمْ argued about her and who would look after her.

LEARNING POINTS

- The *khala* is closest in gentleness and love for her sister's child.

باب تحريم العقوق وقطيعة الرحم

Chapter: Prohibition of Disobeying Parents and Severance of Relations

HADITH 84

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أُنْتُ رَسُولَ اللَّهِ ﷺ قَالَ: "مِنْ أَلَكْبَائِرِ شَتَمَ الرَّجُلُ وَالِدَيْهِ." قَالُوا: يَا رَسُولَ اللَّهِ وَهَلْ يَشْتُمُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: "نَعَمْ؛ يَسُبُّ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ، فَيَسُبُّ أُمَّهُ." —متفق عليه

‘Abdullah bin ‘Amru bin al-‘As رَضِيَ اللَّهُ عَنْهُ reported: the Prophet ﷺ said, “It is one of the gravest sins to insult one’s parents.” It was asked (by the people): “O Messenger of Allah, can a man insult his own parents?” The Messenger of Allah ﷺ said, “He insults the father of somebody who, in return, insults the former’s father; he then insults the mother of somebody who, in return, insults his mother.” —Al-Bukhari and Muslim.

HADITH EXPLANATION

- This is of the great sins. In another narration, in the greatest of great sins.
- In another narration, “to curse his parents.”
- This hadith speaks about bad character that some people have.
- Bad character causes negative implications.
- Here is a proof that whoever causes something to happen to him, he is responsible for it.

LEARNING POINTS

- The gravity of insulting others.
- The sin in using the tongue to hurt others.

باب فضل بر أصدقاء الأب والأم والأقارب والزوجة وسائر من يندب إكرامه

*Chapter: Excellence in Doing Good to the Friends of Parents
and Other Relatives*

HADITH 85

عن ابن عمر رضي الله عنهما، أن النبي ﷺ قال: "إِنَّ أَبْرَأَ الْبِرِّ أَنْ يَصِلَ
الرَّجُلُ وَدَّ أَبِيهِ". —رواه مسلم

‘Abdullah bin ‘Umar رضي الله عنهما reported: the Prophet ﷺ said, “*The finest act of goodness is that a person should treat kindly the loved ones of his father.*”
—Muslim.

HADITH EXPLANATION

- This hadith now goes on the other side; the best of righteousness.
- Of righteousness to one’s parents, is to maintain contact with your parent’s loved ones.
- Do non-Muslims count? Imām An-Nawawi said that this would mean Muslims, and as for non-Muslims, it is also recommended if this brings them happiness and brings them close to Islām.

LEARNING POINTS

- The ties of the parent is strong and lasting after the death of one’s parents.

باب إكرام أهل بيت رسول الله ﷺ وبيان فضلهم

Chapter: Showing Reverence to the Family of Allah's Messenger ﷺ

HADITH 86

عن ابن عمر رضي الله عنهما، عن أبي بكر رضي الله عنه موقوفاً عليه أنه قال : اِرْقُبُوا
مُحَمَّدًا ﷺ فِي أَهْلِ بَيْتِهِ. —رواه البخاري

Ibn 'Umar رضي الله عنهما reported: Abu Bakr رضي الله عنه said: “Show reverence to the Messenger of Allah ﷺ by honouring the members of his family.” —*Al-Bukhari*.

HADITH EXPLANATION

- Guard over the rights of Sayyidina Muhammad ﷺ through his family.
- Honour them and give them your love.
- Who are the *ahlul beit*? They are from the descendants of Sayyidah Fatimah AzZahraa رضي الله عنها.

LEARNING POINTS

- The compulsion of loving the family of the Prophet ﷺ.
- Loving the family is part of loving the Prophet ﷺ.
- Who hurts his family, hurts him ﷺ.
- Hating any of them is part of hating him ﷺ.

بَاب فِي تَنْزِيلِ النَّاسِ مَنَازِلَهُمْ

Chapter: Treating People According to their Status

HADITH 87

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ مِنْ
إِجْلَالِ اللَّهِ تَعَالَى: إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ وَحَامِلِ الْقُرْآنِ غَيْرِ الْعَالِي
فِيهِ وَالْجَافِي عَنْهُ وَإِكْرَامَ ذِي السُّطَانِ الْمُقْسِطِ." — حديث حسن
رواه أبو داود

Abu Musa al-Ash'ariy رَضِيَ اللَّهُ عَنْهُ narrated: the Prophet ﷺ said:
"Glorifying Allah involves showing honour to a grey-haired Muslim and to one
who can expound the Qurān, but not to one who acts extravagantly regarding
it, or turns away from it, and showing honour to a just ruler."—Abu Dawud.

HADITH EXPLANATION

- This is to correct the understanding of some people who say they only glorify Allah ﷻ and don't have to respect the creation.
- To respect someone just because of their age is part of our religion.
- Hāmil Al Qurān: he is called *hāmil* because he carries the responsibility of acting and understanding the Qurān and it is heavy and difficult.
- Not on either extremes about the Qurān.
- A just leader is one under Allah's throne on the Day of Judgement.
- A just leader is a great blessing.

THE HARVEST OF THE SUCCESSFUL FROM THE GARDENS OF THE RIGHTEOUS

LEARNING POINTS

- To honour others for their age, knowledge, and service to society.
- The greatest knowledge is Qurānic knowledge.
- To honour the leader who is just is to glorify justice as a trait of Allah ﷻ, to honour the one who carries the Qurān is to honour the words of Allah ﷻ and to honour the old Muslim is to honour the mercy of Allah ﷻ.

باب مَا جَاءَ فِي رَحْمَةِ الصَّبِيَّانِ

Chapter: What has been related about being Merciful with Boys

HADITH 88

عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُمْ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ شَرَفَ كِبِيرَنَا."
—رواه أبو داود وأحمد

‘Amr bin Shu’aib narrated that his father, from his grandfather رَضِيَ اللَّهُ عَنْهُمْ, who said that the Messenger of Allah ﷺ said: “He is not one of us who does not have mercy upon our young, nor knows the honor of our elders.”
— Abu Dawud and Ahmad.

HADITH EXPLANATION

- “Not of us”: meaning he lacks Imān.
- Mercy on the young is a *sunnah* of the Prophet ﷺ.
- The experience of Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ.
- The experience of Sayyidatina Aishah رَضِيَ اللَّهُ عَنْهَا.
- The experience of the brother of Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ; ‘Umayr.
- How the Prophet ﷺ treated his grandchildren and children generally.
- Rasulullah ﷺ said, “There is not a young man who honours an elderly person because of his age except that Allah will send someone to honour him in his old age.”

LEARNING POINTS

- The way of the Prophet ﷺ is the way of mercy and honour.
- The believer knows the rights of others.
- Our religion is a religion of love and mercy.

باب توقير العلماء والكبار وأهل الفضل وتقديمهم على غيرهم، ورفع مجالسهم، وإظهار مرتبتهم
*Chapter: Revering the Scholars and Elders, Preferring Them to Others and
Raising Their Status*

HADITH 89

وعن أنس رضي الله عنه، قال: قال رسول الله ﷺ: "مَا أَكْرَمَ شَابٌّ شَيْخًا لِسِنِّهِ
إِلَّا قَيَّضَ اللَّهُ لَهُ مَنْ يَكْرُمُهُ عِنْدَ سِنِّهِ." —رواه الترمذي وقال: حديث
غريب

Anas bin Malik رضي الله عنه reported: the Messenger of Allah ﷺ said, "If a young man honours an older person on account of his age, Allah appoints someone to show reverence to him in his old age." —At-Tirmidhi, who categorized it as *Hadith Gharib*.

HADITH EXPLANATION

- Just as you have done, it will be done to you, positively and negatively.
- To honour someone purely because of their age is an essential part of our religion.
- It is on the old to teach the young how to respect them.

LEARNING POINTS

- To honour the Sheikh in Islām.
- Good deeds is a reason for long life.
- Reward is always of the same nature as the deed.

باب زيارة أهل الخير ومجالستهم وصحبتهم ومحبتهم وطلب زيارتهم والدعاء منهم وزيارة المواضع الفاضلة

*Chapter: Visiting the Pious Persons, Loving Them
and Adoption of Their Company*

HADITH 90

عن أبي هريرة رضي الله عنه، قال رسول الله ﷺ: ”مَنْ عَادَ مَرِيضًا أَوْ زَارَ أَخًا لَهُ
فِي اللَّهِ نَادَاهُ مُنَادٍ أَنْ طُوبَتْ وَطَابَ مَمْشَاكَ وَتَبَوَّأْتَ مِنَ الْجَنَّةِ مَنَازِلًا.“
—رواه الترمذي وقال: حديث حسن، وفي بعض النسخ غريب

Abu Hurairah رضي الله عنه reported: I heard the Messenger of Allah ﷺ saying, “Whosoever visits an ailing person or a brother of his to seek the Pleasure of Allah, an announcer (angel) calls out: ‘May you be happy, may your walking be blessed, and may you be awarded a dignified position in Jannah.’” —At-Tirmidhi, who categorized it as Hadith Hasan.

HADITH EXPLANATION

- Islām emphasises the importance of visiting others.
- May your sins be forgiven!
- May your walk be rewarded!
- And this would result for him to have a place in Jannah reserved for him.
- This is the generosity of Allah ﷻ on His slaves.

LEARNING POINTS

- The virtue of visiting the sick is goodness in this world and the Hereafter.
- The virtue of visiting a brother for the sake of Allah ﷻ.
- Encouragement to have brotherhood for the sake of Allah ﷻ and to guard over it.

HADITH 91

عن أبي موسى الأشعري رضي الله عنه، أن النبي ﷺ قال: "إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ كَمَثَلِ الْمِسْكِ وَنَافِخِ الْكَبِيرِ فَحَاطِلُ الْمِسْكِ إِمَّا أَنْ يُحْذِيكَ وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً وَنَافِخِ الْكَبِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ وَإِمَّا أَنْ تَجِدَ رِيحًا مُرْتَنَةً." —متفق عليه

Abu Musa al-Ash'ariy رضي الله عنه reported: I heard the Prophet ﷺ saying, "The similitude of good company and that of bad company is that of the owner of musk and of the one blowing the bellows. The owner of musk would either offer you some free of charge, or you would buy it from him, or you smell its pleasant fragrance; and as for the one who blows the bellows (i.e., the blacksmith), he either burns your clothes or you smell a repugnant smell." —*Al-Bukhari and Muslim.*

HADITH EXPLANATION

- This hadith is also from the jawami' al kalim of the Prophet ﷺ
- Simple yet profound.
- This parable is a perfect parable in many ways, from being an acquaintance to close friend, it is always good to be around righteous people.
- The same is said about bad people.

LEARNING POINTS

- A person is on the religion of his close companion so look, each of you, who you take as your close companion.
- To seek the company of the righteous.
- To stay far from bad company and never underestimate the harm there.

HADITH 92

عن أبي هريرة رضي الله عنه، عن النبي ﷺ قال: "تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ: لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا فَاظْفَرْ بِذَاتِ الدِّينِ تَرُبِّتْ يَدَاكَ." —متفق عليه

Abu Hurairah رضي الله عنه reported: the Prophet ﷺ said, "A woman is married for four things: for her wealth, for her lineage, for her beauty or for her piety. Select the pious, may you be blessed!" —*Al-Bukhari and Muslim.*

HADITH EXPLANATION

- Wealth: Someone with wealth seeking not to pay so much for her or seeking her inheritance.
- Lineage: could also extend to popularity, because this would be to show her off to others.
- Beauty: Outward superficial beauty.
- Religion: In all aspects of religious understanding.
- The story of the man and his four wives.

LEARNING POINTS

- Seeking the companionship of one of religion is always priority because this would affect their character and the blessings from them and their lifestyle.
- Religion is always first over everything else.
- The happiness of a person and his tranquility is dependent on him always choosing religion over anything else.

HADITH 93

عن أبي هريرة رضي الله عنه، أن النبي ﷺ قال: ”الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ“. —رواه أبو داود، والترمذي بإسناد صحيح، وقال الترمذي: حديث حسن.

Abu Hurairah رضي الله عنه reported: I heard the Prophet ﷺ saying, “*Man follows his friend’s religion, you should be careful who you take for friends.*”—*Abu Dawud and At-Tirmidhi, who categorized it as Hadith Hasan.*

HADITH EXPLANATION

- What is the khalil?
- One of the *jawami’ al kalim*.
- Character steals from character.
- Those who sit together become like each other.
- The companion pulls, either to good or evil.

LEARNING POINTS

- To seek good companions.
- A person will imitate the one they keep their company without realising.
- Take this hadith seriously and implement it as this has saved and destroyed people.

HADITH 94

عن أبي موسى الأشعري رضي الله عنه، أن النبي ﷺ قال: ”المرء مع من أحب.“ — متفق عليه

Abu Musa al-Ash'ariy رضي الله عنه narrated: the Prophet ﷺ said, “A person will be with whom he loves.” —*Al-Bukhari and Muslim.*

HADITH EXPLANATION

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

And whoever obeys Allah and the Messenger will be in the company of those blessed by Allah: the prophets, the people of truth, the martyrs, and the righteous—what honourable company! [Surah an-Nisa, 4:69]

- Being together does not mean being on the same level.
- This is good news to those who love those who are good.
- This is also guidance to love good company.

LEARNING POINTS

- The virtues of loving for the sake of Allah ﷻ and His Prophet ﷺ and the righteous who are alive and have passed.
- From the virtues of loving Allah ﷻ and His Prophet ﷺ, it is to obey their commandments and stay away from their prohibitions and to behave by the shari'ah.
- It is not a condition to act like them as if you are like them, you are at that level anyway.

HADITH 95

عن أنس رضي الله عنه، أن أعرابياً قال لرسول الله ﷺ: 'مَتَى السَّاعَةُ؟'
قال رسول الله ﷺ: "مَا أَعَدَدْتَ لَهَا؟" قال: 'حُبُّ الله ورسوله' قال: "أَنْتَ
مَعَ مَنْ أَحْبَبْتَ." —متفق عليه، وهذا لفظ مسلم

Anas bin Malik رضي الله عنه reported: A bedouin came to the Messenger of Allah ﷺ and said to him, "When will be the Hour (i.e., the Day of Resurrection)?" He (the Prophet ﷺ) said, "What preparation have you made for it?" He said, "Only the love of Allah and His Messenger." Then Messenger of Allah ﷺ said, "You will be with those whom you love." —Al-Bukhari and Muslim.

HADITH EXPLANATION

- The teaching method of the Prophet ﷺ on directing questions.
- The important question is, what have you prepared?
- The Prophet's understanding of people and why they are asking what they ask.

LEARNING POINTS

- Love for Allah ﷻ and His Prophet ﷺ is from the greatest provision for the Akhirah.

HADITH 96

وعن ابن عمر رضي الله عنهما، قال: كان النبي ﷺ يزور قباء راكباً وماشياً،
فَيُصَلِّي فِيهِ رَكْعَتَيْنِ. —متفق عليه

Ibn ‘Umar رضي الله عنهما reported: *the Prophet ﷺ used to visit Quba’, either mounted or on foot and would offer two Raka’ah prayer in the mosque there. —Al-Bukhari and Muslim.*

HADITH EXPLANATION

- Visiting people is part of love for the sake of Allah ﷻ.
- To have a schedule as to when one visits for the sake of Allah ﷻ.
- To make the visit righteous by bringing some gift or benefit and to pray there to get the barakah.
- The great virtues of masjid Quba.

LEARNING POINTS

- It is permissible to make something habitual by day and time.
- It is permissible to travel for other than sin.

بَاب مَن يُؤْمَرُ أَنْ يُجَالِسَ

Chapter: With Whom We are Ordered to Accompany

HADITH 97

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا تُصَاحِبْ إِلَّا مُؤْمِنًا وَلَا يَأْكُلْ طَعَامُكَ إِلَّا تَقِيٌّ." —رواه أبو داود والترمذي

Abu Sa'eed al-Khudri رَضِيَ اللَّهُ عَنْهُ narrated: the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Associate only with a believer, and let only a God-fearing man eat your meals." —Abu Dawud and At-Tirmidhi.

HADITH EXPLANATION

- This would be a close companionship.
- General company is okay, but not close.
- Food to nourish a person for worship. The best people to give food to would be those who are on the path of da'wah and good deeds.
- This does not negate giving food to just anyone.

LEARNING POINTS

- The commandment to keep the company of those with taqwa and mixing with them.
- Prevention on loving and being close to disbelievers.
- To try to give charity to those who would use it well.

باب فِي فَضْلِ الْحُبِّ فِي اللَّهِ

Chapter: The Virtue of Love for the Sake of Allah ﷻ

HADITH 98

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ رَسُولُ اللَّهِ ﷺ: ”إِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ إِنَّ الْمُتَحَابِّينَ بِجَلَالِي الْيَوْمِ أُظِلُّهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي.“ —رواه مسلم

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reported, the Messenger of Allah ﷺ as saying, “Verily, Allah would say on the Day of Resurrection: Where are those who have mutual love for My Glory’s sake? Today I shall shelter them in My shadow when there is no other shadow but the shadow of Mine.” —Muslim.

HADITH EXPLANATION

- The greatness of the love for Allah ﷻ.
- Hadith Qudsi.
- Allah ﷻ Himself honours them.
- They are one of the seven under Allah’s shade.

LEARNING POINTS

- The benefit of loving for the sake of Allah ﷻ.
- To ensure that you loving someone is only for the sake of Allah ﷻ.
- The states of the Day of Judgement are tiring and difficult, so we should seek whatever way possible to rest ourselves and protect ourselves.

باب إفشاء السلام

Chapter: Excellence of Spreading the Islamic Greeting

HADITH 99

عن أبي هريرة رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ، أَفْشُوا السَّلَامَ بَيْنَكُمْ." —رواه مسلم

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrated, the Prophet ﷺ said, "You shall not enter Paradise until you believe, and you have not believed until you love one another. Shall I tell you of something you can do to make you love one another? Spread the greetings of Salam (peace) amongst yourselves (i.e., between each other)." —Muslim.

HADITH EXPLANATION

- Very deep principles being laid out by the Prophet ﷺ.
- The importance of spreading peace between people.
- The importance of loving goodness for one another.

LEARNING POINTS

- Jannah is only for believers.
- So spread peace as far as possible and to do whatever it takes to maintain peace.
- Peace builds love in the hearts and removes abandonment and cutting off.

باب مَا جَاءَ فِي الْحُبِّ فِي اللَّهِ

Chapter: *What has been Related about Loving for the Sake of Allah ﷺ*

HADITH 100

عن معاذ رضي الله عنه، قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يقول: "قَالَ اللَّهُ - عز وجل: الْمُتَحَابُّونَ فِي جَلَالِي لَهُمْ مَنَابِرُ مِنْ نُورٍ يَعْطُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ."
—رواه الترمذي

Mu'adh bin Jabal رضي الله عنه narrated: the Messenger of Allah ﷺ said: "Allah, the Mighty and Sublime, said: 'Those who love each other for the sake of My Majesty shall be upon podiums of light, and they will be admired by the Prophets and the martyrs.'" —At-Tirmidhi.

SAHABI - MU'ADH BIN JABAL رضي الله عنه

- He embraced Islām when he was only 18 years old.
- He is of the great companions and of the scholars amongst the companions.
- Sayyiduna 'Umar رضي الله عنه said, "Women are unable to give birth to the likes of Mu'adh, if it weren't for Mu'adh, 'Umar would be destroyed!"
- Sayyiduna Mu'adh narrated 157 hadiths.
- He passed away because of a deadly plague in the year 18 after hijrah when he was in his thirties.

HADITH EXPLANATION

- What does it mean to love for the sake of Allah ﷻ?

THE HARVEST OF THE SUCCESSFUL FROM THE GARDENS OF THE RIGHTEOUS

- How do people not love for the sake of Allah ﷻ?
- Why are the martyrs and the Prophets admiring these people?

LEARNING POINTS

- To love for the sake of Allah ﷻ is a great matter that will raise the one who has it to a high station.
- To admire is a good state to be in, as opposed to hasad.
- This makes clear the level of those who love for the sake of Allah ﷻ.

باب فضل الحب في الله والحث عليه وإعلام الرجل من يحبه أنه يحبه، وماذا يقول له إذا أعلمه

Chapter: Excellence and Etiquette of Sincere Love for the Sake of Allah ﷻ

HADITH 101

عن أبي كريمة المقداد بن معديكرب رضي الله عنه، عن النبي ﷺ قال:

”إِذَا أَحَبَّ الرَّجُلُ أَخَاهُ فَلْيُخْبِرْهُ أَنَّهُ يُحِبُّهُ.“ — رواه أبو داود، والترمذي وقال

: حديث صحيح

Abu Karīmah Al-Miqdām bin M‘adikarib رضي الله عنه reported: the Prophet ﷺ said, “When a man loves his brother (for Allah’s sake) let him tell him that he loves him.”— Abu Dawud and At-Tirmidhi, who categorized it as *Hadith Sahih*.

SAHABI - ABU KARIMAH AL-MIQDAM BIN M‘ADIKARIB رضي الله عنه

- He was one of the people who came in the delegation from the people of Kindah from Sham.
- He passed away in the year 87 hijri when he was 91 years old.
- He narrated 47 hadiths from the Prophet ﷺ.

HADITH EXPLANATION

- This would be a pure and selfless love.
- The intentions behind it must be corrected.
- The intentions to tell must also be corrected.

LEARNING POINTS

- To inform someone of your love for them is to spread unity and fondness between people.

HADITH 102

عن معاذ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، أَخَذَ بِيَدِهِ وَقَالَ: ”يَا مُعَاذُ، وَاللَّهِ إِنْ بِي لَأُحِبُّكَ، ثُمَّ أَوْصَيْكَ يَا مُعَاذُ: لَا تَدْعُ دُبُرَ كُلِّ صَلَاةٍ أَنْتَ تَقُولُ: اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ“. —حديث صحيح، رواه أبو داود والنسائي بإسناد صحيح

Mu‘adh (bin Jabal) رَضِيَ اللَّهُ عَنْهُ reported: the Messenger of Allah ﷺ held my hand and said, “O Mu‘adh, By Allah, I love you and advise you not to miss supplicating after every Salat (prayer) saying: Allahumma a‘inni ‘ala dhikrika wa shukrika, wa husni ‘ibadatika, (O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)”. —Hadith Sahih, Abu Dawud and An- Nasa’i.

HADITH EXPLANATION

- Sunnahs of declaring love for someone.
- The sunnah of giving advice after having declared love.
- The greatness of this duā’ to show we cannot worship Allah رَضِيَ اللَّهُ عَنْهُ on our own.

LEARNING POINTS

- The nobility and generosity of the Prophet ﷺ.
- There should be benefit in the Hereafter with regards to loving for Allah رَضِيَ اللَّهُ عَنْهُ.
- A believer is never free of seeking assistance from Allah رَضِيَ اللَّهُ عَنْهُ.

باب المجاهدة

Chapter: The Struggle (in the Cause of Allah ﷻ)

HADITH 103

عن أبي هريرة رضي الله عنه، قال: قال رسول الله ﷺ: "إِنَّ اللَّهَ تَعَالَى قَالَ:
مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ." —رواه البخاري

Abu Hurairah رضي الله عنه reported: the Messenger of Allah ﷺ said,
‘Allah the Exalted has said: ‘I will declare war against him who shows
hostility to a pious worshipper of Mine.’” —*Al-Bukhari*.

HADITH EXPLANATION

- What is a hadith Qudsi?
- This is the only other instance Allah ﷻ has declared war against another person.
- Who are the awliyā’ of Allah ﷻ?
- We should always maintain a good opinion of everyone because you don’t know who the awliyā’ of Allah ﷻ are.

LEARNING POINTS

- Stern warning from Allah ﷻ who makes an enemy out of his awliyā’.
- This hadīth is actually part of a longer hadith.
- The opposite is true. Whoever honours a wali, Allah ﷻ honours him.

باب الخوف

Chapter: Fear (of Allah ﷻ)

HADITH 104

عن ابن مسعود رَضِيَ اللَّهُ عَنْهُ، قال: قال رسول الله ﷺ: ”يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّونَهَا.“
— رواه مسلم

Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ reported: the Messenger of Allah ﷺ said, “*Hell will be brought on that Day (the Day of Resurrection) with seventy thousand bridles; and with every bridle will be seventy thousand angels, pulling it.*” — Muslim.

HADITH EXPLANATION

- These are the hadiths on fear.
- In Islam we must have a good mix of fear and hope.
- This shows that Hell is a creature that has a reality.

LEARNING POINTS

- The severity of the horrors on the Day of Judgement.
- The greatness of the Fire and how huge it is.
- Every person will see the Fire even those entering Paradise.

HADITH 105

عن النعمان بن بشير رضي الله عنه، قال : سمعت رسول الله ﷺ يقول: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَرَجُلٌ تُوَضَّعُ فِي أُنْخَصٍ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي مِنْهُمَا دِمَاغُهُ، مَا يَرَى أَنَّ أَحَدًا أَشَدُّ مِنْهُ عَذَابًا وَإِنَّهُ لَأَهْوَنُهُمْ عَذَابًا.» — متفق عليه

Nu'mān bin Bashir رضي الله عنه reported: the Messenger of Allah ﷺ said, “The least tortured man on the Day of Resurrection is one underneath whose feet will be placed two live coal, and his brain will be boiling, and he would think that he is the most tortured, while he is the least tortured.” — *Al-Bukhari and Muslim*.

HADITH EXPLANATION

- This is the least of punishments, so what more the most.
- How bold are human beings to disobey Allah ﷻ.
- We cannot handle the fires in this world so all the more we will not be able to handle the fire in the Hereafter.

LEARNING POINTS

- The severity of the horrors of the Day of Judgement.
- The severity of the torment of Hell.
- The believer does whatever it takes to be as far as possible from Hell.

HADITH 106

عن سمرة بن جندب رضي الله عنه، أن نبي الله ﷺ قال:
”منهم من تأخذه النار إلى كعبيه، ومنهم من تأخذ إلى ركبتيه، ومنهم
من تأخذه إلى حُجْرَتِهِ، ومنهم من تأخذه إلى تَرْفُوتِهِ.“ —رواه مسلم

Samurah bin Jundub رضي الله عنه reported: the Prophet of Allah ﷺ said,
“Among the people of Hell are there those who will be emersed in fire to their
ankles, some to their knees, some to their waists, and some to their throats.”
—Muslim.

SAHABI - SAMURAH BIN JUNDUB رضي الله عنه

- He is of the scholars amongst the companions.
- He was a child around the Prophet ﷺ. He was once told to go back from a battle for being too young and he proved himself by wrestling another boy and he was accepted.
- He said, “I memorised a lot from the Prophet ﷺ but I don’t narrate them because there are older people who have memorised and narrated.”
- He narrated 100 hadith.
- He passed away in the year 59 Hijrah.

HADITH EXPLANATION

- This is from the extreme fear of the Day of Judgement.
- The extreme heat.
- This shows that people will be of different levels in the Fire.
- Even a drop of the fire would be enough as a severe punishment.

LEARNING POINTS

- Allah ﷻ is fair and He will only punish exactly what a person deserves.

HADITH 107

عن أبي هريرة رضي الله عنه ، أن رسول الله ﷺ ، قال: ”يَعْرِقُ النَّاسُ
يَوْمَ الْقِيَامَةِ حَتَّى يَذْهَبَ عَرْقُهُمْ فِي الْأَرْضِ سَبْعِينَ ذِرَاعًا، وَيُلْجِمُهُمْ
حَتَّى يَبْلُغَ آذَانَهُمْ.“ —متفق عليه

Abu Hurairah رضي الله عنه reported: the Messenger of Allah ﷺ said,
“The people will perspire on the Day of Resurrection and their perspiration
will be seventy cubits down in the earth and it will reach up to their ears (they
will be bridled with it).” —*Al-Bukhari and Muslim.*

HADITH EXPLANATION

- The sweating is from the closeness of the sun to them or from the severity of the Day of Judgement.
- Rasulullāh ﷺ said, “On the Day of Judgement, the sun will be brought close to the slaves of Allah until it is the distance of one or two meel from their heads. The sun will melt them. And they will sweat in accordance to their deeds. Some of them will sweat till their ankles, some will sweat till their knees, and some will sweat till their waists, and some will be bridled in sweat.”

LEARNING POINTS

- The sun will come near the creation on the Day of Judgement.
- Sins and disobedience is the cause for more punishment on the Day of Judgement.
- The people of complete iman are in the shade of Allah’s throne on a day there is no shade but His shade.

HADITH 108

عن أبي برزة - براء ثم زاي - نضلة بن عبيد الأسلمي رضي الله عنه، قال: قال رسول الله ﷺ: "لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ وَعَنْ عِلْمِهِ فِيمَا فَعَلَ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ وَعَنْ جَسَدِهِ فِيمَا أَبْلَاهُ." —رواه الترمذي وقال: حديث حسن صحيح

Abu Barzah رضي الله عنه reported: Messenger of Allah ﷺ said, "Man's feet will not move on the Day of Resurrection before he is asked about his life, how did he spend it, his knowledge, what did he do with it, his wealth, how did he earn it and how did he spend it, and about his body, how did he wear it out." —*At-Tirmidhi, who categorized it as Hadith Hasan Sahih.*

SAHABI - ABI BARZAH NADHLAH BIN UBAYD AL ASLAMIYY رضي الله عنه

- He was one of the early Muslims.
- He narrated 46 hadiths.

HADITH EXPLANATION

- A person will stay at the place of questioning until these five things have been addressed.
- This is only for those who have hisab.
 1. How did he spent his life?
 2. How he acted on his knowledge, and did he spread it?
 3. Is his wealth halāl or harām?
 4. Did he use it well?
 5. Is his body in sin or in good deeds?

قطوف الفالحين من رياض الصالحين.

LEARNING POINTS

- Allah ﷻ is severe in accounting and not an atom of deeds escapes Him.
- The halāl of this world can be questioned and the harām is punished.
- Everything given to the human being is a responsibility and a trust and a test.

HADITH 109

عن أبي هريرة رَضِيَ اللَّهُ عَنْهُ ، قال: قال رسول الله ﷺ: "لَمَّا خَلَقَ اللَّهُ
الْخَلْقَ كَتَبَ فِي كِتَابٍ، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي
تَغْلِبُ غَضَبِي." وفي رواية: (غَلَبَتْ غَضَبِي) وفي رواية: (سَبَقَتْ
غَضَبِي) — متفق عليه

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reported: I heard Messenger of Allah ﷺ saying,
"When Allah created the creation, He wrote in the Book, which is with Him over
His Throne: 'Verily, My Mercy prevails over My Wrath' Another narration is:
The Messenger of Allah ﷺ said, '(Allah wrote) 'My Mercy dominated My
Wrath'. Still another narration is: Messenger of Allah ﷺ said, '(Allah wrote) My
Mercy surpasses My Wrath.'"—Al-Bukhari and Muslim.

HADITH EXPLANATION

- To always understand that Allah's mercy prevails over everything.
- To lean more on hope at the point of death.
- To lean more on fear while going through life.
- Seeking Allah ﷻ when we disobey Him and seek Him to help us against ourselves.
- Muslims run to Allah ﷻ, not away from Allah ﷻ.

LEARNING POINTS

- The generosity of Allah ﷻ towards His servants.
- Allah's mercy is the basis of everything and He ﷻ does not want people to disbelieve or be punished.

HADITH 110

عن أبي أيوب خالد بن زيد رضي الله عنه، قال سمعت رسول الله ﷺ، يقول: "لَوْلَا أَنْتُمْ تُذْنِبُونَ لَخَلَقَ اللَّهُ خَلْقًا يُذْنِبُونَ، فَيَسْتَغْفِرُونَ، فَيَغْفِرُ لَهُمْ." — رواه مسلم

Abu Ayyūb Khalid bin Zaid رضي الله عنه reported: the Messenger of Allah ﷺ said, "Were you not to commit sins, Allah would create people who would commit sins and ask for forgiveness and He would forgive them." —Muslim.

HADITH EXPLANATION

- Committing sins is part of human existence.
- The point is not that you will never sin, but that you know to repent to Allah ﷻ over and over again.
- The repentant humble sinner is more beloved to Allah ﷻ than that the self-righteous, arrogant worshipper.

LEARNING POINTS

- Allah is all-forgiving.
- Human beings are not angels. They are expected to make mistakes.
- Allah ﷻ loves repentance.

باب فضل الصلوات

Chapter: The Excellence of As-Solat (The Prayer)

HADITH 111

عن جابر رضي الله عنه، قال: قال رسول الله ﷺ: "مَثَلُ الصَّلَوَاتِ الْخَمْسِ كَمَثَلِ نَهْرٍ جَارٍ غَمْرٍ عَلَى بَابٍ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ."
—رواه مسلم

Jābir رضي الله عنه reported: the Messenger of Allah ﷺ said, "The similitude of the five (obligatory) Solat is like a river running at the door of one of you in which he takes a bath five times a day." —Muslim.

HADITH EXPLANATION

- The sunnah of using parables and examples.
- The perfect example for running from the world five times a day and relaxing with Allah ﷻ.
- The whole imagery is how you should approach the prayer.

LEARNING POINTS

- The virtue of the five prayers with Allah ﷻ in that our sins are forgiven by performing them.
- Praying five times a day is a way by which sins are forgiven.
- The believer tries his best to cleanse his pages from sins.

باب الجمع بين الخوف والرجاء

Chapter: Combining Hope and Fear (of Allah ﷻ)

HADITH 112

عن أبي هريرة، رَضِيَ اللهُ عَنْهُ، أن رسول الله ﷺ قال:
”لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا طَمَعَ بِجَنَّتِهِ أَحَدٌ وَلَوْ يَعْلَمُ الْكَافِرُ مَا
عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا قَنَطَ مِنْ جَنَّتِهِ أَحَدٌ.“ —رواه مسلم

Abu Hurairah رَضِيَ اللهُ عَنْهُ reported: the Messenger of Allah ﷺ said, “If a believer had full knowledge of the chastisement of Allah, none would covet His Jannah; and were an infidel to know the Mercy Allah has, none would despair of His Jannah.” —Muslim.

HADITH EXPLANATION

- This is the summary of hope and fear.
- When you ponder over Allah’s kindness and greatness, you will see everyone enter Jannah.
- When you ponder over your own deeds, you will see for sure you are in Hell.
- We must always speak about both aspects of fear and hope.

LEARNING POINTS

- The greatness of Allah’s mercy and also the severity of His punishment.
- Fear and hope are the two wings of the believer to get close to Allah ﷻ.
- Allah ﷻ says in a Hadith Qudsi, “I am in the opinion of what my servant thinks of me.”
- Rasulullah ﷺ said three days before he passed away, “Let not any of you die except that he has a good opinion of Allah.”

باب فضل البكاء من خشية الله تعالى وشوقا إليه

Chapter: Excellence of Weeping out of Fear from Allah ﷻ

HADITH 113

عن عبد الله بن الشخير رضي الله عنه، قال: "أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يُصَلِّي، وَلَجَوْفُهُ أَزِيرٌ كَأَزِيرِ الْمَرْجَلِ مِنَ الْبُكَاءِ." —حديث صحيح رواه أبو داود، والترمذي في الشمائل بإسناد صحيح.

‘Abdullah bin Ash-Shikhhār رضي الله عنه reported: *I came to the Messenger of Allah ﷺ when he was performing prayers. He was sobbing and his chest sounded like a boiling kettle. —Abu Dawud and At-Tirmidhi.*

SAHABI - ‘ABDULLAH BIN ASH-SHIKHKHĪR رضي الله عنه

- He narrated six hadīths from the Prophet ﷺ.

HADITH EXPLANATION

- This hadīth shows us the virtue of crying in hope and fear of Allah ﷻ.
- The permissibility of crying in prayer.
- Prophet Ibrahim عليه السلام used to weep like this with the same sound that could be heard from a mile away.
- Allah ﷻ has beautiful traits and majestic traits. If jamāl traits manifest, it fills the servant with light and happiness. When the jalāl traits manifest, it fills the servant with heaviness and fear. The Prophet ﷺ showed us both manifesting on him.
- The value of tears for Allah ﷻ is high.

قطوف الفالحين من رياض الصالحين.

- If we feel the majesty of Allah ﷻ, and we are in front of people, should we try to stifle it or show it so people can learn to fear? The best is to stifle it to prevent arrogance from coming into our hearts.

LEARNING POINTS

- The virtue of crying from fear of Allah ﷻ.
- Crying in prayer does not nullify it if there is no letter uttered.
- The believer should try their best to have fear and presence in prayer.

HADITH 114

عن ابن عمر رضي الله عنهما، قال: لما اشتدَّ برُّ رسولِ الله ﷺ وجَّعُهُ قِيلَ لَهُ فِي الصَّلَاةِ فَقَالَ "مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ". فَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا إِنَّ أَبَا بَكْرٍ رَجُلٌ رَفِيقٌ، إِذَا قَرَأَ الْقُرْآنَ غَلَبَهُ الْبُكَاءُ. فَقَالَ: "مُرُوهُ فَلْيُصَلِّ". —متفق عليه

Ibn ‘Umar رضي الله عنه reported: When the illness of Messenger of Allah ﷺ became serious, he was asked about the leading of Solāt and he said, ‘Ask Abu Bakr to lead Solāt.’ Whereupon, ‘Aishah رضي الله عنها said, ‘Abu Bakr is very tender-hearted. He is bound to be overcome by weeping when he recites the Qurān.’ The Messenger of Allah ﷺ repeated, ‘Ask him (Abu Bakr) to lead Solāt.’ —*Al-Bukhari and Muslim.*

HADITH EXPLANATION

- The Prophets are the ones to suffer the most.
- Why did Sayyidatina ‘Aishah رضي الله عنها hesitate? It is not her usual response.
- To protect her father from the blame of people that he caused bad luck.
- Her father told her to say it.
- She knew her father did not want to be imām.
- It was said she hesitated more than three times till Rasulullah ﷺ reprimanded her.
- This is a serious matter because it pointed to leadership after the Prophet ﷺ.
- It is permissible to cry and pray.

LEARNING POINTS

- The high station of Sayyiduna Abu Bakr رضي الله عنه.
- Indication of the caliphate of Sayyiduna Abu Bakr رضي الله عنه.
- The concern of the Prophet ﷺ about the prayer and prayer in jamā’ah even when he was suffering so much because of the importance of it.

باب فضل الزهد في الدنيا والحث على التقلل منها وفضل الفقر

*Chapter: Excellence of Leading an Ascetic Life,
and Virtues of Simple Life*

HADITH 115

عن أبي سعيد الخدري رضي الله عنه، قال : جلس رسول الله ﷺ، على المنبر، وجلسنا حوله، فقال: ”إِنِّي مِمَّا أَخَافُ عَلَيْكُمْ مِنْ بَعْدِي مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَزِينَتِهَا.“ — متفق عليه

Abu Sa'id Al-Khudri رضي الله عنه reported: the Messenger of Allah ﷺ sat on the pulpit and we sat around him. He said: “What I fear the most for you after my death is the flourishment and the beauty of this world will be available to you.” — *Al-Bukhari and Muslim*.

HADITH EXPLANATION

- The beauty of this world in wealth and position attracts the human being.
- The dazzlement of the world is when the human being begins to forget why he was created.
- The lure of the world is when the human being begins to obsess about the world and make it his primary goal.
- The evil of the world is when the human being begins to harm others in his seeking the world.
- The destruction of the world is when he abandons his religious duties and forgets Allah ﷻ and the Hereafter.

LEARNING POINTS

- The lowliness of the dunya and what is in it.
- Warning against being deluded by the dunya and gazing at it with admiration.
- The fear and concern of the Prophet ﷺ over his ummah.

HADITH 116

عن أنس رضي الله عنه، أن النبي ﷺ قال: ”اللَّهُمَّ لَا عَيْشَ إِلَّا
عَيْشُ الْآخِرَةِ.“ —متفق عليه

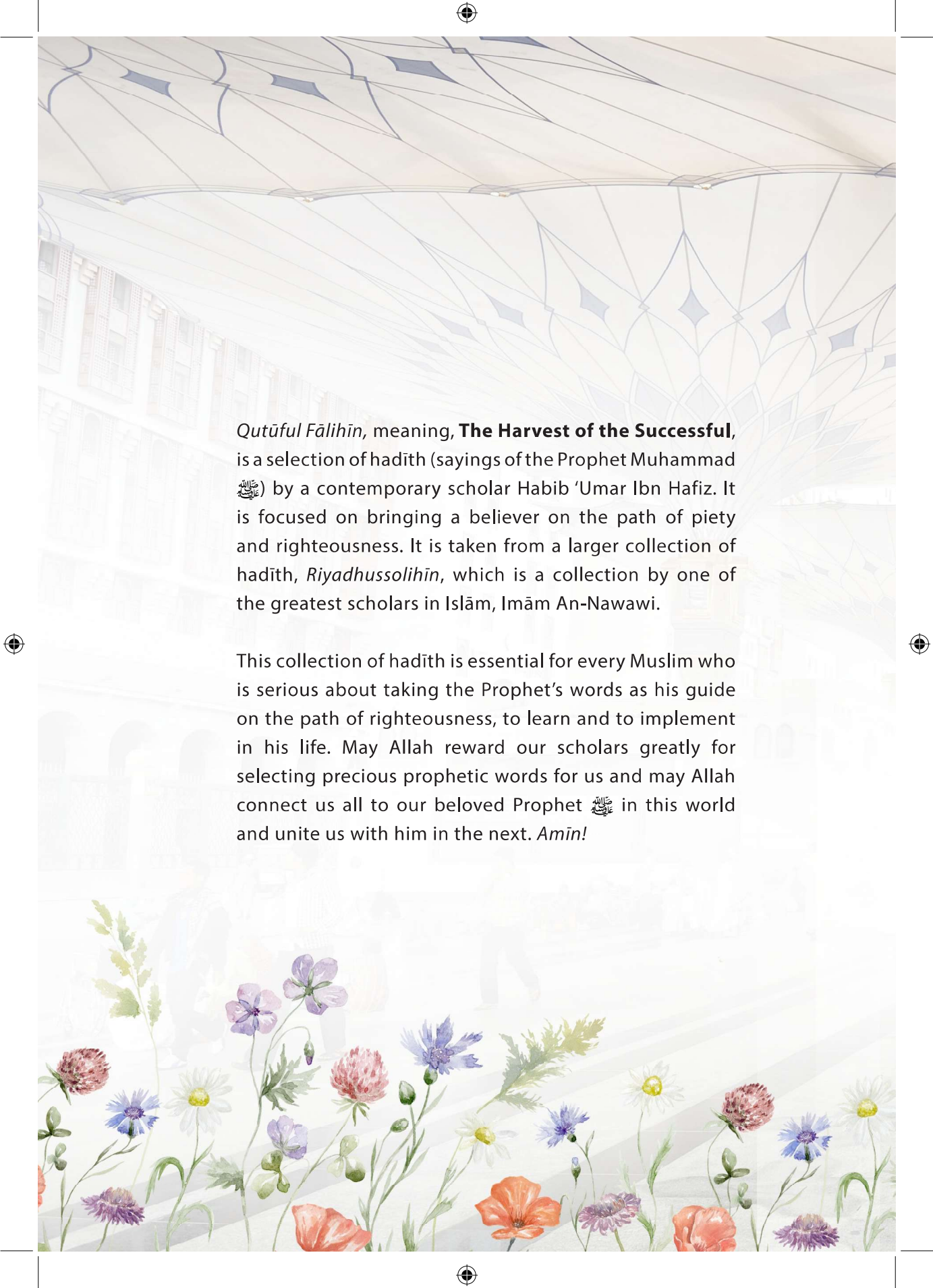
Anas رضي الله عنه reported: The Prophet ﷺ said, “O Allah, there is no true life but the life of the Hereafter.” —*Al-Bukhari and Muslim.*

HADITH EXPLANATION

- It is said that Allahumma came from “Ya Allah, *amanna bi kheir*?” which means, O Allah, grant us security in goodness!
- The usage of “Allahumma.”
 1. To take the meaning of Ya Allah i.e., to call out to Allah in duā’. E.g.: saying “Allahumma-rhamna!”
 2. For the one answering to emphasise the answer given to assure the one asking. E.g.: “Are you able to do this? Answer, “Allahumma yes!”
 3. To emphasise how rare something happens. E.g.: “They only eat dates every day, unless, Allahumma, there is an invitation.”
- There is no true life of happiness and peace except in the Hereafter.
- Rasulullah ﷺ said it during the battle of the trench and also during Hajj at Arafah.

LEARNING POINTS

- The world is a place of work and tiredness, tests and calamities.
- The true life is happiness, rest and eternal bliss which is only in the Hereafter.
- The believer should be determined to gain the Akhirah and give up his world for it.



Qutūful Fālihīn, meaning, **The Harvest of the Successful**, is a selection of hadīth (sayings of the Prophet Muhammad ﷺ) by a contemporary scholar Habib 'Umar Ibn Hafiz. It is focused on bringing a believer on the path of piety and righteousness. It is taken from a larger collection of hadīth, *Riyadhussolihīn*, which is a collection by one of the greatest scholars in Islām, Imām An-Nawawi.

This collection of hadīth is essential for every Muslim who is serious about taking the Prophet's words as his guide on the path of righteousness, to learn and to implement in his life. May Allah reward our scholars greatly for selecting precious prophetic words for us and may Allah connect us all to our beloved Prophet ﷺ in this world and unite us with him in the next. *Amīn!*