

*Special Edition for Islamic Schools and Educational
Programs*

Thirty Hadith for Beginners

الثَّلَاثِينَ فِي ذِكْرِ الْغُرِّ الْمَيَّامِينَ

Selected Narrations from the Prophet Muhammad

Easy to memorize, understand, practice and teach

Along with brief biographies of His Companions



By: Faruq Post

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الْمَيَّامِينَ

**A Collection of Thirty Authentic Hadith from
the Prophet Muhammad for Beginners**

Preface

All praises and thanks are due to Allah. May the Prophet Muhammad be mentioned within the heavens amongst Allah's Angels. May he, his family and all of his followers be blessed and guided.

This is a beginner's book of 'hadith' to enable Muslim youth to learn more about the statements, manners and actions of the Prophet Muhammad. The narrations in this booklet have been selected based upon their authenticity, comprehensiveness (manners, creed, and virtues, and jurisprudence), their clarity, and ease for the beginner to read, understand, memorize and practice in their daily lives.

The narrations are arranged in order of the four rightly guided caliphs, except for the first hadith which is the hadith of Umar ibn al Khattab 'Actions are by intention'. I chose to start this compilation with this hadith as a reminder to purify our intentions and to make sure that we rectify our intentions before everything that we do. I followed it up with the 'hadith' of Abu Bakr as Sideeq, then Uthmaan ibn Afaan, and then Ali ibn Abee Taalib. After those four rightly guided caliphs, I mentioned the 'ahadith' of the ten companions who were promised paradise. Following

them up with the ‘ahadith’ of the ‘Mukthireen as Saba’ (Companions who narrated most hadith from the Prophet), followed by other great companions.

My intention in compiling this book, is to familiarize our brothers and sisters with short ahadith that they can learn, understand, memorize, practice and teach to others, while familiarizing them with some of the Prophet’s companions. Knowing the companions of Allah’s messenger will not only increase our love for them, which is obligatory upon every Muslim to have, but it will also increase our love for the Prophet Muhammad as well. In order to remain connected to their Lord, we need to stay connected with the companions. As they were the ones who transmitted the Quran and Sunnah to us, without them there would be no Quran or Sunnah with us today.

By learning more about the companions, we learn more about Allah’s Messenger. We learn from their example of how they imitated the Prophet Muhammad. By learning more about them we can truly appreciate what they did to preserve this religion and convey it to their successors-whom without them-we wouldn’t have any religion today. We wouldn’t know how to pray, how to fast, how to pay Zakat and

how to make Hajj. Many Muslims today-especially our youth- have lost touch with who the Prophet Muhammad's companions were, what they did, and some of the struggles they endured for the sake of Islam and the Muslims. If our youth lose touch with them, then they will eventually lose touch with Allah's Messenger, and eventually the proper understanding of the Quran and the Sunnah.

For this reason, I mentioned a short biography of the Companion who narrated each hadith. The biographies of the noble companions were taken from 'Seer A'laam an Nubala by Imam Dhahabee, Al Isti'aab by Imam Ibn Abdul Barr, Usdul Ghabah by Ibnul Atheer, and Al Isabah by Ibn Hajr.

Tips on How to Teach This Book

Each hadith should be read aloud by the instructor, or by the students (who can read Arabic) to the instructor. This should be repeated several times until the student is able to read it fluently in Arabic by himself. Then the hadith should be read in English, followed by an explanation and discussion with the students. The instructor should encourage students to memorize all of the 'ahadith' and be able to explain their meanings and mention some of the benefits

derived from them. Competitions for memorization along with prizes and rewards are good ways to encourage learning, understanding, memorization and practical implementation.

May Allah grant guidance and goodness to all those who love the Sunnah and practice it in their everyday lives. As always, there are many people that I would like to thank for their help in this particular work. May Allah reward all of those who aided in producing this work. I must also express my appreciation to my beloved mother and wife for all of their patience and encouragement while working on this book. I ask Allah to make it beneficial to all of those who read it, understand it, memorize it, and teach it to others. I ask Allah to enable my children (Abdurahman, Abdullah, Layla, Ayub, and Umar) to be the first and foremost to benefit from it and understand it and practice it in their lives. If anyone has any comments, corrections or suggestions for this work, please feel free to contact me at: faruqpost@gmail.com.

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About the Author

Faruq Post, was born and raised in CT and accepted Islam in the year 2002. After accepting Islam he realized the importance of seeking Islamic knowledge from learned scholars. While enrolled in Manchester Community College in 2004 to pursue a degree in Business Administration and Accounting, he decided to go to Umrah to visit the House of Allah and apply for the Islamic Universities there. After returning home from Umrah he waited to see if he was going to be accepted, and by the grace of Allah he was accepted to Umm al Qura University in Makkah.

Faruq departed to Saudia Arabia to start his journey in pursuit of knowledge, and entered the Arabic Language Institute. Then soon after, Faruq graduated from the Arabic Language Institute with an excellent grade average and was also accepted into the College of Dawah and Usool Ad Deen, in which he specialized in Quranic studies and Hadith sciences. After finishing the Bachelor's degree program in 2011 with high grades he went on to pursue his Master's degree in Hadith Sciences upon which he completed his Master's degree with a 97% grade in July 2015. Then by the will and grace of Allah He was accepted to

be a candidate for the PhD program in Hadith Sciences as well. He is the first American to be selected as a PhD student at Umm al Qura University.

From the time He went to Makkah to study in the university, he was very eager to attend the lectures of many of the scholars in Makkah in the Masjid al Haraam as well as the outskirts of Makkah. One of the first Scholars he met and spent time with on a daily basis was Sheikh Muhammad ibn Abdul Wahhab ibn Marzooq al Banna. Sheikh Muhammad was known for his generosity, his kindness, his adherence to the Sunnah and was one of Sheikh Al Albaani's close companions. Sheikh Muhammad had a great influence on Faruq from the beginning of his studies. Faruq was also blessed to meet many other scholars who visited Makkah during the Hajj season. From Faruq's most prominent scholars are: Sheikh Wasiullah ibn Muhammad Abaas from India who is a professor at Umm al Qura as well as a teacher and Mufti in the Masjid al Haram in Makkah. He studied with Sheikh Muhammad Ali Adam Al Ethiopee for over 8 years and benefitted from him greatly. He also studied with the noble Sheikh and scholar of the Hanbali madhaab of his time Sheikh Abdullah ibn Abdul Aziz ibn Aqeel. Faruq was blessed with memorizing and reading to him

many books such as Nawawi's forty hadith, Usool ath Thalatha, Qawa'id al Arbah, Usool us Sunnah, Manhaj as Salikeen, Umdatul Ahkaam and many other books.

Faruq also studied with many of the major scholars of Saudi Arabia in the summer such as: Sheikh Salih al Fawzan, Sheikh Sai'd Ash Shithree, Sheikh Abdullah Al Gudayaan, The Grand Mufti of Saudia Arabia Sheikh Abdul Aziz Aal Sheikh, Sheikh Abdur Rahman As Sudais, Sheikh Salih Al Luhyadaan.

He also benefitted from many of the scholars of Madinah such as: Sheikh Abdul Muhsin Al Abaad, Sheikh Naasir Al Faqeehee, Sheikh Salih As Suhaymee, Sheikh Ibrahim ar Ruhaylee, Sheikh Sulayman ar Ruhaylee, Sheikh Ali Al Huthayfee, and others as well.

During the hajj season he met numerous scholars from Jordan from amongst the students of Sheikh Muhammad Naasir Ad Deen al Albaani, from them Sheikh Ali Hasan Al Halabi, Sheikh Mashoor Hasan Aal Salman, Sheikh Saleem al Hilalee and others.

He also met with many scholars from India and Pakistan such as: Sheikh Irshad al Haqq, and many other scholars from Pakistan.

Sheikh Faruq also received many 'Ijazas' for narrating books and hadith from a variety of scholars.

Sheikh Faruq has also authored some books which have been printed and can also be found online:

1. The Moderate Religion which explains how Islam is the moderate religion and not an extremist religion, and how Islam is the moderate religion in it's beliefs...etc...

2. Best Women on the Face of the Earth, an explanation of how the Muslim woman is the best woman on the face of the earth if she is practicing islam.

3. Al Itibaa and the Jurisprudence Principles of the Righteous predecessors, translation of one of the great indian scholars books.

4. The Missing Links

5. Thirty Hadith for Beginners

6. Guidance for All of Humanity

7. From the Desert Valley of Makkah to San Francisco, translation.

8. The Intellectual Invasion, The Ideological Attack against Muslims and non-Muslims (coming soon)

9. Eleven Women and Their Husbands, and explanation of the Hadith of Umm Zarah (coming soon)

10. Notes and Benefits from Ahlul Hadith about Hidden Defects in Prophetic Narrations, (coming soon)

Sheikh Faruq is also the founder and president of Islamic Ministries and Community Development (iMacD), a non-profit organization based out of Hagerstown Maryland that focuses on inviting non-Muslims to Islam and providing other social services. You can visit their website online at www.imacd.org.

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Introduction

1. What is a 'hadith'?

A 'hadith' is an action, statement, or tacit approval of the Prophet Muhammad.

'Hadith' are teachings revealed to the Prophet Muhammad similar to the Quran in legislation and rulings.

2. Why are 'hadith' important?

'Hadith' are important so that we can learn more about Islam, how the Prophet Muhammad implemented and explained the Quran, and how to worship Allah correctly. 'Hadith' are revelation just like Quran, and are similar to the Quran in matters of Islamic Law and Legislation.

Where can we find 'hadith'? We can find 'hadith' in books such as:-Sahih Al Bukhari, Sahih Muslim, Sunan Nisaa'ee, Sunan Abu Dawud, Sunan Tirmidhi, Sunan Ibn Majah.

'Ahadith' in Sahih Al Bukhari and Sahih Muslim are all authentic, but 'ahadith' in the remaining four books are authentic, fair, weak, and very weak. Therefore, it is upon the student to study and ask the scholars about

the authenticity of the narrations contained in these four books.

3. What is a companion?

A companion is anyone who met the Prophet Muhammad, believing in Him and died as a Muslim.

4. Why should we learn about the companions?

We should learn about the companions to help us know and understand that the religion of Islam would not have reached us today (Quran and Sunnah) without them. They were the ones who memorized, preserved, wrote, recorded, and transmitted the Quran and Sunnah during the Prophet Muhammad's era, as well as passed it on to the generation proceeding them. They were also the ones who sacrificed their lives, wealth, time and efforts to propagate Islam and spread the Religion of Mercy, Truth and Justice to all of mankind. We love all of the companions and always ask Allah to grant them the highest place in the paradise.

Note: The dedicated and diligent students who understand and memorize these narrations can request an 'Ijazah' (permit) from the author of the book from his teachers and scholars, connecting him through different chains of narration to the noble companions, and to the Prophet Muhammad.

Hadith # 1: Deeds Depend Upon Intentions

عن عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: " إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِامْرِئٍ مَّا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ "

(رواه بهذا اللفظ مسلم في كتاب الإمارة-باب قَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ. " وَأَنَّهُ يَدْخُلُ فِيهِ الْعَزُّ وَغَيْرُهُ مِنَ الْأَعْمَالِ-1907)

On the authority of Umar ibn Al Khattab who said I heard Allah's Messenger ﷺ say: **"Indeed actions depend upon the intention. A man will be rewarded for what he intends. Whoever migrates for Allah and His Messenger, then he migrates for Allah and His Messenger, and whoever migrates to attain a worldly affair, or a woman to marry, then his migration is for what he intended migration for"**. (Muslim narrated it with this wording in the Book of Government, Chapter: The words of the prophets saws: "Deeds are but with intentions" which includes fighting and other deeds, #1907)

Umar ibn Al Khattab was one of the best companions of the Prophet Muhammad. His conversion to Islam is one of the most remarkable and influential events in Islamic history. It was after Umar accepted Islam that many of the early Muslims started practicing their Islam outwardly. Prior to accepting Islam he was a staunch enemy to the Prophet before accepting Islam, and he actually wanted to kill the Prophet Muhammad at one time. However, the Prophet made supplication to Allah that the most beloved of the two Umars to Allah would be guided to Islam, and it was Umar ibn Al Khattab who Allah loved the most. Umar is recognized for his discipline, administration, and the great leader of the conquests that took place during his reign. He was the second caliph after Abu Bakr As Sideeq. During his reign, the Islamic empire stretched to Persia, Rome and even brought Egypt under the Islamic flag. During his time as leader, he brought reforms and worked extensively on the welfare of his citizens. Umar brought numerous reforms in the governance during his reign.

Some of the major reforms introduced by Umar are:

1. The establishment of Bait-ul-Maal (State's treasury for people) and social welfare was one of his major achievements.
2. A proper judicial system was established, where Magistrates and Judges would have courts and would decide on cases.
3. Army headquarters were established for protection of the cities. Canals and roads were constructed.
4. The Imams, Teachers and Mu'athins were given pay in schools and Mosques.
5. Prisons and Police stations were built.
6. The first Islamic Lunar calendar was established and the Hijrah system was initiated.
7. Population census was kept.
8. Welfare homes and orphanages were built.

Umar was assassinated by a Persian non-Muslim named Firoz. He stabbed Umar, as a result of which he passed away three days later in (23h) on 1st of Muharram.

Lessons from hadith #1

1. Allah judges our deeds based upon our intentions (one condition)
2. Our deeds are rewarded according to our intentions.
3. We are allowed to migrate or move for worldly reasons.
4. The best reason to migrate or move is to protect one's faith.

Questions:

1. Who is the narrator of the hadith?
2. Give one example you can think of as a good reason for your family to migrate or move.
3. Before any good deed, our intentions should be in our hearts: True or False?

Hadith # 2: Teach Me a Supplication

عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي. قَالَ: "قُلِ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ"

(رواه البخاري-كتاب الأذان-باب الدعاء قبل السلام-834)

Abu Bakr As Sideeq said to Allah's Messenger: 'Teach me a supplication that I can say in my prayer', So the Prophet responded: **"Say: O Allah, I have wronged myself greatly, none can forgive sins except you alone, so bestow your forgiveness upon me, and have mercy upon me, You are the Forgiver, the Merciful."**

(Al Bukhari-Book of Adhaan-Chapter: The Supplication said after the Salaam-834)

Abu Bakr As Sideeq was the first caliph of the Muslims and the first man to believe in the prophet Muhammad. He is the best companion of all.

Abu Bakr's real name was Abdullah, and he was given the title of "As Sideeq" or "Testifier to the Truth." His father, 'Uthman, was known as Abu Quhafah and his mother, Salma, was known as Ummul Khair. He was two and a half years younger than the prophet Muhammad.

Abu Bakr was always a very close Companion of the Prophet, he knew him better than any other man.

The Prophet told Abu Bakr: "I called people to Islam, everybody thought over it, at least for a while, but this was not the case with Abu Bakr the moment I put Islam before him, he accepted it without any hesitation". He was titled As-Siddiq by the Prophet because his faith was too strong to be shaken by anything.

In fact, Abu Bakr was more than a great believer, as soon as he became a Muslim, he immediately began to preach Islam to others. Among those who accepted Abu Bakr's invitation to Islam were; Uthman, Zubair, Talha, Abdul Rahman bin Awf, Sa'd bin Abee Waqqas

and others who later became the strong initial supporters of Islam.

Abu Bakr's love of the Prophet was so great that he was willing to sacrifice his life for the sake of protecting and comforting the Prophet. Abu Bakr with the wealth he had, also had a major role in freeing some of the Muslim slaves, who were barbarically tortured by their heartless polytheist masters to give up the Faith and return to their masters' beliefs.

Lessons from hadith #2

Always try to learn something new from your teachers and companions

1. Allah is the only one who can forgive all of us for our mistakes and sins, no one else.
2. We should always supplicate to Allah and communicate with Him.
3. From the beauty of Islam is that if the servant commits a sin, they repent directly to their creator and not to other human beings.

Questions:

1. Who was Abu Bakr As Sideeq?
2. Who is the only one who can forgive all of our sins?
3. How can we communicate with Allah?

Hadith # 3: The Best of the Best

عَنْ عُثْمَانَ بْنِ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: "خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ"

(رواه البخاري-كتاب فضائل القرآن-باب خيركم من تعلم القرآن وعلمه-5027)

Uthman ibn Affaan reported that the Prophet said:
"The best of you are those who learn the Quran and teach it to others." (Al Bukhari-Book of Virtues of Quran-Chapter: The Best of You are those who learn the Quran and teach to others-5027)

Uthman ibn Affaan was the third of the Prophet Muhammad's successors. He was known as the leader of the faithful and ruled for approximately 12 years. The first six years were times of relative tranquility and peace, however the last years of his reign were marred by internal conflict, and pockets of rebels trying to cause havoc throughout the Caliphate.

Uthman is remembered as a pious, gentle, and kind man, known for his modesty, and admired for his generosity. He ruled with impartial justice, mild and humane policies, based on his obedience to Allah and his love for Prophet Muhammad and the Muslim nation

Uthman was born seven years after Prophet Muhammad and belonged to the Umayyad branch of the Quraish tribe. The Umayyads were the most influential clan of the Quraish, they were the strongest and wealthiest, and Uthman was their “golden child,” the most beloved, due to his good manners.

Like his predecessor Umar ibn Al Khattab, Uthman was able to read and write. This was an unusual skill in pre Islamic Arabia and Uthman became a successful trader and cloth merchant. Throughout his life he was known as a kind, generous man and even before his conversion to Islam he would freely give money to help those in need.

It was his close friend Abu Bakr who introduced Uthman to Islam and he embraced the new religion at the age of thirty-four. This was during the very early days of Islam when the men of Mecca were systematically abusing and torturing any converts to Islam. He was assassinated in (35h) by some of the rebels who were trying to overthrow his leadership as the rightly guided caliph.

Lessons from hadith #3

1. The best of us are those who memorize and learn the Quran and teach it to others
2. In order to be the best you must seek knowledge, then act upon it, then teach it to others.
3. We shouldn't conceal good knowledge if we have it and can teach it to others.

Questions:

1. How can we be the best?
2. What should we do to learn more Quran?
3. What are some ways of teaching the Quran?
4. What is a 'Chain of narration'?

Hadith # 4: The Best Women

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "خَيْرُ نِسَائِهَا مَرْيَمُ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ".

(رواه البخاري-كتاب مناقب الأنصار-باب-تَزْوِيجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَدِيجَةَ وَفَضْلِهَا رَضِيَ اللَّهُ عَنْهَا-3815)

Ali ibn Abee Taalib reported that The Prophet said, **"The best of the world's women is Mary (at her lifetime), and the best of the world's women is Khadijah (at her lifetime)"**. (Al Bukhari-Book of Merits of the Ansaar-Chapter:Prophet's marriage of Khadijah and her superiority-3815)

Ali ibn Abee Taalib was the cousin of Prophet Muhammad i.e., the son of his paternal uncle (Abu Taalib). He is 'Ali ibn Abi Taalib ibn 'Abdul-Muttalib ibn Haashim ibn 'Abd-Manaaf, from the tribe of Quraysh. He was the first youth to embrace Islam. He was born 10 years before the Prophet Muhammad receive his initial revelation. He received his education at the hands of the Prophet Muhammad and never separated from him.

He attended all battles with the Prophet Muhammad except the Battle of Tabook, during which he stayed in

Madeenah abiding by an order of the Prophet. He carried the flag in many battles. He was one of the six representatives who were chosen by Umar at his death to run the affairs of the Ummah (Muslim nation) and choose the next Caliph (ruler).

He is one of the ten people to whom the Prophet gave glad tidings that they will be dwellers of Paradise. He is also the fourth Caliph, and was endowed with noble characteristics and high morals. 'Ali died during the night of 17th of Ramadan in the year 40 A.H. He ruled for 4 years 8 months and 15 days.

Lessons from hadith #4

1. Maryam (Mary) the mother of Eesa (Jesus) was the best woman of her time.
2. Khadijah was the best woman of her time.
3. Women were respected, honored and dignified by the Prophet Muhammad.
4. These women were superior in deeds, knowledge, sacrifice and closeness to Allah than any other women of their time.
5. Ali ibn Abee Talib and his true followers love all of the Mothers of the believers and never speak bad about any of them.

Questions:

1. Who were Maryam and Khadijah?
2. Does Islam respect women? How?
3. How was Maryam treated by Eesa? Who was her family? What chapter in Quran is named after her?
4. What are some of Khadijah's virtues?
5. How did she support the Prophet Muhammad?

Hadith #5: The 10 Promised Paradise

عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: "أَبُو بَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ وَعُثْمَانُ
فِي الْجَنَّةِ وَعَلِيٌّ فِي الْجَنَّةِ وَطَلْحَةُ فِي الْجَنَّةِ وَالزُّبَيْرُ فِي
الْجَنَّةِ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ وَسَعْدُ فِي
الْجَنَّةِ وَسَعِيدُ فِي الْجَنَّةِ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي
الْجَنَّةِ."

(رواه الترمذي-كتاب المناقب عن رسول الله-باب مناقب عبد الرحمن بن عوف-3747- بإسناد

صحيح)

Abdur-Rahman ibn Awf narrated that the Messenger of Allah said: "Abu Bakr is in Paradise, 'Umar is in Paradise, 'Uthman is in Paradise, 'Ali is in Paradise, Talhah is in Paradise, Az-Zubair is in Paradise, 'Abdur-Rahman bin 'Awf is in Paradise, Sa'd bin Abi Waqqas is in Paradise, Sa'eed is in Paradise, and Abu 'Ubaidah bin Al-Jarrah is in Paradise." (Tirmidhi-Book of Virtues-Chapter:Virtues of Abdurahman if Awf-3747-With an authentic chain of narration)

Abdurahman ibn Awf ibn Zuhrah Al Qurashi Az Zuhree accepted Islam in Makkah, from the invitation of Abu Bakr As Sideeq. He migrated to Ethiopia, then back to Makkah, then he migrated to Madinah. He participated in Badr, Uhud and the rest of the battles along with the Prophet Muhammad. He was injured with over 20 wounds during the Battle of Uhud. He was also from amongst the six companions that Umar selected to choose the caliph that would follow him. He was also one of the remaining three who selected Uthman ibn Affan as the leader to succeed Umar. On one occasion he gave a large amount of wealth in charity (40,000 dinar), and on another occasion he donated 500 horses to fight for the sake of Allah. He was known as a great companion and wealthy businessman. He died in the year (32h) at the age of 75 years old.

Lessons from hadith #5

1. We can only be certain that someone is in paradise if Allah or His Messenger told us.
2. These ten companions are in paradise
3. Respect and honor all of the companions
4. We never talk bad about or slander any of the companions of the Prophet Muhammad

Questions:

1. Who are the ten companions who were promised paradise?
2. What can we do to get to paradise?
3. Who is your favorite companion?

Hadith #6: Sending 'Salah' upon the Prophet

عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ الصَّلَاةُ عَلَيْكَ؟ قَالَ: " قُلْ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ "

(رواه أحمد 1396-ياسناد جيد على شرط مسلم)

It was narrated from Musa bin Talhah that His father (Talhah ibn Ubaydillah) said: "We said: 'O Messenger of Allah, how should we send salah upon you?' He said: **"O Allah, send salah upon Muhammad and upon the family of Muhammad, as You sent salah upon the family of Ibrahim, and send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon the family of Ibrahim among the nations. You are indeed Worthy of praise, Full of glory."** (Ahmed in his Musnad 1396, with an authentic chain, upon the conditions of Imam Muslim)

Talhah ibn Ubaydillah ibn Uthman Al Qurashi was one of the ten who was promised Paradise. He was also from the foremost companions who accepted Islam

early, as well as one of the six selected in the Shura that Umar ibn Al Khattab formed to select the Caliph to proceed him. He accepted Islam from the invitation of Abu Bakr As Sideeq. He observed all of the battles with the Prophet Muhammad except for Badr, because he was in Shaam at the time. He was killed in the Battle of the Camel in the year (36h) at the age of 64 years old.

Lessons from hadith #6

1. We should always be eager to learn new things from our teachers and elders
2. 'Salah' upon the Prophet means: 'The mentioning of the Prophet within the heavens amongst the angels.'
3. The Muslim should always send 'Salah' upon the Prophet Muhammad anytime his name is mentioned.
4. This should be said in prayer as well as outside of prayer.
5. Allah will send 10 'salah' upon us for every 1 'salah' we send upon Prophet Muhammad.

Questions:

1. What is the meaning of 'Salah'?
2. When should we do 'Salah'?
3. What will Allah give us if we send Salah upon the Prophet Muhammad?

Hadith #7: Never Lie About the Prophet

عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ رضي الله عنه قَالَ: قُلْتُ
لَأَبِي الزُّبَيْرِ بْنِ الْعَوَّامِ رضي الله عنه: مَا لَكَ لَا تُحَدِّثُ عَنْ رَسُولِ اللَّهِ
صلی اللہ علیہ وسلم؟ قَالَ: مَا فَارَقْتُهُ مُنْذُ أَسْلَمْتُ، وَلَكِنِّي سَمِعْتُ مِنْهُ كَلِمَةً
سَمِعْتُهُ يَقُولُ: " مَنْ كَذَبَ عَلَيَّ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ "

(رواه أحمد 1428 بإسناد صحيح)

It was narrated from ‘Amir bin ‘Abdullah bin Zubair that his father said: “I said to Zubair bin Al Awwaam: ‘Why don’t I hear you narrating ‘ahadith’ from the Messenger of Allah as I hear Ibn Mas’ud and so-and-so and so-and-so?’ He said: ‘I never left him from the time I became Muslim, but I heard him say a word: **“Whoever tells a lie about me (deliberately), let him take his place in Hell.”** (Imam Ahmed in his Musnad 1428 with an authentic chain of narration, upon the conditions of Bukhari and Muslim)

Zubair bin Al Awwaam ibn Khuwalid, he was Khadijah's nephew, and his mother was Safiyyah the daughter of Abdul Muttalib (the Prophet's aunt). He accepted Islam early after Abu Bakr As Sideeq, either the fourth or the fifth person after him at a young age (15). He migrated to Ethiopia as well as Madinah. He was also from the Ten that were promised Paradise and one of the members of (Shura) that Umar selected to choose a leader after him. He participated in Badr as well as numerous battles after that. He participated in the conquest of Sham, Egypt and the Battle of Yarmouk; and was from those who was selected to be in the forefront to battle the enemies. During the Battle of the Camel he accompanied Aishah along with Talhah ibn Ubaydullah protecting her and they were both killed during that battle in the year (36h) at the age of 64.

Lessons from hadith #7

1. Don't speak about everything you know or hear, even if you have knowledge about it.
2. Learn from the manners and etiquettes of your teachers and elders by listening and observing them first and foremost.
3. Everything you may see your teachers or parents do may not be good to tell everyone.
4. Be careful about ascribing actions, statements, stories, etc... to the Prophet Muhammad.
5. Those that fabricate stories about the Prophet Muhammad are promised a severe punishment.

Questions:

1. Who narrated this hadith?
2. Why should we be careful in ascribing actions, statements and stories to the Prophet?

Hadith #8: Allah Loves the Self Sufficient Servant

وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: " إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ التَّقِيَّ، الْغَنِيَّ،

الْحَفِيَّ " (رواه مسلم-كتاب الزهد والرفائق-2965)

Sa'd ibn Abee Waqqaas heard Allah's Messenger saying, **"Allah loves the pious servant who is self sufficient and doesn't show off, while busying himself with what concerns him."** (Muslim-Book of 'Zuhd' and softening of the Heart-2965)

Sa'd ibn Abee Waqqaas, whose name is Sa'd ibn Malik ibn Uheeb Az Zuhree. He accepted Islam early at a young age of 19. He was one of The Ten Companions who were promised Paradise and one of the six who were selected to be from the counsel that Umar selected to pick the caliph that was going to proceed him. He was the first one to ever shoot an arrow during an Islamic battle. The Prophet made supplication for him: 'O Allah make his aim good and answer his supplications.' He migrated to Madinah before the Prophet Muhammad. He participated in Badr as well as Uhud. He was the one who conquered Al Madaa'in and Persia. He died in his palace in Al Aqeeq, which is close to Madinah in the year (51h).

Lessons from hadith #8

1. Allah loves the pious people and those who are satisfied with what He gives them.
2. Allah loves those who don't depend upon others for things they can do themselves.
3. Allah loves those who don't show off.
4. Allah loves those who mind their own business.

Questions:

1. What are three characteristics that Allah loves for us to have?
2. Should we always depend upon others to do things for us?
3. Should we concern ourselves with other people's personal affairs?

Hadith #9: Protect Yourself

عَنْ سَعِيدِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ
وَمَنْ قُتِلَ دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ دِينِهِ
فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ دَمِهِ فَهُوَ شَهِيدٌ "

(رواه النسائي-كتاب تحريم الدم-باب من قاتل دون دينه-4095 بإسناد صحيح)

Sa'eed bin Zaid reported that Allah's Messenger said:
"Whoever is killed protecting his wealth, he is a martyr. Whoever is killed protecting his family, he is a martyr. Whoever is killed protecting his religion, he is a martyr. Whoever is killed protecting himself, he is a martyr." (Nisaa'ee-Book of: Fighting, Prohibition of Bloodshed-Chapter: The one who fights to protect his religion-4095- with an authentic chain of narration)

Sa'eed ibn Zaid ibn Amru Al Qurashi Al Adawee was the cousin of Umar ibn Al Khattab, and married Umar's sister Fatimah, and Umar married Saeed's sister as well (Aatikah) after her husband was killed in Ta'if. He was one of the Ten that was promised Paradise, and Umar

did not select him to be from amongst his counsel to prevent any bias towards him or his decisions. Sa'eed and his wife Fatimah actually accepted Islam before Umar. It is said that Fatimah was the cause of Umar accepting Islam. He migrated to Madinah and when the Prophet Muhammad made brothers between the Muhajireen and the Ansaar, Sa'eed's brother was Ubay ibn Ka'b. He did not participate in the Battle of Badr, because him and Talhah were sent to Sham by Allah's Messenger. He was from amongst those who participated in the conquest of Sham and Damasqus as well as Yarmouk. He died in the year (50h) at the age of over 70 years old.

Lessons from hadith #9

1. Always protect yourself from physical harm.
2. Protect your family and friends as well.
3. Learn methods to defend yourself, your family and your wealth. Self defense classes, karate, jujitsu, etc...

Questions:

1. If someone is trying to harm you physically what should you do?
2. If someone is trying to harm your mother, father or brothers and sisters, what should you do?
3. If someone tries to take your money, what should you do?

Hadith #10: Fasting is a Shield

قَالَ أَبُو عُبَيْدَةَ رَضِيَ اللَّهُ عَنْهُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ

يَقُولُ: "الصَّوْمُ جُنَّةٌ مَا لَمْ يَخْرِقْهَا." وَقَالَ

الدارمي: «يَعْنِي بِالْغِيْبَةِ»

(رواه أحمد في مسنده 1700-1701، والدارمي والطبراني في مسنديهما، رواه ابن خزيمة في صحيحه، وضياء المقدسي في المختاره، والحاكم في مستدركه، وفي سنده بشار بن أبي سيف الجرمي لم يوثقه إلا ابن حبان وتقويه الأحاديث الأخرى، وقال أحمد شاكر: إسناده في أصله صحيح)

Abu Ubaydah said: I heard the Messenger of Allah say:
"Fasting is a shield, so long as you do not damage it."

(Imam Ad Daarimee said it means: Backbiting) (Ahmed narrated it in his Musnad 1700-1701, as well as Daramee and Tayalasee in their Musnads, Diyaa in Al Mukhtarrah, and Al Hakim in Al Mustadrak, it's chain contains a narrator who only ibn Hibban spoke about his trustworthiness, however the text is supported and strengthened by many other narrations, and it has a correct meaning)

Abu Ubaydah ibn Al Jarrah, his name is Aamir ibn Abdullah Al Jarrah Al Qurashi Al Fihri, one of the Ten who was promised Paradise, and the Trustworthy One of this Ummah. He accepted Islam early, one day after Abu Bakr As Sideeq. He participated in all of the battles with the Prophet Muhammad. Abu Ubaydah was in the vanguard of the Muslim forces, fighting with might and as someone who was not at all afraid of death. The

Quraish cavalry were extremely wary of him and avoided coming face to face with him.

He had to endure one of the most harrowing experiences fighting his polytheist father Abdullah ibn al-Jarrah, until he killed him.

On the day of Uhud when the Muslims were being routed, one of the polytheists started to shout, "Show me Muhammad, show me Muhammad." Abu Ubaydah was one of a group of ten Muslims who had encircled the Prophet to protect him against the spears of the polytheists.

When the battle was over, it was found that one of the Prophet's molar teeth was broken, his forehead was wounded and two discs from his shield had penetrated into his cheeks. Abu Bakr went forward with the intention of extracting these discs but Abu Ubaydah said, "Please leave that to me."

Abu Ubaydah was afraid that he would cause the Prophet pain if he took out the discs with his hand. He bit hard into one of the discs. It was extracted but one of his incisor teeth fell to the ground in the process. With his other incisor, he extracted the other disc but lost that tooth also. Abu Bakr remarked, "Abu Ubaydah is the best of men at breaking incisor teeth!"

Abu Ubaydah continued to be fully involved in all the momentous events during the Prophet's lifetime. After the beloved Prophet had passed away, the companions gathered to choose a successor at the Saqifah or meeting place of Banu Sa'aadah. The day is known in history as the Day of Saqifah. On this day, Umar ibn al-Khattab said to Abu Ubaydah, "Stretch forth your hand and I will swear allegiance to you for I heard the Prophet, peace be upon him say, 'Every ummah has an amin (trustworthy) and you are the amin of this ummah.' "I would not," declared Abu Ubaydah, "put myself forward in the presence of a man whom the Prophet, upon whom be peace, commanded to lead us in Prayer and who led us right until the Prophet's death." He then gave the oath of allegiance to Abu Bakr as-Siddiq. He continued to be a close adviser to Abu Bakr and his strong supporter in the cause of truth and goodness. Abu Ubaydah died in the plague of Amwaas in the year (18h) at the age of 58.

Lessons from hadith #10

- 1.Fasting is a protection from sins and the hellfire
- 2.Fasting is a protection from excessively fulfilling one's physical desires.
- 3.Lying, backbiting, slandering all damage one's religion.
- 4.Shaytan is our greatest enemy, fasting is a shield to protect us from his temptations.

Questions:

- 1.What does fasting protect us from?
- 2.How does one fast?
- 3.What is the month of Fasting?

Hadith #11: Most Deserving of Good Treatment

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ
ﷺ فَقَالَ: مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟ قَالَ:
"أُمُّكَ" . قَالَ: ثُمَّ مَنْ؟ قَالَ: "ثُمَّ أُمُّكَ" . قَالَ:
ثُمَّ مَنْ؟ قَالَ: "ثُمَّ أُمُّكَ" . قَالَ: ثُمَّ مَنْ؟ قَالَ "ثُمَّ
أَبُوكَ."

(البخاري-كتاب الأدب-باب من أحق الناس بحسن الصحبة-5971)

It is reported on the authority of Abu Hurairah that he said: 'A man asked: 'O Messenger of Allah! Who from amongst the people is most deserving of my fine treatment? He replied: **'Your mother.'** Then the man asked: 'Then who?'. The Prophet replied: **'Your mother.'** Then the man asked: 'Then who?'. The Prophet replied: **'Your mother.'** Then the man asked: 'Then who?' The Prophet replied: **'Your father.'** (Al Bukhari-Book of Manners-Chapter: Who is Most deserving of good companionship)

Abu Hurairah also known as Abdurahman ibn Sakhr Al Azdi Ad Dawsee who was born in Yemen. He was an orphan with only a mother and no other relatives. His name at birth was Abdus Shams. He accepted Islam in the 7th or 8th year after the migration, and travelled to Madinah to meet the Prophet Muhammad. Imam Al Bukhari and Muslim agreed upon 325 ahadith, Al Bukhari alone transmitted 93 and Muslim transmitted 189. Even though he only accompanied the prophet for a few years, he narrated the most ahadith of all the companions (5374). The reasons behind this are:

1. Constantly accompanying the gatherings of knowledge with the Prophet Muhammad.
2. His strong desire and determination to acquire religious knowledge, and the Prophet Muhammad supplicating for him to never forget anything that he learned.
3. Abu Hurairah met and lived amongst the major companions and learned from them.
4. He lived a long time after the death of the Prophet Muhammad 47 years, spreading the hadith of the Prophet, while not involving himself with 'fitan', positions of social status, etc... He died in 57h.

Lessons from hadith #11

1. Seek knowledge from those more learned than us and always ask questions.
2. We owe a huge debt to our mothers.
3. We owe a huge debt to our fathers as well.
4. We should treat our parents with the best of manners.
5. Mothers should be given $\frac{3}{4}$ of our honor, respect and dutifulness, while fathers should be given $\frac{1}{4}$. However, both should be respected and honored at all times.

Questions:

1. What are some things we can do to make our mothers happy?
2. What are some things we can do to make our fathers happy?
3. If both of our parents asked us to do something, who should we respond to first?

Hadith #12: Pillars of Islam

عن عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ ﷺ:
"بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَحَجِّ
الْبَيْتِ وَصَوْمِ رَمَضَانَ."

(رواه مسلم-كتاب الإيمان- بَابُ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُنِيَ

الْإِسْلَامُ عَلَى خَمْسٍ -21)

Abdullah ibn Umar reported that the Prophet said: **"Islam is based upon five pillars:**

- 1. To testify that none is worthy of worship except Allah alone and that Muhammad is His final messenger.**
- 2. Pray obligatory prayers.**
- 3. Pay obligatory charity.**
- 4. Perform Hajj.**
- 5. Fast Ramadan."**

(Muslim-Book of Faith-Chapter: Five Pillars of Islam-21)

Abdullah ibn Umar ibn Al Khataab accepted Islam early while he was young and migrated with his father to Madinah. He participated in the Battle of Khandaq and many other battles as well. He was very eager and diligent in imitating the Prophet Muhammad. He was also a prominent authority in hadith, and religious verdicts. He spent a lot of time with the Prophet Muhammad and became very knowledgeable and memorized many of the Prophet's statements and actions approximately 2630 'ahadith'. Imam Al Bukhari and Muslim agreed upon 168 'ahadith', Al Bukhari alone transmitted 81 'hadith' and Imam Muslim transmitted 31 'hadith' alone. He is second only to Abu Hurairah in the amount of 'ahadith' he narrated. The route of transmission that Imam Malik narrates from Nafi' from Ibn Umar is called the 'Golden Chain' of narration. He died in 73h. Why and how did he narrate so many 'ahadith' from the Prophet Muhammad?

1. His early acceptance of Islam, his long life, his eagerness in attending the gatherings of knowledge with the Prophet Muhammad, his asking other companions about what the Prophet Muhammad did or said if he was absent.

2. His constant attachment to the Prophet Muhammad. His sister was married to the Prophet, so it was easy for him to visit and access the Prophet.
3. His asceticism towards worldly affairs and trying to acquire leadership positions, while avoiding the 'fitan' that occurred between some of the companions, which enabled him to focus on studying, learning and teaching.

Lessons from hadith #12

1. There are 5 pillars of Islam.
2. The first pillar is the most important, and contains two parts. It is called the 'Shahadah' or testimony of faith.
3. Prayer is a pillar in Islam.
4. Zakah is a pillar in Islam.
5. Performing Hajj is a pillar of Islam.
6. Fasting is a pillar of Islam.
7. All pillars must be strong in order for the Muslim to be strong. If the Prayer and 'Shahadah' are strong the rest of the pillars will be strong as well.

Questions:

1. Who is the narrator of the hadith?
2. Name the five pillars of Islam.
3. Which pillars do you practice every day?

Hadith #13: Muslims Must Love Each Other

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ: " لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ
لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ. "

(رواه البخاري-كتاب الإيمان-باب مَنْ الْإِيمَانِ أَنْ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ
لِنَفْسِهِ-13)

Anas ibn Malik reported that the Prophet said:
**"None of you will have true faith until he loves for his
brother what he loves for himself."** (Al Bukhari-Book of
Faith-Chapter: From faith is loving for your brother what one loves for
oneself)

Anas ibn Malik ibn Nadar al Ansaari whose
mother Umm Sulaym gave him to the Prophet
Muhammad to serve him and help him. Anas grew up
in the Prophet's house. He saw, heard and experienced
many things that no other companions experienced.
He learned extensively from the Prophet Muhammad
at home, while he was on journeys and learned how
the Prophet Muhammad interacted with his family. He
lived 83 years after the death of the Prophet

Muhammad and this is what helped him in learning a large amount of hadith from the Prophet and from the major companions as well. His longevity also had a major role in him transmitting and teaching others the ahadith of the Prophet Muhammad as well. He narrated 2286 'ahadith', Al Bukhari and Muslim agreed upon 168, Al Bukhari alone transmitted 83, and Muslim 71. He migrated to Al Basrah (Iraq) after living in Madinah and started teaching and narrating ahadith. He had some of the greatest students such as: Al Hasan Al Basree, Muhammad ibn Sireen, Humayd At Taweel, and Thabit Al Bunaanee. He was one of the last companions to die in Al Basrah 93h at the age of 103.

Lessons from hadith #13

1. Always love and wish the best for your Muslim brothers and sisters. Always dislike that anything bad should happen to your Muslim brothers or sisters, just as we like good for ourselves and hate bad for ourselves.
2. One who doesn't love for other Muslims what one loves for oneself, doesn't have complete or strong faith in Allah.
3. Always encourage your brothers and sisters in Islam to do good and stay away from evil.

Questions:

- 1.What should we wish and feel for our fellow Muslims?
- 2.How can we show our friends that we wish the best for them?
- 3.If we see something bad happening, what should we do?

Hadith #14: Innovations in the Religion

عن أم المؤمنين عائشة رضي الله عنها قالت قال رسول الله ﷺ: "مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ."
(رواه مسلم-كتاب الأفضية-باب نقض الأحكام الباطلة وردّ محدثات الأمور-1718)

The Mother of the Believers A'ishah reported that Allah's Messenger said: **"He who does an action that is not from our affairs (Islam) then it is rejected."**
(Muslim-Book of Judicial Decisions-Chapter: Rejection of wrong rulings and of newly-invented matters)

A'ishah bint Abee Bakr As Sideeq Mother of the Believers, wife of the Prophet Muhammad. A woman scholar who was from amongst the best of The women Companions. She was unique and special in every aspect. She was the daughter of the Prophet Muhammad's closest companion and also one of the Prophet's most beloved wives. She was born two years after the Prophet-hood of Allah's Messenger. She conveyed many narrations from the Prophet which

couldn't have been conveyed by other companions because she knew the Prophet so intimately.

It has been said about her: "If 'A'ishah's knowledge is compiled and compared to the knowledge of all women, her knowledge will surely excel theirs." It was this amazing strength of memory which enabled her to narrate thousands of hadith of the Prophet. She is also considered from amongst the 'Seven' who narrated a large amount of hadith from the Prophet Muhammad. She lived 39 years after the death of Allah's Messenger which aided her in acquiring this virtue of memorizing many hadith as well as transmitting them to other companions and the 'tabi'een.' She narrated 2210 'ahadith', Al Bukhari and Muslim agreed upon 174 hadith, Al Bukhari alone 54, and Muslim 68. She died 57h.

Lessons from hadith #14

1. Any action of worship we do, must be done the way the Prophet Muhammad did it or explained it.
2. Inventing 'new' types of worship in Islam is something bad (innovations) and Allah will not accept it, no matter how good 'one's intentions' may be.
3. Actions can be deeds or statements.

Questions:

- 1.What is an innovation?
- 2.Whose actions in Islam are the best to follow?
- 3.How should a Muslim follow the Prophet Muhammad?

Hadith #15: Serving Your Elders and Teachers

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْخُلَاءَ،
فَوَضَعْتُ لَهُ وَضُوءًا قَالَ: " مَنْ وَضَعَ هَذَا؟ "
فَأُخْبِرَ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ " (رواه

البخاري-كتاب الوضوء-باب وَضْعِ الْمَاءِ عِنْدَ الْخُلَاءِ-143)

Abdullah ibn Abbas reported that the Prophet entered a lavatory and I placed water for his ablution. He asked: **“Who put this here?”**. So it was mentioned to him who put it there. Upon that he said: **“O Allah make Abdullah ibn Abbas a learned religious scholar in Islam”**. (Al Bukhari-Book of Ablution-Chapter: Providing water at lavatories (for washing the private parts after answering the call of nature-143)

Abdullah ibn Abbas ibn Abdul Muttalib was born three years before the Prophet's migration to Madinah. He was only 13 years old when the Prophet passed away. From an early age, he showed signs of remarkable wisdom in matters related to Islam, which earned him the title of "the learned man of the *Ummah*." The Prophet hugged him and made supplication for him: 'O Allah grant him wisdom'.

Abdullah lived 58 years after the death of Allah's Messenger which enabled him to learn so much from the Prophet as well as from the major companions. Abdullah ibn Abbas was a scholar in numerous sciences: Fiqh, Hadith, Inheritance, Arabic, and Quran. His knowledge was so extensive that even some of the older companions used to come and learn from him. During the caliphate of Ali ibn Abee Talib, he was sent to Al Basrah (Iraq) as the governor there, and then came back to Al Hijaz and specifically Taif, and spending his last days teaching people there and in Makkah. He narrated 1660 hadith, Al Bukhari and Muslim transmitted 95, Al Bukhari alone 120, and Muslim 94. He died at the age of 71 in Ta'if in 68h.

Lessons from hadith #15

1. Being dutiful to your teachers and assisting them is a means to receive goodness and blessings from Allah.
2. Help your elders every opportunity you get
3. Do good deeds without being asked to do them. Perform chores at home without your mother and father having to request you to do them.
4. Teachers should supplicate for their students and always ask Allah to grant them understanding of the religion.

Questions:

1. Who was Abdullah ibn Abaas?

2. What do you do to help your parents, teachers, and elders?

Hadith #16: Don't Ever Abandon the Prayer

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: "بَيْنَ الْكُفْرِ

وَالْإِيمَانِ تَرْكُ الصَّلَاةِ" (رواه الترمذي-كتاب الإيمان عن رسول الله-باب ما

جاء في تَرْكِ الصَّلَاةِ-2618-بإسناد صحيح)

Jabir ibn Abdullah narrated that the Prophet said:
"Between belief and disbelief is abandoning the prayer." (Tirmidhi-Book of Faith-Chapter: What has been related about abandoning prayer-2618-with an authentic chain)

Jabir ibn Abdullah Al Ansari was born in Medina 15 years before the Hijra. He was from the tribe of Khazraj. Jabir ibn Abdullah Al Ansari is said to have accepted Islam when he was about 7 years old. He is known to have fought in 19 battles with the Prophet Muhammad. He lived for 64 years after the Prophet Muhammad which played a major factor in him learning and memorizing many ahadith from the Prophet Muhammad. He became blind towards the end of his life and he died in 78h. He is also considered from amongst the 'Seven' who narrated a large amount of hadith from the Prophet Muhammad 1540 'ahadith, Al Bukhari and Muslim agreed upon 60 hadith, Al Bukhari alone transmitted 26 and Muslim alone transmitted 126.

Lessons from hadith #16

1. Prayer is very important. Most important pillar of Islam. Prayer is the way we communicate with Allah.
2. A Muslim always prays on time.
3. A disbeliever never prays.
4. One who abandons prayer becomes a disbeliever.

Questions:

1. Why is it important to pray?
2. Can we ever abandon the prayer?
3. Why do we pray?

Hadith #17: Take Action Against Evil

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-كتاب الإيمان-باب بَيَانِ كَوْنِ النَّهْيِ عَنِ الْمُنْكَرِ، مِنَ الْإِيمَانِ وَأَنَّ الْإِيمَانَ يَزِيدُ وَيَنْقُصُ وَأَنَّ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ وَاجِبَانِ-78)

It is reported on the authority of Abu Sa'eed Al Khudree that he heard Allah's Messenger 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-Book of Faith-Chapter: Clarifying that forbidding evil is part of faith, faith increases and decreases; Enjoying what is good and forbidding what is evil are obligatory-78)

Abu Sa'eed Al Khudree whose name is Sa'd ibn Malik ibn Sinan Al Khudree Al Ansaaree was from the younger companions of Madinah. He was very eager to attend the religious gatherings of the Prophet Muhammad. His dedication towards Islam and his perseverance in attaining knowledge was what assisted him in being from the 'Seven' who narrated a large amount of hadith from the Prophet Muhammad narrating 1170 hadith, Al Bukhari and Muslim agreed upon 46, Al Bukhari alone transmitted 16 and Muslim alone transmitted 52. Many companions narrated from him such as: Jabir ibn Abdullah, Zaid ibn Thabit, Abdullah ibn Abbas, Anas ibn Malik, Abdullah ibn Umar and Abdullah ibn Zubayr. From the 'tabi'een': Saeed ibn Musayb, Ataa ibn Yasaar and others.

Abu Sa'eed Al Khudree's dedication towards Islam goes beyond the battles he participated in, but his perseverance in attaining knowledge about Islam and later preaching the religious knowledge to others. Though he was amongst the youngest companions, he still attained the status of one of the top narrators of hadith. During his lifetime, there were companions and 'Tabi'een' who requested his permission to write those hadith that he had memorized and he replied; "Don't just write and read it, but exert yourselves to memorize like I do." He died in Madinah in the year 74h at an age of over 80 years old.

Lessons from hadith #17

1. We should take action against all evil and bad if we have the ability. With our hands if we have the authority to do so.
2. We should speak out against evil if we can. We should write denouncing evil and the different types of evil if we can.
3. At the very least we should detest evil and bad things with our hearts.
4. It shows weakness of faith if we only detest evil with our hearts and we don't do anything to stop it with our words or actions and we have the ability to do so.

Questions:

1. What are some types of evil that we should detest, with examples?
2. How can we take action against evil?
3. How could we detest evil with our hands?

Hadith #18: Feed and Greet

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا
سَأَلَ رَسُولَ اللَّهِ ﷺ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: "تُطْعِمُ
الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ"
(رواه البخاري-كتاب الإيمان-باب إفشاء السلام من الإسلام-وباب إطعام الطعام من
الإسلام-12، 28)

Abdullah ibn Amru ibn Al Aas reported that: 'A person asked Allah's Messenger: "What type of deeds or qualities of Islam are good?" He replied, "**To feed the people, and greet those whom you know and those whom you don't know.**" (Al Bukhari-Book of Faith-Chapters: Feeding people is from Islam-12, and Spreading the Salam is from Islam-28)

Abdullah ibn Amru ibn Al Aas Al Qurashi As Sahmee, was the son of Amru ibn Al Aas. He accepted Islam before his father. He was known for his dedication to worship and recitation of the Quran, as well as his dedication and commitment to learning ahadith. Abu Hurairah said: "There is no one who memorized more hadith than me, than Abdullah ibn Amru, because He used to write down hadith, whereas Abu Hurairah used to memorize." The reason why Abu Hurairah narrated more than him is because, Abdullah

ibn Amru ibn Al Aas was more focused on worship than teaching and transmitting the hadith of the Prophet Muhammad. Secondly, he resided in Egypt for a large period of time, as well as Ta'if, and people did not travel to Egypt and Ta'if to learn as much as they did to Madinah. This becomes clear when you compare the amount of students of Abu Hurairah (800+) to those of Abdullah ibn Amru, Abu Hurairah's students exceed Abdullah's students greatly. Also the Prophet Muhammad made a supplication that Abu Hurairah would never forget hadith. Abdullah ibn Amru, while residing in Sham used to research and study the books of the People of The Book, and memorize some of the texts in them and narrate from them, so because of this some of the younger companions and 'tabi'een' avoided narrating from him. He narrated about 700 'ahadith' from the Prophet Muhammad, Al Bukhari and Muslim agreed upon 17, Al Bukhari alone transmitted 8 and Muslim 20.

Lessons from hadith #18

1.Saying ‘Assalamu Alaykum’ to our Muslim brothers and sisters is highly recommended (optional) and responding to it is obligatory. It is a dua and supplication to Allah to send His peace upon your fellow Muslim brothers and sisters.

2.We should greet those we know and those we do not know from amongst the believers.

3.Feeding others is from the best of things we can do in Islam.

Questions:

1.How should we start all conversations.

2.Who was Abdullah ibn Amr?

3.What should we do if some says ‘Assalamu Alaykum’ to us?

Hadith #19: Never

Underestimate goodness

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ
أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ."

(رواه مسلم-كتاب البر والصلة والآداب-باب باب استِحْبَابِ طَلْقَةِ

الْوَجْهِ عِنْدَ الْلِقَاءِ-144)

Abu Dharr reported that Allah's Messenger said:
"Do not consider any act of goodness as being insignificant even if it is meeting your brother with a cheerful face." (Muslim-Book of The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship-Chapter: Chapter: It Is Recommend To Show A Cheerful Countenance When Meeting Others-144)

Abu Dharr, Jundub ibn Junadah was from the tribe of Ghifar that existed on the meager offerings of the trade caravans of Quraish which travelled between Syria and Makkah. The Ghifar tribe were notorious for raiding caravans when they were not given enough to satisfy their needs. He was known for his courage and

far-sightedness and for his hatred of the idols that his people worshipped. Prior to accepting Islam, Abu Dharr heard about the Prophet Muhammad and went to Makkah to find out more about him, eventually accepting Islam and learning how to read the Quran from him. Abu Dharr remained residing with his tribe until after the Prophet had gone to Madinah. He participated in the battles of Badr, Uhud and Khandaq. After the death of the Prophet Muhammad, Abu Dharr could not bear to stay in Madinah because of the grief of the absence of the Prophet Muhammad, so he left for Syria and stayed there during the caliphate of Abu Bakr and Umar. During Uthman's reign he stayed in Damascus and saw the Muslims concern for worldly adornments and desire for luxury which saddened him, so he moved back to Madinah where he saw the same thing. Uthman recommended that he move to Rabadah, a small village near Madinah where he lived far away from people and secluded from those who were indulging themselves in worldly affairs. Abu Dharr persisted in his simple and frugal life to the end. He died in the year (32h).

Lessons from hadith #19

1. Do not look down upon any good, even if it is something small.
2. We should always be cheerful and pleasant with our family and friends.
3. Smiling and being courteous are characteristics of the believers.

Questions:

1. What are some ways to show cheerfulness to our friends and family?
2. Does Allah value our small good deeds?
3. Do you like when someone else smiles and is cheerful to you?

Hadith #20: Supplication after every prayer

عَنْ مُعَاذِ بْنِ جَبَلٍ، أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدِهِ وَقَالَ: " يَا مُعَاذُ وَاللَّهِ إِنِّي لَأُحِبُّكَ وَاللَّهِ إِنِّي لَأُحِبُّكَ " . فَقَالَ " أَوْصِيكَ يَا مُعَاذُ لَا تَدَعَنَّ فِي دُبُرِ كُلِّ صَلَاةٍ تَقُولُ: "اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ. " وَأَوْصَى بِذَلِكَ مُعَاذُ الصُّنَابِيَّ وَأَوْصَى بِهِ الصُّنَابِيُّ أَبَا عَبْدِ الرَّحْمَنِ .
(رواه أبو داود-كتاب الوتر-باب في الاستغفار-1522 بإسناد صحيح)

Mu'adth ibn Jabal reported that Allah's Messenger grabbed his hand and said: **"By Allah, I love you, Mu'adth, and I advise you to never abandon reciting this supplication after every (prescribed) prayer: O Allah, help me in remembering You, in giving You thanks, and worshipping You well."** Mu'adh advised and taught this supplication to the narrator al-Sunabihi and al-Sunabihi to 'Abu Abd al-Rahman. (Abu Dawud-Book of Witr-Chapter: Istigfaar-1522, with an authentic chain of narration)

Mu'adth ibn Jabal grew up in Yathrib and was from the tribe of Al Khazraj, and he was distinguished for his intelligence and wittiness. He was also very handsome and participated in all of the battles with the Prophet Muhammad. Mu'adth became Muslim at the hands of Mus'ab ibn Umair, who the Prophet sent to Yathrib before migrating there. Mu'adth was one of the companions who pledged the second pledge of Aqabah with the Prophet Muhammad. Mu'adth accompanied the Prophet when he first came to Yathrib (Al Madinah) and studied the Quran and the laws of Islam until he became one of the most knowledgeable of all the companions of Islam. He was the Imam of knowing Halaal and Haraam. Wherever Mu'adth went, people would refer to him for legal judgments on matters that they differed in. The Prophet sent him to Yemen to be the 'Amir' (leader) there and to teach the people about Islam. He was also from those who had collected and memorized the whole Quran during the lifetime of the Prophet Muhammad. He returned from Yemen during the time that Abu Bakr Sideeq was the caliph, and he died in the plague that occurred in Sham in the year 17, and he lived to be 34 years old.

Lessons from hadith #20

1. Grabbing someone by the hand to tell them something sometimes attracts their attention more.
2. Telling someone that you love them for the sake of Allah is ok.
3. We always need to ask Allah to help us worship Him and remember Him.
4. Giving thanks to Allah for everything we have is one of the best forms of worship.
5. Teaching other people supplications is something great that will earn you a lot reward.

Questions:

1. Who narrated this hadith? What are some other famous hadith he narrated?
2. Why is supplication important after every prayer?
3. Discuss some ways how we can be grateful and thankful to Allah.

Hadith #21: Respect the Qiblah

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، أَنَّ النَّبِيَّ ﷺ قَالَ: " إِذَا
أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوهَا، وَلَكِنْ
شَرِّقُوا أَوْ غَرِّبُوا ". قَالَ أَبُو أَيُّوبَ فَقَدِمْنَا الشَّامَ فَوَجَدْنَا
مَرَا حِصَ بُنَيْتَ قِبَلِ الْقِبْلَةِ، فَانْحَرَفْنَا وَنَسْتَغْفِرُ اللَّهَ تَعَالَى.

(رواه البخاري-كتاب الصلاة-باب قبلة أهل المدينة وأهل الشام)

(والمشرق-394)

Abu Ayyub al Ansaari said that the Prophet (ﷺ) said: **"While answering the call of nature, neither face nor turn your back to the Qibla but face either east or west."** Abu Ayyub added. "When we arrived in Sham we came across some lavatories facing the Qibla; therefore we turned ourselves while using them and asked for Allah's forgiveness." (Al Bukhari-Book of Prayer-Chapter:Qiblah of the residents of Madinah, Sham and Al Mashriq-394)

Abu Ayyub al Ansaari whose name was Khalid ibn Zaid ibn Kulayb, was a great companion of the Prophet Muhammad. He was known as Abu Ayyub (Father of Ayyub). When the Prophet reached Madinah after his migration from Makkah, he was greeted with great enthusiasm by the Ansaar of Madinah. When arriving to Madinah, the Prophet first stopped at Quba and stayed there for some days. Then he headed towards Madinah on his camel. While he entered Madinah all of the tribesmen were standing in line waiting for him, and everyone wanted to host the Prophet and have the prophet live with them. The camel kept walking and stopped by the house of Abu Ayyub al Ansaari. His house had two floors, he emptied the top floor so the Prophet could stay there, but the Prophet preferred to stay on the lower floor. Abu Ayyub and his wife said: 'What have we done? Allah's Messenger is below us and we are above him? How can we walk on top of or above Allah's Messenger? We may come between him and Allah's revelation, if so then we are doomed! The Prophet lived with him for about seven months, until the mosque was completed where his camel had stopped. Abu Ayyub loved the Prophet dearly. He was a distinguished fighter and warrior, and didn't miss any battle up until the time of Mu'awiyah, and continued fighting for the sake of Allah until he was killed in the war of Constantinople in the year 50h.

Lessons from hadith #21

1. Whenever we answer the call of nature out in the open we should never face the direction of the Qiblah.
2. If you answer the call of nature in a bathroom then it is still better not to face the Qiblah, but if you cannot then it is ok.
3. Ask Allah's forgiveness after answering the call of nature by saying 'Ghufranaka'.

Questions:

1. Why should we not face the Qiblah when we answer the call of nature?
2. What should we say before entering the place to answer the call of nature?
3. What should we say after answering the call of nature?

Hadith #22: Controlling the Hand and Tongue

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ
أَيُّ الْإِسْلَامِ أَفْضَلُ؟ قَالَ ﷺ: "مَنْ سَلِمَ الْمُسْلِمُونَ
مِنْ لِسَانِهِ وَيَدِهِ".

(رواه البخاري-كتاب الإيمان- بَابُ: أَيُّ الْإِسْلَامِ أَفْضَلُ؟ -11)

Abu Musa al Ash'ari asked Allah's Messenger: Whose Islam is the best? The Prophet replied: **"One who avoids harming Muslims with his tongue and hands."** (Al Bukhari-Book of Faith-Chapter: Which Islam is best-11)

Abu Musa al Ash'ari whose name is Abdullah ibn Qays was originally from Yemen. He left his native land for Makkah immediately after hearing that a prophet had appeared who called the people to the worship of One deity and who insisted on the highest standards of morality. In Makkah he was staying in the company of the Prophet and gained a tremendous amount of knowledge and guidance. He accepted Islam in Makkah prior to the Hijrah and returned back to Yemen to propagate Islam there. Then after the Khaybar

expedition he went to the Prophet in Madinah and he brought with him over 50 people from Yemen who all accepted Islam. He was someone of sound judgment and intelligence and was one of the leading judges in the early Muslim community. He was also a warrior known for his courage during battle. During the caliphate of Umar ibn al Khattab, he was sent to Basrah (Iraq) as the governor of the city and taught them the Quran and Sunnah.

Lessons from hadith #22

1. The best Muslim is the one who avoids harming others
2. We should never talk bad about people
3. Saying something that hurts or angers someone is harmful and prohibited in Islam.
4. We should avoid saying and doing things that cause friends to fight or be divided.

Questions:

1. Where is Abu Musa originally from?
 2. What types of manners does the best Muslim have?
 3. Should we shout and scream angrily at our family members? Parents? Brothers and sisters? Why yes/no?
 4. Give one example of harming a family member or friend with our tongues or hands, and discuss why we should not do that.
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Hadith #23: Allah is Merciful

عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ لِلَّهِ مِائَةَ رَحْمَةٍ، فَمِنْهَا رَحْمَةٌ بَيْنَهُمْ وَتَسْعُهُ لِيَوْمِ الْقِيَامَةِ".

(رواه مسلم-كتاب التوبة-باب في سعة رحمة الله تعالى وأنها سبقت غضبه-2753)

Salman Al Farisee reported Allah's Messenger said:
"Allah has with Him 100 parts of mercy, and it is only one part of this mercy, that the creatures manifest the mercy between them, and ninety-nine reserved for the Day of Resurrection." (Muslim-Book of Repentance-Chapter: About Allah's expansive Mercy and that is precedes His wrath-2753)

Salman Al Farisee narrates his own story about how he came to Islam in the Musnad of Imam Ahmed (#23737) with a fair chain of narration, mentioning how he used to be was a Magian (Zoroastrian), then he became a Christian, then he became a Muslim. That was after he had met a number of Christian monks, the last of whom was a righteous man who had knowledge of the last Prophet. The monk advised Salman to go to Arabia, where the last Prophet would appear, and he

described the place to him, and it was the City of the Prophet-Al Madinah.

It was narrated that ‘Abd-Allaah ibn ‘Abbaas said: Salman al-Farisee told me his story from his own lips. He said:

“I was a Persian man, one of the people of Isfahaan (Northwestern Iran), from a town called Jayi. My father was the leader of his village, and I was the dearest of Allah’s creation to him. He loved me so much that he used to keep me inside the palace out of his overprotection of me, similar to how young girls would stay inside. I strove hard in the Magian religion until I became the keeper of the fire, which I tended to keeping the fire lit, and never let it die out for a moment. My father had a huge garden, and he was busy one day with some construction work, so he said: “O my son, I am too busy with my work today, go and check my garden,” and he told me some of the things he wanted done. I went out, heading towards his garden, and I passed by one of the Christian churches, where I could hear their voices while they were praying. I didn’t know anything about these people because my father had kept me in his house all the time. When I passed by and heard their voices, I went inside to see

what they were doing. When I saw them, I was impressed with their prayer and I was attracted by what they were doing. I said: By Allaah, this is better than the religion that we follow. I swear by Allaah, I didn't depart from them until the sun set, and I forgot about my father's garden and never went there. I said to them: "Where did this religion originate?" They said: "In Syria". Then I went back to my father, who had sent people out to look for me, and I had distracted him from all his work. When I came to him, he said: "O my son, where were you? Didn't I ask you to do some chores for me?" I said: "O father, I passed by some people who were praying in a church, and I was impressed with what I saw of their religion. By Allaah, I stayed with them until sunset." He said: "O my son, there is nothing good in that religion. Your religion and the religion of your forefathers is better than that." I said: "No, by Allaah, it is better than our religion." After hearing me say this, my father was scared for me (about leaving my religion), and he put chains on my legs and kept me in the house. I sent word to the Christians saying: "If any Christian merchants come to you from Syria, tell me about them". He said: "Some Christian merchants came to them from Syria, and they told me about them." I said to them: "When they have

completed their business and want to go back to their own country, please inform me.” So when they wanted to go back to their own country, they informed me, and I broke the chains that were on my legs and went out with them, until I came to Syria. When I reached Syria, I said: “Who is the best person in this religion?” They said: “The bishop in the church.” So I went to him and said: “I like this religion, and I would like to stay with you, serve you in your church, learn from you, and pray with you.” He said: “Come in.” So I went in with him, but he was a bad man. He would command the Christians and exhort them to give charity, but he kept a great deal of it for himself and did not give it to the poor; he had amassed seven chests of gold and silver. I hated him deeply when I saw what he was doing, then he died and the Christians gathered to bury him. I said to them: “This was a bad man; he commanded you and exhorted you to give charity, but when you brought it to him, he would keep it for himself and did not give any of it to the poor.” They said: “How do you know that? Show us where his treasure is.” So I showed them where it was and they brought out seven chests filled with gold and silver. When they saw that they said: “By Allaah, we will never bury him; then they crucified him and pelted

him with stones. Then they brought another man and appointed him in his place. Salmaan said: I have never seen a man who does not offer the five daily prayers who was better than him; he shunned this world and sought the Hereafter and no one strove harder than him night and day. I loved him as I had never loved anyone before, and I stayed with him for a while. Then when he was about to die, I said: "O So and so, I was with you and I loved you as I had never loved anyone before, and now the decree of Allaah has come to you as you see; to whom do you advise me to go? What do you command me to do?" He said: "O my son, by Allah, I do not know of anyone today who follows what I followed. The people are doomed; they have changed and abandoned most of what they used to follow, except for a man in Mosul (Northwest Iraq). He is So and so, and he follows what I used to follow, so go and join him." When he died and was buried, I went to the man in Mosul. I said to him: "O So and so, So and so advised me when he died to come to you, and he told me that you follow the same religion as he followed." He said to me: "Stay with me." So I stayed with him, and I found him to be a good man who followed the same religion as his companion had followed. But soon he died. When he was dying I said to him: "O So and

so, So and so advised me to come to you and told me to join you, but now there has come to you from Allah what you see. To whom do you advise me to go to? What do you command me to do?" He said: "O my son, by Allah I do not know of anyone who follows what we used to follow except a man in Naseebeen (Between Mosul and Shaam). He is So and so; go to him." When he died and was buried, I went to the man in Naseebeen. I came to him and told him my story and what my companion had told me to do. He said: "Stay with me." So I stayed with him and I found him to be a follower of the same way as his two companions, and I stayed with a good man. By Allaah, soon death came upon him, and when he was dying I said to him: "O So and so, So and so advised me to go to So and so; then So and so advised me to come to you. To whom do you advise me to go to and what do you command me to do?" He said: "O my son, by Allah we do not know of anyone left who follows our way and to whom I can tell you to go, except a man in 'Ammooriyyah (Eastern region of the Roman Empire). He follows something like what we follow. If you wish, go to him, for he follows our way." When he died and was buried, I went to the man in 'Ammooriyyah and told him my story. He said: "Stay with me." So I stayed with a man who was

following the same way as his companions. I earned a leaving and accumulated wealth until I had cows and sheep, then the decree of Allaah came to him. When he was dying I said to him: "O So and so, I was with So and so, and So and so told me to go to So and so; then So and so told me to go to So and so; then So and so told me to come to you. To whom do you advise me to go to and what do you command me to do?" He said: "O my son, by Allaah, I do not know of anyone who follows our way to whom I can advise you to go. But there has come the time of a Prophet, who will be sent with the religion of Ibrahim. He will appear in the land of the Arabs and will migrate to a land between two harrahs (lava fields; land with black rocks), between which there are palm trees. He will be recognized by certain signs. He will eat of what is given as a gift but he will not eat of what is given as charity. Between his shoulder blades is the Seal of Prophethood (birthmark). If you can go to that land then do so." Then he died and was buried, and I stayed in 'Ammooriyyah as long as Allah willed I should stay, then some merchants of an Arab tribe named 'Kalb' passed by me and I said to them: "Will you take me to the land of the Arabs and I will give you these cows and sheep of mine?" They said: "Yes." So I gave them

the cows and sheep, and they took me there, but when they brought me to Waadi al-Qura (near Al Madinah) they sold me as a slave to a Jewish man. When I was with the Jewish man, I saw the all of the palm trees, and I hoped that this was the land that my companion had described to me, but I wasn't sure. One day while I was with him, a cousin of my master from Banu Quraythah came to him from Al Madinah, and he sold me to him, and he took me to Al Madinah. By Allah, as soon as I saw it, I recognized it from the description given to me by my companion. I stayed there, and Allah sent His Messenger, who stayed in Makkah as long as he stayed, and I did not hear anything about him because I was so busy with the work of a slave. Then he migrated to Al Madinah, and by Allah, I was at the top of a palm tree belonging to my master, collecting some dates, and my master was sitting there. Then a cousin of his came and stood beside him, and said: "Woe to Banu Qaylah! By Allah, right now they are gathering in Quba' to welcome a man who has come from Makkah today, and they say that he is a Prophet." When I heard that, I began to shiver and tremble so much that I thought I would fall on top of my master. I came down from the tree and started saying to that cousin of his: "What are you saying,

what are you saying?" My master got angry and he punched me hard and said: "What business do you have in this matter? Go back to your work, and mind your own business!" I said: "Nothing; I just wanted to make sure of what he was saying." I had something that I had collected, and when evening came, I went to the Messenger of Allah when he was in Quba', and I entered upon him and said to him: "I have heard that you are a righteous man and that you have companions who are strangers and are in need. This is something that I have to give in charity, and I see that you are more in need of it than anyone else." I brought it to him and the Messenger of Allah (peace and blessings of Allah be upon him) said to his companions: "Eat," but he refrained from eating. I said to myself: "This is one sign". Then I went away and collected some more. The Messenger of Allah (peace and blessings of Allah be upon him) moved to Al Madinah, then I came to him and said: "I see that you do not eat (food given in) charity; this is a gift with which I wish to honor you." The Messenger of Allah (peace and blessings of Allah be upon him) ate some of it and told his companions to eat too. I said to myself: "This is two signs." Then I came to the Messenger of Allah (peace and blessings of Allah be upon him) when he was in

Baqee' al-Gharqad, where he had attended the funeral of one of his companions and he was wearing two shawls and was sitting amongst his companions. I greeted him with salaam then I moved behind him, trying to look at his back to see the Seal (birthmark) that my companion had described to me. When the Messenger of Allah (peace and blessings of Allah be upon him) saw me going behind him, he realized that I was trying to find confirmation of something that had been described to me, so he let his 'rida' (upper garment) drop from his back, and I saw the Seal and recognized it. Then I embraced him, kissing (the Seal) and weeping, and the Messenger of Allah said to me: "Turn around." So I turned around and I told him my story as I have told it to you, O Ibn 'Abbaas. The Messenger of Allah (peace and blessings of Allah be upon him) wanted his companions to hear that. Then Salmaan was kept busy with the work of a slave, until he had missed attending the Battle of Badr and Uhud with the Messenger of Allah. He said: Then the Messenger of Allah said to me: "Draw up a contract of manumission, O Salmaan." So I drew up a contract of manumission with my master in return for three hundred palm trees which I would plant for him, and forty ounces of gold. The Messenger of Allah said to his

companions: "Help your brother." So they helped me with the palm trees, one man gave thirty small trees and another gave twenty, and another gave fifteen, and another gave ten, i.e., each man gave according to what he had, until they had collected three hundred small trees for me. Then the Messenger of Allah said to me: "Go, O Salmaan, and dig the holes where they are to be planted. When you have finished, come to me and I will plant them with my own hand." So I dug the holes for them, and my companions helped me, then when I had finished, I came to him and told him. The Messenger of Allah came out with me and we started to bring the trees close and the Messenger of Allah planted them with his own hand. By the One in Whose hand is the soul of Salmaan, not one single tree among them died. So I had paid off the trees but there still remained the money. A piece of gold the size of an egg was brought to the Messenger of Allah from one of his campaigns. He said: "What happened to the Persian who had a contract of manumission?" I was summoned to him and he said: "Take this and pay off what you owe, O Salmaan." I said: "How could this pay off everything I owe, O Messenger of Allah?" He said: "Take it, and Allah will help you to pay off what you owe." So I took it and weighed it for them, and by the

One in Whose hand is the soul of Salmaan, it was forty ounces, so I paid them their dues and I was set free. I was present with the Messenger of Allaah at the Battle of Khandaq, and after that I did not miss any major battle with him.”

Salman played an important role in the building of the Muslim state, during the Battle of Khandaq, he devised the plan of digging a ditch around Madinah to keep the enemies out. He was a scholar who lived a rough and ascetic life, he only had one garment that he wore and slept in. He would not seek shelter of a roof but stayed under trees or against walls. It was said to him: “Shall I not build you a house to live in?” He said: “I have no need of a house.” Later on he became the governor of Al Mada’in (Ctesiphon) near Baghdad, and he would distribute all of the charity and only live from the work of his own hands. He was noted for his knowledge and wisdom, and had knowledge of the Christian scriptures and the Quran as well as Zoroastrianism. He actually translated parts of the Quran into Persian during the time of the Prophet Muhammad. His story was narrated through many routes, the most authentic being that mentioned in Musnad Al Imam Ahmed. He died in the year 36h or before that, as he died before Ibn Mas’ud.

Lessons from hadith #23

1. Allah's mercy prevails His wrath.
2. Allah's mercy is not like the mercy of His creation.
3. People should be merciful to each other and animals.
4. Being merciful is a characteristic of the believers.

Questions:

1. How can we be merciful to each other?
2. How has Allah been merciful to you?
3. Mention some benefits that you learned from Salman's story

Hadith #24: Truthfulness Leads to Paradise

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ ﷺ قَالَ: "عَلَيْكُمْ
بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ،
وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ
صِدِّيقًا، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ
الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ
حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا. "

(رواه مسلم-كتاب البر والصلة والآداب-باب قُبْحِ الْكَذِبِ وَحُسْنِ الصِّدْقِ وَفَضْلِهِ-2607)

Abdullah ibn Mas'ud reported that the Prophet said: **"It is obligatory upon you to tell the truth, for truth leads to piety and piety leads to Paradise, and the man who continues to speak the truth and sincerely tries to tell the truth is eventually recorded as a truthful person with Allah, and beware of telling lies, for indeed telling lies leads to obscenity and evil, and obscenity and evil lead to the Hell-Fire. Verily, the person who keeps telling lies and continues to tell lies is recorded as a liar with Allah."**(Muslim-Book of of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship-Chapter: The Abhorrence Of Lying, And The Goodness And Virtue Of Honesty-2607)

Abdullah ibn Mas'ud was one of the first youth to accept Islam and one of the Prophet Muhammad's closest companions. He worked tending to sheep and animals as a young man, but still he was considered from the best reciters of the Quran. He migrated to Ethiopia and then to Al Madinah, and participated in the Battles of Badr, Uhud, Khandaq, and was one who witnessed the pledge of Ridwan. He used to carry the Prophet Muhammad's sandals and put them on for him. He constantly accompanied the Prophet and was considered to be from the most knowledgeable companions especially in Quran, Hadith and Fiqh. Even the Prophet Muhammad recommended that if anyone wanted to learn the Quran, then he should do so by learning it from Abdullah ibn Mas'ud. Umar ibn Al Khattab sent him as the head scholar and minister in Koofa (Iraq). Many other companions narrated from him as well such as: Abu Musa Al Ash'aree, Imran ibn al Husein, Ibn Abaas, Ibn Umar, Jabir ibn Abdullah, Anas ibn Malik, Abu Sa'eed al Khudree, Abu Hurairah and many others. From the 'Tabi'een': Alqamah, Abu Wa'il, Al Aswad, Masruq, Ubaydah and Qais ibn Abee Hazm. He narrated 848 hadith, Al Bukhari and Muslim agreed upon 64, Al Bukhari alone 21, Muslim alone 35. He was not considered to be from amongst the 'Abaadillah' (the four companions named Abdullah who narrated a large amount of hadith) because he passed away at an earlier time. He died in the year 32h in his sixties.

Lessons from hadith #24

1. Being truthful is one of the good conducts Islam teaches us.
2. Being truthful leads one to the Paradise.
3. A truthful believer is loved by Allah and loved by other Muslims.
4. Telling lies is a bad habit that Islam forbids.
5. Lying and telling lies are what lead to the Hell-fire.

Questions:

1. What is one path that leads to paradise?
2. What is one path that leads to hellfire?
3. If our parents ask us if we have finished our homework, even if we haven't, what should we tell them?
4. Who was Abdullah ibn Mas'ud?

Hadith #25: Advice to Every Muslim

قَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ : بَايَعْتُ النَّبِيَّ ﷺ عَلَى التُّصْحِ لِكُلِّ مُسْلِمٍ . (رواه

مسلم في صحيحه - كتابا لإيمان - باب بيان أن الدين نصيحة - 56)

Jarir b. 'Abdullah said: **“I pledged allegiance to the Messenger of Allah on sincerity and giving advice to every Muslim.”** (Muslim narrated it in his Sahih, The Book of Faith-Chapter: Clarification that the religion is giving advice-56b)

Jarir ibn Abdullah al Bajali was one of the Prophet's companions whom the scholars differed in regards to when he accepted Islam. Ibn Abdul Barr said that he accepted Islam 40 days before the death of the Prophet Muhammad, but Ibn Hajr mentioned that this is incorrect and says that it was before the 10th year after the Prophet's migration. Jarir was very handsome and was called 'the Yusuf' of this Ummah. Umar ibn Al Khattab put him in the forefront in the Battle in Iraq, over all his other tribesmen, whom had a major role in the conquering of Al Qadisiyyah. He then resided in Koofah for a while until he died in the year 51h. Jarir said: “Allah's messenger never refused me permission to see him since I embraced Islam and never looked at me except with a smile on his face.”

Lessons from hadith #25

1. The companions used to pledge their complete allegiance to the Prophet Muhammad. They pledged him to be 100% obedient in everything he commanded them with.
2. Advising your brothers and sisters in Islam is an important part in the religion.
3. One should advise others with wisdom and fine preaching.
4. One should advise others in private so that they aren't embarrassed.

Questions:

1. Why is it important to advise one another?
2. How should we advise our peers? Our elders?

Hadith #26 : Wiping over the Khuff

عَنْ بِلَالٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: "رَأَيْتُ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ عَلَى الْخُفَّيْنِ وَالْخِمَارِ."

(رواه الترمذي-كتاب الطهارة-باب ما جاء في المسح على العمامة-101-

بإسناد صحيح)

Bilal said that he saw Allah's Messenger **wiping over His two 'Khuffs' and 'Khimar'**. (Tirmidhi-Book of Purification-Chapter: What was narrated about wiping over the 'Imamah'-101-with an authentic chain)

Bilal ibn Rabah Al Habashee (Ethiopee) was a great companion of Allah's Messenger, and the famous 'Mu'athin'. His father and mother came to Arabia as slaves from Ethiopia, they were the slaves of Umayyah ibn Khalaf, a rich man from the tribe of Quraish. Bilal was born into slavery and was a servant to Umayyah. When Bilal was about 40 years old, the Prophet started teaching people about Islam, and Bilal became attracted to the teachings and accepted Islam. Bilal would pray in secret to Allah in the beginning, while his master would worship idols. When his master found out that he was praying to Allah, he started to torture Bilal and tried to make him revert back to polytheism;

Bilal refused and remained strong and endured the torture and punishment. Hot iron rods were placed on his body, yet Bilal remained firm on his faith. Another time a very hot boulder was placed on his chest, until he became unconscious. Abu Bakr As Sideeq purchased him from Umayyah and set him free. Bilal was the first from amongst the slaves from Africa to accept Islam. He had strong faith in Allah and a great love for the Prophet. He fought in all of the battles with the Prophet. The Prophet loved his beautiful voice and made him the first 'Mu'athin'. He became very saddened when the Prophet died, and remained sad for the remainder of his life; he left Madinah and travelled to Syria, and died there in the year 20h.

Lessons from hadith #26

1. A 'Khuff' is normally made of leather that people wear on their feet that are similar to socks.
2. If one wears 'Khuff' or thick socks, or boots while in a state of 'wudu', they can wipe over the tops of them instead of washing one's feet to make ablution. As the scholars of Ahlus Sunnah have agreed upon.
3. If one is wearing a turban 'Khimar' or 'Imamah' he can wipe over the turban as well, instead of taking it off.

Questions:

1. Who narrated the hadith? What are some of his virtues?
2. How do we wipe on our 'Khuffs', on the top or bottom?
3. When are we allowed to wipe over them?

Hadith #27 : Time between Fajr and Suhoor

عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: "تَسَحَّرْنَا مَعَ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَامَ إِلَى الصَّلَاةِ" قُلْتُ: كَمْ كَانَ بَيْنَ
الْأَذَانِ وَالسَّحُورِ؟ " قَالَ: "قَدْرُ خَمْسِينَ آيَةً."

(رواه البخاري-كتاب الصوم-باب قَدْرُ كَمْ بَيْنَ السَّحُورِ وَصَلَاةِ الْفَجْرِ-1921)

Zaid bin Thabit said "We ate 'Suhoor' (Breakfast before dawn) with the Prophet ﷺ. Then he stood up to go pray." I asked, "What was the interval between the 'Suhoor' and the Adhan?" He replied, "The interval was sufficient to recite fifty verses of the Qur'an." (Al Bukhari-Book of Fasting-Chapter:How much time between Suhoor and Fajr prayer-1921)

Zaid ibn Thabit was a young man, who while the Prophet Muhammad was mobilizing his army, went to the Prophet and said: "I dedicate myself to you, O Messenger of Allah, allow me to fight the enemies of Allah under your banner." The Prophet commended him with his courage but refused to enlist him because of his young age. It wasn't until the Battle of Khandaq that Zaid was allowed to participate when he was sixteen years old. Although he was very keen to

participate in the battles, his body was not built to be a warrior. He realized that his service was needed in other fields, which had no connection with age or bodily strength, but could bring him closer to Allah and the Prophet Muhammad. So he started learning and memorizing the Quran. Zaid was an excellent and precise reciter, one of the best. The Prophet saw that he knew how to read, write and memorize so he ordered Zaid to go and learn the writing of the Jews as well. After learning it, he wrote letters for the Prophet whenever he wanted to communicate with the Jews, and he also translated letters from Hebrew into Arabic. He learned Syriac as well. Thus Zaid was the Prophet's interpreter when dealing with non-Arabic speaking people. Whenever the Prophet would receive revelation he would summon for Zaid to come and bring his writing materials to write down and record the revelation. He became well versed in the Quran and many other branches of knowledge, specifically inheritance, and was considered one of the most knowledgeable companions. After the death of the Prophet, Zaid was the one responsible for authenticating the Quran from all other companions who had memorized it and written it down. Zaid was reluctant at first, because of the great responsibility,

but he finally accepted the task and started locating Quranic verses from parchments, scapula, leafstalks, date palms and from the memories of men. Zaid was careful that not a single error should creep into the Quran. When he was done he prepared the parchments for Abu Bakr who left them with Umar and then turned it over to his daughter Hafsah. Umar ibn Al Khattab used to say: "O people, whoever wants to ask about the Quran, then let him go to Zaid ibn Thabit." During the time of Uthman, Zaid ibn Thabit was the leading authority in the copying of the Quran and was put in charge of the operation. He died between 42-45h.

Lessons from hadith #27

1. Eating 'Suhoor' before the fast is important.
2. The 'Suhoor' meal should not be many hours before Fajr.
3. The companions used to eat 'Suhoor' in congregation with the Prophet.

Questions:

1. Why is 'suhoor' important?
2. How much time did it take to recite '50 verses' during their time?
3. What could happen if we don't eat 'suhoor'?
4. What do we attain if we eat 'suhoor'?
5. What do we do if we don't have any food to eat?

Hadith #28 : Heart of the Quran

عَنْ أَبِي بَنْ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي التَّوْرَةِ وَلَا
فِي الْإِنْجِيلِ مِثْلَ أُمِّ الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ
مَقْسُومَةٌ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ."

(رواه الترمذي في كتاب التفسير-3125-بإسناد صحيح)

Abu Hurairah said that Ubay ibn Ka'b reported that Allah's Messenger said: **"Allah, the Mighty and Sublime, didn't reveal in the Torah or the Injil anything like Umm Al-Quran (Al-Fatihah), which is the seven oft-recited verses; and it is divided between Allah (Himself) and My servant, and My servant will have what he asks for."** (Tirmidhi-Book of Tafsir-3125 with an authentic chain)

Ubay ibn Ka'b was one of the Ansaar from the Khazraj tribe. He was one of the first of the people of Al Madinah (Al Ansaar) to accept Islam. He pledged allegiance to the Prophet at Aqabah before the Hijrah. He was one of the few companions who committed the Quran to writing and had a Quran of his own. He was a scribe of the Prophet who wrote letters for him

as well. When the Prophet died, he was one of only 25 people who had memorized the entire Quran by heart. His recitation was so beautiful and profound that Umar ibn Al Khattab even encouraged the Muslims to learn the Quran from him. Ubayy enjoyed a special honor in regards to the Quran. One day the Prophet said to him: "O Ubay! I've been commanded to recite the Quran to you." Ubay was elated, so he asked: "O Messenger of Allah...Have I been mentioned by name?" He replied: "Yes." Ubay's devotion to the Quran was uncompromising; he would constantly be seen in the Prophet's mosque praying at night, teaching or reciting. He attained a position of great honor amongst the Muslims, Umar ibn Al Khattab even called him 'Master of the Muslims'. He was part of the consultative group to which Abu Bakr would refer many problems and concerns of the Muslims. He died during the caliphate of Uthmaan in the year 29h.

Lessons from hadith #28

1. The Quran contains the best of Surah's, better than the previous revelations.
2. Surah al Fatihah is 'seven oft-recited' verses that a Muslim must recite at least 17 times a day.
3. Surah al Fatihah contains praise of Allah, affirmation that Allah is the lord of the universe, and asking for Allah's help and aid.
4. Whatever we ask Allah for, with a sincere heart, then He will grant it to us.

Questions:

1. What is the best Surah in the Quran?
2. Why is 'Al Fatihah' called the 'Umm al Quran'?
3. What things do we learn from Surah Al Fatihah?
4. What is the best 'Ayat' in the Quran?

Hadith #29: The Beard Moving

عَنْ أَبِي مَعْمَرٍ، قَالَ: قُلْتُ لِحَبَّابِ بْنِ الْأَرْتِ رَضِيَ اللَّهُ عَنْهُ:
أَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ قَالَ: نَعَمْ،
قَالَ: قُلْتُ: بِأَيِّ شَيْءٍ كُنْتُمْ تَعْلَمُونَ قِرَاءَتَهُ؟ قَالَ:
"بِاضْطِرَابِ لِحْيَتِهِ."

(رواه البخاري-كتاب الصلاة-باب القراءة في العصر-761)

Abee Ma'mar said: We asked Khabbab: Did the Messenger of Allah (ﷺ) recite the Quran in the 'Zuhr' and 'Asr' prayers? He replied: Yes. We then asked: What was the sign that you knew he was reciting? He said: **By the movement of his beard.** (Al Bukhari-Book of Prayer-Chapter: Recitation during Asr-761)

Khabbab ibn Al Arat was a young Arab man from Banu Tamim, who was captured by another Arab tribe and brought to Makkah. He was bought by Umm Anmaar from the Khuza'a tribe in Makkah. He was placed to work as a blacksmith making weapons and swords, which he learnt quickly and became proficient. He was very intelligent and wise, often when he would finish his work, he would think deeply about the situation of

the Arabs and their corruption. He heard about the teachings of the Prophet Muhammad and used to go and listen to him teach, and without any hesitation he stretched out his hand and took his 'shahadah', he was amongst the first ten people to accept Islam. He never hid his Islam from anyone, even his master Umm Anmaar. On one occasion she sent a gang of people to beat him and harm him until he was knocked unconscious. In Madinah, Khabbab lived in ease and peace, he fought alongside the Prophet in the battle of Badr and Uhud. Towards the end of his life he became extremely wealthy, and was well known for his generosity, he would even put money in a part of his house for the needy and poor. He died in Koofah in the year 37h.

Lessons from hadith #29

1. When reciting the Quran silently one's lips, mouth and chin should move.
2. The Prophet Muhammad had a beard and ordered his followers to grow their beards.
3. The companions were very eager to learn all things about the Prophet.

Questions:

1. How did the companions know the Prophet was reciting?
2. When reciting what should one do with his mouth, lips and tongue?
3. Should men grow their beards? Why?

Hadith #30: The Upper Hand

عَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَأَبْدَأُ بِمَنْ تَعُولُ، وَخَيْرُ الصَّدَقَةِ عَنْ ظَهْرِ غِنًى، وَمَنْ يَسْتَغْفِرْ يُعَفِّهِ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ."

(رواه البخاري-كتاب الزكاة-باب لا صدقة إلا عن ظهر غنى -1427)

Hakeem ibn Hizam reported that The Prophet ﷺ said, "The upper hand (giving hand) is better than the lower hand (taking hand). Start by giving to your dependents first. The best object of charity is that which is given from the money left over in excess. Whoever abstains from asking others for some financial help, Allah will give him and save him from asking others, and Allah will make him self-sufficient." (Al Bukhari-Book of Zakat-Chapter: No Charity except from those who have an excess of wealth-1427)

Hakeem ibn Hizam was the only person ever mentioned to be born inside the Kabah in Makkah. His mother had gone inside to inspect the Kabah one day and she gave birth to him there. His father was Hizam who was the son of Khuwaylid, who was the nephew of Khadijah the wife of the Prophet. He grew up in a noble family in Makkah who enjoyed wealth and status, and he took care of the Kabah and the pilgrims who used to come for the pilgrimage. He was very close to the Prophet, even before Islam and they would always talk and meet in Makkah. Even though he was close with the Prophet Muhammad, he accepted Islam after twenty years from the beginning of the Prophet's mission in the year of the Makkan conquest. After accepting Islam, he would cry for his delay in doing so and recalled his time as a polytheist. When the Prophet and his companions entered Makkah for the conquest, he said that whoever entered the house of Hakeem ibn Hizam is safe. Thereafter, Hakeem accepted Islam and vowed that whatever he spent in pre-Islamic times against the prophet, he would spend the same amount in the cause of Islam. He owned Dar an Nadwah where Quraish held their conferences in the pre-Islamic era. Hakeem performed Hajj and took with him one

hundred of the finest camels and sacrificed them all for Allah. In the next Hajj, he had one hundred slaves, and freed each one of them. On the third Hajj, he slaughtered a thousand sheep to feed all the people in Mina and the poor Muslims. During the caliphate of Abu Bakr, he was summoned many times to collect his stipend from the Baytul Maal, but he refused to take any money. He did the same thing during the caliphate of Umar as well. He died in the year 60h, at the age of 120.

Lessons from Hadith #30

1. Giving is better than receiving.
2. One should give others if they suffice their own needs first.
3. One should spend on those he is responsible to take care of first.
4. Whoever seeks self-sufficiency, Allah will give it to him.

Questions:

1. How can one become self-sufficient?
2. Why is it better to give than to receive?

Conclusion of the Gathering

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَنْ جَلَسَ فِي
مَجْلِسٍ فَكَثُرَ فِيهِ لَعَطُهُ فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذَلِكَ سُبْحَانَكَ اللَّهُمَّ
وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ إِلَّا غُفِرَ لَهُ مَا
كَانَ فِي مَجْلِسِهِ ذَلِكَ " (رواه الترمذي-كتاب الدعوات عن رسول الله-باب ما يقول إذا قام
من المجلس-3433-وقال: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ...وصححه الألباني في
صحيح الجامع-11137)

Abu Hurairah narrated that:

The Messenger of Allah said: **"Whoever sits in a gathering and engages in some meaningless speech and then says before getting up from that gathering of his: 'Glory is to You, O Allah, and praise, I bear witness that there is none worthy of worship except You, I seek You forgiveness, and I repent to You, (Subhānaka Allāhumma wa bihamdika, ashhadu an lā ilāha illā anta, astaghfiruka wa atūbu ilaik)' whatever occurred in that sitting would be forgiven to him."** (Tirmidhi narrated it in the Book of Supplications-Chapter: What to say if one leaves a gathering 3433-and Tirmidhi said: This hadith is 'Hasan Saheeh Ghareeb from this route, and Al Albaani said it is authentic).

All praises are due to Allah and may the Prophet Muhammad be mentioned in the heavens.

Date	Hadith #	Reading & Understanding (Y/N)	Memorization of text (Y/N)	Knowledge of narrator (Y/N)	Extraction of added benefits from hadith (Y/N)	Grade 1=Poor 5=Best
1 st						
2 nd						
3 rd						
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25th						

The Super Seven

**** الْمُكْثَرُونَ فِي رِوَايَةِ الْخَبَرِ

مِنَ الصَّحَابَةِ الْأَكَاوِمِ الْغَرَرِ

**** أَبُو هُرَيْرَةَ يَلِيهِ ابْنُ عُمَرَ

فَأَنَسُ فَرْوَجَةُ الْهَادِي الْأَبَرِّ

**** ثُمَّ ابْنُ عَبَّاسٍ يَلِيهِ جَابِرُ

وَبَعْدَهُ الْخُذْرِيُّ فَهُوَ الْآخِرُ

The seven noble companions who narrated the most
hadith:

1. Abu Hurairah: 5374
2. Abdullah ibn Umar: 2630
3. Anas ibn Malik: 2286
4. Aishiah bint Abu Bakr: 2210
5. Abdullah ibn Abaas: 1660
6. Jabir ibn Abdullah: 1540
7. Abu Sa'eed Al Khudree: 1170

Notes

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