

رسول الله

Ponder on a Hadith

First Hadith

(Little Boy, mention Allah's Name)!

Part One

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First Hadith

It is narrated in Bukhari and Msulism that 'Umar bin Abu Salamah (May Allah be pleased with him) reported:

I was a boy under the care of Messenger of Allah (ﷺ), and my hand would wander about in the dish.

Messenger of Allah (ﷺ) said to me: "Little boy, mention Allah's Name (i.e., say Bismillah before you start eating), eat with your right hand and eat from what is near to you". I always followed this way of eating after this incident.

[Al-Bukhari and Muslim].



Fiqh Values

- 01** Eating with the right hand is recommended and using it in good deeds.
- 02** The permissibility of talking while eating.
- 03** The permissibility of gathering over the same food whether it is multiple dishes or only one dish.
- 04** Uttering “Bismillah” before eating is recommended.
- 05** The narrated dhikr before eating is “Bismillah”
- 06** The Prophet’s instruction to “eat from what is near to you” indicates that it was one dish. However, if there are multiple dishes, it is permissible to stretch your hand to reach what is not near to you, or you can ask others to get it closer to you.
- 07** The hadith connotes a hint to those who serve multiple types of food to distribute them over the table so that they can be accessible to all attendees without embarrassing them.



Educational Values:

- 01** Eating etiquette is equally required from the young as well as the old.
- 02** Sticking to the advice: "I always followed this way of eating after this incident."
- 03** Thoughtfulness with the young and advising them gently.
- 04** The significance of educating the young and not undermining them when they misbehave.
- 05** The teacher should care for the learners and advise them even on how to eat and drink.
- 06** The educator should not disregard the children's misbehavior claiming that they are still young, and that they will learn when they grow up, they should learn and know right from wrong from a young age.
- 07** Planting the seeds of submission to religion inside the psyche of the child since early childhood, such as telling him to say "Bismillah"



- 08** Educating the children to be content and not to be greedy.
- 09** Encouraging the children to mingle with grownups while eating so that they learn good manners from grownups.
- 10** If the child is smart enough, it is ok to give him/her multiple instructions (Say Bismillah, eat with your right hand and eat from what is near to you)
- 11** Using the time of gathering for food to interact with family members and talk to them.
- 12** Giving advice gently and not rebuking children while educating them especially when in the presence of strangers.
- 13** The educator's close observation to the learners.
- 14** The educator's disapproval of a certain behavior should not discourage him/her from completing his mission. They should remember that reward is as big as the effort.



Dawah Values

- 01** Carefulness of the companions on narrating the hadith even if this hadith denotes dispraising them.
- 02** The prophet (Peace Be upon Him) instructed the child with all the etiquette so that the listener would benefit from the advice although he disapproved only one behavior.
- 03** The prophet (Peace Be upon Him) did not mention the child's mistake while giving advice.
- 04** The quick response to the prophetic advice is one reason for continuity on good deeds.
- 05** It's acceptable to use direct imperatives while educating
- 06** The importance of reminding one another to mention Allah and to develop etiquette while eating and while doing other activities.
- 07** It is acceptable to call people with their ages "little boy, boy, man, old man...etc" this is a prophetic style and it does not mean any belittling.
- 08** The more succinct the advice is, the more likely it is to stick in the mind of the learner.



Generic Values

- 01** How much love the Prophet (Peace Be upon Him) had for children!
- 02** How much the Prophet (Peace Be upon Him) cared for his companions who passed away. The Prophet (Peace Be upon Him) married Um Salama the widow of his foster brother after the latter passed away and supported his orphaned children.
- 03** Supporting the orphans is not only limited to financial aspects. It is important also to nurture them ethically and educate them.
- 04** Sharia covers all aspects of life and behaviors and it includes all rights (rights of one's self and rights of the others)
- 05** The modesty of the Prophet (Peace Be upon Him) who used to share children the same dish despite its inconvenience.
- 06** Accepting the narration of those who received knowledge in their young ages



- 07** The importance of delivering the message of the Prophet (Peace Be upon Him) and not belittling anything therein. This hadith is narrated to millions of Muslims throughout history, they learn from it as it is narrated day and night many times.
- 08** Tasks complement each other and do not necessarily contradict with one another. The Prophet (Peace Be upon Him) was in charge of a whole nation; however, he did not miss his role as a parent and an educator.
- 09** The social tradition that prevents widows and divorced women from remarrying should be condemned and come to an end. It is against the teachings of sharia and against the good of the woman and the orphans.

رسول الله

Ponder on a Hadith

Second Hadith

(Do you know who is the bankrupt?)

Part One

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Second Hadith

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Do you know who is the bankrupt?" They said: "The bankrupt among us is he who has neither money with him nor any property". He said, "The real bankrupt of my Ummah would be he who would come on the Day of Resurrection with Salat, Saum and Sadaqah (charity), (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the (Hell) Fire".

[Muslim].



Terms:

- **Bankrupt:** a person declared in law as unable to pay their debts.
- **Bring calumny against others:** the act of uttering false charges or misrepresentations maliciously calculated to harm the reputation of people.
- **Shed the blood of others:** kill or injure someone

The Values (34) Aqeedah Values: -

- 01** Almighty Allah is Just, He does not wrong people at all, He counts their deeds and holds them accountable for them. If the person is rewarded, then he should be thankful to Allah, and whoever is punished should not blame anyone except himself.
- 02** Almighty Allah is The Most-Just, and this is why He returns rights back to their holders.
- 03** Retribution and giving back rights is a fearful situation, it is one of the most sublime situations on the Day of Judgment.
- 04** Good deeds and bad deeds are the currency of retribution on the Day of Judgment.
- 05** People's rights are imprescriptible, they have to be fulfilled in this worldly life, all the good deeds of someone could be exhausted and given on the Day of Judgment to those whom he vilified in the worldly life. As for the rights of Almighty Allah, they are to be resolved according to Allah's Will, He might forgive and He might punish him.



- 06** Taking the rights of others is not to be forgiven only by repentance, asking Allah's forgiveness and doing acts of worship; the rights have to be returned to their owners.
- 07** A Muslim might have good deeds and sins, and also might commit defamation that can be regarded as major sins.
- 08** The doer of the major sin is not regarded as a disbeliever (kafir), even if he committed many sins.
- 09** Some Muslims who have done good deeds and acts of worship shall enter the Hellfire.
- 10** Sins are to be embodied in certain shapes, otherwise how would they be thrown at the bankrupt on the Day of Judgment.



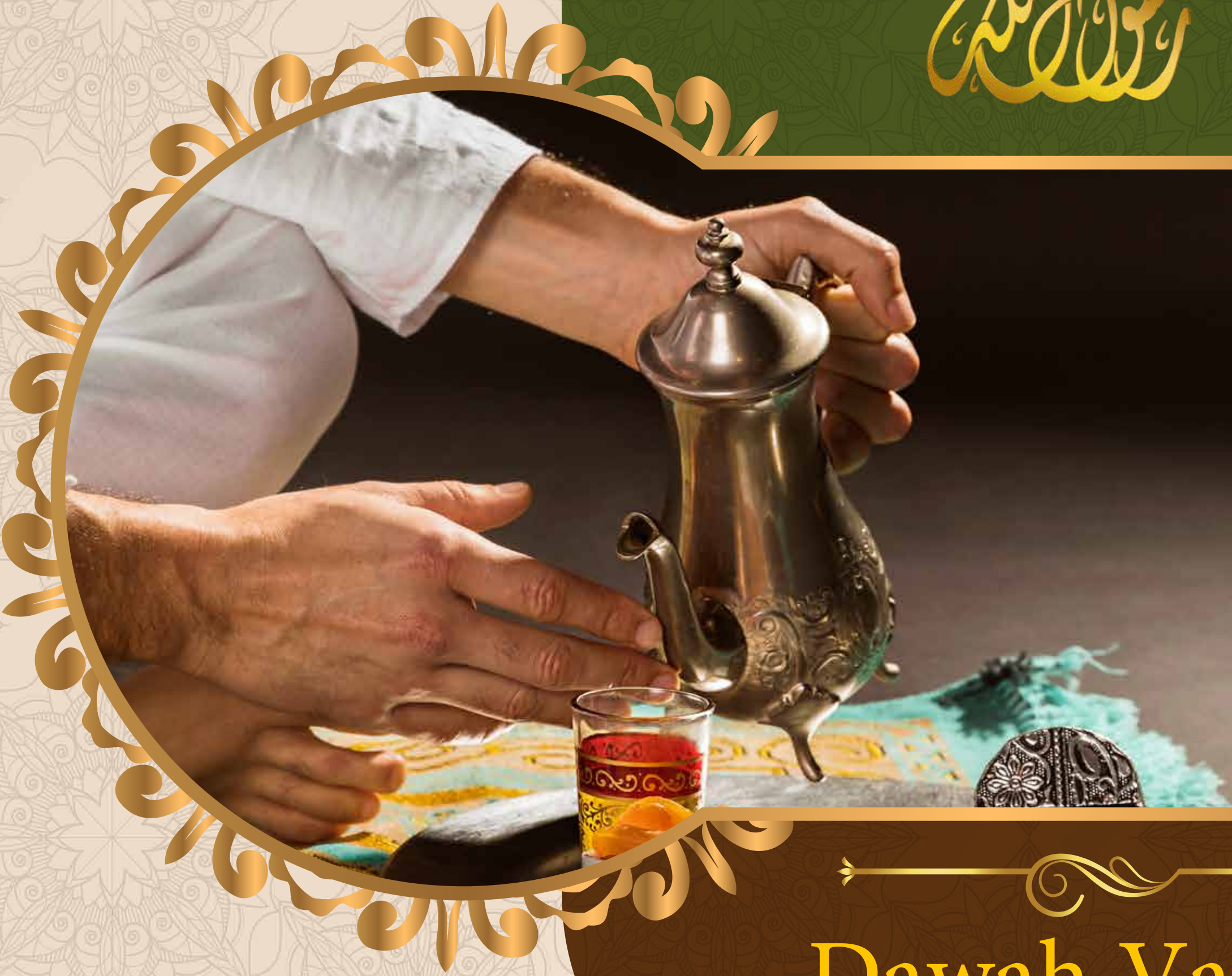
Fiqh Values:

Injustice is forbidden, especially that committed against others.

Repentance is a must, and returning the rights to their owners in this worldly life, or being subject to the worldly punishment.

Educational Values:

The hadith uses an educational method represented in a conversation between the educator and the learner. The learner delivers his information on the topic, then the educator rectifies the notions and thoughts of the learner on the topic discussed.



Dawah Values:

- 01** Using an engaging educational method by asking the learners questions, and asking actually does not necessarily mean not knowing the answers.
- 02** Warning people by the result of committing sins so that they avoid doing them.



Dawah Values

- 01** One good deed's reward is multiplied (from 10 up to 700 times) and the bad deed is regarded as only one.
- 02** Despite praying, fasting and giving Zakah, yet this does not protect that person from committing the major sins, because humans are weak due to their desires which might control the sinner and destroy him.
- 03** The wealth is measured in this worldly life by having money or possessions or both, those who have property and possessions are not bankrupt even if they do not have cash.
- 04** Reassuring the believers and helping them to have patience by telling them that their rights will be given back to them and the transgressor will be punished by Almighty Allah. There is a difference between the linguistic reference and the religious juristic
- 05** reference, the first refers to the meaning of the term in this worldly life, and the second refers to the distant meaning, it reminds us of the truth hidden by the worldly life and its temptations. Such truth is realized by people but usually when it is too late.
- 06** 6. The Muslim should follow a bad deed with a good deed to wipe the bad deed out before the Day of Judgment.



- 07** The rights of people are very sacred for Allah, there is no hadith like that one concerning sins committed between the servant and his Lord.
- 08** The hadith does not limit the punishment of oppression to devouring the rights of the Muslims, it includes the rights of everybody including non-Muslims.
- 09** 9. The people who have authority on others such as (rulers, judges, managers, teachers, parents...) should know that they shall return to Allah to be asked how they used that authority.
- 10** Transactions is the true test of the Muslim's faith, acts of worship gives the Muslim the energy to remain steadfast to succeed in that test.
- 11** Praying, fasting and paying zakat are the greatest acts of worship in reward, so they are used as examples of having many good deeds.
- 12** Voluntary acts of worship such as praying, fasting and giving charity are the greatest removers of sins and misdeeds.
- 13** The condition of the bankrupt may change in this worldly life to being wealthy and affluent, the real bankrupt is the one who shall be regarded bankrupt in the Final Life, he deserves this description because he will have no record of good deeds.
- 14** Almighty Allah has hidden the size of good deeds and bad deeds, we do not know exactly the worth of a good deed or a bad deed. A man may utter a statement for which will fall seventy autumns in the Fire, and another may utter a statement that will admit him into the everlasting Paradise.



Linguistic Values:-

- 01** The good deed gives or increases the rank, and the bad deed takes or decreases the rank.
- 02** The person who shall be “thrown” into the hellfire will suffer from humiliation, as the Prophet (Peace Be upon Him) said “would be thrown” to the Hellfire and throwing indicates humiliation and disgrace.
- 03** The statements (exhausted the good deeds) and (fall short to clear the account) imply that they were good and accepted deeds, but they shall be exhausted because of shedding the blood, devouring wealth and reviling others.
- 04** 4. In the Arabic language, using “man” (who) for the person, and “ma” (what) for objects is frequent. In the Qur’anic chapter Al-Kafroun “Nor are you worshippers of what I worship.” (Verse: 6), the pronoun “ma” (what) is used, and it is used in the hadith to ask about the description of the bankrupt.
- 05** The repetition of using (hatha) which is translated as (others) in the hadith implies that the sinner harmed many people, not only one, as one of them would forgive but others would not.



06 Righteousness to the oppressed person implies giving him back his right and clarifying his name by the oppressor. The situation between an oppressor who has repented and an oppressed who insists on having his right and refuses to forgive can be resolved by giving back the oppressed his right and compensating him if possible. If the oppressed refuses to forgive, the repentant oppressor has no other way except praying to Allah to compensate the oppressed on the Day of Judgment. The oppressor does not have to beg the oppressed or humiliate himself to please him, it is not in Islam to do so, even though the right of the oppressed is respected, he should not be glorified by the oppressor. The heart of oppressed is in the hands of Allah, and the whole matter is in the hands of Allah even if it is related to the rights of people.

رسول الله

Ponder on a Hadith

Third Hadith

(Allah is Pure)

Part One

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Third Hadith

The Messenger of Allah (ﷺ) said, "O people! Allah is Pure and, therefore, accepts only that which is pure. Allah has commanded the believers as He has commanded His Messengers by saying: '[Allah said], "O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing.' (23:51) And He said: 'O you who have believed, eat from the good things which We have provided for you...' (2:172). Then he (ﷺ) made a mention of the person who travels for a long period of time, his hair are disheveled and covered with dust. He lifts his hand towards the sky and thus makes the supplication: 'My Rubb! My Rubb!' But his food is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful, how can, then his supplication be accepted?" [Muslim].



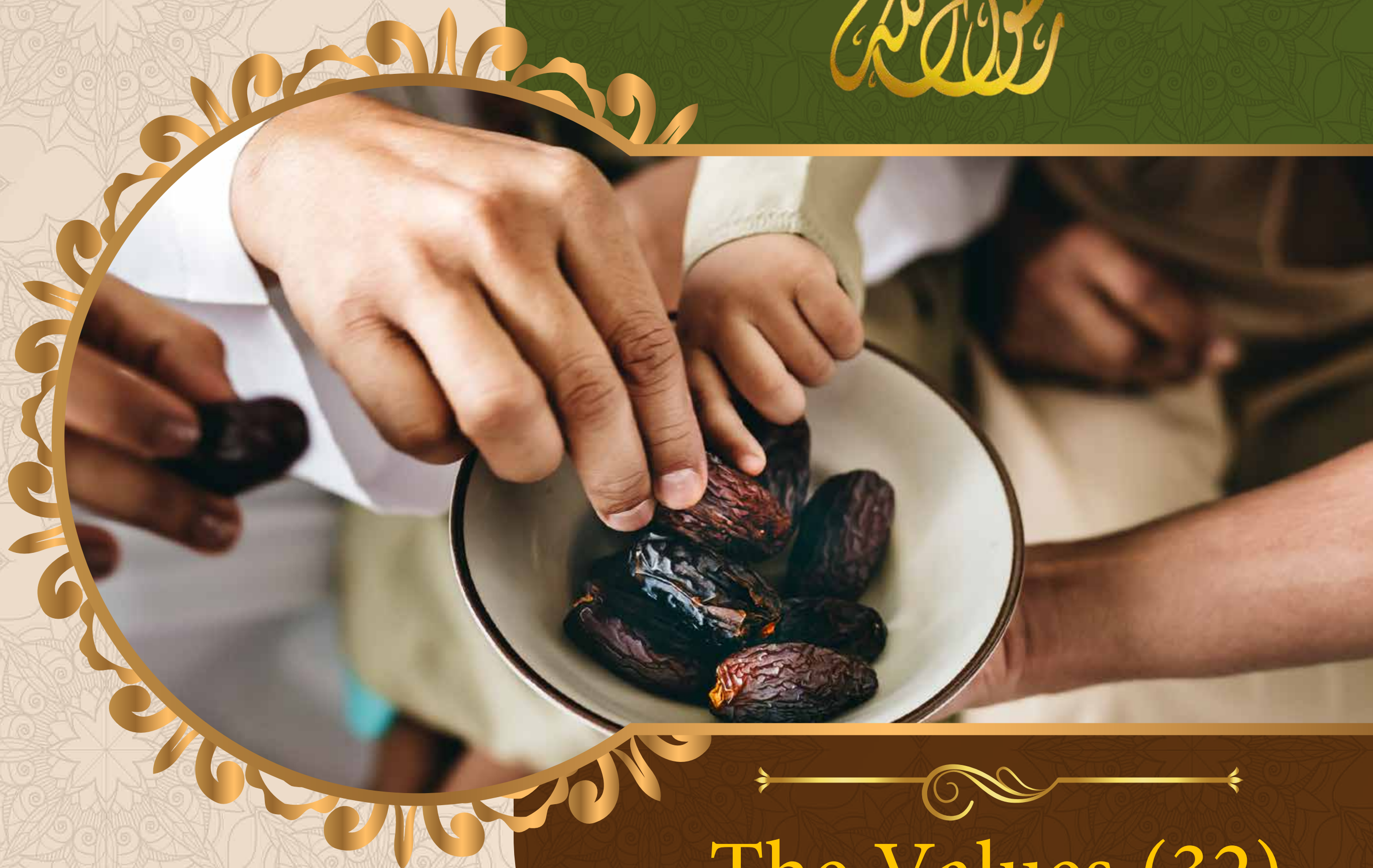
Terms:

Pure: Exalted in His attributes, to Him belong all perfect attributes, and He is far above all shortcomings.

Accepts only that which is pure: Allah does not accept any deeds, sayings or sadaqa that are imperfect being mixed with polytheism or any lesser sins.

His hair is disheveled and covered with dust: because of traveling.

His nourishment is unlawful: His flesh is nourished by the unlawful.



The Values (32) Aqeedah Values:

- 01** Some scholars deduced that (Al-Tayyib) is one of the Most Beautiful Names of Almighty Allah, but it is not agreed upon.
- 02** Almighty Allah is described as (Al-Tayyib) or The Pure, because He is Pure in His Essence, Attributes and Actions. He is worthy to be worshipped Alone and all deeds should be for Him Alone without any shortcoming such as pleasing any creation or for a desire.
- 03** Belief and monotheism (Tawheed) combines the faithful with the messengers in receiving the same commands.
- 04** Not every deed is accepted even if the person is sincere, because something might cause it not to be accepted such as eating something unlawful or something else.
- 05** Every command to the Prophet is also addressed to the ummah, unless something proves it is related only to the Prophet.
- 06** Every command to the ummah is also to the messenger, because he is a human



like them and has to obey and fulfill the obligations unless there is something that proves it is specifically addressed to the people not the Prophet.

- 07** Raising hands towards the sky in supplication is a proof that The Lord is Lofty and High.
- 08** Allah loves the essence and meaning of His Names, He is Pure and accepts only that which is pure, All-Merciful and loves mercy, All-Forgiving and loves forgiveness.
- 09** Islam is free from any shortcoming, it the religion of all the creation. The first messenger of Islam is Adam, Peace be upon him, and the last messenger of Islam is Muhammad, peace be upon him.
- 10** The Muslim Ummah is the kind pure ummah if Muslims hang tight to Islam.
- 11** An act of obedience could be mixed with a sin.
- 12** (O messengers, eat from the good foods and work righteousness.): This is addressed to messengers to teach them what they should eat. If messengers need to learn what to eat, then those who are less than them need that even more, accordingly, people need to learn about matters that are greater than eating and drinking.



Values Related to Supplication and Answering It:

- 01** Traveling long time makes a person humble to Allah, which is one of the strongest reasons to answer supplication.
- 02** The simple look of someone might not reveal his true worth, the Messenger of Allah (ﷺ) said:
"How many are there with disheveled hair, covered with dust, possessing tattered cloths and is not paid any heed. If he swears (an oath) by Allah, Allah fulfills it."
- 03** We should raise our hands to the sky during supplication because Allah is Modest and Generous, and would never turn the hands of a slave without gain when he raises them to Him (in supplication).
- 04** We should be persistent in calling on Allah by mentioning His Lordship, this is one of the greatest reasons for answering supplication.
- 05** The greatest reason for supplication to be answered is (being humble, needy and submissive to Almighty Allah), yet there are poor people with tattered clothes and they eat unlawfully so their supplication does not get answered, and there are rich people who eat lawfully and Allah answers their supplication.
- 06** Eating lawfully is a reason for supplication to be answered.



- 07** It is allowable and recommended to use the vocative particle (ya) while calling on Almighty Allah (Ya Rabbi, Ya Rabbi) “Oh my Lord, Oh my Lord”, yet in most Quranic verses the vocative particle is omitted to indicate the nearness of Allah to the caller
“When My servants ask you O Prophet about Me: I am truly near. I respond to one’s prayer when they call upon Me.” (Qur’an: 2: 186)
- 08** The prayer of the one who has been wronged is not rejected even if the caller is a disbeliever, impious or disobedient.
- 09** Saying (Ya Rabbi, Ya Rabbi) “Oh my Lord, Oh my Lord” indicates nearness, invocation and seeking refuge in Allah which are reasons for answering supplication.



Generic Values:

- 01** Eating from the lawful provisions is an act of worship commanded by Allah.
- 02** Wearing unlawful clothes is mentioned as an example of eating from the unlawful things, this indicates that consuming the good things is not limited to food, it includes everything that a person may use in his life, everything should come from a good lawful source.
- 03** Whoever indulges himself in unlawful food and drinking shall fall into other unlawful things; the flesh which has grown from the unlawful only feeds on and enjoys the unlawful.
- 04** Seeking provision and good lawful things are among the customs of the messengers and righteous, Almighty Allah says: "...eat from the good foods and work righteousness..."
Unlike the practice of monasticism and lack of work.
- 05** Dangers of feeding children from the unlawful because that leads them to become astray as grownups, they become ongoing bad deeds for their fathers. Some scholars explain the statement "nourishment is unlawful" as feeding during childhood.



06 The Commander is Pure, The Almighty, and the commanded are pure, such as the messengers and the believers. Those who do good and pure acts shall be rewarded with good pure things, Almighty Allah promises the obedient with a good life:

“Whoever does good, whether male or female, and is a believer, We will surely bless them with a good life.” (16: 97)

07 Almighty Allah calls the messengers to follow the commands, this signifies that the messengers should be the first to follow the message or command they are calling people for.

08 Allah calls the people which means addressing humanity not only Muslims, so the disbelievers should be informed by the Islamic laws.

09 Even though a person may seem to follow or reflect the outer image of worship, yet he might fail in fulfilling the essence of worship by eating and drinking unlawful food, which is the result of unlawful transactions or stolen money.



Dawah Values

- 01** Education should be through setting an example.
- 02** The exclamation sentence is one of the educational methods such as “how can, then his supplication be accepted?”

رسول الله

Ponder on a Hadith

Fourth Hadith

(A Tree Resembling the Muslim)

Part One

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Fourth Hadith

'Abdullah b. Umar reported: I was at the Prophet's while He was eating jummar (the heart of the palm tree), Allah's Messenger

(ﷺ) said:

‘There is a tree amongst trees, the leaves of which do not wither and that is like a Muslim; if you take any part of it, it benefits you. Tell me which that (tree) can be?’ Ibn Umar said: ‘The people began to think of the trees of the forest. I saw Abu Bakr and Umar silent, I thought that it could be the date-palm tree, but I felt hesitant (to say that) as I was the youngest among them.’ They (the Companions) then said: Allah's Messenger, (kindly) tell us which that can be? Thereupon he said: It is the date-palm tree. Ibn Umar said: ‘When we left, I said to Umar: Father, by Allah, I thought it could be the date-palm tree. He said: Why haven't you spoken? I said: I saw all of you silent, so I was hesitant to talk. Whereupon Umar said: Had you said that it meant the date-palm tree, this statement of yours (would have been dearer to me) than such and such things. Narrated by Bukhari, Muslim and Tabarani, the narration is combined from the three.



The Values (50)

Why does the date-palm tree resemble the believer?

- 01** In the hadith, the tree resembles the believer, not the other way around and that reflects the great status of the believer as he is the source of the resemblance; the palm tree is assimilated to him.
- 02** The hadith implies that it is permissible to liken humans to inanimate objects, if the resemblance exists and they are similar in some aspects, but not necessarily everything.
- 03** The believer is useful throughout his life, in his sayings, deeds and manners. He is useful to himself and those around him, he is useful even after his death leaving a good righteous offspring, knowledge or endowment made to a religious, educational, or charitable cause. The entire date-palm tree is useful, such as the believer, and everything could be used of this tree, nothing is wasted.

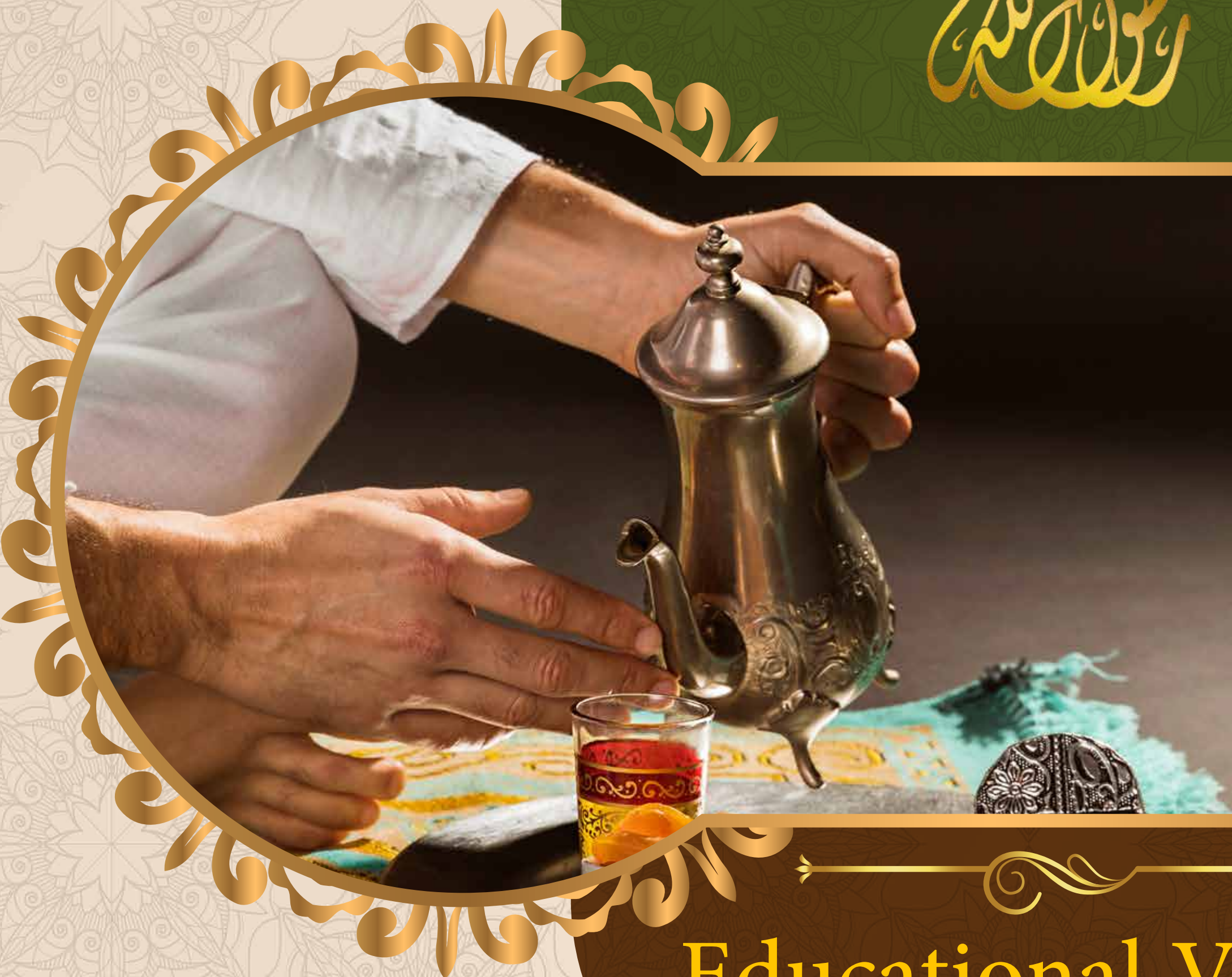


- 04** Usefulness does not have to be existent every hour or every day, it could be every now and then.
- 05** The benefit of the date-palm tree is not only limited to its fruits, it is useful in other matters and has other uses.
- 06** The firmness of the date-palm tree is like the firmness of the Muslim's belief.
- 07** The supplication of the believer does not fall, and the leaves of the date-palm tree do not fall.
- 08** The date-palm tree is useful in every aspect, just like you 'believer' so try to find the goodness in you and bring it out to the people, and do not hold it.



Fiqh Values:

- 01** Following logical inference: Ibn Umar concluded that the Prophet (ﷺ) meant the date-palm tree based on seeing him eating jummar, i.e. the heart of the palm.
- 02** It is permissible if a person eats alone among others, the Prophet (ﷺ) was eating and it is narrated that His companions were eating with him.
- 03** It is permissible to swear by Allah (take an oath) , without being asked, “By Allah, I thought it could be the date-palm tree.”
- 04** It is permissible to talk while eating.
- 05** It is permissible to take the heart of the palm tree, i.e. the inner core.
- 06** It is permissible to sell the jummar of the palm trees, because whatever is permissible to be eaten, is permissible also to be sold.



Educational Values:

- 01** Understanding is a provision, not everybody is blessed with it, it is a blessing from Allah according to His wisdom and decree, exactly like other kinds of provision.
- 02** This hadith is a practical explanation of the hadith by the Prophet (Peace Be upon Him): “I am only the distributor while Allah is the Bestower (He gives insight in religion), that means the Prophet (ﷺ) explains the religion, but Allah blesses people with different levels of understanding, He might give someone higher level of insight than another.
- 03** It implies the meaning in the saying by Almighty Allah: “but over every possessor of knowledge is one [more] knowing.” The young boy realized and guessed what the elders could not guess.
- 04** The Prophet (Peace Be upon Him) used the question method to make them think and work their brains.
- 05** Using things in the surrounding environment as examples helps in making information accessible and easy to be understood.
- 06** Being shy while learning is not a good quality, Ibn Umar remained silent because of being shy and his father criticized him for that.



- 07** If the student is shy to answer or ask a question because of respecting people older than him, he may tell another person so he could speak on his behalf, this combines two benefits (learning and respecting the elders). This is why Bukhari followed this with a chapter titled “Chapter: Whosoever felt shy (to ask something) and then requested another person to ask on his behalf.”
- 08** The talk is not only addressed to the learners or the people of knowledge, it is for everybody. Something a regular person understands or realizes might be missed or misunderstood by a scholar.
- 09** Activating the role of the learner to recall his knowledge and experience on the matter, and use them to answer the questions. The teacher should inspire the learner to deduce and think thoroughly, not to introduce the information directly to those who learn.
- 10** When the teacher eats in front of his students, it implies humbleness and closeness so that they do not feel hesitant to ask.
- 11** Students should respect their teacher and revere him, even if he is humble and close to them.
- 12** The elders should continue to learn, this does not decrease their status. The saying by Umar bin al-Khattab “Learn before you reach a position of prominence.” is misunderstood.
- 13** When the teacher asks a question, it should not be too strange or difficult because the point is to educate not debilitate students.



Educational Values:

- 01** Fathers should take their children to the knowledge sessions, children should sit with the elders to learn conduct and manners from them.
- 02** We should follow good manners especially with the older people, and we should not speak before we give them a chance to talk.
- 03** Remaining silent in case of not knowing is a quality of the wise and benevolent people. This is what Abu Bakr and Umar did by not answering that which they did not know.
- 04** The father is joyful because of his son's smartness, because the son is like a branch of him, he is an extension of the father.
- 05** The importance of talking with children and explaining and analyzing things with them.
- 06** "Father" is a way of addressing which implies endearment, closeness and good manners, which reflects the strong relationship between the two of them, the father and the son.



Dawah Values:

- 01** The Prophet (Peace Be upon Him) was keen to use different methods to educate and deliver the message or meaning. He used the direct speech, asking questions, riddles, etc.
- 02** The Prophet (PBUH) also used quotes from the Quran to get the attention of the listeners.



Generic Values:

- 01** The humbleness and ascetic attitude of Prophet Muhammad (Peace Be upon Him) is quite clear in eating the available food, even if it was simple such as jummar.
- 02** The spiritual gain might be more appreciated to the person than the material gain “this statement of yours (would have been dearer to me) than such and such things.”
- 03** Abdullah ibn Umar’s virtues, smartness and good understanding of things is quite clear in this hadith.
- 04** It is nice and recommended to discuss general topics in the form of riddles even if they were not about the lawful and unlawful things, this occupies the time with mubah (permitted) activities not forbidden ones. This also enriches one’s knowledge.
- 05** “Allah’s Messenger, (kindly) tell us which that can be”: Using titles shows respect and appreciation of the virtuous people. They respect each other in their talks.
- 06** “When we left, I said to Umar”: Keep your thoughts to yourself till the gathering is over, and do not say it secretly to someone while others are sitting, even if that someone was your father or brother. This is such good manners.



- 07** Umar, may Allah be pleased with him, felt displeased that his son did not answer the question because if he did, his smartness would have been quite clear to the Prophet, Peace Be upon Him, and He would have kept him close and pray for him to be blessed.
- 08** The man should empower his son and show his good qualities to the people of knowledge and wisdom to learn from them.
- 09** The worldly life is trivial for Uman, because he expressed his gratitude that his son understood something and put that above any worldly gain even if it was red camels (very expensive camels as mentioned in ibn Haban's narration).
- 10** The thoughts that cross someone's mind such as appreciating praise are not disapproved or criticized if they are sincerely for Allah. This can be understood from the mentioned wish of Umar.
- 11** Maybe what you are looking for is right in front of your eyes, and you are looking away. Jummar was right in front of them, yet they thought of the forest trees.
- 12** If a big number of people are taking a certain path or method, this does not necessarily mean that this path is right.
- 13** Scientific and Juristic topics and branches are many and vast, if a scholar misses some of them this does not discredit him.



Linguistic Values:

01 “The people began to think”: the word people could be used for a few number, it might even be used for one person as mentioned in Allah’s saying in the Qur’an: “Those to whom people [i.e., hypocrites] said, "Indeed, the people have gathered against you, so fear them..."” (Quran: 3: 173) The speaker was a Bedouin from the tribe of Khuzah.

02 The verb ‘was’ indicates it happened repetitively at the past, but this incident only happened once, yet Ibn Umar said “I was at the Prophet’s while He was eating jummar”. It is not necessary that Allah’s Messenger ate jummar several times in the presence of the companions

رسول الله

Ponder on a Hadith

The Fifth and Sixth Hadiths
(Qualities for Marriage)

Part One

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The Fifth and Sixth Hadiths

Abu Huraira reported Allah's Messenger (Peace Be upon Him) as saying, "A woman may be married for four reasons, for her property, her rank, her beauty and her religion; so get the one who is religious and prosper."
(Bukhari and Muslim.)

In a narration by Imam Ahmed: "...so get the one who is religious and well-mannered and prosper"

Abu Dawoud and Termidhi narrated from Abu Hurirah that Allah's Messenger (Peace Be upon Him) said:

"When someone with whose religion and character you are satisfied asks your daughter in marriage, accede to his request. If you do not do so there will be temptation in the earth and extensive corruption."



Values (30)

Generic Values:

- 01** Encouraging people to make marriage easier and more accessible by choosing the spouse smoothly, not according to difficult conditions.
- 02** Wealth and lineage is a requirement in choosing a woman or a man, and also good looks, if they are combined with religion, that is a good thing, but if there is a contradiction then choosing a religious spouse is more important.
- 03** When we choose our spouse, if four qualities exist then it is better than three, and three qualities are better than two, and two are better than one. Yet, being religious should be the first quality to look for in the future husband or wife.
- 04** Almighty Allah honors the woman by making her required for marriage, not the one who seeks it.
- 05** The wali (Islamic legal guardian) should give the woman in marriage, a woman does not give herself in marriage. In the two hadiths, the masculine singular and plural forms are used.



- 06** Religion and good character are two requirements in the man or woman.
- 07** Religion might be a quality in someone, but not character or good manners.
- 08** The Prophet (Peace Be upon Him) said: “When someone with whose religion and character you are satisfied...” and He did not say: “Who has religion and character” This indicates that it is a relative matter which could be different according to time, place and people.
- 09** Character is part of the religion, but it is mentioned separately to ascertain its importance. It might refer to the qualities of someone such as being cheerful and having a sense of humor. Someone who is religious might be cheerful and funny, or he might be serious and almost strict.
- 10** The word “prosper” implies gaining and victory, whoever marries a religious pious woman indeed wins.
- 11** The phrase used “Taribat yadaka” literally, “may your hands cleave to the dust”. It is explained as being used to encourage one to action, and so it has been translated above by ‘prosper’.
- 12** Marriage is the only way for a man and woman to have a relationship, i.e. knocking on the door of the Muslim families and ask the hand of the daughter in marriage.



- 13** Making sure that the religion and character of someone is upright before accepting his marriage proposal, it is not enough when the one recommending him praises him, the family has to investigate the matter and ask others about his religion and character.
- 14** The word “fitnah” has several meanings when mentioned in the Qur’an and the Sunnah, in the hadith’ context it means falling into sins and temptation due to not facilitating the legal relationship between the man and the woman, i.e. marriage.
- 15** Abandoning the lawful (marriage) might lead young people to fall into temptation and sins.
- 16** A man and woman are equal in choosing their spouse.
- 17** Not letting the people with religion and character be married and declining them creates vast corruption and decline.
- 18** The criteria of differentiating between people in terms of status should be corrected to be based on piety not the values of Jahiliah.
- 19** We should instill in young people the value of choosing based on marriage, so that when they are prepared to get married they do not face other contradictive and destructive criterion.



20 Women should not be forced to accept her guardian's choice for her, even if he chooses a religious man as a spouse for her.

21 The second hadith does not imply that a woman should not refuse marrying a righteous man, she may refuse him. There is no disagreement in opinion about the permissibility of refusing the marriage proposal of a pious religious man. A woman may prefer an aspect or quality in a man exactly like when the man prefers a quality in her, she may refuse a man for being ugly or because she wants someone more attractive. A woman who was married to Thabit bin Qays bin Shams left him because of his looks. She did not criticize him for his character or religion, and Allah's Messenger did not disapprove her choice and did not try to convince her to stay with him.

22 Attention should be paid to compatibility in religious commitment first and foremost. So a Muslim woman should not be given in marriage to a kaafir (disbeliever), or a chaste woman to an immoral man. The Qur'an and the Sunnah' criteria for ranking people is their religion and piety.



23 We have to pay attention to two different aspects:

- Compatibility is a requirement in marriage, scholars think it is more likely that religion should be the only criteria for compatibility in marriage.
- Liking, desire and consent should exist in both, a person might be religious but the other party does not like him or even rejects him, even if he has wealth and comes from a big family with connection.

They are two separate issues, and each of them has different consequences.

24 If religiously it was enough to have piety without the feeling of liking someone and the consent to marry him, then it would not have been permissible to look at the betrothed.

25 The order of the characteristics mentioned in the hadith reflects that usually people's interest in religion is not a priority.

26 Encouraging people to befriend the religious people in general, because their friends benefit from their manners and blessings. They are indeed well-mannered and harmless.



- 27** Allah's Messenger (Peace Be upon Him) used the word "gain" which implies that the religious woman is a treasure, and marrying her is a big win for the man because she will encourage him to obey Allah and help him to enter Paradise. She will be keen to give her children a solid Islamic upbringing.
- 28** The Islamic legal system focuses on the family and building it on good foundation of religion, piety and manners, starting with choosing good righteous spouse.
- 29** The phrase used "Taribat yadaka" literally, "may your hands cleave to the dust" is like the phrase "Raghm anfihi" which literally means, "May his nose be dusted (i.e. may he be disgraced), such phrases are a sort of slang or colloquial language, they are not meant literally and it is not sinful when someone says such phrases.



Linguistic Values:

The Arabic words “Inn” and “Itha” are used as conditional particles, but “Inn” is usually used in matters that are uncertain to happen or not favorable to happen while “Itha” is usually used in things that are certain to happen or favorable.

In the hadith: “When someone with whose religion and character you are satisfied asks your daughter in marriage, accede to his request. If you do not do so there will be temptation in the earth and extensive corruption.”

“Itha” (when) is used here to indicate encouraging to accept the one with the religion and good character, while “Inn” (if) is used to indicate a warning against rejecting the person with religion and good character.

رسول الله

Ponder on a Hadith

The Seventh Hadith

(The Affluent Have Made off with the Rewards...)

Part One

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The Seventh Hadith

Some people from amongst the Companions of the Messenger of Allah (peace be upon him) said to the Prophet (PBUH), "O Messenger of Allah, the affluent have made off with the rewards; they pray as we pray, they fast as we fast, and they give [much] in charity by virtue of their wealth." Allah's Messenger (peace be upon him) said, "Has not Allah made things for you to give in charity? Truly every tasbeehah [saying: 'subhan-Allah'] is a charity, and every takbeerah [saying: 'Allahu akbar'] is a charity, and every tahmeedah [saying: 'al-hamdu lillah'] is a charity, and every tahleelah [saying: 'laa ilaha illAllah'] is a charity. And commanding the good is a charity, and forbidding an evil is a charity, and in the bud`i [sexual act] of each one of you there is a charity." They said, "O Messenger of Allah, when one of us fulfills his carnal desire will he have some reward for that?" He (PBUH) said, "Do you not see that if he were to act upon it [his desire] in an unlawful manner then he would be deserving of punishment? Likewise, if he were to act upon it in a lawful manner then he will be deserving of a reward."

[Narrated by Muslim]



Values (32)

Values in the meaning of Sadaqah (charity):

The meaning of Sadaqah is vast, it is much more than giving financial aid and spending money on the needy. There are other aspects of Sadaqah such as the remembrance of Allah, praying two rakaat of Dhuha and other acts of worship, good manners and also abandoning any act of evil. In the hadith narrated by Abu Dharr, he asked the Prophet (peace be upon him): Messenger of Allah, which of the deeds is the best? He (peace be upon him) replied: Belief in Allah and Jihad in His cause. I again asked: Who is the slave whose emancipation is the best? He (PBUH) replied: One who is valuable for his master and whose price is high. I said: If I can't afford to do it? The Prophet (PBUH) replied: Help an artisan or make anything for the unskilled (laborer). I (Abu Dharr) said: Messenger of Allah, you see that I am helpless in doing some of these deeds. He (PBUH) replied: Desist from doing mischief to the people. That is the charity of your person on your behalf.



Allah's mercy is manifested in making charity or giving alms available for every Muslim, whether rich or poor. The Muslim should give what is more than his need and the need of whom he supports such as the wife and children. He should not give Sadaqah from his needs, and then leave his family poor holding out their hands to people.

Sadaqah is one of the widest doors of worship, its degree is measured according to different criteria such as:

- The best of Sadaqah should be from the things you love. Almighty Allah says: "Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love." (Surah: 3: 22)
- The best of Sadaqah is that which you give when you are healthy, and fearful of poverty. Allah's Messenger was asked which charity is the best, so He (PBUH) said: "That you should give charity (in a state when you are) healthy and close-fisted, one haunted by the fear of poverty, hoping to become rich (charity in such a state of health and mind is the best)..."



- The best of Sadaqah is that which is given out of surplus. Allah's Messenger said: "...the best Sadaqah is that, which is given by a wealthy person (from the money which is left over after his expenses.)"
- The best of Sadaqah is that which is given from small property. It was asked which charity is best, Allah's Messenger (peace be upon him) said: "The alms given by a man possessing small property acquired by his labor..."
- The best of Sadaqah is that which extends after death. Allah's Messenger (peace be upon him) said: "When a man dies all his good deeds come to an end except three: Ongoing charity (Sadaqah Jariyah), beneficial knowledge and a righteous son who prays for him."
- The best of Sadaqah is that which benefits others "...and commanding the good is a charity, and forbidding an evil is a charity..."

If you value money, comfort, knowledge, food, time or any sort of material or spiritual things, your spending from that which you love, and that which you have not much, is actually the best of charity. This is the kind of charity that takes you to the level of piety and virtue, by the Will of Allah.



Hence, we cannot say that certain kind of charity is absolutely the best of all, a word of knowledge and advice may exceed and outweigh thousands in cash, helping a tired sick person to cross the road might outweigh a lot of educational lectures and knowledge series, a moment of playing and kindness with a child during your tight schedule or time, and you are in a state of tiredness, this moment can outweigh the striving of someone, or the spending of another.

Things are valued and rewarded by The Almighty, not according to people.

Allah knows best!



Generic Values:

- 01** The virtue of tasbeeh [saying: 'subhan-Allah'], tahmeed [saying: 'al-hamdu lillah'], takbeer [saying: 'Allahu akbar'], and tahleel [saying: 'laa ilaha illAllah'] is immense. They are the lasting good deeds as mentioned in a hadith.
- 02** Competing for the rewards of the Hereafter despite poverty.
- 03** Regardless of the condition of the Muslim in this worldly life, whether rich and affluent or poor and needy, and regardless of plights or tests he might be going through, he should focus on the afterlife. He should put in mind that this life is a test, it is temporary no matter how long he lives.
- 04** The Muslim should not be preoccupied by the unnecessary details, he should ask about things that are not essential for his religion or world. Abu Dharr mentioned that some people asked the Prophet, peace be upon him, but he did not say their names to the narrator of the hadith.
- 05** In Allah's Messenger saying: "...and in the budhi [sexual act] of each one of you



there is a charity...” there is a guidance to the entire Ummah, all Muslims, whether rich, poor or needy, to try to get married. Whoever got married should have the intention to get the reward, and the one who has not yet should seek the means to get married to have the reward.

- 06** Each organ of the human body used in lawful acts of obedience is indeed rewarded, because the Prophetic rule says: "Do you not see that if he were to act upon it [his desire] in an unlawful manner then he would be deserving of punishment? Likewise, if he were to act upon it in a lawful manner then he will be deserving of a reward."
- 07** The reward is given for any lawful act, even if the person does not have the intention of worship at the beginning of each act. It is enough to have the general intention of doing goodness and following the commands of Allah by abiding to the lawful good deeds.
- 08** Making sure to have a good valid intention even while doing good acts and all sorts of daily activities.
- 09** Almighty Allah is Just with His servants, if a Muslim fulfills his sexual desire in an unlawful act, other than the way that Allah decrees, he would be sinful, and if



he fulfills his desire in a lawful act, as decreed by Allah, i.e. marriage, then the person shall be rewarded.

- 10** 'Ibadah (Worship) is a comprehensive word which includes every word or deed that Allah loves and is pleased with, both outward and inward, even if it involved fulfilling a sexual desire lawfully to keep himself and his spouse chaste, i.e. away from committing any unlawful sexual act.
- 11** The spirits of the poor Sahabah were peaceful, content and pure towards their rich brothers, as they know that the afterlife is the true field of competition.
- 12** It is permissible to gain money beyond our actual need, i.e. being wealthy.
- 13** The church's inferior view of sexuality is rejected, fulfilling the sexual desire in marriage is mentioned among the good deeds such as doing Dhikr (remembrance of Allah), giving charity and praying. This pure humane realistic look to sex helps the person to accept his need, not to fight his nature and not to be shameful. This balance makes a person fulfill his desire with a feeling of pride and dignity, not shame.
- 14** The simple explanation of good aspects of Shariah, and making it easier and accessible to our minds in the clearest terms.



- 15** There are many ways through which a servant may become nearer to Allah, if he is incapable of one way, Allah facilitates another for him.
- 16** Politeness in not uttering the explicit words of the intimate relationship (and in the bud`i...) or the private parts, the believer should always abstain from uttering any foul language, unless there is a necessity for that.
- 17** The Shariah of Islam combines all aspects of life, it guides all humanity to what is beneficial for them, even the smallest and most delicate private matters such as the marital intimate relationship, answering the call of nature etc.
- 18** The virtue of the grateful rich person.
- 19** Doing good deeds is easy, there is no hardship involved.
- 20** Facilitating the path to Paradise by offering many ways to reach it, according to the capacity of each human.
- 21** Consoling those who cannot afford giving charity: The Prophet (peace be upon him) reassured them and gave them hope in doing other acts of worship.



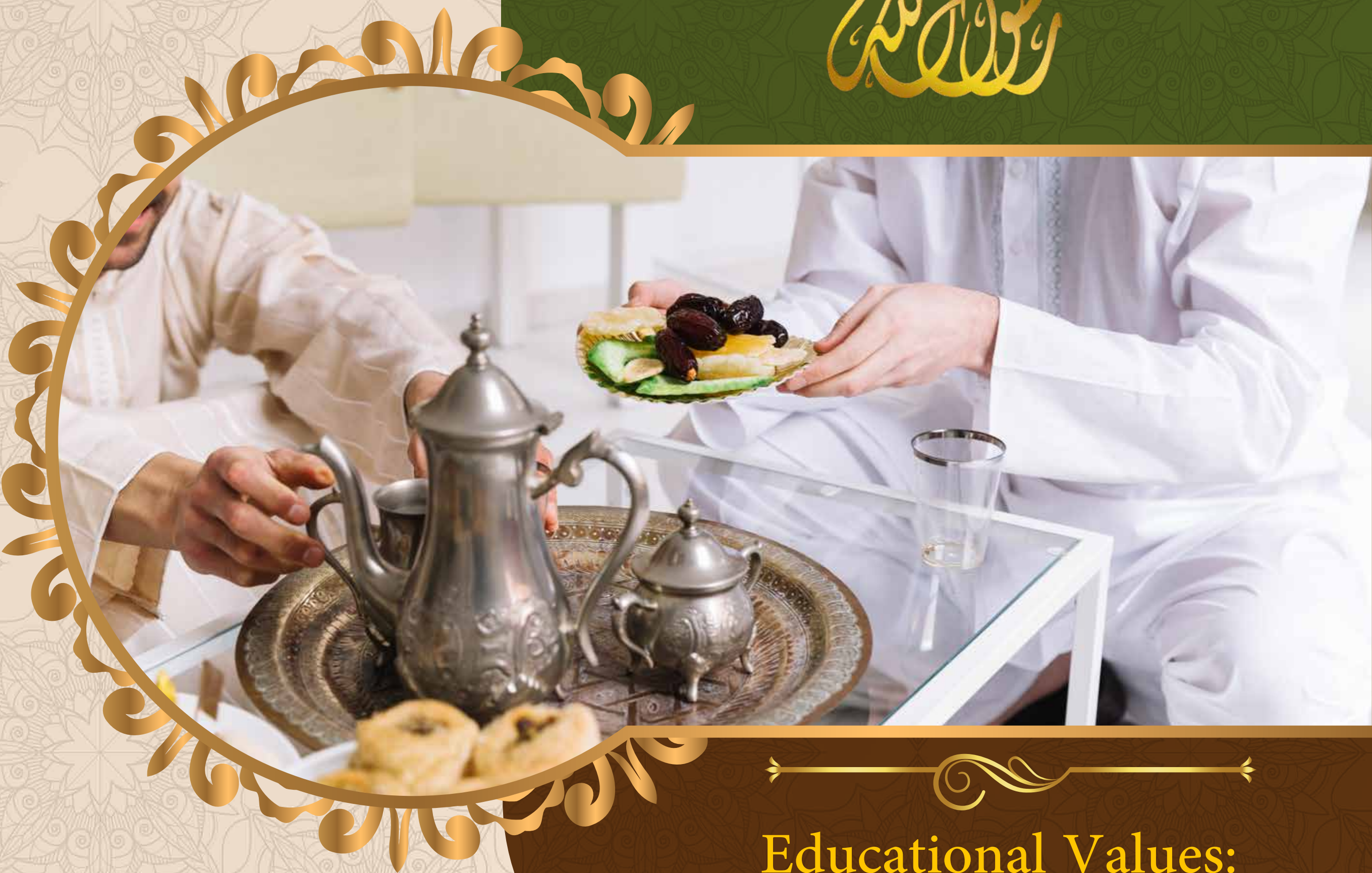
22 In this hadith, there is affirmation and practical application of the meaning of “Ghibtah” (generally known as jealousy or good envy) which should only happen in two cases of having wealth and knowledge. Allah’s Messenger (peace be upon him) said: “Envy is not justified but in case of two persons only: one who, having been given (knowledge of) the Qur’an by Allah, recites it during the night and day (and also acts upon it) and a man who, having been given wealth by God, spends it during the night and the day (for the welfare of others, seeking the pleasure of the Lord).”



Values related to Principles of Jurisprudence:

This is a proof of using Qayyas as legal shariah evidence.

The legality of explaining the Islamic rulings and analyzing them, this is the foundation of the objectives of Shariah (objectives of Islamic rulings).



Educational Values:

Opening the door for discussion and not to reject the questions of students, even if it was an odd question...

Encouraging the listeners to think by asking questions, helping them to answer and guiding them to put their experience in use...

Linguistic Values:

“Bed`i” is used with counted things, Almighty Allah says (...within three to nine years), and “Bud`i” is the sexual intercourse, or it means the reproductive organ itself, which was mentioned in the hadith. While the word “Bad`a” means a part, and it came in the hadith: “Fatima is “Bad`a” (a part) of me, and he who makes her angry, makes me angry.”

The interrogative particle in Arabic, the hamza, is used in the sentence negated with “lays” to affirm and emphasize what comes after the negation.

رسول الله

Ponder on a Hadith

The Eighth Hadith

(which verse of Allah's Book is the greatest?)

Part One

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The Eighth Hadiths

Allah's Messenger asked me, "Abul Mundhir (this is Ubayy's Kunya), do you know which verse of Allah's Book is the greatest?" I replied, "Allah and His Messenger know best." He asked again: "Abul Mundhir, do you know which verse of Allah's Book is the greatest? I said, "Allah! There is no god worthy of worship except Him, the Ever-Living, All-Sustaining" (Quran: 2: 255) Thereupon he struck me on the chest and said, "May you rejoice by this knowledge, O Abu Mundhir!"



Values (36)

Values on Ayat al-Kursi:

The greatest verse in the Book of Almighty Allah!

The essence of the verse is purely and solely about Almighty Allah, the verse talks about The Oneness of Almighty Allah. This is the reason of Surat al-Ikhlās' virtue, and the reason for deeds to be raised and accepted by Allah. The more something is purely and solely done for Allah, the higher its rank and reward.

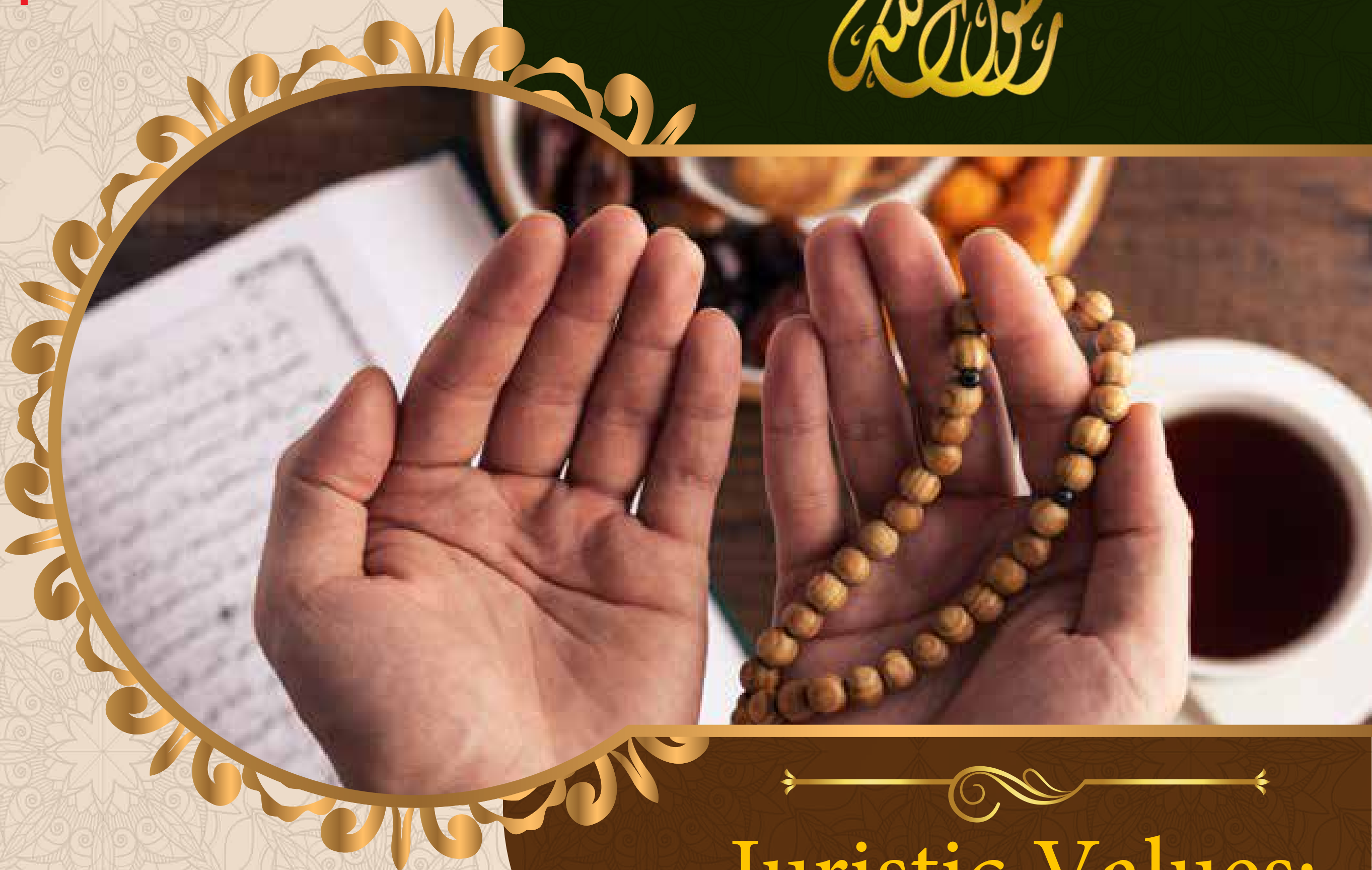
Ayat al-Kursi contains two attributes of Almighty Allah, all attributes of The Lord, Praise Be to Him, are based on those two, namely Life and Self-Sufficiency, any attribute such as the hearing, seeing, power and other attributes cannot exist without the attribute of Life and Self-Sufficiency.



In Ayat al-Kursi The Greatest Name of Allah is mentioned, which if He is called upon thereby, He will answer and if He is asked thereby, He will give. In a hadith by the Prophet (peace be upon him): Whoever supplicates to Allah saying: “O Allah, I ask You by virtue of the fact that all praise is due to You; there is no god but You alone....O Ever-Living, O Sustainer...” The Prophet (peace be upon him) then said: He has supplicated to Allah using His Greatest Name...

There are certain verses and Surahs that have exclusive virtues in the meaning, reward and effect, yet that does not mean the other verses and surahs are less or inadequate in rank.

Because Ayat al-Kursi has distinctive virtue, the sunnah of the Prophet guides us to recite it in the morning, night, before going to sleep, and after the daily prayers. It is almost the most recited verse day and night, by the tongue and heart of every believer.



Juristic Values:

It is encouraged (mustahabb) to be given a kunya, for example, the father or the mother of such and such, even if the person does not have a child.

It is also mustahabb that the man calls his brother or the sheikh calls his student by their kunyas, to be friendly and nice.

It is permissible to praise someone, as long as it will not lead to arrogance.

It is permissible to joke around by the hand, i.e. the Prophet struck Abul Mundhir on the chest, without harming anyone.

It is mustahabb to tell good news. The phrase (Allah and His Messenger know best) was told only while the Prophet was alive, peace be upon him, and only concerning religious matters. After his death, we only say (Allah knows best) in every matter, whether religious or otherwise.

There is a difference between the permitted and unpermitted striking.

It is permitted to swear by the name of Allah, but we should not ask someone to swear. It is permitted to mention a part of a verse from the Book of Allah...



- 01** It is encouraged to be friendly and nice with students by calling them by their most beloved names.
- 02** The teacher should encourage his students to answer and talk in his presence so that to correct any mistakes for them.
- 03** Supplicating for the diligent student that attaining knowledge becomes easier for him and praising him boost his self-confidence and push him further to excel and continue working hard.
- 04** The student should think through and not to rush when he answers as it might lead to learning more than what he already knows.
- 05** The student answers the question of the teacher if he finds that the teacher wants an answer from him, not just to attract his attention by asking a question.
- 06** Repeating the question and changing its style if needed encourage the student to be more diligent and clarify what the teacher aims of this question.



- 07** When the teacher asks his students and discusses topics with them, it guides them to rearrange their information, think in a different and unique way. It helps them building a network of information.
- 08** The teacher should know the knowledge level of the students, he should know how good they are. This is reflected in the question asked by the Prophet (peace be upon him) to Abul Mundhir.
- 09** Being friendly and kind to students encourage them to work hard.
- 10** Using diverse educational methods such as questions and direct education etc.



Dawah Values:

The caller to Islam should talk kindly to people, and joke with them but respectfully.

It is a good polite way to call the one sitting with you by his name, even if he was near and paying attention while you speak.

The Prophet, peace be upon him, was the best teacher, in every way. He was a role model in his manners, and he lived according to what he taught the Muslims.

The Prophet, peace be upon him, supported his companions. He shed light on their status and brilliance in knowledge so that other people follow their footsteps.

Ubayy bin Ka'ab, may Allah be pleased with him, was known for his vast knowledge,



especially Qur'anic sciences. This is why; the Messenger of Allah said about him, "The person who reads the Quran in the best way in my ummah is Ubayy." (Bukhari)

The Prophet, peace be upon him, struck the chest of Ubayy bin Ka'ab, may Allah be pleased with him, to indicate that he is filled with wisdom and knowledge.

Ubayy said "Allah and His Messenger know best," so he referred every knowledge to Almighty Allah and His Messenger, even though he knows the answer to the question, yet he did not say it so that he talks longer to the prophet or gains more knowledge and wisdom from Allah's Messenger, peace be upon him. But, when the Prophet, peace be upon him, asked him again, he quickly answered to obey the Messenger (PBUH).

The religious knowledge is the highest, most valuable and richest knowledge for Allah in terms of the reward. The ones specialized in other sciences which are beneficial for people, whether Muslims or non-Muslims or even animals, they are rewarded for



benefiting others. Allah's Messenger, peace be upon him, said, "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charity for him." (Narrated by An-Nisai')

The word aya used in a hadith may mean a verse or sign; in the hadith it means a verse.

Allah's Messenger said: (a verse (aya) from the book of Allah), which indicates that the aya is from the Qur'an. Not a universal one, i.e. a one which we may see as Allah's Messenger (peace be upon him) said, "The sun and the moon do not eclipse because of someone's death or life but they are two ayas amongst the ayas of Allah, so pray whenever you see them."



Values related to Principles of Jurisprudence:

The companions followed ijtiḥād at the presence of Allah's Messenger, even though this is not literally ijtiḥād for the scholars of principles of jurisprudence, because it is supported by the Prophet's approval and confirmation which ranks it as a Prophetic tradition, not a companion's ijtiḥād.

Linguistic Values:

May you rejoice by this knowledge: This indicates that knowledge is one of the reasons for happiness and joy.

رسول الله

Ponder on a Hadith

The Ninth Hadith

(Allah has prepared (reward) for
those who go out in His cause)

Part One

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The Ninth Hadiths

“Allah has prepared (reward) for those who go out (to fight) in His cause: ‘And do not go out except (to fight) for Jihad in My cause, out of faith in Me and belief in My Messengers, but he has from Me a guarantee that I will admit him to Paradise, or I will return him to his dwelling from which he set out, with the reward that he attained, or the spoils that he acquired.’ Then he said: ‘By the One in Whose Hand is my soul, If a person gets wounded in the way of Allah, he will come on the Day of Judgment with his wound in the same condition as it was when it was first inflicted; its color being the color of blood but its smell will be the smell of musk. ‘By the One in Whose Hand is my soul, were it not that it would be too difficult for the Muslims, I would never have stayed behind from any expedition that went out in the cause of Allah. But I could not find the resources to give them mounts and they could not find the resources to follow me, nor would they be pleased to stay behind if I went. By the One in Whose Hand is the soul of Muhammad, I wish I could fight in the cause of Allah and be killed, then fight and be killed, then fight and be killed.’”



Values on Jihad:

- 01** Jihad is the peak of Islam, which means the highest of its deeds in virtue, rank and reward.
- 02** Jihad is the branch of belief in Allah and His Messenger, peace be upon him.
- 03** Allah has guaranteed Paradise for those fighting and striving sincerely for His Cause. This guarantee is a blessing and a favor from The Almighty.
- 04** Allah shows His affection towards His servants in this Qudsi hadith, telling them the great reward of jihad.
- 05** Jihad has a reward in the afterlife and in the worldly life.
- 06** In the hadith, it is not specified whether the wound is big or small, so any wound shall be rewarded regardless of its degree.
- 07** The Prophet (peace be upon him) loved the Shahadah (martyrdom, dying in the Cause of Allah) because of its reward, virtue and honorable status for Allah.
- 08** The Prophet (peace be upon him) did not stay behind from any expedition except for a reason.



- 09** The oath “by the One in Whose Hand is my soul” is repeated more than once to confirm the importance of the matter, the Shahdah, and how much the Prophet, peace be upon him, hoped for it.
- 10** Before going out to fight, we should be prepared “Prepare against them what you ‘believers’ can of ‘military’ power”, “Had they ‘really’ intended to march forth, they would have made preparations for it.”
- 11** Taking the spoils of war is permitted in Islam, it was not lawful for the prior nations.
- 12** Staying behind and not taking part in fighting is not an attribute of a true Muslim, especially if it is fard ayn (individual duty), i.e. an act that is obligatory for Muslims individually. If any companion could not join an expedition or battle, he would tell that he stayed behind for a certain reason.
- 13** Jihad or fighting the enemies of Islam in their lands to raise the Word of Allah and spread Islam is fard kefayah (collective duty), i.e. an act that is obligatory for the Muslim community collectively – if it is sufficiently carried out by some members of the Muslim community, then other Muslims do not have to perform it. It is only a duty on those called out by the Imam of the Muslims.

رَسُولُ اللَّهِ



Values on Jihad:

Preparing the fighters for Jihad is the Imam's duty, if the Imam could not; it becomes the duty of the Muslim individuals.

The martyr should be buried without ghusl (bathing the deceased according to the Islamic Shariah), he should be kept and buried in the clothes he was killed in.



Generic Values:

- 01** Ikhlas (Sincerity) is one of the conditions for accepting deeds in all kinds of worship, the first of which is jihad.
- 02** In the hadith, there is a reference to the two conditions of accepting deeds: Sincerity (in My cause) and following the sunnah of the Prophet (belief in My Messengers).
- 03** Believing in one messenger requires believing in all messengers, disbelieving in one messenger is like disbelieving in all messengers and in Almighty Allah.
- 04** The Prophet's pursue of high aspirations and aims it is a lesson to all the leaders to be courageous.
- 05** People would be resurrected in the same condition they died in. Whoever dies in a state of obedience, he would be resurrected in the same state. The proof is the hadith in which it is mentioned that a man died during Hajj, and the Prophet said he will be raised on the Day of Resurrection reciting the Talibyah. There is another hadith in which it is mentioned that an army will



set out to attack the Ka'ba, but they will be swallowed by the land, and they will be resurrected in a state agreeing with their intentions.

- 06** It would have been difficult for Muslims if the Prophet, peace be upon him, led every expedition, because they needed him in other matters such as legislations and resolving difficult situations they face.
- 07** Resolving and following up on the Muslim religious and worldly matters is an obligation.
- 08** The Prophet's mercy towards Muslims and feeling for them whether regarding the worldly life or the afterlife.
- 09** It is permissible when the Imam does not fulfill one of his duties personally due to being busy with other things, so he might authorize or appoint someone as his representative for the best interest of Muslims.
- 10** A thing that happens due to an act of worship and is considered unpleasant in this worldly life is actually important and dignified for Allah such as the blood of the martyr and the smell that issues from the mouth of the fasting person.



- 11** The virtue of the smell of musk because the martyr's blood is assimilated to it, which is quite precious for Almighty Allah.
- 12** "...nor would they be pleased to stay behind if I went..." This indicates that it would be very difficult for the faithful one not to follow Prophet Muhammad, peace be upon him, the companions, may Allah be pleased with them, were keen to follow the footsteps of the Prophet, peace be upon him, and remain with him under all conditions.
- 13** Allah's decree is applied on Messengers and other people, even though the Prophet, peace be upon him, loved to attain Shahadah yet he died on his bed.
- 14** One of the most credible sentences is: "But I could not find the resources to give them mounts..." at that time, it was lack of horses but today it is actually a lack of knights.
- 15** A person should aspire and intend to do acts of worship, even if he could not do them, for he might attain the reward by his intention not the actual deed.
- "I will admit him" "I will return him" ... The servant who walks the path to Allah should attribute every deed in his life to His Lord.



- 16** Combining the two statements “And do not go out except (to fight) for Jihad in My Cause” and “I will admit him to Paradise” clarifies that the reward of Allah is based on intentions and the inner self, this is why we are prohibited from calling someone who died in the battle field “a martyr” because only Allah knows who died in His Cause. This is why; we should supplicate to Allah to bless him with the status of Shahdah.
- 17** One of the five objectives of the Shariah rulings is preservation of the self, but it was killed when it contradicted with preservation of the religion and jihad.
- 18** The Prophet, peace be upon him, explained to the Muslims why he could not join some of the military expeditions. This reflects his humbleness and the wish to explain to the Ummah everything.
- 19** The Prophet’s excuse to his companions and his good expectations of them is quite clear in saying: “they could not find the resources to follow me, nor would they be pleased to stay behind if I went.”



Juristic Values:

In the statement “And do not go out except (to fight) for Jihad in My cause, out of faith in Me” the general follows the specific, the specific is jihad and the general is faith which includes jihad.

When interests contradict, the most important comes first then the less in importance.

Hardship begets facility (al-Mashaqqah tajlibu al-taysir)

“I wish I could fight in the cause of Allah and be killed, then fight and be killed, then fight and be killed.” This statement is an example of Dalalat Al-Iqtidha (the required meaning indicated by the text, but not explicitly by its format). The sentence hypothetically is “fight, and be killed, then come back to life, then fight and be killed...”

“But I could not find the resources to give them mounts” This indicates that there should be no obligation unless within the capacity of the person.



Linguistic Values:

“...but he has from Me a guarantee” The hasr (restriction) semantic technique is used here as the pronoun ‘Me’ is mentioned before guarantee.

Hadith Values:

The Qudsi hadith and the prophetic hadith are combined in one context. The first sentence is a Qudsi hadith, and what follows is said by the Prophet, peace be upon him.

رسول الله

Ponder on a Hadith

The Tenth Hadith

(You bring your disputes to me)

Part One

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Hadith Tenth

Umm Salama reported Allah's Messenger as saying, "I am only a human being and you bring your disputes to me, some perhaps being more eloquent in their plea than others, so that I give judgment on their behalf according to what I hear from them. Therefore whatever I decide for anyone which by right belongs to his brother he must not take, for I am granting him only a portion of hell
(.Bukhari and Muslim)

Terms

Some perhaps being more eloquent in their plea: more capable of presenting their case



Values

Judicial Values:

- 01** We should resort to the Divine law in disputes, not traditions or manmade laws.
- 02** It is the duty of the Muslim Imam to judge between the people and give verdicts concerning their disputes and cases, either personally or authorize another to judge between them, such as governors and judges.
- 03** The judge gives the verdict based on the visible evidence and proofs “so that I give judgment on their behalf according to what I hear from them.”
- 04** If the judge gives a verdict based on what is visible, the judge is not to be held accountable if the verdict contradicted with the truth because he gave the verdict based on the visible proofs then.
- 05** The Judge should not give a verdict based on what he knows, even if he was certain, unless he bases his verdict on clear evidence.



- 06** The judge should listen to the two parties of the dispute.
- 07** What the judge decides, even if it was based on evidence, might contradict with the invisible truth. The verdict that the judge gave does not make what the wrongdoer would take permissible for him, it remains unlawful even if the verdict is in his favor.
- 08** A person might get something according to a judicial verdict, yet it is not his right according to Allah's religion, and vice versa. To clear one's conscience for the salvation in the hereafter we have to fulfill rights to their due owners as decreed by Almighty Allah.
- 09** It is legal to appeal judicial decisions and reinvestigate them if there is any doubt that the judge made a mistake while giving his verdict, and this is not considered denying Allah's decrees.
- 10** Eloquence does not reverse what is right as wrong, or what is wrong as right, for Almighty Allah.
- 11** People's rights are inviolable, they should not be denied due to a judicial verdict.



Juristic Values

- 12** It is sinful to use eloquence, distort the meanings of words, manipulate legal or material evidence to invalidate a right or validate falsehood.
- 13** The judge should advise the opponents and remind them of Allah and the consequence of wrongdoing.
- 14** The legitimacy of the legal profession or being a lawyer if it is for asserting rights, but it is a great sin for those who misuse such a profession.



Aqeedah Values

The Prophet, peace be upon him, is human and a messenger sent by Allah, he is infallible in conveying the message from Allah, and infallible regarding major sins, but Allah, may He be exalted, pointed out to him and drew his attention to minor issues, if they ever happened, so that he corrects his mistakes such as mentioned in Surat Abasa.

The Prophet, peace be upon him, also had words and deeds that were based on his own opinion and judgment. In this case the Prophet, PBUH, was not conveying or transmitting anything, rather he was working out a ruling on the basis of his opinion, as Allah gave him the authority to issue rulings and instructions and to judge between people, and Allah, may He be glorified and exalted, would approve of what he said or did, except in a few cases in which there was some error in the conclusion he reached. In that case, revelation would come down from Allah, may He be glorified and exalted, to correct it. Thus the Prophet, PBUH, remained infallible in all that he said and did.



Allah's Messenger did not judge between people based on revelation, otherwise judiciary would be invalid after his death, so he gave decisions based on evidence and proofs, to settle the foundation for judiciary after him. He forgot during Salah, and thus Sujud as-Sahw (prostration of forgetfulness) was allowed for those who pray.

Allah's Messenger, peace be upon him, did not give verdicts based on revelation, otherwise the hypocrite who defamed the Mother of Believers Aisha would have been punished. He was not punished because it was not evident that he defamed her based on evidence, even though the revelation proved it.

The Prophet, peace be upon him, does not know the ghaib (unseen), otherwise he would have judged without hearing the argument of conflicting parties or opponents, except certain things that Allah revealed to His Messenger such as the Signs of the Day of Resurrection.

(You bring your disputes to me)

رسول الله





Generic Values:

- 01** The Prophet's compassion and mercy towards his Ummah; he told them about what rescues them on the Day of Judgment.
- 02** The Prophet's humbleness and kindness towards his Ummah in his words "I am only a human".
- 03** The effect of belief in the Last Day, in regulating the individual and collective conduct of the Muslim society.
- 04** Committing injustice is unlawful in all forms whether minor or major, Allah's Messenger said: "which by right belongs to his brother" which indicates anything, whether big or small.
- 05** The rights have to be returned to their owners before comes a day when Almighty Allah punishes the wrongdoer for committing injustice towards the wronged person (refer to the values of Hadith no.2)
- 06** It is consoling for the wronged in this world to know that his right shall not be wasted or forgotten, and the wrongdoer will be punished, if not in this world, then in the afterlife.
- 07** This indicates a confirmation of Allah's saying: "but humankind is the most argumentative of all beings." (18: 54)
- 08** It is important to learn to be eloquent, expressive and persuasive in delivering ideas and defending legitimate rights "there is charm in eloquent speech".



Aqeedah Values:

- 09** 9. The Shariah concludes all aspects of life, such as ruling and judiciary, which invalidates the claim that it is only ethics and morals.
- 10** 10. Allah's Messenger, peace be upon him, did not know the ghaib (unseen), and did not judge according to it, let alone those who go to soothsayers and fortunetellers, building decisions on their sorcery.
- 11** 11. Confirming the brotherhood based on faith despite the judicial dispute "whatever I decide for anyone which by right belongs to his brother..."
- 12** 12. We have to always be conscious of Almighty Allah, putting in mind that He sees us.
- 13** 13. Difference in human abilities and characteristics is natural.

Values related to Principles of Jurisprudence

The Prophet's acts, whether these acts lead to legislation or they are just regular acts, are some of the most important issues discussed in the Principles of Jurisprudence.

رسول الله

Ponder on a Hadith

Hadith ۱۱

“Three qualities which, if a person attains them,
he will find the sweetness of faith”

Part One

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Hadith

11

It is reported on the authority of Anas that Allah's Messenger (Peace Be upon Him) said: "There are three qualities for which anyone who is characterized by them will experience the sweetness of faith: He to whom Allah and His Messenger are dearer than all else; he who loves a human being for Allah's sake alone; and he who has as great an abhorrence of returning to unbelief after Allah has rescued him from it as he has of being cast into hell." (Bukhari and Muslim)



Values

Values Related to Faithful Love

- 01** Love of Almighty Allah is the source of all love; any other kind of love is only part of it.
- 02** Love of Allah and love of what Allah loves is the source of all love and happiness. Loving what Allah does not love is the source of misery and loss in the worldly life and the Hereafter.
- 03** Love based on faith is an act of worship, and this is why it should solely be dedicated to Almighty Allah.
- 04** Our love for someone should be based on Allah's love for this person or for his good deeds, because we love whom Allah loves of people and deeds and vice versa.
- 05** Faithful love is based on logic and reason, unlike innate natural love which is based on natural disposition or passion.



06 When the innate natural love contradicts with faithful love, we should put the faithful love first before the innate natural love.

07 Affirming faithful love, so that every giving, taking, cutting and linking be based on it, and this in turn leads to complete perfect faith. Allah's Messenger said:

Narrated Abu Umamah: The Prophet (ﷺ) said: If anyone loves for Allah's sake, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake, he will have perfect faith.

08 Obedience and following the sunnah is one of the results of faithful love. Whoever claims to love Allah and His Messenger, and yet he disobeys Allah's commands is actually a liar. Almighty Allah says:

“Say, (O Prophet,) “If you sincerely love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful.” (Quran: ٣١ :٣)



Juristic Values

09 Hatting disbelief and disbelievers is one of the foundations of true faith, it is a fence surrounding the faithful love and defining its borders. Almighty Allah says:

“You will never find a people who truly believe in Allah and the Last Day loyal to those who defy Allah and His Messenger, even if they were their parents, children, siblings, or extended family...” (Quran: ٢٢ :٥٨)

10 We have to differentiate between worshipping Allah by loving and hating for His sake and justice and fairness. Love should not incite someone to favor an unjust Muslim over an oppressed non-Muslim. Almighty Allah says: “Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair.”



11 Al-wala' wa-l-bara' is loyalty and loving for Allah (people/deeds) and disavowal and hating for Allah (people/deeds). This refers to holding fast to all that is pleasing to Allah, and withdrawing from and opposing all that is displeasing to Allah, for the sake of Allah.

12 Love is to establish and to destroy at the same time, they are two contradicting concepts but each of them is a proof of the other. The word of taweheed (monotheism) can only be established by denying and affirming (denying the false idols and affirming the oneness of Allah). This contradicting duality has to be achieved also in love, faithful love is denying every love which is not for Allah and affirming love only for him.

13 Tasting the sweetness of love cannot be described by words, it can be felt at the middle of the night by the condition, at difficult times and hardships by peacefulness and at prosperity by gratitude.

14 Loving for Allah and in obeying Allah benefit the person on the Day of Resurrection, any other kind of love would be like scattered dust, it would turn to animosity and loss as Almighty Allah says:



“Close friends will be enemies to one another on that Day, except the righteous.” (Quran: ٦٧ :٤٣)

- 15** Faithful love transcends the limits of time, the believer loves his ancestors in faith such as the benevolent Prophets and their followers (the Believer of Yaseen, Believer of Pharaoh's People, Dhu al-Qarnayn)
- 16** Faithful love transcends the limits of place, the believer loves his fellow believers from all races, backgrounds and ethnicities (Bilal ibn Rabah al-Habashi/ Salman al-Farasi/ Suhaib al-Rumi) (Arabs/ non-Arabs/ Rohingya people/Uyghurs)
- 17** Faith implies love, supplication, following and support of all the people of faith and Muslims in the past, present and the future.
- 18** There are three qualities which, if a person attains, he will find the sweetness of faith.



Means to Attain Allah's Love:

Ibn al-Qayyim mentioned ten reasons to attain Allah's love (to be mentioned here briefly):

- 01** Reciting the Holy Qur'an with deep contemplation in its meanings and purposes
- 02** Seeking to be close to Allah by praying Nawafal (nonobligatory prayers).
- 03** Remembering Him all the time by tongue, heart, deeds and condition; person's share of love depends on his share of this remembrance.
- 04** Giving preference to what He likes over what you like, at the times in which the whims overcome you, and seeking what He likes even if it is difficult.
- 05** Making the heart aware of His names and attributes.
- 06** Seeing His kind, beneficence and inward and outward blessings and graces, because they are reasons for His love.
- 07** Having the heart totally broken between the hands of Allah Almighty; this could be explained only by the words; to be broken means to be humble.
- 08** Having loneliness with Him at the time of His descent, to talk to Him, recite His words, stand with your heart and behave between His hands in way shows slavery to Him and end this with repentance.
- 09** Sitting with the true lovers of Allah and picking the best of their sayings.
- 10** Neglecting anything makes a curtain between the heart and Allah the Exalted and Glorious.



Aqeedah Values:

Faith and good deeds are means for the servant to attain the love of his Lord, this leads to sweetness and comfort that the believer feels in his heart. The following hadith confirms this meaning; the Messenger of Allah (ﷺ) said: "Whoever is pleased with Allah as (his) Lord, and Islam as (his) religion, and Muhammad as (his) Prophet, then he has tasted the sweetness of faith." This does not mean that the sweetness of faith is restricted only in the three qualities, but it shows their importance.

Faith increases and decreases, “if a person attains them, he will find the sweetness of faith”, this means if a person lacks them, his faith is incomplete.

The saying “...after Allah has rescued him from it as he has of being cast into hell” confirms the verse: “It is not for any soul to believe except by Allah’s leave...” (Quran: 10: 100)

The saying “and he who has as great an abhorrence of returning to unbelief...” is a proof that a person might be subject to disbelief at any moment, and no one should feel completely safe from temptation. This is why it is recommended for the believer to supplicate to Allah with what Allah’s Messenger, peace be upon him, used to say: “O Controller of the hearts, make my heart steadfast in adhering to Your religion.”



Aqeedah Values:

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رسول الله

Ponder on a Hadith

Hadith 12

(O Allah! I love him, so please love him
and love those who love him)

Part One

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Hadith

12

at a (ﷺ) Abu Huraira reported: I went along with Allah's Messenger time during the day but he did not talk to me and I did not talk to him until he reached the market of Bani Qainuqa`. He came back to the household of Fatima and said: Is the little chap (meaning al-Hasan) there? Is the little chap there? We were under the impression that his mother had detained him in order to bathe and dress him and garland him with a sweet garland. Not much time had passed that he (al-Hasan) came running (in al-Bukhari's narration he came with a necklace (of beads) around his neck) until both of them embraced each other, said: "O Allah! I love him, so please (ﷺ) thereupon Allah's Messenger love him and love those who love him." (In al-Bukhari's narration, Abu said that, nothing has been (ﷺ) Hurirah said: Since Allah's Messenger dearer to me than Al-Hasan



Values

- 01** Characteristics of the Prophet, Peace Be upon Him, and his family:ﷺ. The humbleness of the Prophet, Peace Be upon Him, as He personally went to the market.
- 02** The Prophet, Peace Be upon Him, used to go to the market to observe the people and teach them the Islamic rulings of transactions.
- 03** The Prophet (PBUH) used to walk with His companions without any guards or entourage.
- 04** The Prophet (PBUH) sat humbly in the house (tent) of Faimah, without having a certain seat or place.
His love and kindness towards children.
- 06** His humbleness and openness by telling how he feels towards his family members such as the wife, daughters or offspring. He did not shy away from telling how he felt.



- 07** The status of al-Hassan ibn Ali, may Allah be pleased of him and his parents, as the Prophet, Peace Be upon Him, said that he will enter Paradise. He is the fifth Righteous Caliph, and Allah spared the blood of many Muslims because of him.
- 08** Worshipping Allah by loving the family of the Prophet, Peace Be upon Him, in general and at every time and place, that means honoring them and respecting their status without any exaggeration.
- 09** Loving the family of the Prophet, Peace Be upon Him, is a reason to be loved by Almighty Allah. Whoever loves them, Allah loves him, as ascertained by the supplication of the Prophet, PBUH.
- 10** Conversely, the opposite is also true, whoever hates the family of the Prophet; Peace Be upon Him, His wives, or any of His offspring, Allah hates him.



Juristic Values

It is permissible that children wear necklaces as an accessory, but not as an amulet.

It is recommended to tell whom you love that you love him.

It is permissible to embrace (hug).

The Muslim's ruler has to observe the transactions at markets and commercial places in order to regulate them and keep them according to the Islamic laws.

This is historically known as the job of al-Muhtasib.

The Muslim ruler has to check the conditions of his people and their needs, or delegate a person to do that for him.

It is permissible to call the places after those who inhabit them, even if they were disbelievers, and to keep that name even after they leave, as long as it is not conflicting with the Shariah, such as calling the marketplace Bani Qainuqa`.



Educational Values:

Cleaning, beautifying and putting perfume for children, whether boys or girls, especially if some family members and friends are visiting, this creates an atmosphere of cheerfulness for the children as the elders welcome them.

Supplicating to Allah to protect the offspring and telling them that they are loved, praying to Almighty Allah to love them and make people love them.

Embracing the young children and making them used to that, as an act of mercy and love, this gives them a feeling of security and peacefulness, and enhances the psychological balance for the child.

It is possible to adjust conduct and feelings; Abu Hurirah said that nothing has been dearer to him than Al-Hasan right after the Prophet (Peace Be upon Him) said that about his grandchild.



Generic Values:

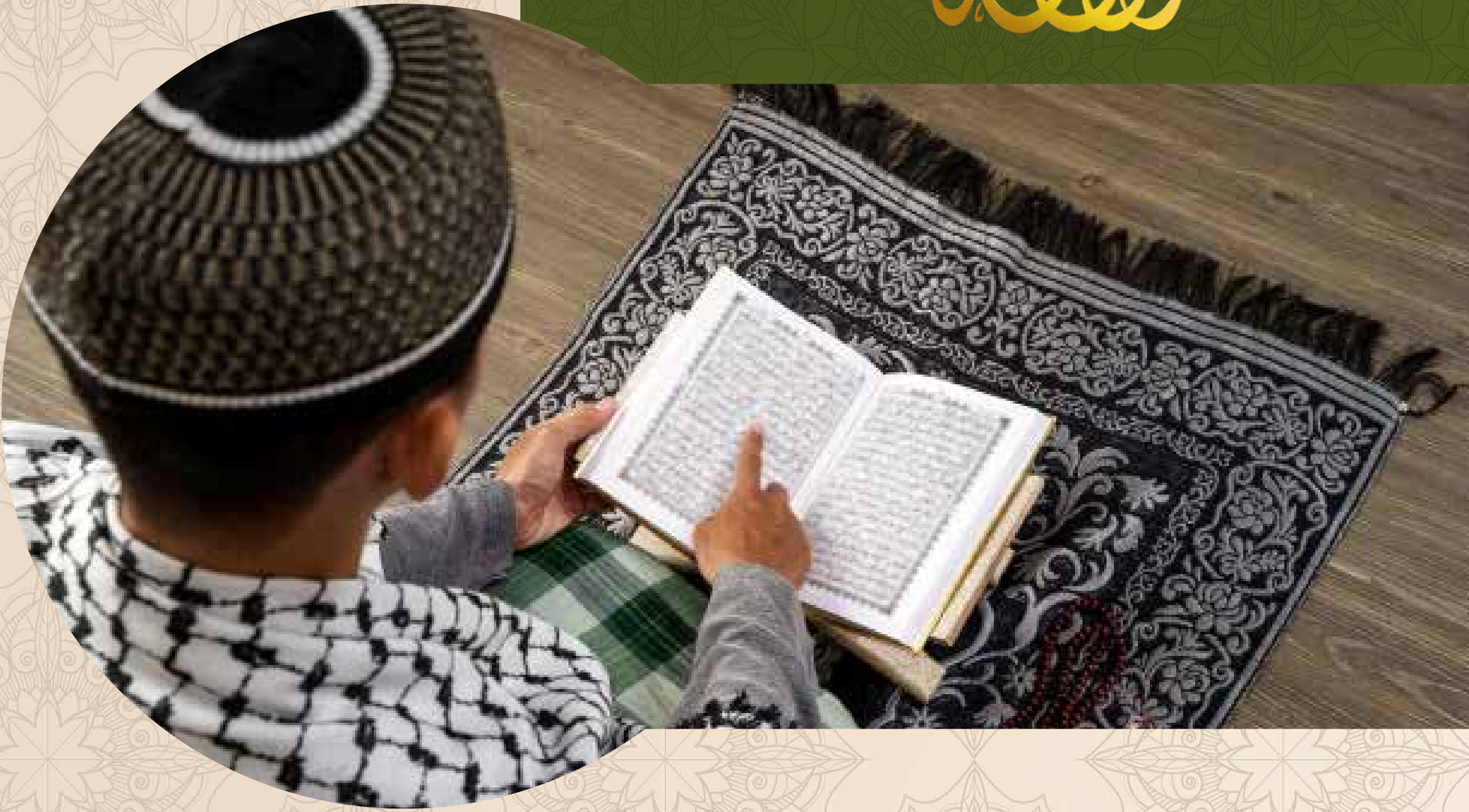
The companions honored Allah's Messenger (Peace Be upon Him): Abu Hurirah did not start talking to the Messenger when he found that the Messenger did not start talking.

When a group of people do not talk while walking on the road, this does not mean they are in a conflict or disputing.

For every situation there is a proper saying or words, and for every person, there is a suitable way of talking, whatever endearing words said to the child should not be said to the adult, otherwise it would be considered an insult.

Playing with children and pampering them does not contradict with honor and dignity.

Abu Hurirah had a special status for staying close to Allah's Messenger, Peace Be upon



Him, as he used to accompany Allah's Messenger, PBUH, even in his family visits.

Islam honors women, he has made them the ladies and queens of their households. The house where Fatimah resided is attributed to her, even though it belonged to her husband.

The Companions of Allah's Messenger, Peace Be upon Him, were keen to follow whatever He said or did. Abu Hurirah said: "Since Allah's Messenger (ﷺ) said that, nothing has been dearer to me than Al-Hasan."

Repeating the question to make sure it reached the one asked (Is the little chap there, is the little chap there)

The life of the caller to Islam should be balanced, he should not keep himself busy with the call or his activity all the time, and abandon his own family, as they deserve his call and knowledge the most.



Linguistic Values:

The Arabic verb used “Thanana” implies certainty in that context.

رسول الله

Ponder on a Hadith

Hadith 13

(When anyone of you has done his Tashahud)

Part One

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Hadith

13

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "When anyone of you has done his Tashahhud during Salat (prayer), he should seek refuge in Allah against four things and say: "Allahumma inni a'udhu bika min 'adhabi jahannam, wa min 'adhabil-qabr, wa min fitnatil-mahya wal-mamat, wa min sharri fitnatil-masihid-dajjaal (O Allah! I seek refuge in You from the torment of Hell, from the torment of the grave, from the trials of life and death, and from the mischief of Al-Masih Ad-Dajjaal (Antichrist)."

[Narrated Muslim]



Terms

Tashahhud: is the portion of the Muslim prayer where the person kneels or sits on the ground facing the qibla, glorifies Allah, and greets the Messenger and the righteous people of Allah followed by the two testimonials.

‘udhu: I seek refuge in Allah.

Fitnatil-mahya wal-mamat: trials of life and death, and the questioning of the two angels in the grave.



Values

Values of Supplicating and Seeking Refuge in Allah:

Praying and supplicating to Allah is very important, the Prophet, Peace Be upon Him, made sure to guide Muslims to supplication. Allah's Messenger said: "Nothing but supplication averts the decree..."

Isti'adha is to seek refuge with Allah, turning to Him for protection from all kinds of evil and trials such as the ones mentioned in the hadith, and also polytheism, poverty, cowardice, miserliness, debt, the devils, the evil eye, the evils of creatures, tribulations, and we also seek refuge in Allah from the Jinn when we enter the toilet.

In another hadith Allah's Messenger taught his companions to seek refuge in Allah from those four, just as he taught them a surah from the Qur'an, because he was so keen that they memorize them and adhere to reciting them.



Repeating the Isti'adha from these four things five times a day, at least, every day and night, is a proof of the importance of such matter. We should keep that in mind and pray to Allah to help us and protect us from such evils and trials.

Allah's Messenger, Peace Be upon Him, asked Allah to protect him from these four, even though He is always protected and safeguarded by Almighty Allah, to show humbleness, submission and need to Allah, set an example for all Muslims to follow, and teach them their religion.

It is forbidden to seek refuge in anyone or anything other than Allah, it is forbidden to seek refuge in someone, by calling on to him, who is not present or dead, seeking refuge should only be addressed to Almighty Allah. Whoever seeks refuge in the dead, for help or protection, has become a disbeliever in Almighty Allah.



Seeking refuge in someone who is capable and present to push away some evil is permissible, it is narrated by Abu Mas'oud al-Ansari that he was hitting a young servant, when the boy saw the Messenger (PBUH) he said "I seek refuge with Allah's Messenger" to save him from his master.

When anyone of you has done his Tashahud

رَسُوْلُ اللهِ



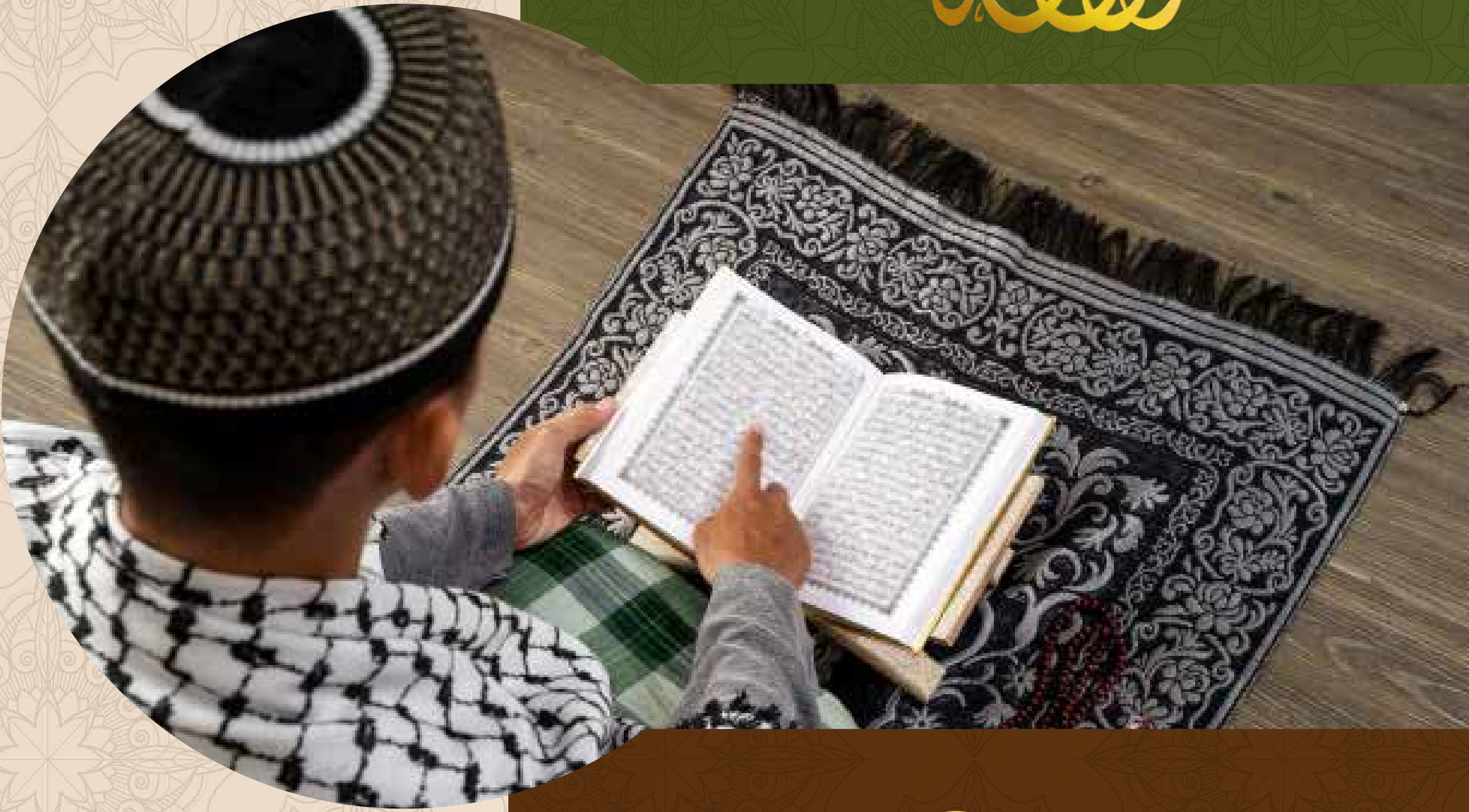
Aqeedah Values:

The hadith proves the grave's torment and blessing, and the obligation to believe in them, because it is the first step of belief in the Last Day.

The hadith proves the fitnah of ad-Dajjaal, it will be the greatest fitnah from the time Allah created Adam until the Hour begins

When anyone of you has done his Tashahud

اللَّهُمَّ



Juristic Values:

It is recommended to supplicate before tasleem (the concluding portion of the Muslim prayer), because Allah's Messenger said about that in a hadith: "...Then he may choose any supplication which pleases him and offer it."

It is highly recommended to seek refuge in Allah from the previously mentioned four, the majority of scholars agree on that, and some of them even say it is obligatory to do so.



Generic Values:

1. The trials are continuous from the beginning of man's creation till his death, when one trial ends another begins.
2. Bearing in mind death and what happens after it, which fits with the Prophet's saying: "Frequently remember the destroyer of pleasures – death."
3. Some trials are good for the Muslim if he stays patient and steadfast during them, which increases the faith and certainty of the believers, but trials can be bad for those who have weak faith, but that represents a test and purification of the Muslims.
4. Trials of life: What the human faces through all his life such as disbelief, polytheism, bid'ah (misguidance or an invented matter into the religion), unlawful desires, doubts and everything good or bad that might happen.
5. Trials of death:

The first meaning: dying, the departure of the soul from the body, and the pains and agonies of death, also it is narrated that the shaytan comes to the dying person at the time of death to call the person to disbelieve in Allah. So, the trial of death is actually part of the trial of life, it



is mentioned right after it to ascertain that important moment of life.

The second meaning: the questioning of the two angels in the grave about the Lord, the religion and the Messenger, it is mentioned right after the trial of life because it is close in time, or it is an outcome.

6. Foreseeing the callers for evil and those who spread atheism and corruption, they claim to people that they are the neo reformers, while they are actually the destroyers of virtues and religion.

7. Closing the prayer with this supplication links it with life and the afterlife at the same time.

It is a link between prayers and the attempts to overcome the trials of life then the trials of death, to be safeguarded from the torment of the grave, the Hellfire and the trial of ad-Dajjaal.

This is actually a reminder of the practical nature of salah which is to forbid and eliminate obscenity and evil.

8. It is recommended to pray and supplicate with concise words, i.e. asking Allah for all that is good and seeking refuge with Allah from all that is evil.



Linguistic Values:

1. Isti'adha (seeking refuge with Allah) is to deter evil and Layadha (resorting to Allah) is to bring and seek good.
2. Meaning of the word "Messiah":
 - A- First when it is said about Jesus, Peace Be upon Him: It means the one moving on earth to worship and strive, and He is the one who wipes over the people with disabilities, so they heal because of the blessing of his wiping, by Allah's Will.
 - B- Second when it is said about the Antichrist (Ad-Dajjal): It means the one moving on earth to corrupt, or because he is one-eyed as he is blind in his right eye.
3. The Messiah, when it is used without any adjective it means Prophet Jesus, while when the adjective Ad-Dajjal is added to al-Messiah it means the Antichrist.
4. It is not authenticated in the Sunnah that ad-Dajjal is called al-Masikh.

رسول الله

Ponder on a Hadith

Hadith 14

(No woman among you who has lost...)

Part One

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Hadith

14

Narrated Abu Sa'id: A woman came to Allah's Messenger (ﷺ) and said, "O Allah's Messenger (ﷺ)! Men (only) benefit by your teachings, so please devote to us from (some of) your time, a day on which we may come to you so that you may teach us of what Allah has taught you." Allah's Messenger (ﷺ) said, "Gather on such-and-such a day at such - and- such a place." They gathered and Allah's Messenger (ﷺ) came to them and taught them of what Allah had taught him. He then said, "No woman among you who has lost her three children (died) but that they will screen her from the Fire." A woman among them said, "O Allah's Messenger (ﷺ)! If she lost two children?" She repeated her question twice, whereupon the Prophet (ﷺ) said, "Even two, even two, even two!" (See Hadith No. 341, Vol. 2)



Values

Values related to Patience and Ihtisab:

- 01** The reward is as big as the trial, losing the son is such a great pain and tribulation, and this is why the reward is great which is distancing and protection from the hellfire.
- 02** Ihtisab during tribulations (patience, seeking and anticipating the reward) is a condition to change patience as a natural conduct to an act of worship and a conduct that the person is rewarded for.
- 03** Losing a child is a reason to enter Paradise, provided patience, contentment and Ihtisab.
- 04** Our Messenger, Peace Be upon Him, is the most beloved and valued human to Almighty Allah, lost three of his daughters from Khadijah, may Allah be pleased with her, in his lifetime. He also lost two or three sons who did not reach the age of puberty, and he lost his son Ibrahim, from Maria, near the end of his life. He was in great pain and cried for losing them, but He was also a role model in contentment and Ihtisab.



- 05** Some scholars see that the reward is for losing any child in general, even if they were adults, because losing an older child is more tragic and painful especially as the parents have become older and it is more difficult for them to have children. Scholars explained that the hadith draws the attention to the smallest then to the biggest, i.e. losing the young child is less fortunate than losing an adult one.
- 06** Giving glad tidings in the hadith includes the fathers and mothers, in another narration it is mentioned “Any Muslim who loses...”
- 07** Whoever loses an insane child and he passed the age of puberty, that child is included in the good omen, because he is not accountable even though he has reached puberty. He is considered a minor exactly like young children.



Values on Educating Women

- 01** It is permissible and recommended that women seek religious education as shown in the hadith, and other kinds of knowledge as proven in other sources.
- 02** It is permissible that men teach women the religious sciences if there are no women available to teach, or if men have certain knowledge not available for women, and vice versa, provided paying attention to the Islamic guidelines such as banning the free mixing between men and women.
- 03** Women has religious and living needs such as men, so attention should be paid to educating women.
- 04** "Gather on such-and-such a day at such and- such a place." The Prophet, Peace Be upon Him, defined a certain day so that they become ready so the religious advice is stronger and more effective, because what is gained by exerting effort is not as what is gained easily.
- 05** Bashfulness did not stop the Sahabyat from learning the religious matters.



Juristic Values:

- 01 A woman's voice is not Awrah.
- 02 It is allowed for women to talk with men, for an interest or need.
- 03 There should be no free mixing between men and women, unless for a need or a value.

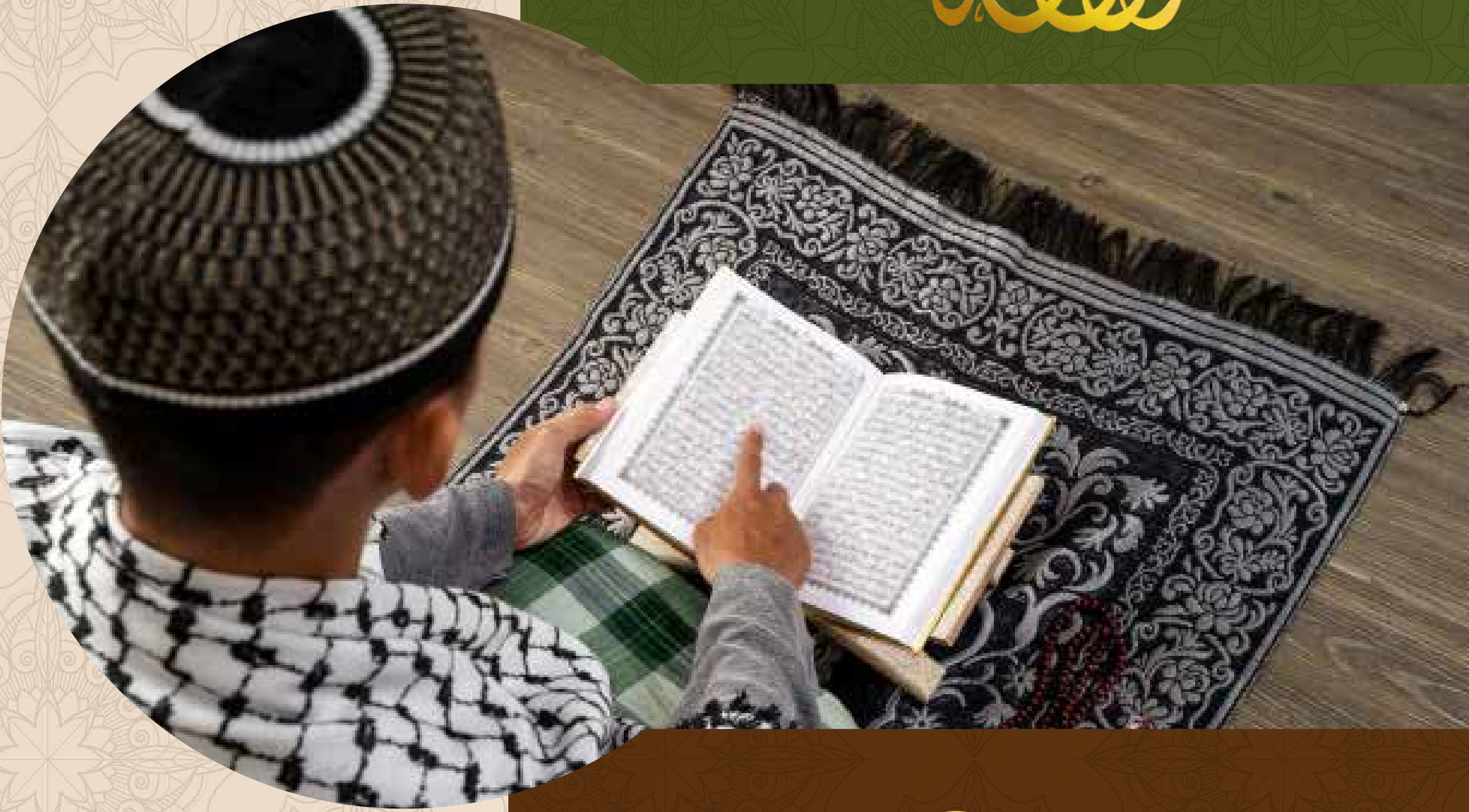
Aqeedah Values:

- 01 The offspring of Muslims shall be in Paradise because Allah forgives their fathers due to His mercy. Paradise is more deserving to children who have not reached the age of accountability.
- 02 The humanity of Allah's Messenger is revealed in the need to be taught everything He delivered to the people by Almighty Allah: "Nor does he speak of his own whims" (Quran: 53: 3)
- 03 The revelation is sent down to the Prophet to answer questions, this is why al-Bukhari listed this hadith in a chapter titled 'The Prophet, PBUH, Teaching the Men and Women of His Ummah, of What Allah Taught Him, Not an Opinion or Representation'. This is reflected in the woman asking the Prophet, PBUH, thrice, and the Prophet did not answer until Allah revealed to him the reply.



Educational Values:

- 08** Allah's Messenger, Peace Be upon Him, used to teach the Sahabah continuously.
- 02** If the scholar teaches others about Allah and His Messenger, he should first teach them texts, not his opinion or assessment.
- 03** It is recommended to gather to seek knowledge.
- 04** When the scholar goes to the student, this does not decrease the status of the scholar or knowledge.
- 05** It is allowed and recommended to set certain days to seek knowledge and acknowledge others of the sessions to attend.
- 06** It is allowed to single out a certain group and educate them, Bukhari listed a chapter under the Book of Knowledge titled "Chapter: Should a day be fixed for women in order to teach them religion (apart from men)?"



Generic Values:

- 01** The value of a good initiation: the question of the woman is the reason for many women and men to learn the glad tidings delivered by Allah's Messenger, Peace Be upon Him.
- 02** "Three of her children": This statement is a proof that it is recommended to have many children, three children is the beginning number of having many children. Whoever lost three children has probably more of them, or they seek to have more children other than the three.
- 03** The good righteous offspring is a blessing and help in this life and a screen from hell on the Day of Resurrection.
- 04** Mainly, women should stay at home, but it is allowed for them to go out for a need or reason, unlike men who go out a lot and this is why they stay longer with Allah's Messenger and listen to his teachings a lot more.



Dawah Values:

01 Allah's Messenger, Peace Be upon Him, considered the condition of the one He addressed; He treated people with decency without any admonishment or mockery. When the woman repeated the word "And two, and two" the Messenger, Peace Be upon Him, answered her the same way patiently, even though it was enough for him to answer one time.

Linguistic Values:

Al-walad (the offspring) is used for the male and the female, and also it can be used as a singular or plural.

رسول الله

Ponder on a Hadith

Hadith 15

(Whoever among you sees an evil action)

Part One

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۱۰ Hadith

It was narrated that Abu Sa'eed al-Khudri said: “Marwan brought out the pulpit on the day of ‘Eid, and he started with the sermon before the prayer. A man said: ‘O Marwan, you have gone against the Sunnah. You have brought out the pulpit on this day, and it was not brought out before, and you have started with the sermon before the prayer, and this was not done before.’ Abu Sa'eed said: ‘As for this man, he has say: (ﷺ) done his duty. I heard the Messenger of Allah ‘Whoever among you sees an evil action and can change it with his hand (by taking action), let him change it with his hand. If he cannot do that, then with his tongue (by speaking out); and if he cannot do that, then with his heart (by hating it and feeling that it is wrong), and that is the weakest of faith



Terms

Marwan: Marawn ibn Al-Hakam, the Umayyad Caliph. He only wanted to give the sermon before the salah, because he thought people might not sit after the salah to listen to the sermon.

And this was not done before: Marwan did ijthihad, by assuming that giving the sermon prior to the salah is not a condition for its validity, he wanted to have the people listen to the sermon so he chose to deliver it prior to the salah, but that contradicts the sunnah.

Aqeedah Values:

- 01** Actions are part of faith.
- 02** Faith may increase and decrease, it increases with obedience and decreases with disobedience.
- 03** Denying or refusing evil is an act of faith.
- 04** Acts of the heart are part of faith, denying evil with the heart is an act of faith.
- 05** Whoever totally lacks the heart denial or refusal of evil, then in this case there is the fear of going beyond the bounds of belief. In a narration by Muslim it is mentioned: “Beyond that there is not so much faith as a grain of mustard seed.”
(Narrated by Muslim)
- 06** Ability is a condition for religious obligation, Almighty Allah: “So fear Allah as much as you are able”.
- 07** Obligation of following the Shareeh (Islamic laws), and not to follow any bid’ah (innovation in religion).



Values on Enjoining Good and Forbidding Evil:

- 01** Enjoining good and forbidding evil is the reason for this ummah to be the best one, Almighty Allah says: “You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah...” (Quran: ١٠ :٣)
- 02** Enjoining good and forbidding evil is the mission of the supported group and the few (strangers), as Allah’s Messenger (Peace Be upon Him) said: “...Blessed are the few, for they will set right the corruptions caused in my sunna by people after my death.”
- 03** Enjoining good and forbidding evil is a characteristic of the believers, Almighty Allah says: “The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong...” (Quran: ٧١ :٩)
- 04** (Minkom) “Whoever among you” this implies that the duty of enjoining good and forbidding evil is Fard Kifaya (collective duty), an act that is obligatory for the Muslim community collectively – if it is sufficiently carried out by some members of



the Muslim community, then other Muslims do not have to perform it. It is also the duty of the man in his household with his wife and family.

05 The Prophet, Peace Be upon Him, made changing evil into degrees, the first is with the hand, if he cannot, then denying evil with the tongue, if he cannot, then denying evil with the heart.

06 In surat al-Kahf, there are three kinds of denying evil, first with the hand, i.e. taking action by Dhul Qarnayn, second with the tongue, when the friend admonished his friend who had the two gardens, and third with the heart, when the people of the cave abandoned their people who worshipped the idols.

07 Not following the Sunnah of the Prophet, Peace Be upon Him, in acts of worship is something wrong that should be denied and warned against.

08 Denying with the heart is the duty of every Muslim, while denying or refusing by action and saying is an obligation on the capable person.

09 The one with the less power may deny evil at the presence of a powerful person, and the student at the presence of a scholar, as this man denied an action at the presence of the Sahabi (companion of the Prophet).



10 “Whoever among you sees an evil action” ... The word ‘whoever’ implies that all the accountable people are addressed. The word ‘evil’ is indefinite to imply all kinds of evil, whether minor or major, and even the disliked and offensive ones.

11 “Whoever among you sees an evil action”: The Muslim should not deny till he/she is certain that an evil action actually happened, he should not judge based on what he heard or based on doubts.

12 “Whoever ...sees”: This implies having certainty before denial, because we should not deny things that we disagree about, as they are not certain. If you see your opinion as the right or good one, what you see might be wrong, and if you think another opinion as wrong, it can be the right one.

13 There should be no denunciation concerning matters which the scholars differed, but this does not mean not to advise each other, and keep good

14 relations and having good thinking in the one who differ.

The most famous acceptable disagreement that took place at the time of the Prophet, Peace Be upon Him, is when the Sahabah disagreed about



understanding the command of the Prophet, PBUH, concerning praying Asr at Banu Qurayzah' place. Some of them interpreted His command figuratively as hurrying to reach the destination, and some interpreted the command literally as postponing praying Asr till they reach their destination, even if it means praying Asr at the time of Magrib. The Prophet, Peace Be upon Him, did not disapprove with both opinions.

- 15** Advising rulers and people in authority if the person is capable to do that to apply the hadith by the Prophet, PBUH, "Religion is advice" in which He said "for the imams of Muslims".
- 16** Advising the ruler can be in public or private, according to the kind of the disagreement.
- 17** The status and authority of the one differing with the Sunnah does not mean not to enjoin him with good and forbid him from evil.
- 18** Helping whoever enjoins good and forbids evil and supporting what he is doing, maybe the one who forbids an evil knows the ruling, but he does not remember the proof. So, we can help him and provide a proof to support what he says, just



as what Abu Sa'eed al-Khidri did, may Allah be pleased with him.

- 19** Not disapproving with Marwan in this narration does not mean that Abi Sa'eed did not disagree with him, in other narrations in the two Sahihs (Bukhair and Muslim), it is mentioned that he pulled his hand when he was going up the pulpit. An-Nawwai said: "It might be two issues."
- 20** Acceptance is not a condition to enjoin good and forbid evil, Almighty Allah says: "The Messenger's duty is only to deliver the message" (Quran: 99 :0)
- 21** The one who enjoins good and forbids evil does not have to be perfect, and completely complying to what he enjoins and what he forbids. Even if he is in disagreement with what he advises, because he is obligated to do two things: commands himself with good and forbids her from evil, and commands others with the same. If he fulfills one duty, it does not mean to abandon another.



22 Enjoining good and forbidding evil is not only limited to the people of authority, Muslim individuals are authorized to do so. Anyone who knows the ruling may enjoin and forbid, as long as he has the knowledge. If it is about common matters such as praying, fasting, committing fornication, drinking alcohol etc., all Muslims have knowledge about the rulings of such things. But, if the matter is very specific like matters related to Ijtihad, and the public don't know much about it, they should not interfere and only scholars give their opinion.

23 Almighty Allah says: "...enjoin what is right" So, enjoin what is right in a good way, and forbid what is evil in a good way, such as saying "...sermon before the prayer." This is a reminder of the Caliph in a good way, as he might have forgotten.

رسول الله

Ponder on a Hadith

Hadith 16

(O Allah! I ask guidance from Your knowledge)

Part Two

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Hadith 16

Narrated Jabir bin Abdullah, may Allah be pleased with him: The Prophet (PBUH) used to teach us the way of doing Istikhara (Istikhara means to ask Allah to guide one to the right sort of action concerning any deed), in all matters as he taught us the Suras of the Qur'an. He (Peace Be upon Him) said, "If anyone of you thinks of doing any job he should offer a two rak`at prayer other than the compulsory ones and say (after the prayer): O Allah! I ask guidance from Your knowledge, And Power from Your Might and I ask for Your great blessings. You are capable and I am not.

Hadith 16

You know and I do not and You know the unseen. O Allah! If You know that this job is good for my religion and my subsistence and in my Hereafter--(or said: If it is better for my present and later needs)--Then You ordain it for me and make it easy for me to get, And then bless me in it, and if You know that this job is harmful to me In my religion and subsistence and in the Hereafter--(or said: If it is worse for my present and later needs)--Then keep it away from me and let me be away from it. And ordain for me whatever is good for me, And make me satisfied with it added that then the person should name (mention) his need (ﷺ) The Prophet



Values

Values of Istikhara :

- 01** Doing Istikhara continuously is important, the Prophet (PBUH) used to teach the Sahabah to pray istikhara before all matters as he taught them the Suras of the Qur'an.
- 02** "If anyone of you thinks of doing any job": Acts of worship and obedience are not included in this because they are good deeds, but we may do istikhara concerning the timing of worship such as whether to perform Hajj this year because there is a potential enemy, difficulty or prevention from Hajj, it is also recommended to do istikhara concerning prevention from evil because the person can be a very tyrant disobedient who could cause damage if he is prevented or warned against committing evil.



03 “I ask for... Power from Your Might” means I ask You my Lord to decree for me the goodness of this matter.

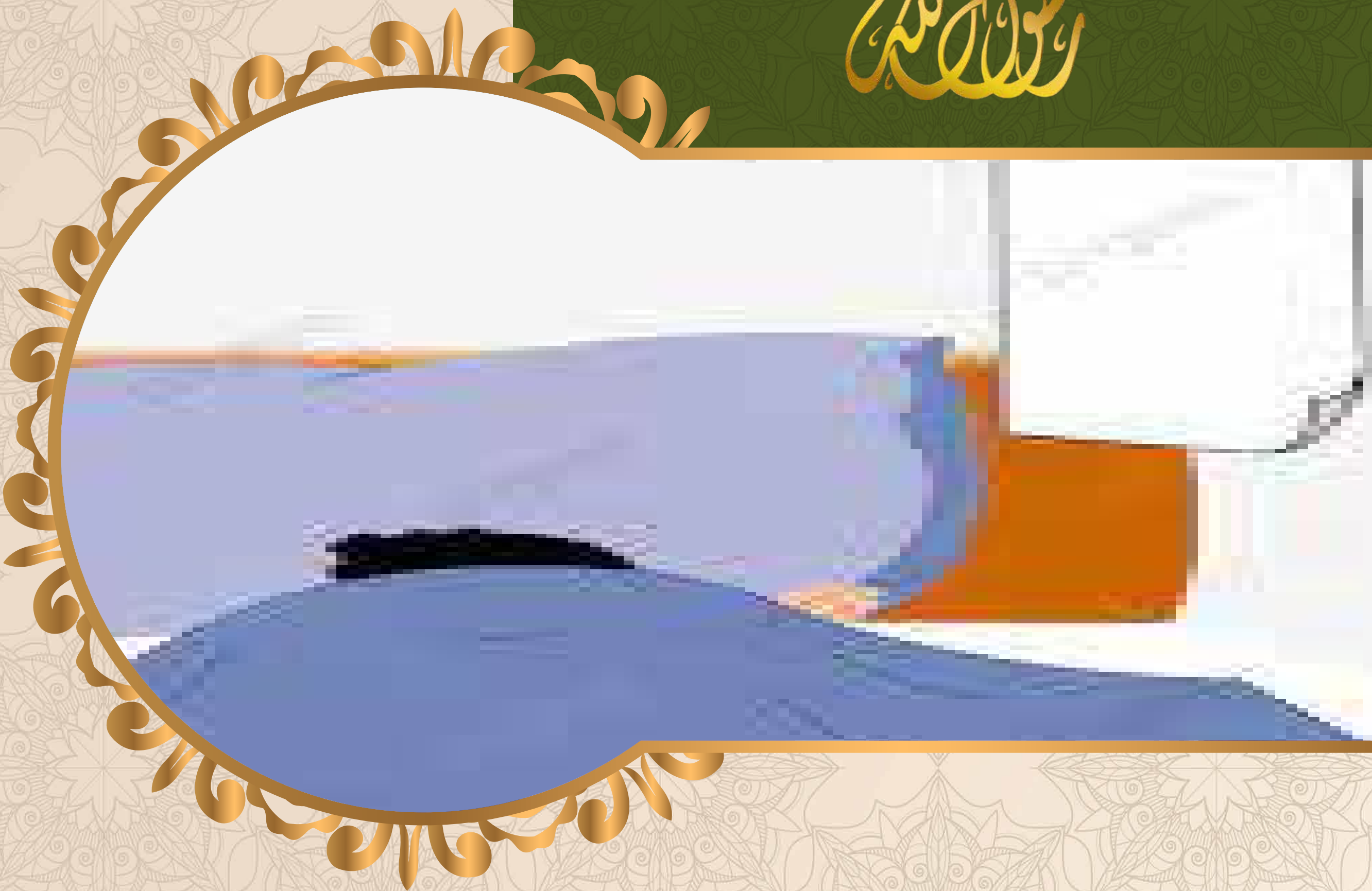
04 “from Your Knowledge... from Your Might” This indicates seeking help from The All-Knowing, Almighty Allah.

05 Surely, there is neither power nor might for the servant except from Allah. “You are capable and I am not. You know and I do not...” This negates the power of the person and his knowledge of future matters.



06 Putting knowledge then might at the beginning of the hadith, then putting might then knowledge at the middle of it: at the beginning he asks Allah from His knowledge because the servant explains his need, but because the Decree requires might, he mentions the might first then the knowledge of Almighty Allah at the middle of the hadith.

07 “You are capable and I am not. You know and I do not and You know the unseen.” This is a plea for Almighty Allah in which we confirm total weakness and ignorance before the might and knowledge of Almighty Allah.



- 08** “If you know that this job is good for my religion” The first thing to keep and protect is the religion of the person, this is why it was the first to be mentioned prior to subsistence and the Hereafter.
- 09** The sign of goodness of a certain matter is when it occurs easily, “then You ordain it for me and make it easy for me to get”. If the matter does not happen or becomes difficult to attain, then that is a sign that Allah has kept away this matter from the servant.
- 10** What some people say that the person sees a dream after istikhara, in which he sees green or red lights, is not true, or that he sees a person he loves or an animal he hates etc. This is not a sign of the istikhara.



11 “Then keep it away from me and let me be away from it” A person might still be attached to the matter, even though it did not happen, so he should turn to his Lord to remove this attachment from his heart, so that he becomes peaceful and content internally and externally, in mind and heart.

12 Allah may keep away a certain matter from the person, even though this person loves and wishes for this matter, and ordains something difficult for him, because Almighty Allah knows the difficult matter is better for the servant, this is why, we say in the supplication of istikhara “and make me satisfied with it”. This statement means: O Allah, make me content with Your decree and choice for me, even though it contradicts with what I like and wish for.



13 Istikhara makes a person patient even though he might find something he did not wish for, and links that to the result of doing istikhara, so he does not despair.

Aqeedah Values:

- 01** The one who knows the unseen, and the best for the servant is The Almighty, Glorified and Exalted be He.
- 02** Accepting Allah's Decree and being sure that the consequence of the servant is good even if the matter contradicts with his desire or what he prefers.
- 03** Allah's Decree is all good, as Almighty Allah says "all good is in Your Hands, Surely You alone are Most Capable of everything." And also, Allah's Messenger said in the opening supplication of Salah "All good is within Your hands and evil does not stem from You."



04 The person might see goodness as evil, so he hates it, and sees evil as goodness and wishes for it, this is because lack of vision and knowledge. Doing istikhara gets a person out of his weakness and ignorance to the vast Might and Knowledge of Allah, leading him to entrusting his Lord and depending on Him in bringing goodness.

“...Perhaps you dislike something which is good for you and like something which is bad for you. Allah knows and you do not know.” (Al-Baqrah: 2: 216)

05 “...and I ask for Your great blessings” This explains that Allah’s blessings are extra or a bonus, and no one has the right for His blessings. It indicates the vast bounty of Almighty Allah.



06 Only Allah knows the unseen, neither angels, nor messengers know, not even Prophet Muhammad, Peace Be upon Him. The Prophet only knew what Allah revealed to him.

07 Supplicating to Almighty Allah with His Beautiful Names and Glorified Attributes in “O Allah! I ask guidance from Your knowledge, And Power from Your Might...” “and You know the unseen.”



Fiqh Values:

- 01** The two raka't of istikhara is a voluntary prayer, it is better to pray it with the intention of istikhara only.
- 02** The two raka't of istikhara can be prayed at any time or part of the day and night, except the time when praying is prohibited.
- 03** If praying is difficult or not accessible before the supplication because of urgency, menstruation, or the time when praying is prohibited, then it is enough to only supplicate.
- 04** It is not narrated that certain verses or suras are to be recited in the two raka't of istikhara, any parts of the Qur'an can be recited.



- 05** Istikhara is a supplication, and one of the reasons when supplication is accepted is repetition and urging, so it is good to repeat istikhara for the single matter more than once.
- 06** The supplication of istikhara is to be said after finishing the prayer, but there is a difference of opinion among scholars.
- 07** "...other than the compulsory ones..." this proves that the intention of obligatory prayer should be single without any other intention. The obligatory prayer should have a separate intention, not to combine two intentions in the obligatory prayer.

Generic Values:

- 01** Praying istikhara indicates the importance of praying for the Muslim, as the one who asks Allah for guidance in a certain matter does not only supplicate, he adds two raka't.
- 02** "...as he taught us the Suras of the Qur'an" This reflects the importance of the Qur'an in the life of the Muslim, as it is the source of all religious knowledge.

رسول الله

Ponder on a Hadith

Hadith 17

(The Martyrdom of Jabir ibn Harram)

Part Two

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Hadith 17

Narrated Jabir ibn Abdullah, may Allah be pleased with them

When the time of the Battle of Uhud approached, my father called me at night and said, "I think that I to be murdered. I do not leave anyone after (ﷺ) will be the first amongst the companions of the Prophet soul and I owe some debt and you should repay (ﷺ) me dearer to me than you, except Allah's Messenger it and treat your sisters favorably (nicely and politely)." So in the morning he was the first to be killed and was buried along with another (deceased). I did not like to leave him with the other so I took him out of the grave after six months of his burial and he was in the same condition as he was on the day of burial, except a slight change near his ear.



Values

Aqeedah:

- 01** Loving Prophet Muhammad, Peace Be upon Him, more than you love yourself and your children, is a sign of the completeness of faith.
- 02** Loving Islam and Jihad in the cause of Almighty Allah is stronger than loving children and pleasures of the worldly life for the people of true strong faith.
- 03** Proving karamat of the faithful (spiritual gifts bestowed by Allah), two of them are mentioned here: Abdullah's feeling of his near death, as he became the first martyr in the battle of Uhud, the earth did not consume the bodies of the martyrs of Uhud.



Values

- 01** It is recommended to make a will before death.
- 02** Loving children and being attached to them is not an excuse to abandon the obligatory jihad.
- 03** It is permissible to love one of the children more than the rest, provided that it does not affect being just towards all children.
- 04** It is permissible to move the body of the deceased from one place to another for a benefit.

05 It is permissible to burry two in one gave for a necessity, it is also mentioned that in Uhud, three were buried in one grave.

06 The heirs must pay off the debt of the deceased.

07 “The first to be killed” This indicates that it is not permissible to describe the deceased as a martyr, unless there is a clear Divine revelation that he is a martyr, because this is part of the unseen. We say, “We consider him a martyr”.



Generic Values:

- 01** One of the virtues and karamat of Abdullah bin Haram is expecting his death, and the earth did not compose his body, the angels shaded him with their wings, Almighty Allah talked to him directly without a mediator.
- 02** Encouraging to love Allah's Messenger, Peace Be upon Him, and prioritizing loving Him over loving anything else even your children and your own self.
- 03** The love of fathers for their children is innate and motivates them to become preoccupied with them in their lives and even after their death, by making a will and saving for them.



- 04** The Companions of the Messenger, Peace Be upon Him, were brave; they went to battles even though they thought they would be killed, in order to support the religion of Allah.
- 05** The Companions endured poverty, hardships and having many children.
- 06** Advising the son to take care of his young sisters, Jabir, may Allah be pleased with him, fulfilled this advice as he married a woman who previously married to help him take care of his younger sisters.
- 07** Jabir ibn Abdullah had nine sisters, he was the oldest and he had no brothers. He was 19 years old then, and he was not married then.



- 08** Some of the believers feel of their near death, and that is one of the karamat blessed by Allah upon His devoted servants.
- 09** The son cares about his father and loves him; Jabir could not tolerate leaving his father in the same grave with another, so he moved his body after six months and buried him in a private grave.
- 10** There were many martyrs in the Battle of Uhud, the Muslims were weak due having many wounded fighters. Muslims were in a hurry to get ready for another expected battle with the polytheists of Quraish, so due to the necessity, two or three martyrs were buried in one grave.



- 11** It is obligatory to pay off the debts of the deceased, especially the martyr, as debts are not to be forgiven as narrated by Muslim “Every fault but a debt will be forgiven to a martyr.”
- 12** “So in the morning” indicates that Allah’s Messenger, Peace Be upon Him, was fighting his enemies in the morning, this was the case back then, and if he did not fight at the beginning of the day, he would delay the fighting until after the sun goes down.
- 13** The bonding and compassion of the Muslim family among themselves is like a single body, a sound instinct and a religion that we follow.

Hadith Values:

- 01** This hadith is considered as a hadith by the Messenger, despite the fact that there are no words spoken by the Messenger, Peace Be upon Him, but it included approval by the Messenger, PBUH, to dig out the body of Abdullah ibn Haram and rebury it in a separate grave. So, this is Sunnah Taqririyyah, not Qawliyyah, which means sunnah by approval, not statements.
- 02** Jabir ibn Abdullah, may Allah be pleased with him, is one of the seven who narrated the majority of the hadith by Allah's Messenger, Peace Be upon Him, each of them narrated in the main six books of hadith more than one thousand hadith.

رسول الله

Ponder on a Hadith

Hadith 18

Paying off Jabir's Debt

Part Two

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Hadith 18

Narrated Jabir bin `Abdullah Al-Ansari :

My father was martyred on the day of Uhud and left six daughters and some debts to be paid. I suggested that his creditors take the fruits (i.e. dates) of my garden in lieu of the debt of my father, but they refused the offer, as they thought that it would not cover the full debt. Jabir, added, "When the and said, "You know that my father (ﷺ) season of plucking the dates came, I went to Allah's Messenger was martyred on the day of Uhud, and he was heavily in debt, and I would like that the creditors should whereupon said to his companions, "Let us go and ask the Jew for respite for (ﷺ) see you." The Prophet started speaking to the Jew, but the Jew (ﷺ) Jabir." All of them came to me in my garden, and the Prophet saw the Jew's attitude, he stood (ﷺ)

Hadith 18

said, "O Abu Qasim! I will not grant him respite." When the Prophet up and walked all around the garden and came again and talked to the Jew, but the Jew refused his request. I got up and brought some ripe fresh dates and put it in front of the Prophet. He ate and then said to me, "Where is your hut, O Jabir?" I informed him, and he said, "Spread out a bed for me in it." I spread out a bed, and he entered and slept. When he woke up, I brought some dates to him again and he ate of it (ﷺ) and then got up and talked to the Jew again, but the Jew again refused his request. Then the Prophet invoked Allah (ﷻ) got up for the second time amidst the palm trees loaded with fresh dates. The Prophet to bless the fruits and said to me, "Go and collect the various kinds of dates

Hadith 18

and place them separately in heaps" I did accordingly and called him. On seeing him, the creditors started claiming their rights saw how they behaved, he went round the biggest heap for (ﷺ) pressing at that time. When the Prophet three times and sat over it and said, "Call your companions (i.e. the creditors)." Then he kept on measuring and giving them, till Allah cleared all my father's debts. By Allah, it would have pleased me that Allah would clear the debts of my father even though I had not taken a single date to my sisters. But by (ﷺ) Allah, all the heaps were complete, (as they were) and I looked at the heap where Allah's Messenger was sitting and noticed as if not a single date had been taken thereof



Values

Aqeedah:

- 01** The miracle of multiplying the heaps of dates by the Prophet Muhammad, Peace Be upon Him.
- 02** Allah supports His faithful servants and helps them when they realize that there is no refuge except in Allah.



Fiqh Values

- 01** Paying off the debt of the deceased is an obligation upon the heirs, it should be paid before splitting the inheritance.
- 02** A trustee may pay off the dead debt without the presence of the heirs.
- 03** What is permissible in reconciliation might not be permissible in selling, Allah's Messenger, called the Jewish creditors to accept the rough estimation, which was probably less than the value of their debt. This is considered reconciliation, not selling, provided that the creditor takes less than his debt.



- 04** It is permissible to have financial transactions with the disbeliever who is a non-fighter.
- 05** Weighing and measuring should be done by the seller or the payer, including expenses if necessary.
- 06** It is permissible to request delaying a debt for the debtor's consideration with the creditor's consent and without causing any harm.
- 07** The desirability of intercession for those with debts and needs, especially the weak ones, Allah's Messenger (Peace Be upon Him said): "If you make intercession, you will be rewarded."
- 08** It is permissible to sit on the dates and kinds of food, if sitting does not spoil them



Dawah

- 01** The hadith shows the scene of the social and economic life of the Medinah, and how Allah's Messenger (PBUH) mingled and interacted with His Companions without any constraints or snobbery.
- 02** The Daaiyah (preacher) should care about his people in every walks of life, he should not be limited to his mosque or his pulpit.
- 03** The leader should be a reflection of trusting in Allah and His support, despite the severity of the situation and the persistence of the Jew, Allah's Messenger (Peace Be upon Him) left him to sit and disregarded him.



- 1** Believers should support and help each other, Abu Bakr, Umar and other companions went to ask the Jews to give Jabir more time, so that he does not look weak without any support, in front of them, after his father was martyred in Uhud.
- 2** The Prophet's obvious humility and humbleness, as He slept in the hut, on the ground.
- 3** Allah's Messenger was very patient and humble, He talked with the Jew more than once to give Jabir more time to pay his debt.
- 4** "Place them separately in heaps" this indicates that the palm trees of Jabir produced different kinds of dates that differ in value and cost, according to their quality.



- 5** Supplication to Allah for blessings and to have abundance.
- 6** The harshness of the Jews in financial transactions, they did not accept the intercession of Allah's Messenger (Peace Be upon Him).
- 7** The respect of the Jew towards Allah's Messenger (PBUH) by saying "Abu al-Qasim" is actually not genuine, if he truly respected Him, he would have accepted the Messenger's intercession, instead of refusing to do so to underestimate Him in front of His Companions.



- 8** Allah's Messenger (Peace Be upon Him) measured the dates and gave the creditors their debts, this shows the humility and humbleness of Allah's Messenger (PBUH), also reassurance for Jabir and displeasing the Jews who were expecting that Jabir would not be able to pay his debts, but they were surprised by this miracle.
- 9** "Allah cleared all my father's debts": attributing the favor and grace solely to Almighty Allah, in addition to being submissive, compliant and obedient.
- 10** "By Allah, it would have pleased me that Allah would clear the debts of my father": Accepting fate and Heavenly Decree is the door to abundance and Allah's blessings.



11 The story reflects the application of Allah’s Messenger saying:

“Whoever accepts other people's wealth intending to pay it back, Allah will pay it back for him.” The will of Jabir’s father, Abdullah, on the night prior to his death, that his son pays his debt, indicates that he was willing to pay for the creditors.

12 The hadith also is a practical application of fulfilling the needs and relieving the distress of people, as mentioned in the two Sahih Books: “If anyone fulfills his brother's needs, Allah will fulfill his needs; if one relieves a Muslim of his troubles, Allah will relieve his troubles on the Day of Resurrection”.



- 13** The reward of the intercessor is guaranteed by Almighty Allah, even if his intercession is not a success.
- 14** There are different narrations concerning the number of Jabir's sisters, in a hadith they are said to be six, and in another narrations they are seven or nine.

رسول الله

Ponder on a Hadith

Hadith 19

Jabir's Marriage and Selling his Camel

Part Two

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Hadith 19

Narrated Jabir bin Abdullah

on an expedition, but my camel delayed me. Allah's Messenger (ﷺ) I went out with Allah's Messenger came to me and said to me: Jabir, I said: Yes. Allah's Messenger, (here I am at your beck and call) He (ﷺ) said: What is the matter with you? I said: My camel has delayed me and is tired, so I have lagged behind. He (the Holy Prophet) got down and goaded it with a crooked stick and then said: Mount it. So I mounted and (to my great surprise) I saw it (moving so quickly that) I had to restrain it (from going ahead of) He (the Holy Prophet) (in the course of journey said to me): Have you married? I (ﷺ) Allah's Messenger said: Yes. He (again) said: Is it with a virgin or one previously married? I said. With one previously married, whereupon he (again) said: Why not with a young girl with

Hadith 19

whom you could sport and she could have sported with you? I said: I have sisters, so I preferred to marry a woman who could keep them together (as one family), who could comb them and look after them. He said: You are about to go (to your house), and there you have the enjoyment (of the wife's company). He again said: Do you want to sell your arrived (ﷺ) camel? I said: Yes. So, he bought it from me for one u'qiya (of silver), then Allah's Messenger (at Medina) and I arrived in the evening. I went to the mosque and found him at the door of the mosque, and said: Is it now that you have arrived? I said: Yes, He said: Leave your camel, and enter (the mosque)

Hadith 19

(عاصم بن مخرمة رضى الله عنه) and offer two rak'ahs. So I entered and offered two rak'ahs of prayer, and then returned. The Prophet then commanded Bilal to weigh out one 'uqiya (of silver) for me. Bilal weighed that out for me (lowering the scale of) balance. So I proceeded and as I turned my back he said: Call for me, Jabir. So I was called back, and I said (to myself): He would return me the camel, and nothing was more displeasing to me than it. He said: Take your camel and keep its price with you, (also)



Values

Fiqh:

- 01** It is permissible to ask to buy something which was not offered for sale, Allah's Messenger (Peace Be upon Him) asked to buy the camel even though he was not offered for sale.
- 02** It is permissible to sell something and delay receiving the price.
- 03** Installment selling is permissible.
- 04** Selling goods have to be according to a certain price which was agreed upon between the seller and the buyer.



05 It is permissible for the seller to benefit from the sale after the sale has occurred and it is permissible to stipulate that on the buyer, because Jabir sold the camel on the road and delivered it upon arrival.

06 It is recommended to give full measure and weigh with justice.

07 It is permissible to increase the price by the buyer out of kindness.

08 It is permissible for the buyer to give the seller what he has bought from him as a gift.



- 09** It is permissible for the ruler to buy and sell with his citizens.
- 10** It is recommended to marry a virgin.
- 11** It is recommended to accept gifts and presents, and this increases the bonds of love between Muslims.
- 12** It is permissible to goad the riding animal with a stick so that it walks, without harming or torturing it.



Dawah Values:

- 01** The leader or dayiah should be in the most beneficent place, whether at the front or at the end.
- 02** The dayiah should care about his people, and chat with them about their personal affairs such as marriage and finance, he should give them advice and help them.
- 03** Using selling, buying, weighing with justice and all transactions to make good relations with people and be kind to them whether the needy or the non-needy.



Values Related to Traveling:

- 01** The travelers should help and support each other.
- 02** The leader of the traveling group should follow up on them and see their needs.
- 03** The traveler should not leave the traveling group without permission, in some narrations Jabir asked for permission to move more quickly because he was in a hurry as he was newly married.



04 It is recommended to enter the mosque first upon arrival after traveling and pray two rakah'a before going to the house.

05 The one who arrives should not surprise his family by entering the house suddenly; he should tell them first so that the wife takes her time to be ready for her husband.



Generic Values:

- 01** The blessing of the Prophet (Peace Be upon Him) when He goaded the camel with a stick, the camel became quick and active unlike its original state.
- 02** The humbleness, generosity and attentiveness of the Prophet (Peace Be upon Him), when he stopped his camel and went in person to Jabir's camel to goad it to move as narrated.
- 03** The politeness and good manners of Jabir is reflected in not letting his camel go quicker than the Messenger's camel.



04 The Prophet (PBUH) asked to buy the camel even though He did not need it, maybe because he thought it was about to die, so He wanted to give Jabir its value, when the camel survived, the Prophet (PBUH) gave it to Jabir and also gave him its price as a gift.

05 Jabir is merciful towards his sisters and wise as he married a suitable woman that would care for his sisters, so Jabir is truly thoughtful of his sisters as he put them first.

06 Jabir went for Jihad in the difficult expedition of Dhat Al-Riqa, even though he was newly married and he rode a weak camel preferring the reward of Allah to the worldly life.



07 It is permissible to tell others about the good deeds, if he did not intend any bragging, i.e. marrying a woman who previously married to take care of his sisters.

08 Almighty Allah mentioned the previously married women prior to the virgins in the Qur'an: "Perhaps, if he were to divorce you all, his Lord would replace you with better wives who are submissive to Allah, faithful to Him, devout, repentant, dedicated to worship and fasting—previously married or virgins." (At-Tahrim: 5).



- 09** The previously married is expected to have more experience, she could be more supportive and helpful with her husband more than the young inexperienced one. This is what Jabir needed, and this is what Mother of the Believers Khadijah, may Allah be pleased with her, gave to Allah's Messenger (Peace Be upon Him).
- 10** Playing, enjoyment and laughter are some of the aims of marriage; Allah's Messenger (Peace Be upon Him) asked about it and encouraged doing so.
- 11** The wife of Jabir, may Allah be pleased with him, is Suhaimah Masoud al-Ansarayah, she was religious and she carried the responsibility of taking care of Jabir's sisters along with him. She did that even though she was a newly married and that is something rare to find.



12 Allah's Messenger was kind to Jabir as he gave him the price of the camel and let him keep the camel as well, as Jabir was newly married and he had sisters to take care of.

13 Using indirect ways to help the needy in order to save his honor and not to embarrass him.

14 (...and nothing was more displeasing to me than it.)
The thing that you displease might be what others wish for and seek to buy, so be content with what Allah has given you to be happy in this life.



15 (...and nothing was more displeasing to me than it.) Jabir, may Allah be pleased with him, said that because riding the camel was difficult for him, as it was slow which was quite an obstacle during the Jihad in the cause of Allah. Allah's Messenger (Peace Be upon Him said): "...And four things are part of misery: a bad neighbor, a bad wife, a small abode and a bad mount."

رسول الله

Ponder on a Hadith

Hadith 20

(Jabir's Banquet on the Day of Al-Khandaq)

Part Two

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Hadith 20

Narrated Jabir

We were digging (the trench) on the day of (Al-Khandaq (i.e. Trench)) and we came and said, "Here is a rock appearing (ﷺ) across a big solid rock. We went to the Prophet across the trench." He said, "I am coming down." Then he got up, and a stone was tied to took the spade (ﷺ) his belly for we had not eaten anything for three days. So the Prophet (ﷺ) and struck the big solid rock and it became like sand. I said, "O Allah's Messenger) I said to my wife, "I saw the (allowed me (ﷺ) When the Prophet) Allow me to go home in a state that I cannot treat lightly. Have you got something (for him to eat?" (ﷺ) Prophet She replied, "I have barley and a she goat." So I slaughtered the she-kid and she ground the barley; then we put the meat in the earthenware cooking pot. Then I came to the Prophet

Hadith 20

when the dough had become soft and fermented and (the meat in) the pot over the (ﷺ) stone trivet had nearly been well-cooked, and said, "I have got a little food prepared, so get you and one or two men along with you (for the food)." The (ﷺ) up O Allah's Messenger asked, "How much is that food?" I told him about it. He said, "It is abundant (ﷺ) Prophet and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven till I reach there." Then he said (to all his companions), "Get up." So the Muhajirn (i.e. Emigrants) and the Ansar got up. Jabir said: [Only Allah knows how much I was embarrassed] When I came to my wife, I said, "Allah's Mercy be upon you!"

Hadith 20

The Prophet came along with the Muhajirin and the Ansar and those who were present ask you (how much food you had)?" I replied, (ﷺ) with them." She said, "Did the Prophet "Yes." She said, "Allah and His Messenger know best! You told Him what you have." I felt a bit relieved and I said, "You are right." She (his wife) said: I brought out the kneaded flour put some saliva of his in that and blessed it. He then put saliva in (ﷺ) and Allah's Messenger the earthen pot and blessed it and then said, "Call another baker who can bake with you." started cutting the (ﷺ) said, "Enter and do not throng." The Prophet (ﷺ) Then the Prophet bread (into pieces) and put the cooked meat over it. He covered the earthenware pot and

Hadith 20

the oven whenever he took something out of them. He would give the food to his companions and take the meat out of the pot. He went on cutting the bread and scooping the meat (for his companions) till they all ate their fill (and the guests were one thousand), said (to my wife), "Eat and (ﷺ) and even then, some food remained. Then the Prophet present to others as the people are struck with hunger

[Bukhari and Muslim]



Values

Aqeedah Values:

- 01** The Prophet (Peace Be upon Him) has great qualities such as humility, piety, patience over hunger, generosity, support for his people as a leader, he would remain hungry with them and would not become full unless they eat with him.
- 02** The blessings of the Prophet (Peace Be upon Him) exist in His body, saliva, sweat, personal belongings and the places where He prayed.
- 03** The miracle of destroying the big solid rock into sand with one hit, and in another narrations, it was destroyed after three hits.



04 The miracle of feeding one thousand men with the food of two or three men, and the food remained the same without decrease.

05 Taking measures and means is a reflection of sound reliance on Allah, Allah's Messenger (Peace Be upon Him) applied the view of Salman al-Farasi to dig the trench as a mean to defend Medinah. The Prophet (PBUH) also struck the big solid rock with the pickaxe, even though He (PBUH) was able to supplicate to Allah to just remove it.



Fiqh Values

- 01** It is permissible for two people to converse secretly for a reason if they are part of a group, but if they are only three, it is banned for two to converse secretly leaving the third alone.
- 02** There is a narration in which Jabir's wife is the one who slaughtered the goat, this indicates that it is permissible for women to slaughter which is evident in other occasions, contrary to what is common among some people.
- 03** It is permissible for the guest to give advice to the host.



04 Basically, the person should accept a food invitation alone, and he may ask the host to bring uninvited people along with him, if the host does not permit that, the uninvited people should return. When Abu Shu'aib invited the Prophet (Peace Be upon Him), a man followed along who was uninvited so the Prophet (PBUH) said to Abu Shu'aib: "A man has followed us, Abu Shu'aib, so if you wish you may let him join us, but if you wish you may leave him outside." He replied, "No, I shall let him join us." The banquet of Jabir is an exception because it is an invitation with the blessings of the Prophet (Peace Be upon Him), Jabir was not the one who fed them.

05 It is permissible for the guest to talk to the woman in the house where he is invited, to give them advice or guide them but not in private.

Dawah Value:

01 The leader should never be full while his soldiers hungry, the Prophet (Peace Be upon Him) was tying a stone around his belly due to hunger just like the rest of the people.

02 Do not rush things, victory comes with patience and hardship with ease, the best of humans Prophet Muhammad (Peace Be upon Him) endured hunger under difficult circumstances such as the cold weather and the difficult digging of the trench. Allah's support came on the fourth day with the banquet of Jabir, Allah could have fed them from the first day, but He tested the believers to raise their degree and purify them from the hypocrites.



03 The road to victory and predominance is a difficult, it is filled with obstacles and hardships such as the big solid rock faced by the Muslims while digging the trench, which required strong faithful truthful men who followed principles and values. Those men were ready to carry all hardships and pains and sacrifice everything to support the religion.



Generic Values:

- 01** Seeking the people of knowledge and experience at difficult times.
- 02** The Prophet (Peace Be upon Him) quickly responded to the call saying: "I am coming down."
- 03** Seeking permission before leaving the gathering.
- 04** The Prophet (Peace Be upon Him) was loved by the Companions; Jabir could not bear seeing the Prophet (PBUH) hungry.



- 05** Sacrifice and altruism of the Companions is quite evident when Jabir offered all the food he had at home as a banquet for Allah's Messenger (Peace Be upon Him).
- 06** "Only Allah knows how much I was embarrassed" It is not proper for a person to invite a number of people he cannot afford to feed, embarrassing himself and the guests.
- 07** The prudence and piety of Jabir's wife, may Allah be pleased with her, she trusted and believed in the blessings of the Prophet (Peace Be upon Him) and reassured her husband with words like Khadijah, the wife of the Prophet (PBUH), when she said to Him: "By Allah, Allah will never let you down."



- 08** “You are right”: Men should not be too proud to ask women for advice and tell them that their advice is correct, this was very repetitive in the Sunnah of the Prophet.
- 09** There is a narration in which the one who slaughtered the goat is Jabir, this shows the cooperation of the couple in preparing food.
- 10** The woman should help her husband in accommodating guests, preparing food and doing house chores.
- 11** “It is abundant and good”: Praising food even if it was not much or not good.



- 12** “Call another baker who can bake with you”, this shows the cooperation between women and neighbors during banquets and feasts and the support they offer to the men who fight.
- 13** “Call another baker who can bake with you”, this statement is to reassure the people of the house and a sign that there will be a miracle, so help is needed to do the baking. The earlier quantity of barley, mentioned in other narrations, does not require a group of women to prepare the food.
- 14** The superiority of tharid (sopped bread, meat and broth) over all kinds of food and the blessing it includes.



- 15** "Enter and do not throng." This indicates the importance of order and the leader's responsibility to establish order and cooperation among his people to do missions. In another narration the Prophet (Peace Be upon Him) said: "Enter ten by ten".
- 16** ". Allah's Messenger (Peace Be upon Him) cut the bread and put the meat over it for one thousand men, even though it is a difficult task, so that to bless the food.
- 17** "Eat and present to others..." Giving food as a present is sunnah and it creates compassion and friendliness among people.



18 “He covered the earthenware pot and the oven whenever he took something out of them.” He was doing so, so that the food would increase and no one would see, and to stop them from asking whether there was some food remaining, or would it be enough for the people? The question might decrease reliance on Allah and trusting His support and sustenance.

رسول الله

Ponder on a Hadith

Hadith 21

Jabir's Journey for a Hadith on Retaliation

Part Two

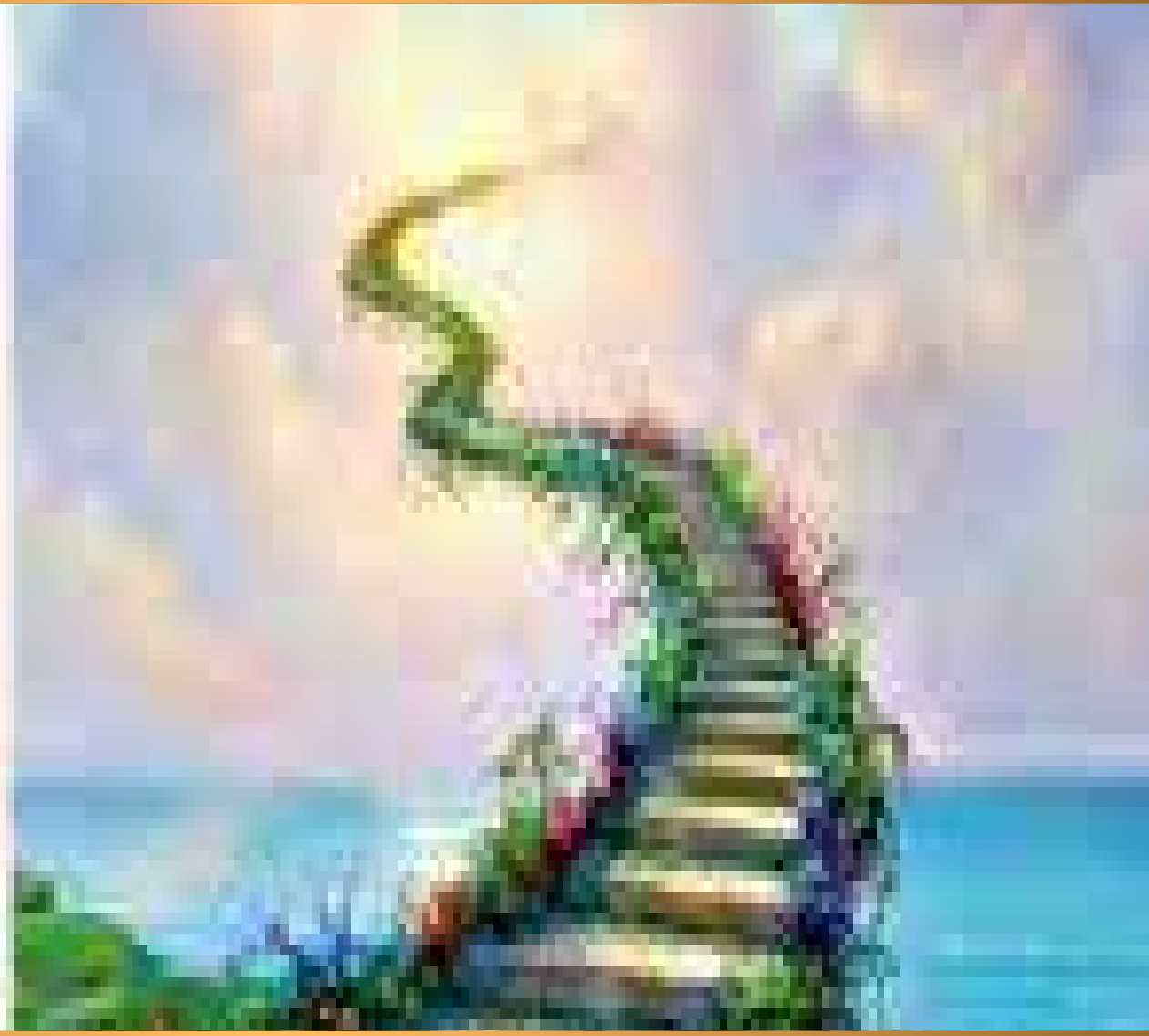
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Hadith 21

Imam Ahmad recorded that Abdullah bin Muhammad bin Aqil heard Jabir bin Abdullah say, “I was told , so I bought a camel and put my (عاصم بن مخرمة) about a Hadith which a man heard from the Prophet saddle on it, then I traveled on it for a month until I came to the Levant, where Abdullah bin Unays was. I said to the doorkeeper, ‘Tell him that Jabir is at the door.’ He said, ‘Jabir bin Abdullah’ I said, ‘yes.’ So he came out, still putting his garment on, and embraced me, I embraced him, and said: ‘I heard a hadith narrated by you, that you heard from the Messenger of Allah about reciprocal punishments. I was afraid that you or I would die before I could hear it. He said, ‘I heard Allah’s Messenger say: (Allah will gather the people – or His servants – on the Day of Resurrection, named, uncircumcised and Buhman.)

Hadith 21

I asked, 'what is Buhman' He said, 'they will have nothing on them. Then a voice will call out to them that will be heard by those far away just as easily as it will be heard by those near: "I am the Sovereign, I am the Judge. None of the people of Hell should enter Hell if he is owed something by one of the people of Paradise, until I have settled the matter, and none of the people of Paradise should enter Paradise if he is owed something by one of the people of Hell, until I settle the matter -- even if it is only the case of slap.)' We said, 'How will that be, when we have come before Allah barefooted, naked and uncircumcised and having nothing with us.' He said, (By (merit for) good deeds, and (recompense) for evil deeds.) Narrated by Ahmed in his Musnad, and by al-Bukhari in his Sahih



Values

Aqeedah Values:

- 01** He said “servants” which includes the believers and nonbelievers, what is meant here is the compulsory submission of all the creation, for they are created to be submissive to Allah. This kind of submission does not benefit the person on the Day of Resurrection. Reward, punishment, Paradise and Hell are for the voluntary submission that humans should dedicate to Allah based on their will, in the worldly life. This voluntary submission should be only for Allah, the One and Only true God.

يوم القيامة

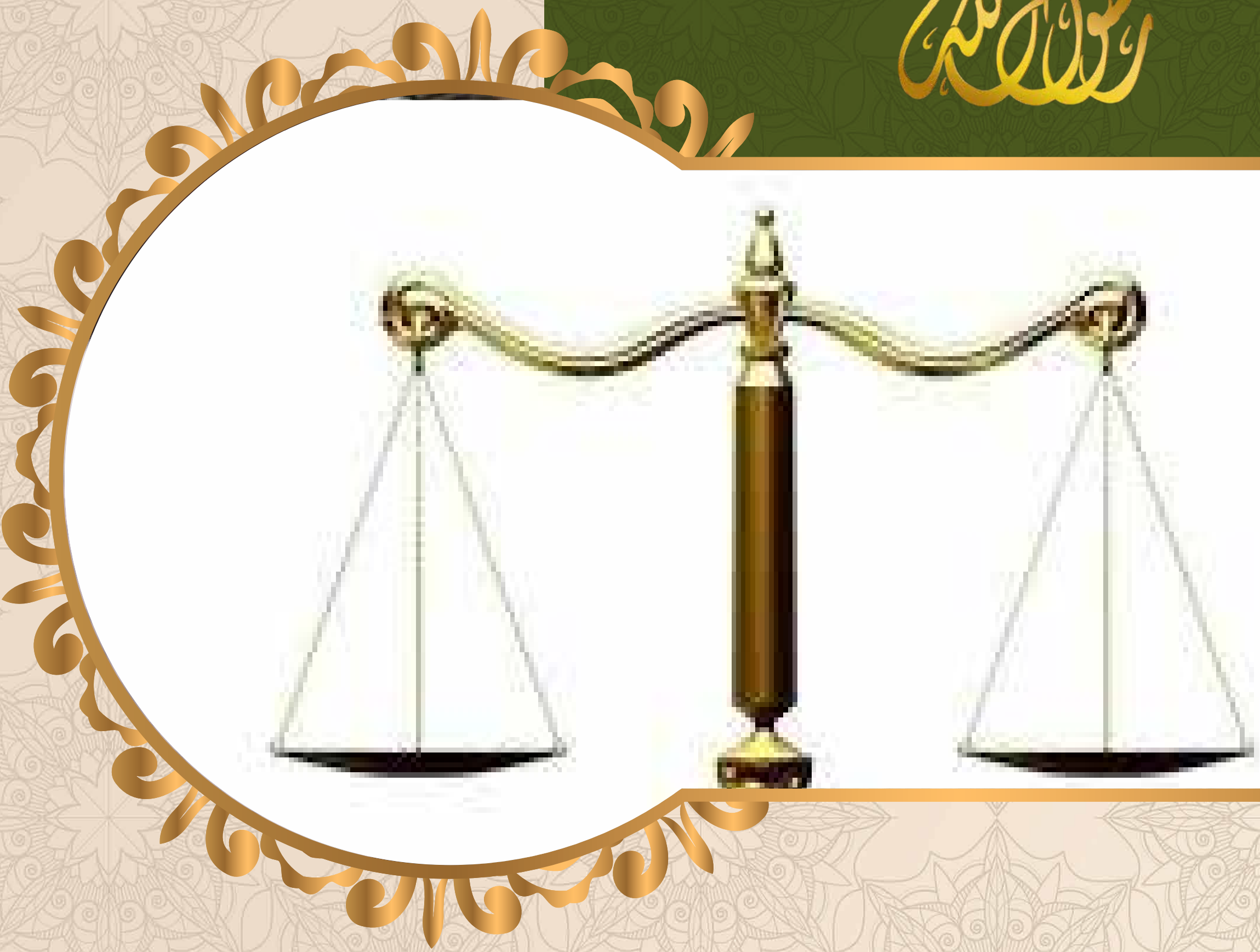


02 People shall be gathered on the Day of Resurrection, naked and uncircumcised, with nothing whatsoever. The hadith explains what Almighty Allah says in the Qur'an:

“Just as We produced the first creation, so shall We reproduce it. That is a promise binding on Us. We truly uphold Our promises ! (Surat 104 :21)

03 All humans are equal on the Day of Resurrection, they return to their Creator without positions, wealth, offspring or lineage, in a state of terror, fear and awe due to being gathered to face Allah for judgment and retribution.

04 Ad-Dayyan (The Reckoner) is a Name of Allah confirmed in this hadith.



04 Allah, the Almighty, calls the creation on the Day of Resurrection and talks to them, in a voice that will be heard by those far away just as easily as it will be heard by those near:

“There is nothing like Him, for He alone is the All-Hearing, All-Seeing.” (Surat 11 :42)

06 Retaliation will take place between the right-holders and their oppressors on the Day of Resurrection.

07 The impeccable justice of Allah Almighty and His Wisdom is reflected in fulfilling retaliation for every one that was oppressed, even if this one is from the people of Hell, Allah shall give them their rights, even from the people of Paradise, in case they owe them.



08 Retaliation on the Day of Resurrection is not limited to major issues, any kind of oppression whether minor or major shall be settled, even if it seemed trivial for people such as a slap.

09 Good deeds and bad deeds are the currency of the Hereafter, with which retribution shall be settled.



Fiqh Values:

- 01 Giving rights back to people in the worldly life is obligatory.**
- 02 The oppressor has to seek forgiveness for wrongdoing before scores are settled among people on the Day of Reckoning, when scores will be settled with hasanat and sayyiat (good and bad deeds) and true losses will be borne by those who wronged people with regard to their wealth, honor and blood.**



Hadith Values:

- 01** Verifying the chain of narration, and making sure of the authenticity of hadith narrations and religious rulings is part of the Islam, Jabir heard the hadith from a man before traveling, but he left to check the authenticity of the hadith and to seek a high chain of narration (shortest chain of narration between the narrator and the Prophet (Peace Be upon Him))



Generic Values:

- 01** Taking the journey and exerting the efforts and wealth to seek knowledge is quite evident in what Jabir bin Abdullah did, as knowledge cannot be attained through comfort of the body.
- 02** There are other narrations of the hadith in which it is stated that Jabir's journey was to Egypt, not the Levant. If so, that means he traveled from Medinah to Egypt just to listen to one hadith that he already had heard, but he wanted to seek high chain of narration of this prophetic saying.
- 03** There is a big difference between the early adherents of Islam and their efforts to seek knowledge in comparison to us, even though their days were harder and ours are easier.



- 04** The good manners of Jabir are quite obvious in asking permission first before entering, then waiting till he was granted entry.
- 05** The companions of the Prophet, Peace Be upon Him, loved each other for the sake of Allah.
- 06** The companions felt overjoyed when they met each other, Jabir was warmly welcomed by Abdullah bin Unays who quickly went out to Jabir while he was still putting his garment on.
- 07** The virtue of visiting each other for the sake of Allah and traveling for that.



08 Musafaha (shaking hands) when meeting is sunnah, it is part of the etiquette of Islam and its morals, while embracing should be for the one who arrives and on special occasions like weddings.

09 Acquiring knowledge should continue till death, it has nothing to do with a certain age.

10 No one has all the knowledge; the people of knowledge are in constant need for seeking knowledge from one another.

11 The knowledgeable person might be unaware of a certain topic or its evidence.



- 12** The intensity of terror makes a person forgets his instincts and desires, 'A'isha reported that she heard Allah's Messenger (ﷺ) as saying: The people would be assembled on the Day of Resurrection barefooted, naked and uncircumcised. I said: Allah's Messenger, will the male and the female be together on the Day and would they be looking at one another? Upon this Allah's Messenger (ﷺ) said: 'A'isha, the matter would be too serious for them to look to one another.
- 13** The despicableness of the worldly life and the trivial matters people dispute over, nothing of this worldly life will benefit them on that day, and nothing will be transferred from it on the Day of Resurrection at all, except for good and bad deeds.
- 14** The gravity of committing sins towards other people; you may refer to the second hadith: “Do you know who the bankrupt is?”



Linguistic Values:

Buhman has several meanings:

- 01** Sound and void of any worldly deformity or disability such as blindness, having a limp, etc. Whoever has an amputated organ or limb shall be resurrected with it (restored).
- 02** Similar to animals in terms of having nothing.
- 03** Similar to animals in terms of muteness:
(None will talk, except those granted permission by the Most Compassionate and whose words are true.)
(Surat 78: 38)

رسول الله

Ponder on a Hadith

Hadith 22

(Who amongst you is fasting today?)

Part Two

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Hadith 22

Abu Huraira reported that Allah's Messenger

(ﷺ) said:

who amongst you is fasting today? Abu Bakr said: I am. He (again) said: Who amongst you followed a funeral procession today? Abu Bakr said: I did. He (the Prophet) again said: Who amongst you served food to the needy? Abu Bakr said: I did. He (again) said: Who amongst you has today visited the sick? Abu said: Anyone in whom (these good deeds) are (ﷺ) Bakr said: I did. Thereupon Allah's Messenger combined will certainly enter paradise

Hadith 22

were (ﷺ) In another narration by al-Bazzar, it is related that the questions of the Prophet asked after Salatu al-Fajr. In the narration it is mentioned that the charity was a piece of bread which was in the hands of Abdul Rahman bin Abi Bakr, so Abu Bakr took it and gave it to someone begging for help in the mosque. Yet, this narration is graded weak by Al-Albany. However it is authentic without the story of the questioner



Values

Aqeedah Values:

- 01** “...will certainly enter paradise,” which means entering Paradise without reckoning. Faith is enough to enter Paradise, but the virtuous deeds mentioned in the hadith enable their doer to enter Paradise without any judgment.
- 02** The good deeds vary in terms of their degree and virtue, they are a reason to increase faith.
- 03** The believers vary with regard to their virtuous deeds and sincerity.



Fiqh Values

01 It is permissible to tell others about one's good deeds while avoiding any hypocrisy or showing off.

02 Replying with the word (I) is not disliked, it is only disliked when it is said to indicate superiority and arrogance such as the case of Satan when he said:

“I am better than he is: You created me from fire and him from clay.” (Surat If :V)

It is also disliked when the person describes himself with words such as “I am the scholar, I am the worshipper, I am the devout.”



03 It is permissible to ask for charity in the mosque without persistence or harm such as stepping over people, according to the majority of scholars, while al-Hanafi school of Fiqh adopted the view of total prohibition.

04 It is permissible to give charity in the mosque to the one who asks for it without persistence or harm such as stepping over people, if he urges people, or steps over the worshippers, it is prohibited to give him charity as stated by the majority of scholars because it would encourage him to do such bad deed.



Educational Values:

- 01** The educator should follow up on those under his care, he should ask them about their acts.
- 02** The Prophet's method of encouraging them to compete in doing good deeds is by asking them in public.
- 03** The four acts of worship, which took place in one day, are considered a complete practical educational program. The Parents and educators should put it into practice:
 - Fasting teaches self-disciplining because hunger reminds us of the poor and needy, it limits the devil's insinuations, and makes us mindful that Allah sees us.



- **Feeding the needy makes us heedful of Allah's blessings and provision such as food. You give the poor from Allah's provision to please Allah Almighty and seek His help to properly worship Him.**
- **Visiting the sick, that is probably unable to fast, reminds us of the blessing of health and the ability to worship Allah. This gives us a chance to meditate on the change of human condition between strength and weakness.**
- **Attending a funeral and watching the burial and graves remind us of the extinction and inferiority of the worldly life. It gives the soul a boost to fast, give charity and visit the sick and encourages the person to earn good deeds which would accompany him to his grave, i.e. benefit him in the Hereafter.**



Generic Values:

- 01** The hadith shows the virtue of Abu Bakr al-Seddiq, may Allah be pleased with him, and a testimony that he will go to Paradise.
- 02** Abu Bark al-Seddiq was cautious to please Allah by all means, doing the good deeds ordained by Allah for His people.
- 03** The virtue of doing these four acts of worship in one day.
- 04** The four acts of worship happed before al-Fajr prayer; this shows how Abu Bakr hastened to good deeds.



- 05** A few people earn the virtue of doing the four acts of worship, only Abu Bakr al-Seddiq answered that he accomplished them in one day, hence we should try to catch those few people.
- 06** To earn the virtue of these four acts of worship, they do not have to happen in the order mentioned in the hadith, they just should be done in one day.
- 07** The virtue of fasting, the Prophet (ﷺ) said: “No servant (of Allah) fasts on a day (merely) for the sake of Allah except that Allah pushes the Hellfire seventy years further away from his face, due to fasting on this day.” Agreed upon and the wording is from Muslim.



08 The virtue of following a funeral, the Prophet (ﷺ) said: “He who offered prayer over the dead, but did not follow the bier, for him is the reward of one qirat, and he who followed it, for him is the reward of two qirats. It was asked what the qirats were. He said: The smaller amongst the two is equivalent to Uhud.”

09 The virtue of feeding the needy and the poor, the Prophet (ﷺ) said: “Guard yourselves against the Fire (of Hell) even if it be only with half a date-fruit (given in charity); and if you cannot afford even that, you should at least say a good word.”



10 The virtue of visiting the sick, the Prophet (ﷺ) said:

“He who visits the sick continues to remain in the fruit garden of Paradise until he returns.”

رسول الله

Ponder on a Hadith

Hadith 23

(What did Al-Nughair do?)

Part Two

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Hadith 23

Narrated Anas bin Malik :

was the best of all the people in character. [He used to visit Umm Sulaym (ﷺ) The Prophet and she would prepare food to welcome him] I had a brother called Abu `Umair, who, I [would play with him (ﷺ) The Prophet].think, had been newly weaned used to say, "O (ﷺ) the Prophet (ﷺ) Whenever he (that child) was brought to the Prophet Abu `Umair! What did Al-Nughair (nightingale) (do)?" It was a nightingale with which he came and he found him sad, so he asked: why is Abu (ﷺ) One day the Prophet].

Hadith 23

used to play They said: His pet bird with which he used to play passed. The Prophet used [‘Umar said to say to him [kindly] "O Abu `Umar! What did Al-Nughair do?" "O Abu `Umar! What did Al-Nughair do?" [Perished by time?] Sometimes the time of the Prayer became due while he (the Prophet) was in our house. He would order that the carpet underneath him be swept and sprayed with water, and then he would stand up (for the prayer) and we would line up behind him, and he would



Values

Aqeedah Values:

- 01** It is acceptable to say “perished by time,” even though death is not because of time.
- 02** Honoring the guest is a branch of faith, it is one of the qualities of the believers: “He who believes in Allah and the Last Day let him show hospitality to his guest.”



Values

Values on Names and Kunya (Nickname) :

- 01** The meanings of names or kunya do not have to match the description or characteristic of a person, the child was named Abu 'Umair even though he was just a child, not a father, and this is not considered a lie.
- 02** Giving the young children Kunya makes them feel like grownups, it gives them a social status in their surroundings.
- 03** It is permissible to give a kunya not related to the names of the person's children, such as Abu Bakr, he did not have a son named Abu Bakr.



03 It is permissible to give a kunya to someone who does not have children, Aisha, may Allah be pleased with her, used to be called Umm Abdullah (the mother of Abdullah), in relation to Abdullah bin Azzubair, her nephew even though she did not have children.



Values on Joking

01 It is permissible to joke with others without lying or harming others.

02 Joking is permissible, it does not nullify giving a testimony, unless it involves lying or accusation of indecency.

03 Softening hearts by joking especially by the scholar or educator makes people love and get used to him. People tend to love those who are kind to them in actions and sayings.

Values on Fiqh

- 01** It is recommended to visit each other for Allah's sake.
- 02** It is recommended to ask whoever feels sad about the reason for his sadness, and try to console him.
- 03** The ruler may visit some of his citizens in specific, Allah's Messenger (ﷺ), did not visit or enter anybody's house except his wives, Umm Sulaym and her sister Umm Haram. Narrated Anas: The Prophet (ﷺ) used not to enter any house in Medina except the house of Umm Sulaym besides those of his wives when he was asked why, he said, "I take pity on her as her brother was killed in my company. "



- 04** It is permissible to have pets such as birds and fish provided that you treat them with kindness and take care of them, it is also permissible to buy and sell them.
- 05** It is permissible that children play with pets as long as they do not hurt them.
- 06** It is also permissible to keep birds in cages, etc.
- 07** Medina is a sacred city, hunting is forbidden on its land, the bird was brought from the outside. The scholars deduced the permissibility of importing birds and animals caught outside the sacred sites (Haram) into them.



- 08** In the congregational prayers, the rows should be behind the imam in case the worshippers are more than one, if it is only one who is praying with the imam, he should stand right to the imam.
- 09** It is permissible to pray Nawafil (supererogatory prayers) in congregation.
- 10** It is permissible for the woman to serve her guests and honor them if they are mahrams (a mahram is a member of one's family with whom marriage would be considered haram (illegal in Islam)).



- 11** It is permissible to pray on rugs or carpets.
- 12** The scholar or ruler can lead prayer in a house with the presence of its owner.
- 13** It is permissible for the guest to give an order or forbid something in the house of the host for a benefit, if the guest knows they will not be offended.



Educational Values

01 Being merciful and kind towards children, playing with them, and paying attention to how they feel is very important. Children should be respected and never belittled or ignored.

02 When the educator or mentor asks the child about how his condition or how he feels, it makes the child love him and creates trust between the child and the mentor, or the one who raises him.



03 “Perished by time”: This expression enlightens the young child about a difficult and serious reality which is death, one of the natural rules established by Allah, it is predestined. Even if the child might not understand the expression when it is said, but he will recall it later and eventually realize the fact of death.

04 When a loved one dies, we should not lie to children about it by saying they are traveling and they would come back or any kind of these answers. The fact of death should be presented to them using soft and honest expressions. They might be told for example that their loved one was transferred to the Hereafter and we will eventually join him, we should also teach the youngster to supplicate that when it is our time to die, we catch those who passed in a state of goodness and having good deeds.

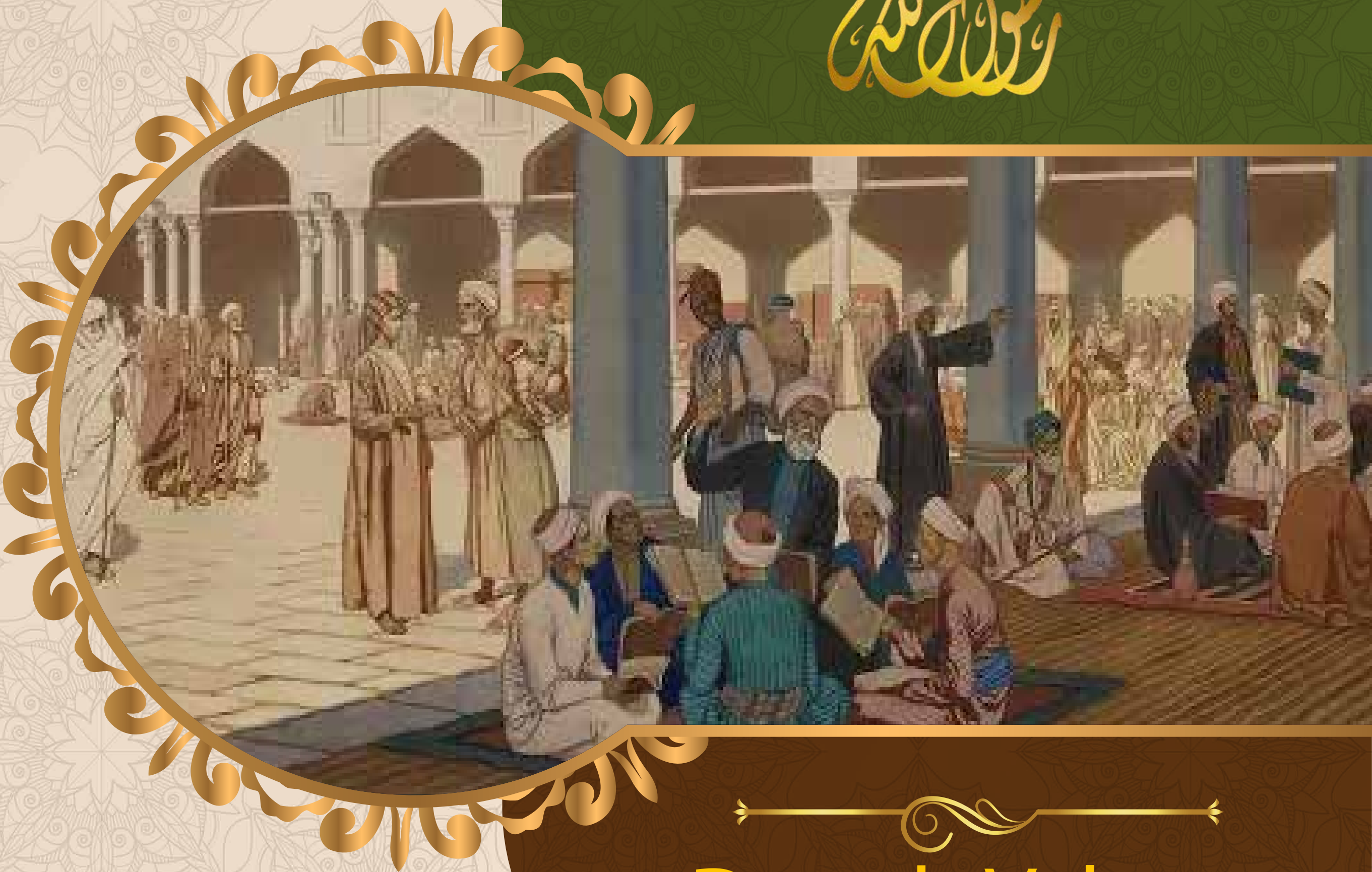


- 05** It is necessary for parents and those working in teaching to be prepared educationally, scientifically and academically, they should be oriented regarding the development stages of children to handle each stage properly.
- 06** Easy and suitable words and phrases should be used when we talk to children.
- 07** The educator should pay attention to the children's interests and possessions to make them feel respected, and remember to ask them about it if they meet them regularly.



08 Educational and psychological care is a right for every child from a very young age; Abu `Umair was only two years old.

09 Performing acts of worship in congregation has very positive psychological and educational aspects on people.



Dawah Values

- 01** Having good manners is one of the best qualities a person may have, it is the best and most effective reason for Dawah to be accepted; the children and people in general are touched by good manners and positive treatment and they praise the person with such qualities.
- 02** The scholar should go to people and not to wait for them to come to educate them.
- 03** People should be nice and cordial towards the family members of the friend they are visiting.



- 04** The scholar should start his speech with something that would help the listeners to understand the point of the speech and what he is saying. Anas started the narration by saying (The Prophet (ﷺ) was the best of all the people in character), which is an introduction to listeners to understand that the good treatment of Allah's Messenger and his humility towards the young child is due to his good manners.
- 05** Simplifying the speech to be appropriate for the one addressed.
- 06** Using rhyming words in talking with children and loved ones is cordial and nice.

Generic Values

- 01** Anas' description of Allah's Messenger (ﷺ) as the best of all the people in character is a confirmation of the words of Allah Almighty "And indeed, you are of a great moral character." (Quran: 68:4)
- 02** "I had a brother..." 'Umair was Anas' maternal brother; he was the son of Umm Sulaym and Abi Talha al-Ansari. 'Umair died when he was young, it was narrated that his parents were very patient when they lost him.
- 03** he found him sad" The Prophet was attentive and mindful of how people feel, knowing their condition from their facial expressions.



04 [He used to visit Umm Sulaym and she would prepare food to welcome him], because Umm Sulaym and her sister Umm Haram bint Malhan were the Prophet's maternal aunts, they were both mahrams of the Prophet, peace be upon him, either through radaa'ah or through blood. Some scholars said that she was the maternal aunt of his father or his grandfather, because 'Abd al-Muttalib's mother was from Banu al-Najjaar. So it was permissible for him to be alone with them and to enter upon them on his own, but he did not enter upon any other woman apart from his wives.

05 The Prophet, peace be upon him, was kind to his relatives and upheld ties of kinship, such as visiting Umm Sulaym.



- 08** [Umm Sulaym would prepare food to welcome him], this reflects generosity towards guests.
- 09** Being hospitable to guests promotes good feelings and friendliness among people.
- 10** Sweeping the carpet and spraying it with water was for cleaning reasons not purification, the carpet was pure, otherwise the Prophet, peace be upon him, would not have sit on it.



06 Frequent visits to relatives does not diminish affection, on the contrary it promotes kindness and positive feelings.

07 Taking care of the families of the martyrs and their offspring was a necessity; Al-Bukhari included it in the Book of Jihad in his Sahih, in “The chapter on the merit of the one who supports a warrior or his successors”. Al-Bukhari reported on the authority of Anas, may Allah be pleased with him that the Prophet (ﷺ) used not to enter any house in Medina except the house of Umm Sulaym besides those of his wives when he was asked why, he said, "I take pity on her as her brother was killed in my company." Umm Sulaym was one of his relatives and her brother was also a martyr.



- 11** Cleaning the place where an act of worship is to be performed, even if it was pure, denotes devotion.
- 12** Spraying the rug with water was to soften it, this indicates that if there is a chance to make it easier to perform prayers and acts of worship it should be done and remove hardship whenever possible
- 13** Humility and kindness in addressing the workers and servants is encouraged and required; Anas was the Prophet's servant and the Prophet, peace be upon him, visited his house and talked kindly to his little brother.



Linguistic Values

01 A diminutive is used to express smallness such as the bird's name al-Nughair, or endearment such as boy's name 'Umair, and sometimes a diminutive is used to indicate unimportance.

رسول الله

Ponder on a Hadith

Hadith 24

(The Patience of Umm Sulaym and Abu Talha)

Part Two

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Hadith 24

Narrated Bukhari and Muslim from Anas bin Malek, may Allah be pleased with him:

Abu Talha had a child who was sick. [Abu Talhah was very upset and distressed by the child's sickness.] Once, while Abu Talha was out, the child died. [Umm Sulaym (the mother) washed the child, enshrouded him and laid him down. She said to the people in the house, "Do not tell his father that he died before I tell him."] When Abu Talha returned home [along with some of his friends from the mosque], he asked, "How is my child" Umm Sulaym replied, "He is quieter than he has ever been." [Her husband took it to mean that the child's condition had improved.] She brought the meal and they all ate dinner, [then the guests left.] [She got up and put on perfume and adorned herself,] [making herself more beautiful than she ever had before.] He slept with her, when he

Hadith 24

finished [they slept and when it was morning, he did ghusl (full ablution) and was heading to leave, so she said to him] ["O Abu Talhah, do you think that if some people lent something to some others, then they asked for it back, do they have the right not to give it back?" He said, "No."] [They should return it to them] [She said, "Allah Almighty, lent your son to you, and now He has taken him back, so seek reward with Him and have patience."] She said: "Bury the child (as he's dead)." [He became angry and said, "You left me until I did what I did (i.e., had intercourse), then you tell me that my son has died!"] [Then he said, "Innaa Lillaahi wa innaa ilayhi raaji'oon (Truly, to Allah we belong and truly, to Him we shall return) and told him (ﷺ) praised Allah.] In the morning Abu Talha came to Allah's Messenger said (to him), "Did you sleep with your wife last night?"

Hadith 24

Abu (ﷺ) about that. The Prophet said, "O Allah! Bestow your blessing on them as regards (ﷺ) Talha said, "Yes". The Prophet that night of theirs." Umm Sulaym gave birth to a boy. Abu Talha told me to take care of the [he (ﷺ) child till it was taken to the Prophet. Then Abu Talha took the child to the Prophet found him smearing some camels with tar to protect them from diseases, or marking took the (ﷺ) them] and Umm Sulaym sent some dates along with the child. The Prophet child (on his lap) and asked if there was something with him. The people replied, "Yes, a few dates." The Prophet took a date, chewed it, took some of it out of his mouth, put it into the child's mouth and did Tahnik for him with that, and named him 'Abdullah. [There was no young man better than him among al-Ansar](Combined narration from several sources, Bukhari, Muslim, al-Tayalisi, Musnad Ahmad, Sahih Ibn Haban)

Values

Values on Patience:

- 01** The human soul has to feel sad upon losing loved ones, it is a human instinct and no one has the ability to prevent this feeling from happening, but it can be controlled by adhering to Allah's laws, patience and submission to Allah's decree.
- 02** Whoever gives up something for the sake of Allah, preferring to follow what Allah recommends such as patience, will be rewarded with something better than what he lost.
- 03** We should be kind and gentle by setting an example to prepare the person to receive bad or saddening news.



- 04** The person gets rewarded for the patience he shows as soon as the calamity strikes, Allah's Messenger (صلى الله عليه وسلم) said: "Patience is to be shown at first blow."
- 05** When calamities and tribulations befall us, we should praise Allah and say Inna Lillaahi wa inna ilayhi raaji'oon (Verily to Allah we belong and unto Him is our return).
- 06** Patience and acceptance of a painful decree, the reward is as much as the tribulation. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "A Muslim, male or female, continues to remain under trial in respect of his life, property and offspring until he faces Allah, the Exalted, with no sin record "



- 07** Comforting the afflicted person, if he loses his child, with a story can be a consolation and support to him.
- 08** It is permissible to express pain and ask about the patient's condition, this does not contradict patience and acceptance of Allah's decree. Allah's Messenger expressed his pain when he once had a headache and said: "O my head."



Values on Tahnik

- 01** It is to take some dates, or any sweet substance such as honey or fruits, and chewing them till they become soft and then rubbing the palate of the newborn with it after he/she is born and prior to breastfeeding.
- 02** Tahnik is a custom which was known prior to Islam, and according to the consensus of scholars, tahnik is a sunnah that the Prophet, peace be upon him, did. Some scholars said it is an exclusive Prophetic tradition but that is a weak opinion.



- 03** It has medical values such as urging the child with a sugary substance to accustom the mouth muscles to suck.
- 04** When the Prophet does tahnik to a newborn, two things are combined in the process, the tahnik and being blessed with his saliva which is something exclusive to the Prophet, peace be upon him.
- 05** Anyone can do tahnik to a newborn when he is just born, if the time passes, then it is not prescribed and there is no medical benefit from it.

Fiqh Values

- 01** Hastening to wash, shroud and bury the deceased as soon as possible.
- 02** Bukhari listed the hadith under Chapter: “Whoever shows no signs of grief and sorrow on the falling of a calamity.”
- 03** It is permissible to hint or make an allusion in order to avoid lying, such as when Umm Sulaym said to her husband when he asked about his son: “He is quieter than he has ever been.” She meant that the boy died, but she used words from which it could be understood that he is asleep, while she meant his death.



- 04** It is prohibited to use this method of allusion in case it is used to invalidate a certain right or vice versa.
- 05** It is permissible to hide any news about death if it is necessary, and reveal the news in the appropriate time.
- 06** The woman may put perfume and beautify herself for her husband, even if someone very close to her died. On the contrary, if her husband dies she should mourn him and not to put perfume for four months and ten days.
- 07** “They slept and when it was morning, he did ghusl (full ablution)”: This indicates that it is permissible to postpone ghusl till the time of performing prayers.



08 It is recommended to name the newborn with a beautiful name, the most beautiful names are Abdullah and Abdul Rahman. Muslim narrated that Allah's Messenger (ﷺ) said: "The most beloved of names to Allah are 'Abdullah and 'Abdur-Rahman."

09 It is permissible to name the newborn the first day he was born, it is not necessary to name him on the seventh day, i.e. the time of Aqiqah. It is also permissible to choose the name before the birth.



About Umm Sulaym

- 01** Her strength is quite obvious, she was able to wash her child and shroud him on her own. She also kept her household calm at such a hard time.
- 02** She was pleased with Allah's decree even though she is afflicted. She accepted Allah's decree with contentment and patience and she did not scream or cry.
- 03** She was very patient and enduring, even though her child died she made supper for her husband and guests, she also beautified herself for her husband, putting on perfume and making herself beautiful than she ever had before. She did not tell him about the passing of the child till it was morning.



- 04** She was very steadfast, wise and determined, Umm Sulaym used to witness battles, serve the fighters and doing other things that were unique in comparison to the rest of women.
- 05** She was very cautious to be honest in what she is saying, and used the method of allusion to avoid lying.
- 06** Umm Sulaym is very generous, she did not object when her husband brought some guests even though her child is ill, and she prepared food for them.
- 07** The metaphor Umm Sulaym mentioned to her husband about the loan and right to get it back reveals her strong faith and belief that the soul is a trust and we will all return to Allah Almighty.



Generic Values

- 01** Children are the apple of their parents' eyes and adornment of the worldly life.
- 02** The hadith explains some of the Prophet's saying: "children can make a man sorrowful, coward, ignorant and miser."
- 03** A man can be broken for the sake of his children because of their illness, especially the youngest, which shows great mercy and compassion. The Prophet, peace be upon him, said: "The merciful are shown mercy by Ar-Rahman...."



- 04** The innate mercy of the father towards his children; The first thing that Abu Talha did when he came home was to ask about his child.
- 05** The husband has the right to find food ready after a long day of hard work.
- 06** The illness of a family member should not prevent a man from performing the congregational prayer, as long as there is someone taking care of the sick person.
- 07** The generosity of Abu Talha, may Allah be pleased with him, as he brought guests home and he did not apologize to them even though his son was very ill, in compliance with the hadith: "O people, extend greetings (saying Salam to each other), keep relations with your kin, provide food (to people) and pray at night when people are asleep and you will enter Paradise in peace."



08 There is nothing wrong with a woman who hints to her husband to sleep with her by beautifying herself, even if he did not show the need at the beginning, and that does not diminish the status of the woman.

09 Using metaphors instead of direct words to express explicit things that we may feel shy about such as the Arabic phrase “Asab menha” which indicates that he slept with her, and also the Qur’anic verse:
“...you have contacted women [i.e., had sexual intercourse]”
(An-Nisa’: ٤٣)

10 It was the tradition of the people of Medina to do “tahnik” to the newborn.



- 11** The Prophet said “O Allah! Bestow your blessing on them...” The Prophet’s supplication was answered, and Abu Talha, Umm Sulaym, her son and their grandsons were all blessed.
- 12** The blessing of tahnik by the Prophet, peace be upon him, using dates mixed with the Prophet’s saliva.
- 13** Abdullah bin Abi Talha, the newborn whom the Prophet (ﷺ) prayed for his parents to be blessed, and did tahnik to him when he was born, is the father of Ishaq bin Abdullah bin Abi Talha, the scholar of Fiqh. He had ten brothers all of them received knowledge from him. Ishaq, the son of Abdullah, is the teacher of Imam Malik, the author of al-Muwata’.



- 14** The Shariah pays attention to children starting from birth, whether physically or psychologically.
- 15** Choosing a righteous wife is essential, Umm Sulaym supported her husband and asked him to praise Allah and say “Innaa Lillaahi wa innaa ilayhi raaji’oon (Truly, to Allah we belong and truly, to Him we shall return.
- 16** The humility of the Prophet (ﷺ) as he smeared the camels by himself, even though he was the ruler of Muslims and the Seal of Prophets. He did not assign anyone to do this task and did it himself.

رسول الله

Ponder on a Hadith

Hadith 25

The Virtue of Bait-ul-Maqdis

Part Two

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Hadith 25

It was narrated from ‘Abdullah bin ‘Amr that the Prophet (ﷺ) said:

“When Sulaiman bin Dawud finished building Bait-ul-Maqdis, he asked Allah for three things: judgment that was in harmony with His judgment, a dominion that no one after him would have, and that no one should come to this mosque, intending only to pray there, but he would emerge free of sin as the day his mother bore him.” The Prophet (ﷺ) said: “Two prayers were granted, and I hope that the third was also granted.”

(Sunan Ibn Majah)

Values

Aqeedah Values:

01 Almighty Allah is The King of kings, to Him belongs the dominion of the heavens and the earth. Anyone needs Him, even kings, they need Allah for everything, and they beg Him: “Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.” (Qur’an: 26 :3)

02 Almighty Allah have chosen some of prophets above others and distinguished them with some qualities, Almighty Allah says: “Those messengers - some of them We caused to exceed others.” (Qur’an: 253 :2)



03 Allah Almighty to have “judgment that was in harmony with His judgment.” This means Ijtihad.

Values Learnt from “a dominion that no one after him would have”

1 That means a dominion that no human would have after him, and his supplication was answered in the Qur’anic Verse:

“So We subjected to him the wind, blowing gently at his command to wherever he pleased. (36) And We subjected to him every builder and diver of the jinn, (37) and others bound together in chains. (38)” (Qur’an: 38-36 :38)

2 A dominion with greatness that is a miracle in itself, which would be a reason for belief and guidance. Because Prophet Sulaiman was a king, he wanted his miracle to be in harmony with his status.

3 The Prophet Muhammad (صلى الله عليه وسلم) told us that if it was not for Prophet Sulaiman's supplication, he would have tied a demon from the jinn who tried to interrupt Prophet Muhammad's prayer.

Narrated Abu Huraira: The Prophet (ﷺ) said, "A strong demon from the Jinn came to me yesterday suddenly, so as to spoil my prayer, but Allah enabled me to overpower him, and so I caught him and intended to tie him to one of the pillars of the Mosque so that all of you might see him, but I remembered the invocation of my brother Solomon: "...and grant me an authority that will never be matched by anyone after me. You are indeed the Giver of all bounties." (Qur'an: 38.35) so I let him go cursed."



4 It is permissible to ask Allah for power and dominion in the worldly life, but this authority should be dedicated to fulfilling Almighty Allah's rights and rulings of His Dominion, applying His prescribed punishments, honoring His rites, performing His acts of worship and being obedient to Him. Almighty Allah says:
"Indeed, I know that which you do not know."
(Qur'an: 30 :2)

Of course Prophet Sulaiman did not ask Allah for the sake of the worldly life, as prophets are the most ascetic humans, he asked Allah for such authority and dominion for the sake of Allah, such as Prophet Noah asked for its destruction for the sake of Allah. This is why, their supplications were answered; Prophet Noah's supplication was answered as Allah destroyed the disbelievers and He gave Sulaiman's his wish for a dominion that no one after him would have.



Values

Values regarding Bait-ul-Maqdis:

- 01** Bait-ul-Maqdis refers to Al-Aqsa Mosque (translates as 'the farthest mosque' and is the third most holy place in Islam) as narrated by Al-Bukhari from the hadith by Allah's Messenger (peace be upon him), "When Quraish disbelieved me (concerning my night journey), I stood up in Al-Hijr (the unroofed portion of the Ka`ba) and Allah displayed Bait-ul-Maqdis before me, and I started to inform them (Quraish) about its signs while looking at it." Bait-ul-Maqdis also refers to Jerusalem as mentioned in the hadith by Allah's Messenger: "Count six signs that indicate the approach of the Hour: "my death, the conquest of Bait-ul-Maqdis (Jerusalem)..." The intended meaning here is the first, i.e. al-Aqsa Mosque.



- 02** It is well-known in Arab tradition that having many names indicate greater honor and nobility of the named, Al-Aqsa Mosque has many names such as (Bait-ul-Maqdis, Ilyaa' Mosque, The Holy House, al-Zarkashi mentioned 17 names), this indicates its honor, like the case of the two holy cities of Makkah and Medinah.
- 03** Bait-ul-Maqdis is the land of Divine Revelations, it is a pure and sacred spot to which many prophets and messengers were sent, and it was the first Qiblah to which Muslims prayed before converting the Qiblah to the Kaaba, it is the land of the gathering and the resurrection, and in it Prophet Jesus, the son of Mary, kills the Antichrist at the door of Ludd when Prophet Jesus descends at the end of time.



- 4 Prophet Sulaiman rebuilt al-Aqsa mosque and restored it, but he was not the first one to build it, as narrated in the two Sahih books. Narrated Abu Dhaar: I said, "O Allah's Messenger (ﷺ) ! Which mosque was built first?" He replied, "Al-Masjid-ul-Haram." I asked, "Which (was built) next?" He replied, "Al-Masjid-ul-Aqsa." I asked, "What was the period in between them?" He replied, "Forty (years)." He then added, "Wherever the time for the prayer comes upon you, perform the prayer, for all the earth is a place of worshipping for you."



05 Bait-ul-Maqdis, whether it means al-Masjid al-Aqsa or Jerusalem, has been owned by Muslims for thousands of years, and Jews, who distorted the words of Allah, do not have any right in it. Almighty Allah says: "Indeed, the religion in the sight of Allah is Islām." All the prophets and messengers came with the religion of Islam; Allah's Messenger (ﷺ) said: "...The prophets are paternal brothers; their mothers are different, but their religion is one," meaning their laws differ and their religion is one, which is the religion of Islam.



06 Verbs and particles of anticipation and hope such as (أرجو - لعل - عسى), when they are used by Almighty Allah or Allah's Messenger (صلى الله عليه وسلم), they indicate certainty such as the Quranic verse: "And obey Allah and the Messenger that you may obtain mercy." (Qur'an: ١٣٢ :٣). "May" here indicates certainty. Also in the hadith "Who knows, perhaps Allah has looked at the warriors of Badr and said (to them), 'Do whatever you like, for I have forgiven you.' "Perhaps" in the hadith indicates also certainty.

The intended meaning in the hadith on Al-Aqsa Mosque is that such virtue will certainly be given to that who prays in it, and Allah knows best.



07 The reward for praying in Al-Aqsa Mosque is attained for those who prayed in any spot located within the walls of the mosque, and not only for those who prayed inside Al-Qibli prayer hall (with the grey dome), which was the first to be built by Omar Ibn Al-Khattab, may Allah be pleased with him, after the conquest of Jerusalem, and it did not exist during the era of Prophet Solomon, peace be upon him. Al-Aqsa Mosque includes everything that is located within the walls of the mosque, including courtyards, corridors, gardens, the Marwani prayer hall, the Qibli prayer hall, and the Dome of the Rock, with an area of about 1٤٤,٠٠٠ square meters.

08 Ibn Umar used to come to Al-Aqsa Mosque and pray in it and did not drink water in it, so that Prophet Solomon's supplication would include him, as Prophet Solomon said: "...intending only to pray there":



General Values

01 It is permissible to supplicate to Allah and ask Him by virtue of one's righteous deeds, so that Allah accepts supplications. Asking Allah by virtue of righteous deeds and acts of obedience is a mean of answering supplications.

02 "Judgment in harmony with His judgment": He asked Almighty Allah to have a judgment confirming with Allah's judgment, that means to be correct and rightful in Ijtihad and judging between people. That explains what Allah says in the Qur'an:
"We guided Solomon to a fairer settlement."
(Qur'an: ٧٩ : ٢١)



03 **Whoever comes to Al-Aqsa Mosque should have a sincere intention to perform prayers, and this applies to all mosques.**

Linguistic Values:

Bait-ul-Maqdis: "Maqdis" in Arabic means the purified from all filth, and also the place where all sins are removed.



References:

References

- 01** (1) Bait-ul-Maqdis located in the Old City of Jerusalem is the third holiest site in Islam. Its name in Arabic is Al-Aqsa Mosque and it translates as 'the farthest mosque'.

رسول الله

Ponder on a Hadith

Hadith 26

(What a Good Place of Prayer it is)

Part Two

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Hadith 26

It was narrated that Abu Dharr (may Allah be pleased with him) said: We were discussing when we were with the Messenger of Allah (peace be upon him), which is better, the Mosque of the Messenger of Allah (peace be upon him) or the mosque in Bayt al-Maqdis (Jerusalem). The Messenger of Allah (peace be upon him) said: “One prayer in my mosque is better than four prayers offered there (in Bayt al-Maqdis), and what a good place of prayer it is. [It is the land of the gathering and the resurrection.] Soon there will come a time when, if a man has a piece of land the size of a horse’s rope from which he can see Bayt al-Maqdis, that will be better for him than the whole world.” Semantics

The land of the gathering: The land where Allah gathers people for the reckoning.

The land of the resurrection: the land where Allah resurrects people after death for the reckoning.



Values

Values about Al-Aqssa Mosque:

- 01** The Companions' interest in asking about Al-Aqsa Mosque and the reward for praying in it because of its status and sanctity in all religious laws and Divine messages.
- 02** The Prophet Muhammad, peace be upon him, gave good tidings that Jerusalem would be conquered by the Muslims, stating the virtue of praying in Jerusalem means that Muslims will enter it and pray in it.
- 03** The virtue of praying in Al-Aqsa Mosque: the abrogation of the first qiblah of Muslims towards Al-Aqsa Mosque did not nullify its religious status in Islam and did not make it equal to other mosques; its status remained the same.



04 The hadith clearly indicates that the issue of the blessed mosque of Al-Aqsa will always remain alive in the spirits of Muslims. It will never be separated from the main Islamic cause and the struggle against falsehood.

05 In the hadith, there is an important indication that there may come a time when none of the Muslims will be able to reside around Al-Aqsa Mosque, which doubles the responsibility of our Jerusalemites stationed in Jerusalem, and confirms the necessity of supporting them and providing them with what strengthens them.



- 06** In the hadith, the Prophet (صلى الله عليه وسلم) praises Al-Aqsa Mosque “and what a good place of prayer it is,” so that no one would think that the difference in reward between praying in Al-Aqsa Mosque, and praying in Al-Haram Mosque and The Prophet’s Mosque, diminishes its status.
- 07** The virtue of Al-Aqsa Mosque: One prayer in it equals two hundred and fifty prayers in other mosques.
- 08** In some hadiths it is narrated that praying in Al-Aqsa Mosque equals five hundred prayers in other mosques, this indicates multiple virtues.
- 09** Al-Aqsa Mosque is one of the three mosques that people should only travel to, traveling to a certain mosque or place to worship Almighty Allah is because of the virtue or special reward linked to that place.



Aqeeda Values:

Aqeeda Values:

- 01** The Levant is the land of the gathering and resurrection, the creatures will be gathered in it from all over the earth before the Day of resurrection, as other hadiths have shown. This confirms the status of the land of the Levant and how it is connected to the fate of humans.



02 Qurtubi mentioned that there are four types of gatherings: two gatherings occur in the worldly life and two in the Hereafter. The first worldly gathering is mentioned in Surat al-Hashr; expelling the Jews to the land of the Levant: The Prophet (ﷺ) said to them: “Leave”. They said: “Where to” He said: “To the land of the gathering.” The second worldly gathering is mentioned in the Signs of the Last Hour; a fire that comes out of a place within 'Adan, driving the people, or gathering the people, camping where they camp, and resting where they rest. As for the two gatherings that would occur in the Hereafter, the first is gathering the dead from their graves after resurrection to the land of the reckoning and gathering them to Paradise and the Hellfire.



General Values:

Learning and exchanging knowledge among peers and seeking help from well-established scholars to indicate what is right.

There is differentiation between places and lands according to Allah's way that He has established in this worldly life, as is the case in differentiating between humans and times.

The virtue of praying in the Prophet's mosque: One prayer in the Prophet's mosque is better than a thousand elsewhere, praying in the Prophet's mosque is better than four prayers in Al-Aqsa Mosque.



- 04** Multiplying the reward includes the obligatory and voluntarily prayers, the word (prayer) is indefinite which indicates all kinds of prayers.
- 05** If a person obtains the pleasures of this world and its adornments from its beginning to its end, it would not make him feel comfort, peace and tranquility, because it is a fleeting enjoyment. Rather, the real happiness is to be near Allah Almighty, so the Muslim deprived of seeing Al-Aqsa Mosque and praying in it wishes that Allah would bring him close to Al-Aqsa Mosque even by the length of the rope with which he ties his horse, or by the length of the horse's whip, as stated in another hadith.

رسول الله

**Do you intercede in
one of the prescribed
punishments of
Allah?**

part 27

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رسول الله

I Find the Smell of Paradise

part 28

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Hadith 28

It was narrated by al-Bukhari, Muslim and al-Bayhaqi and the wording is Muslim's, that Anas bin Malik, may Allah be pleased with him, said:

"My paternal uncle - after whom I was named - did not participate in the battle of Badr with the Messenger of Allah (ﷺ). He felt distressed about it. He would say: I have missed the first battle fought by the Messenger of Allah (ﷺ), and if Allah now gives me an opportunity to see a battlefield with the Messenger of Allah (ﷺ), Allah will see what I do therein. He was afraid to say more than this (lest he be unable to keep his word with Allah). He was present with the Messenger of Allah (ﷺ) on the Day of Uhud. He met Sa'd bin Mu'adh (who was retreating). Anas said to him: O Abu 'Amr, where (are you going)? Woe (to thee)! I find the smell of Paradise beside the Uhud mountain. (Reprimanding Sa'd in these words) he went forward and fought them (the enemy) until he was killed. (The narrator says): More than eighty wounds inflicted with swords, spears and arrows were found on his body. His sister, my aunt, ar-Rubayyi', daughter of Nadr, said: I could not recognize my brother's body (it was so badly mutilated) except from his finger-tips. (It was on this occasion that) the Qur'anic verse: "Among the believers are men who have proven true to what they pledged to Allah. Some of them have fulfilled their pledge with their lives, others are waiting their turn. They have never changed their commitment in the least." (Qur'an: 33: 23) The narrator said that the verse had been revealed about him (Anas bin Nadr) and his Companions.

Aqeedah Values:

01 "I find the smell of Paradise beside the Uhud mountain." Anas bin Nadr could have smelled the scent of Paradise indeed, which is a karamah and a Divine blessing bestowed by Allah to support him through the battle. It is also possible that he smelt a good scent to entice him to desire Paradise. It could be a metaphoric phrase to indicate that he knew Paradise was in this spot in which he was fighting, so Paradise would be earned in this spot.

02 "I have missed the first battle fought by the Messenger of Allah (ﷺ)." He did not intentionally miss the fight, and he did not attribute that to the Will of Allah out of politeness, even though it is indeed the Will of Allah that he missed the fight. This is the respectful way with Almighty Allah, this manner resembles what Prophet Ibrahim said, peace be upon him, as mentioned in the Qur'an:



“And He alone heals me when I am sick.” Surah Ash-Shu'ara
(Qur'an: 26: 80)

Sickness and health are decreed by Almighty Allah, yet Prophet Ibrahim attributed sickness to himself and the healing to Almighty Allah.

03 “I have missed...and if Allah now gives me an opportunity...” Attributing witnessing or missing Jihad to Almighty Allah shows Anas an-Nadr’s belief that the whole matter rests completely in the Hands of Allah. We as servants of Allah cannot move forward on the path of obedience unless Allah chooses us and put us on this path, based on the truthfulness and sincerity in our hearts.

04 Good righteous deeds are a reflection of the strength of belief in the heart, especially at times of Jihad, or fighting in the cause of Allah, which might imply sacrificing one’s life in the cause of Allah. This situation is very difficult to the person if his heart lacks faith.

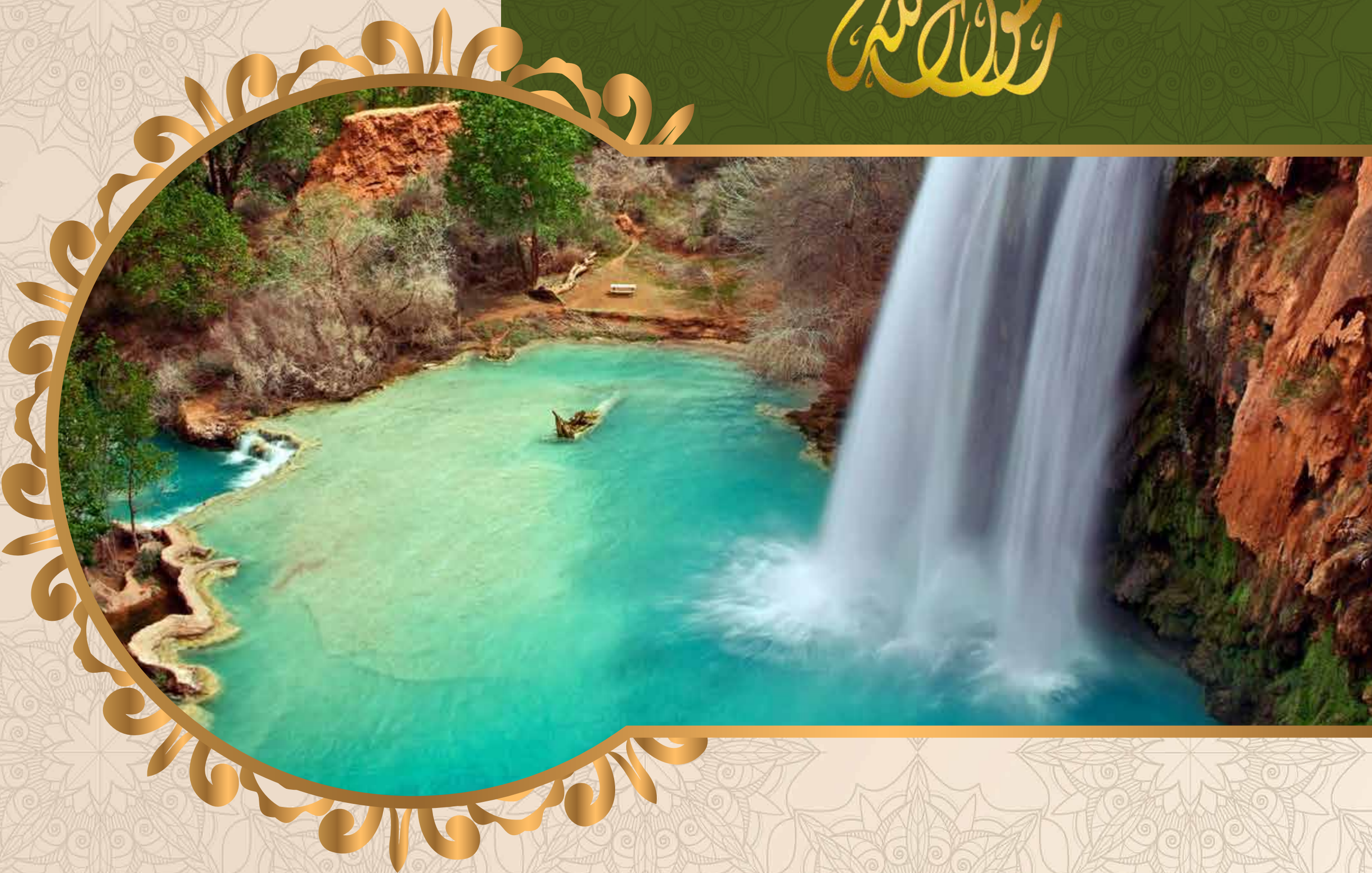


Generic Values:

- 01** Naming children after their relatives strengthens family bonds.
- 02** The companions revered the Battle of Badr to the point that those who did not witness this battle felt regretful for not taking part in it.
- 03** The true Muslim feels distressed for missing any act of obedience even if it was not an obligatory act. Allah's Messenger, peace be upon him, did not obligate his companions to fight in Badr, so those who did not take part were not considered sinful. Yet, it was very difficult for Anas that he missed such important event.
- 04** Allah's mercy towards the faithful servant could be manifested in missing a certain good deed such as taking part in the Battle of Badr, which makes the servant more cautious to make up for the opportunity he missed. When Anas bin an-Nadr did not witness Badr, he was very keen on obeying Allah in the Battle of Uhud. He fought courageously on the Day of Uhud and became a role model for those who wanted to make up for what they missed.
- 05** The Virtues and Merits of the Companions: The companions of Allah's Messenger, peace be upon him, sacrificed their blood and spirits to support this religion.



- 05** The seriousness of giving an oath: The person should be careful when it comes to swearing in the name of Allah about something we intend to do, as we do not know what will happen in the future. This is why Anas bin an-Nadr did not disclose how hard and sincere he would fight and seek martyrdom in his statement “Allah will see what I do therein.”
- 06** “Allah will see what I do therein,” this statement by Anas shows how sincere he was in what he said and did. He fulfilled his pledge with Allah; the Messenger of Allah, peace be upon him, described him once saying, “Among Allah’s servants there are those who if they swear by Allah, Allah would consent to it.”
- 08** Being steadfast while is in Jihad despite the injures and chances of mortality show a Muslim’s sincerity and faithfulness.
- 09** The Qur’anic verse: “...do not let your own hands throw you into destruction,” does not apply to seeking martyrdom while in a state of jihad. Indeed, destruction is fleeing from jihad and fearing death in the cause of Allah.
- 10** In another narration: Anas said: “O Allah! I apologize to You for what the Muslims have done,” and “I denounce what the pagans have done.” His statement is quite eloquent and accurate, as he prays to Allah to have mercy on Muslims for fleeing the battlefield, while he denounces the actions of the pagans who were fighting Allah’s Messenger, peace be upon him.
- 11** It was narrated that Anas bin an-Nadr met Sa'd bin Mu'dh who was retreating from the battlefield, so he advised him to be steadfast and not to flee, and Sa'd returned and said to Anas ‘I am with you.’ The people of jihad are those who denounce that which is wrong, inspire and encourage others to do that which is good, regardless of the danger and serious situations they face.



12 The strength and courage of Anas in the battlefield made the polytheists take revenge against him by mutilating his body and damaging his face to the point of not recognizing him when he found dead. None of his family members nor his friends could identify his body, except his sister who knew him from the shape of his finger.

13 Almighty Allah has revealed Qur'anic verses verifying the truthfulness of Anas bin an-Nadr and the martyrs of Uhud:

“Among the believers are men who have proven true to what they pledged to Allah. Some of them have fulfilled their pledge with their lives, others are waiting their turn. They have never changed their commitment in the least.” (Qur'an: 33: 23)

Anas said that it was believed that this verse was revealed concerning them, and that means Allah's Messenger, peace be upon him, confirmed this fact.

14 Almighty Allah says (what can be translated as):



“Among the believers are men who have proven true to what they pledged to Allah. Some of them have fulfilled their pledge with their lives, others are waiting their turn. They have never changed their commitment in the least.”

(Qur'an: 33: 23)

True manhood is committing to faith, obeying Allah and jihad in the cause of Allah, while masculinity is a biological trait and it does not imply having a certain virtue.

رسول الله

Dealing with Pandemics and the Reward for Patience at the Times of Pandemics

part 29 _30

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رسول الله

Allah Loves Kindness and Leniency

part 31

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Hadith 31

Allah Loves Kindness and Leniency

Narrated Aisha, may Allah be pleased with her: A group of Jews came to Allah's Messenger (ﷺ) and said, "As-samu 'Alaika" (death be on you), and I understood it and said to them, "Alaikum AsSamu wa-l-la'na (death and curse be on you)." Allah's Apostle said, "Be calm! O 'Aisha, for Allah loves that one should be kind and lenient in all matters." I said: "O Allah's Messenger (ﷺ)! Haven't you heard what they have said?" Allah's Messenger (ﷺ) said, "I have (already) said (to them), 'Alaikum (upon you).'



Aqeedah Values:

**Affirming love as one of the Divine attributes of Allah Almighty,
in the manner that befits Him, the Most High:**

**“There is nothing like unto Him, and He is the Hearing, the
Seeing.” (Qur’an: 42: 11)**

**It is permissible to curse disbelievers in general, but it is not
permissible to curse specific people, as they might embrace Islam
eventually, and cursing means to be deprived from the mercy of
Allah the Almighty.**

The Greeting of Islam:

01 The greeting of Islam is a great statement and a guidance from Allah for those whom He loves among his creation, as it was reported by al-Bukhari and Muslim on the authority of Abu Hurairah: The Prophet (ﷺ) said, "Allah created Adam, making him 60 cubits tall. When He created him, He said to him, "Go and greet that group of angels, and listen to their reply, for it will be your greeting (salutation) and the greeting (salutations of your offspring." So, Adam said (to the angels), As-Salamu Alaikum (i.e., Peace be upon you). The angels said, "As-salamu Alaika wa Rahmatu-l-lahi" (i.e., Peace and Allah's Mercy be upon you). Thus, the angels added to Adam's salutation the expression, 'Wa Rahmatu-l-lahi...'"

02 The greeting of Islam combines a supplication and report...

The supplication: asking Allah Almighty to keep the one you greet safe from any harm or evil in this life and the hereafter.

The report: telling the one you greet that he is safe from any harm or evil from your side.



- 03** Allah informed us about the hostility and hatred in the hearts of disbelievers to the Muslims, thus we should not start to salute them with the greeting of Islam because of their hostility, in accordance with the hadith of Allah's Messenger (ﷺ): "Do not greet the Jews and the Christians before they greet you..."
- 04** If the non-Muslim starts with the greeting "Assalam Alaykom," then he is telling you that you are safe from any harm from his side. So, he deserves to be answered with the same greeting.
- 05** Answering the non-Muslim should be 'wa-alaikum (upon you)' at any time, whether he says "As-samu" or "As-salamu", it was narrated in the two Sahih books (al-Bukhari and Muslim): "If one of the People of the Scripture (i.e., Christians and Jews) greets you, saying As-Salāmu 'alaykum, then say (to him): Wa 'alaykum (And upon you)."

The Jews Ethics:

01 Distorting words is deeply-rooted in the Jews, they switched as-sam (death) with as-salam (peace), in this incident and Allah Almighty says in the Qur'an:

"And when they come to you O Prophet , they greet you not as Allah greets you,"

(Qur'an: 58: 8)

02 What the Jews did is because they envious of the greeting of peace (As-salam alaykom), Imam Ahmad narrated from Aisha, may Allah be pleased with her, that the Prophet (ﷺ) said: "The Jews do not envy you for anything more than they envy you for the Salam and saying 'Amin'." Grade Sahih (al-Albani)

Some Aspects about The Mother of Believers Aisha:

01 Her earnest concern for the Messenger's pride and status (ﷺ) and her zeal to protect him.

02 Her strong character is shown when he answered back the Jews despite her young age.

03 Her smartness, may Allah be pleased with her, as she understood the Jews distorted words.



Dawah Values:

- 01** When Allah loves something, it because of its great benefit.
- 02** The Prophet, peace be upon him, encourages to be lenient even with his enemies.
- 03** Leniency is a strong cause for Almighty Allah's love.
- 04** Hearts soften for the person who is lenient, people love the lenient person because Allah love's leniency in everything.
- 05** Leniency with people encourages them to accept advice and dawah.
- 06** Wisdom should accompany leniency, leniency is proper and needed in some situations, on the other hand, firmness and even fighting are needed in other situations.
- 07** "Be calm! O 'Aisha" The Prophet tells Aisha to be lenient and came while receiving them, hoping they would embrace Islam after they experience kindness and leniency encouraged by Islam, even though they were hostile and vulgar in the way they entered and distorted the greeting of peace.



Generic Values:

- 01** The Prophet (ﷺ) was lenient with the Jews and answered them back with what benefits what they said.
- 02** Sitting with the Prophet (ﷺ) implies leniency, kindness and compassion with people who are sitting with him, or those who ask him, the needy and the eager to get help whether Muslims or non-Muslims.
- 03** The Muslim should avoid any kind of foul language, even if it was to reply back to an insult, it should be enough for the Muslim to respond back with the same of what the transgressor said to him.
- 04** "Haven't you heard what they have said?": drawing the attention of the listener to a meaning that it was thought he did not understand or notice.
- 05** The hadith confirms what Allah says in the Qur'an: "You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allāh..."



06 If the person supplicates to Allah for something which implies transgression or injustice, Allah does not accept his supplication. In one of the narrations of the hadith it is mentioned that Allah's Messenger said to Aisha: "...my invocation against them will be accepted while theirs against me will be rejected (by Allah)."

07 The woman should defend her husband.

08 The man should teach his wife proper words and conduct, the Prophet (ﷺ) did approve Aisha when she cursed the Jews, despite their insult to him.