

Lecture No. 12: Hadith and its Sciences– IV

(Module 1(48): Textual Study of Hadith)

"مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا، وَهُمْ أَبْنَاءُ عَشْرِ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ." (سنن أبي داود: 494)

"When your children are seven years old, instruct them to offer prayers. And when they turn ten years old, punish them for neglecting prayers, and also their beds."

Explanation:

1. The first and foremost lesson in Islam after the testimony of faith is the teaching of prayer. Prayer holds immense importance in Islam.
2. It is the responsibility of parents to teach their children the details of prayer from the age of seven, and it is preferable to do so before that age.
3. It is the duty of parents to educate their children about the changes that come with age and to teach them the etiquette of covering themselves.
4. When a child becomes sensible, his or her saying of prayer becomes valid. To teach them prayer, they can be made to stand with their parents in the prayer line

The guidance of the Prophet (PBUH) is that the best gift a father can give to his children is to teach them the rules and etiquettes of religion." (Jami at-Tirmidhi: 1952)

(Module 2(49): Textual Study of Hadith)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ، قَالَ: "الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، (بخارى: 10)

"The perfect Muslim is the one from whose hand and tongue other Muslims are safe."

Explanation:

1. Being safe from the tongue means refraining from backbiting, lying, using foul language, cursing, insulting, and giving unsolicited religious rulings (fatwas).
2. Being safe through the hands means refraining from physically harming someone, stealing, robbery, rape, violence, etc.
3. Mentioning the tongue before the hands is because most of the harm caused by humans is through their speech. The harm caused through the tongue is more painful than that caused by physical harm.
4. Our religion emphasizes peace and safety not only for Muslims but for all of humanity. Islam means the religion of peace. Iman means security, and the prayer ends with the greeting of peace (Salam). Muslims greet each other with the phrase "As-Salamu Alaykum" (peace be upon you) in every meeting. During the sighting of the moon, a prayer is recited asking for peace and safety.

اللَّهُمَّ أَهْلِلْهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ (جامع ترمذی، 3451)

"O Allah, make this moon (month) safe, secure, healthy, and Islamically beneficial for us".

حديث نمبر 9: عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، "أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ يَوْمَ النَّحْرِ، فَقَالَ: يَا أَيُّهَا النَّاسُ، أَيُّ يَوْمٍ هَذَا؟ قَالُوا: يَوْمٌ حَرَامٌ، قَالَ: فَأَيُّ بَلَدٍ هَذَا؟ قَالُوا: بَلَدٌ حَرَامٌ، قَالَ: فَأَيُّ شَهْرٍ هَذَا؟ قَالُوا: شَهْرٌ حَرَامٌ، قَالَ: فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا، (صحيح بخارى: 1739)

“According to the narration of Abdullah bin Abbas, on the tenth of Dhul-Hijjah, the Prophet (PBUH) delivered a sermon in Mina. In the sermon, he asked the people, "What day is today?" The people replied, "This is a sacred day." He (PBUH) then asked, "What city is this?" The people said, "This is a sacred city." He (PBUH) asked again, "What month is this?" The people said, "This is a sacred month.”

Explanation:

1. Training for teachers: Asking questions to make people aware.
2. After asking questions, remaining silent is the best teaching method. All the attention of the minds can be attained.
3. This message is that in the sight of Allah, the life, wealth, honor, and dignity of people are much sacred.

"Hazrat Abdullah bin Umar narrated that he saw the Prophet (peace be upon him) performing Tawaf of the Ka'bah and heard him say: 'O Ka'bah! How magnificent you are and how sweet your fragrance is! How great your sanctity is and how exalted your honor is! By the One in Whose Hand is the life of Muhammad, the sanctity of a believer's life, property and honor is greater in the sight of Allah than your sanctity, and we should always have good thoughts about the believers'".

حديث نمبر 10: عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ، أَنَّ رَسُولَ اللَّهِ ﷺ ، قَالَ: " اتَّقُوا الظُّلْمَ ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ ، وَاتَّقُوا الشُّحَّ ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ " . (صحيح مسلم: 6576)

"It is narrated from Jabir bin Abdullah that the Prophet (PBUH): "Beware of wrongdoing, for indeed wrongdoing will be darkness on the Day of Resurrection. Beware of stinginess, for indeed stinginess destroyed those who came before you. It incited them to shed each other's blood and to make permissible what is sacred."

Explanation:

1. Injustice is the cause of darkness on the Day of Judgment.
2. Stinginess instigates a person to do injustice when they want to take things away from others that rightfully belong to them.

(Module 3(50): Textual Study of Hadith)

حديث نمبر 11: قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ " مَنْ رَأَى مِنْكُمْ شَيْئًا فَعَيَّرَهُ بِيَدِهِ فَقَدْ بَرَأَ وَمَنْ لَمْ يَسْتَطِعْ أَنْ يَغَيِّرْهُ بِيَدِهِ فَعَيَّرَهُ بِلِسَانِهِ فَقَدْ بَرَأَ وَمَنْ لَمْ يَسْتَطِعْ أَنْ يَغَيِّرْهُ بِلِسَانِهِ فَعَيَّرَهُ بِقَلْبِهِ فَقَدْ بَرَأَ وَذَلِكَ أَوْعَفُ الْإِيمَانِ " (سنن نسائي: 5012)

“Abu Sa’eed Khudri reported that he heard the Messenger of Allah (peace be upon him) say: "When any one of you sees something evil, he should change it with his hand. If he cannot, then with his tongue, and if he cannot, then with his heart, and that is the weakest faith."

Explanation:

1. The religion of Islam is a social religion, that's why the command of enjoining good and forbidding evil is given.
2. If evil is not prevented, then the whole society becomes filled with it.

3. There are three levels of enjoining good and forbidding evil: by hand, by tongue, and by heart.
4. To prevent evil by hand is the responsibility of those who have the authority and power to do so. To prevent evil by the tongue is the responsibility of those who know the proper way of giving advice and preaching.
5. To feel bad against an evil is required from every Muslim.

لَوْ لَا يَنْهَاهُمُ الرَّبَّيُّونَ وَالْأَخْبَارُ عَنْ قَوْلِهِمُ اللَّأْمَ وَ أَكْلِهِمُ السُّخْتَ * لَبِئْسَ مَا كَانُوا يَفْعَلُونَ (المائدة: 63)

"The (spiritual leaders and religious scholars) did not stop them from saying bad things and eating prohibited things. No doubt, they were doing very bad deeds."

The following statement in the Quran tells the reason behind the dignity and honor of the Muslim Ummah (community):

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ وَ تُؤْمِنُونَ بِاللَّهِ (آل عمران: 110)

"O Muslims! You are the best nation raised up for mankind; you enjoin what is right and forbid what is wrong, and you believe in Allah."

حديث نبر: 12 يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ، فَتَنْتَلِقُ أَقْتَابُهُ فِي النَّارِ فَيَدُورُ كَمَا يَدُورُ الْحِمَارُ بِرَحَاهُ، فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ، فَيَقُولُونَ: أَيُّ فُلَانٍ مَا سَأَلْنَاكَ الْإِسْلَامَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ وَ تَنْهَى عَنِ الْمُنْكَرِ، قَالَ: كُنْتُ أَمُرُّكُمْ بِالْمَعْرُوفِ، وَ لَا آتِيهِ وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ، وَ آتِيهِ (بخاری: 3267)

"On the Day of Judgment, a person will be brought and thrown into hell, and his intestines will come out of his stomach. He will circle around them like a donkey circling a grinding mill, and the inhabitants of hell will gather around him and ask, 'O so-and-so! Did you not command good and forbid evil?' He will reply, 'Yes, I did, but I would command others to do good and not do it myself, and I would forbid others from doing evil and not refrain from it myself.'"

Enjoining good and forbidding evil is a responsibility that not only inspires one to act but also creates a desire to do good and refrain from evil.

Different Condition Regarding the Enjoining Good and Forbidding Evil:

1. To command good and to do it by oneself and to stop evil and to refrain it by oneself.
2. They do good but do not order others to do it. They do not commit evil themselves but do not forbid those who do.
3. They ask others to do good but do not do it themselves. They stop evil but do not stop themselves from doing it.
4. They do neither good themselves nor command others to do so. They commit evil themselves and do not stop others from doing it.
5. They do not do good themselves and also prevent others from doing it. They themselves do bad and encourage others to do so as well.

(Module 4(51): Textual Study of Hadith)

حديث نمبر: 13 عن ابن مسعود عن النبي ﷺ قَالَ لَا تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ عَنْ عَمَلِهِ فِيهَا أَفْنَاهُ وَعَنْ شَبَابِهِ فِيهَا أَهْلَاهُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَمَاذَا عَمِلَ فِيهَا عِلْمٍ (جامع ترمذی: 2416)

"It is narrated from Abdullah bin Masood (may Allah be pleased with him) that the Noble Prophet (peace be upon him) said, "On the Day of Judgment, man's feet will not move from his Lord's presence until he is questioned about five things: his life, how he spent it; his youth, how he passed it; his wealth, how he earned it and how he spent it; and his knowledge, how he acted upon it."

Explanation:

1. The questions mentioned in the Hadith invite reflection and contemplation on life. Life is not a mere game or entertainment, but rather an examination.
2. The purpose of human life is to worship Allah, as stated in the Quran, "And I did not create the jinn and mankind except to worship Me." (51:56)
3. How to spend one's entire life, especially youth? In indulgence, disobedience, and fulfilling desires, or in the worship of Allah and following the Quran and Sunnah?
4. Where did one earn one's wealth? Where was it spent? What were the sources of income? What type of expenses were made? Was it moderate or wasteful spending?
5. To what extent was the knowledge acted upon.

حديث نمبر: 14 مَا عَالَ مَنْ اقْتَصَدَ (مسند احمد : 4269)

"He who adopts moderation will not be needy."

(Module 5(52): Textual Study of Hadith)

حديث نمبر: 15 عَنْ أَبِي الدُّدَاءِ، أَنَّ النَّبِيَّ ﷺ قَالَ مَا شَيْءٌ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ خُلُقٍ حَسَنٍ وَإِنَّ اللَّهَ لَيَنْفَعُ الْفَاحِشَ الْبُذِيءَ (جامع ترمذی: رقم 2133)

"The narration goes that the Messenger of Allah (peace be upon him) said, "Undoubtedly, there is nothing that has been placed on the scale of a believer on the Day of Judgment more weighty than good manners. Surely, Allah Almighty dislikes those who are shameless and foul-mouthed."

Explanation:

1. It is true that the actions will be weighed on the Day of Judgment.
2. In the record of deeds, after the declaration of faith, the weightiest aspect in terms of virtues will be good manners.

3. Good manners include many virtues such as smiling, excellent speech, and gentleness.
4. Among the most disliked traits to Allah are two things in bad manners: indecency and foul language.

A hadith says: "Of all the things placed on the scale (on the Day of Judgment), the weightiest will be good behavior. Indeed, Allah, the Highest, hates the shameless and the vulgar." (Jami` at-Tirmidhi: 2003).