

# Lecture No. 13: Hadith and its Sciences-V

## (Module 1(53): Textual Study of Hadith)

### Hadith No. 18:

عن عبد الله بن مسعود قال قال رسول الله ﷺ طَلَبُ كَنْسِ الْحَلَالِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ (شعب الايمان-بهيق)

“Abdallah bin Mas'ud reported God's Messenger as saying, “Trying to earn a lawful livelihood is an obligatory duty in addition to the duties which are obligatory”.

### Explanation:

- 1- After the basic duties of religion (prayer, fasting, and other acts of worship), seeking halal sustenance from a worldly point of view is the main duty.
- 2- Haram sources of sustenance and consumption of people's property in a haram manner are prohibited.
- 3- Supplications (دعائیں) and prayers (عبادتين) of those who eat haram are not accepted.

“The prophet (PBUH) mentioned a person who traveled a long distance and came (to a blessed place) with his hair disheveled. And he was covered with dust from his head to his feet, and he was praying loudly and saying: O my Lord! O, my Lord! But his food and drink are haram, his clothing is haram, and he was brought up with haram, so how will his supplication be accepted in this condition?” (Sahih Muslim: 1686)

There is a hadith: "That flesh and blood which has consumed forbidden things will not enter Paradise, Hell is suitable for it." (Jami'i Tirmizi: 614)

### Hadith No. 19:

عن جابر بن عبد الله، قال: قال رسول الله ﷺ: «أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ، فَإِنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَوْفِيَ رِزْقَهَا وَإِنْ أَبْطَأَ عَنْهَا، فَاتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ، خُذُوا مَا حَلَّ، وَدَعُوا مَا حَزَمَ» (ابن ماجه، 2144)

“It was narrated from Jabir bin 'Abdullah that the Messenger of Allah (PBUH) said: "O people, fear Allah and be moderate in seeking a living, for no soul will die until it has received all its provision, even if it is slow in coming. So fear Allah and be moderate in seeking provision; take that which is permissible and leave that which is forbidden”.

### Explanation:

- 1- It is necessary to ask for halal sustenance but one should have the belief that sustenance and death are in the hands of Allah. Belief in destiny is part of it.
- 2- This hadith does not stop from working for sustenance, but it is necessary to maintain discipline and moderation in striving.
- 3- Abundance of wealth is not harmful, but breaking the limits of Shariat in greed for wealth is a cause of destruction.

## (Module 2(54): Textual Study of Hadith)

### Hadith No. 21:

عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ قَالَ "التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ" (جامع ترمذی: 1209)

“Abu Sa'eed (ابوسعید) narrated that the Prophet (PBUH) said: “The truthful, trustworthy merchant is with the Prophets, the truthful, and the martyrs.”

### Explanation:

- 1- The economy is the basic need of man and the best and highest source of livelihood is trade.
- 2- The Prophet (PBUH) also took up trade as a profession.
- 3- The two virtues described in the hadith are the soul of trade: Honesty and Trust.
- 4- One should speak truth while settling a deal in trade. One should not praise one's commodity unnecessarily and when the commodity is handed over, it should be done in a trustworthy manner (it should not be altered or adulterated.)
- 5- In the Islamic system of trade, fraudulently selling defective goods, giving false bids, monopolizing merchandise, hoarding, usurious business, etc. are prohibited.
- 6- In the prevailing system of the world, what is legitimate and what is not are based on the demand of the market. But in Islam, the decision of what is permissible and illegitimate and haram and halal is based on religion and Shariah rules.
- 7- Islam legitimizes the same principles of economy as human ethics allow, that which are good for the real needs of man and which contain not only the benefits of the world but also of the hereafter.

## (Module 3(55): Textual Study of Hadith)

### Hadith No. 25:

أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: " حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَاجَابَةُ الدَّعْوَةِ، وَتَشْمِيطُ الْغَاطِطِ (صحيح بخارى: 1240 )

“Narrated Abu Huraira (ابوهريره) I heard Allah's Messenger (PBUH) saying, "The rights of a Muslim for the Muslim are five: to respond to the salaam, visit the sick, to follow the funeral processions, to accept an invitation, and to reply to those who sneeze”.

### Explanation:

- 1- If one does not give the right, the other can demand it.
- 2- It is Sunnah to initiate the greeting, but it is the right of the Muslim brother to respond to the greeting.
- 3- It is his right to visit the sick. A hadith says: "Verily, on the Day of Judgment, Allah will say: “O son of Adam! I fell ill, you did not care about my illness.” He will say: “O my Lord, how could I care for your illness, you are the Lord of the Worlds?!” Allah Ta'ala will say: “Don't you know that such and such a servant of mine fell ill and you did not take care of him! Don't you know that if you had visited him when he was sick, you would have found me with him?”
- 4- It is the right of a Muslim brother to perform a funeral and for attending a funeral there is an additional reward.
- 5- If someone invites you, it is his right to accept it. (Weddings and invite of walima are also included in this).
- 6- It is Sunnah to say (الحمد لله) when sneezing. When someone says (الحمد لله), he has the right that other listeners say (يرحمك الله). Then the person who sneezes should say (بهديك الله) in response.
- 7- These manners are means of developing strength among the Muslims.

## (Module 4(56): Textual Study of Hadith)

### Hadith No. 28:

عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ ، قَالَ: اسْتَعْمَلَ رَسُولُ اللَّهِ ﷺ رَجُلًا عَلَى صَدَقَاتِ بَنِي سُلَيْمٍ يُدْعَى ابْنُ اللَّتْبِيَّةِ، فَلَمَّا جَاءَ حَاسِبُهُ، قَالَ: هَذَا مَا لَكُمْ وَهَذَا هَدِيَّةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: فَهَلَّا جَلَسْتَ فِي بَيْتِ أَبِيكَ وَأُمِّكَ حَتَّى تَأْتِيكَ هَدِيَّتُكَ إِنْ كُنْتَ صَادِقًا- (بخاری: 6979)

“Narrated Abu Humaid As-Sa`idi: (ابو حميد ساعدی) Allah's Messenger (PBUH) appointed a man called Ibn Al-Lutabiyya (ابن لتبيہ) to collect the Zakat from Bani Sulaim's (بنی سليم) tribe. When he returned, the Prophet (PBUH) called him to account. He said, to the Prophet, "This is your money, and this has been given to me as a gift." On that, Allah's Messenger (PBUH) said, "Why didn't you stay in your father's and mother's house to see whether you will be given gifts or not if you are telling the truth?"

### Explanation:

- 1- In this age of corruption and bribery, this pure Hadith guides us clearly.
- 2- Gifts received due to position are another name for bribery.

### Hadith No. 29:

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: آيَةُ الْمُنَافِقِ ثَلَاثٌ، إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِيَ خَانَ. (صحيح بخاری: 33)

“Narrated Abu Huraira (ابو هريره) The Prophet (PBUH) said, "The signs of a hypocrite are three:

- 1- Whenever he speaks, he tells a lie.
- 2- Whenever he promises, he always breaks it (his promise).
- 3- If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.)”

### Explanation:

- 4- A hypocrite in belief is the one who utter the proclamation of Tawheed and Risaalah through his tongue but disbelieve in his heart.
- 5- A hypocrite in practice is the one whose signs are described in this hadith.

### Hadith No. 30:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: فَلَمَّا خَطَبَنَا رَسُولُ اللَّهِ ﷺ إِذَا قَالَ: «لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ» (شعب الإيمان للبيهقي:

“Hazrat Anas RA said: God’s messenger seldom addressed us without saying, “He who is not trustworthy has no faith, and he who does not keep his word has no religion.”

**Explanation:**

- 1- Trust and faith were linked together. Betrayal is due to lack of faith.
- 2- One who is not bound by a promise can never attain the highest standards of religion.
- 3- The soul of religion and faith is trust and honesty.
- 4- The title of the Messenger of Allah (PBUH) was Sadiq (صادق) and Amin (امين) before the prophethood.