**Question 1: Defination of Hadith and its Kinds and Composition of Hadith**

**Definition of hadith:**

“A collection of traditions containing sayings of the Prophet Muhmmad which, with accounts of his daily practice (the Sunnah), constitute the major source of guidance for Muslims apart from the Holy Quran.”

**,,Classification of Hadith:**

* Qauli Hadith
* Fi’ali Hadith
* Taqriri Hadith

**Qauli Hadith:**

What Prophet said and spoke himself.

**Fi’ali Hadith:**

The actions of Prophet what he performed and demonstrated.

**Taqriri Hadith:**

Which comes from Prophet (PBUH) silence regarding any action.

**.. Composition of Had ith**

It is widely known among Muslims all over the world that any specific wording of the Messenger ﷺ of Allah SWT on a given topic or theme of subject is known as a “[Hadith](http://www.quranreading.com/blog/hadith-nawawi-app-42-pearls-of-wisdom-from-prophet-pbuh/)”. It is obligatory upon every disciple of Islam to know, act upon and spread the Proverbs of Rasulullah ﷺ as these are the words full of wisdom which result in one`s success both in this world and in the hereafter. Hadith, in general is composed of two basic components which are given below:

1. **Matn/Content:** It is the main passage which is the actual centre of attraction for the reader. It normally tells about the right way of actions in different circumstances of life.
2. **Isnad/Sequence of Reporters:** A series of correspondents through which Hadith has spread.

These are the necessary three parts which need to be present in any text for naming it as a Hadith.

عن شہاب الدین الزہروی عن ابن سیرین عن ابو حنیفہ عن مالک عن ابو ہریرہ قال رسول اللہ ﷺ

**Categorization of Hadith**

The classification of the Prophetic (PBUH) sayings has been very carefully devised according to different sets of classifications along with their further kinds. Following are the three basic arrangements of Ahadiths on the basis of particular grounds:

1. According to reference to a particular Authority
2. According to a number of reporters
3. According to Authenticity of Correspondents

Now let us briefly discuss these classes of Hadith one by one:

**i)                    According to Reference to a Particular Authority**

According to careful research, Hadith is divided into four additional kinds under this category:

1. **Qudsi:** meaning **“Divine”.** It is a Heavenly text which was directly sent upon the Holy Prophet (PBUH), Who passed it on to His followers Himself.
2. **Marfu`:** meaning **“Elevated”.** It has got very important status in Islam as it was directly heard from the Messenger (PBUH) of God Himself by His companions and was brought forward.
3. **Mauquf:** meaning **“Stopped”.** It is a kind of command which was directly given by Rasulullah (PBUH) to His cohorts who forwarded it.
4. **Maqtu`:** meaning **“Severed”.** It is a form of Instruction which is plainly described by Successor in his own words.

**ii)                According to a number of reporters**

It is divided into two more sub-groups:

1. **Mutawatir:**meaning **“Consecutive”.** Hadith being reported such a large number of rightful companions that it is agreed upon as authentic.
2. **Ahad:**meaning**“Isolated”.**The one which has been narrated by a countable number of people.

It has been further categorized into three sub-types:

1. **Mash’hur:** meaning **“Famous”.** Hadith which is related by more than two individuals.
2. **Aziz:** meaning **“Rare yet Strong”.** The one having only two reporters in its Isnad.
3. **Gharib:** meaning **“Strange”.** Saying of Holy Prophet (PBUH) with only one narrator in its Isnad.

**iii)                  According to Authenticity of Correspondents**

It has the following four categories:

1. **Sahih:** meaning **“Sound”.** A hadith reported by a trustworthy reporter known for his truthfulness, knowledge, correct way of narrations etc.
2. **Hasan:** meaning **“Good”.** The one whose reporters are know and is clear-cut.
3. **Da`if:** meaning **“Weak”.** A hadith ranking under that of Hasan because of failing to address the Isnad properly.
4. **Maudu`:** meaning **“Fabricated”.** Hadith having wording opposite to the confirmed Prophetic (PBUH) traditions.

In short, Hadith is an integral part of Islamic teachings through which Muslims all over the world get insight about many aspects of life. Therefore, one must know about its different kinds so as to become able to distinguish the authentic ones from the rest which have weak links in its key constituents.

**Question 2: Compilation of Hadith**

**Era of compilation:**

The history of the compilation of Hadith may be broadly divided into four stages:

**1.**  The first Period relates to the period of the Prophet till **10 A.H**.

**2.**  The second Period is approximately from **11 A.H.** to **100 A.H.** This is the period of *Sahaba*, the companions of the Prophet.

**3.**  The third Period is from about **101** to nearly **200 A.H.** This is the period of the *Tabiun*, the disciples of the companions of the Prophet.

**4.**  The fourth Period is roughly from **200 A.H.** to **450 A.H.** This is the period of *Taba Tabiun*, the disciples of the disciples.

The Protection and Preservation Of ahadeeth Came Out In Three ways :

**1.**The ummah acting upon the Ahadeeth.

**2.**Memorization and writing.

**3.**Narrating and teaching ahadeeth in study circles.

Using these methods compilation and writing of ahadeeth over time can be classified into four periods. They are:

# **The First Period**

This era extended from the lifetime of the Messenger of Allah (PBUH) up until the first century.In this period ahadeeth were gathered by teaching,memorisations and compilations.

**The details of this are:**

**The Written Works Of The First Period**

In first era Hadith was no write because in starting period of Islam Prophet (PBUH) forbid Sahabah (R.A) to write Ahadith. But this forbidden was short time because people did’t mix up Qur’an and Hadith. After some time Rasul Ullah (SAW) permission to people to write Ahadith. A companion of prophet (SAW) come to Prophet (SAW) and said ‘ OMessenger of Allah what should I do? Because my memory is week and I could’t remember all things. ‘’

Prophet (PBUH) said: help with your write hand’’

Written work of first era is:

**1.Saahifa Sadiqaa**

It was compiled by Abdullah Ibn Amar al As.

**2.Saahifa Saheeha**

This is attributed to Hummam Ibn Munabbeh (rahimahullah)..

**3.Sahifaa Bashir Ibn Naheek**

Bashir Ibn Naheek was also the student of Abu Huraira (Radi-Allahu’Anhu). He also gathered and wrote the ahadeeth which he read to Abu Hurairah (Radi-Allahu’Anhu). He verified it before his departure.

**4.Musnad Abu Huraira (Radi-Allahu’Anhu)**

It was written during the times of Companions.Its copy was with the father of Umar Ibn Abdul Azeez (Radi-Allahu’Anhu).

**5.Saheefa Alee**

It is found from Imam Bukhari’s Checking that the collection was quite voluminous and it had in it issues of zakat and from the actions that were permissible or impermissible in Madeena the Khutbatul Hijjah and Islamic Guidelines.

**6.The Final Sermon of The Prophet (Peace be upon him)**

On the last hajj the messenger of Allah (Peace be upon him) told Abu Shah Yamanee (R.A)to write down the final sermon.

**2- The Second Period of the Compilation of Hadith :-**

**Famous Memorizers Of Hadeeth:**

***The Sahabah (Companions)***

**1.** Abu Hurairah (Radi-Allahu’Anhu). He narrated **5374** ahadeeth .

**2.** Abdullah Ibn Abbas (Radi-Allahu’Anhu). He narrated **2660** ahadeeth .

**3.** Aa’ishah Sadeeqa (Radi-Allahu’Anhaa). She narrated **2210** ahadeeth .

**4.** Abdullah Ibn Umar (Radi-Allahu’Anhu). He narrated **1630** ahadeeth .

**5.** Jabir Ibn Abdullah (Radi-Allahu’Anha). He narrated **1560** ahadeeth .

**6.** Anas Ibn e Malik (Radi-Allahu’Anhu). He narrated **1260** ahadeeth .

**7.** Abu Saeed ul Khudri (Radi-Allahu’Anhu). He narrated **1170** ahadeeth.

After the death of the Holy Prophet his sayings and actions took of a new importance because he was no longer there to consult when problems arose. The practice of narration on a large scale started during this period.

**For Example:**

When the Prophet (Peace be upon him) died, the companions of the prophet

debated about where to bury him. This debate ended when Abu Bakr (R.A) told them that he heard the Messenger (Peace be upon him) say,

***“No prophet but he is buried where he died.”***

Thus, a grave was dug immediately below the bed on which he died in the house Aishah in this period, a number of the leading Companions wrote down Hadiths of the Prophet.

The Following are the leading narrators of the Prophets tradition who have record to have recorded them in writing:

**1-**Abdullah ibn Amr ibn Al- As to whom **700** hadiths are attributed. During the Prophet’s lifetime he was known to have recorded books of hadith which he entitled *“As-Sahifah As-Sahihah.”*

**2-**Abu Bakr (R.A) was reported to have written down **500** different sayings of the Prophet (Peace be upon him)

**3-**Abdullah ibn Abbas to whom **1660** hadiths are attributed. It is mentioned in Tabaqat ibn Sa ‘d that he used to write whatever he heard. Al-Kattani narrated in his Tarateeb that Ibn ‘ Abass even employed his slaves to record for him.

## **Hadith Found in the ‘Companions of Prophets’**

**1-Narrated Abu Bakr (R.A):**

I said to the Prophet while I was in the cave,

**“If any of them should look under his feet, he would see us”.**

He said :

**“O Abu Bakr! What do you think of two (persons) the third of whom is Allah?”**

**2-Narrated Ibn Abbas:**

The Prophet’s said,

**“If I were to take Khalil, I Would have taken Abu Bakr (R.A), but he is my brother and my companion (in Islam)”.**

**3-Narrated Anas bin malik:**

**“The prophet once climbed the mountain of Uhad with Abu Bakr (R.A), ‘Umar (R.A) and ‘Uthman** **(R.A). The mountain shook with them.”**

The Prophet said (to the mountain):

**“Be firm, O Uhud! For on you there are no more than a *Prophet,* a *Siddiq* and two *Martyrs.*”**

# **3. The Third Period of the Compilation of Hadith:**

This period extended from about half of the second century Hijra to the end of the fourth century Hijra.

## **Specificity of this period:**

**1.** Prophetic Hadith, athaar of the companion’s and statements of the successors were categorized and a distinction was made between them.

**2.** Narrations that were accepted were gathered separately and the books of the second century were checked and authenticated.

**3.** During this period not only were the narrations gathered but, to preserve Hadith, the scholars formulated sciences on which thousands of books had been written.

**Compilation in Third Era:**

The history of the compilation of Ahadith after the companions is even more vast and detailed. Each companion who narrated the Ahadith had a large number of pupils who compiled what they heard from him. The pupils of the companions are called ‘*Tabi’in’.*

In the era of the *Tabi’in* the co mpilation of Ahadith was undertaken officially by the famous khalifah, ‘***Umar ibn Abdul Aziz*** **(99-101** **A.H.).** He issued an official order to all governors under his domain that they should gather the knowledgeable persons from among the companions of the Holy Prophet (Peace be upon him) and their pupils and write down the Ahadith found with them (Fath-ul-Bari). Ibn Shihab Al Zuhri was one of the pioneers of the compilation of hadith in this period. He has written numbers of books.

One of the books written in the days of the *Tabi’in* was the script of Hammam ibn Munabbih, a pupil of Abu Hurairah who prepared a book containing Ahadith he heard from **Abu Huraira (RA) .** This book is also known as *“Al-Sahfah al Sahihah”.*

All the Ahadith of this book were included in later compilations. The original script of this book was thus not attended to and was lost for a considerable time.

In **1373 A.H.** (i.e. **1954 A.D.**) two manuscripts of this book were discovered in the libraries of *Berlin* and *Damascus*, and were published by *Dr. Muhammad* *Hamidullah* with a detailed introduction. *Dr. Muhammad Hamidullah* edited these manuscripts which were written centuries ago. He has also compared their text with the one narrated in the Musnad of Imam Ahmed. He could not find any material difference between the two texts. There are few very minor differences of negligible words which always exist between two manuscripts of the same book. It proves that the books of the Tabi’in were included and were thus made part of the later books of hadith, with all necessary precautions by which they can safely be relied upon.

**The Fourth period of compilation of Hadith(Sihah Sitta):**

This period extends from the start of the fifth century up until today.

The works done in this period are:

Explanations, footnotes and translations of important books of Hadith into other languages.

More books on the sciences that have been mentioned and explanations and summaries of them.

The people of knowledge, due to their keenness and necessity for them, compiled books of Hadith taken from those books written or compiled in the **3rd** Century.

From them are:

1. **Mishkaat Al-Masabeeh of Walee-ud-Deen Khateeb:**

narrations compiled on creed, worship, dealings/transactions and manners.

1. **Riyadh us-Saaliheen of Imaam Abu Zakariyyah Yahyaa:**

This has Hadith compiled on akhlaaq and adaab in general. The start of each chapter is began by a using corresponding verse from the *Qur’aan*. This is an important feature of this book.

1. **Buloogh al-Maraam of Ibn Hajr Al-Asqalaanee, the explainer of Bukhaaree:**

It is composed mainly of hadeeth pertaining to worship and transactions.

**Compilation of Sihah Sitta:**

Books that are the part of the authentic six collection are as follow:

1. **Sahih Bukhari:**

Sahih Bukhari is collected by Imam Bukhari  and includesincludes **7000+** Hadith. It is the most popular and authentic book of Bukhari. It is completed in sixteen years.

1. **Sahih Muslim:**

Sahih Muslim is collected by Muslim-Bin-Hajjaj and includes includes **9000+** Hadith. It is the most famous book of *Hajjaj.* It ranked second in *Sihah Sitta.*

1. **Jami al-Tirmidhi:**

Jami al-Tirmidhi is collected by al-Tirmidhi. The order of this book is excellent.

1. **Sunan Abu Dawood:**

Sunan Abu Dawood is collected by Abu Dawood. It has narrations on orders.

1. **Sunan Nasa&i:**

Sunan Nasa&i is collected by al-Nasa&i. It is the most imporatant book of *Sihah Sitta.*

1. **Sunan ibn Majah:**

Sunan ibn Majah is collected by Ibn Majah. It is the most important book of ibn Majah and it gain so much popularity. It consists of fifteen chapters and four thousand Hadith.

**Question 3. Uloom ul Hadith (The Sciences of Hadith)**

**1.Ilm asma ul-Rijaal**

In this science the condition, births, deaths, teachers and students of narrators were gathered in detail and from these details judgments on the position of the narrators, as to whether they were truthful, trustworthy or unreliable, were made. This science is very interesting; details of over 500,000 narrators have been collated. In this science many books have been written. Some of them are:  
1. Tahdheeb al-Kaamil of Imaam Yoosuf Muzee (d.742H),  
2. Tadhkirratul-Huffaadh of ‘Allaamah Dhahabee (d.748H)  
3. Tahdheeb at-Tahdheeb of Haafidh Ibn Hajr (d. 852 H),  
4. Al-isabah fee Tameez as-sahaabah of Ibn Hajr  
5. Aain al-isabah of Suyuti- a summarized version of above book

**2. Ilm Masatalah al-Hadeeth (Usool of Hadeeth)**

In the light of this knowledge the standards and rules of ahaadeeth, their authenticity and weakness were established. The famous books in this field are:  
i) Uloom al-Hadeeth al-Ma’aroof Muqqadimah of Ibn as-Salaah by Abu Amar Uthmaan Ibn as-Salaah (d.557H).  
ii) Tawjeeh an-Nadhar of ‘Allaamah Taahir Ibn Saalih al-Jazaa’iree (d.1338H)  
iii) Qawaid at-Tahdeeth of ‘Allaamah Sayyid Jamaal-ud-Deen Qaasimee (d.1332H)

**3. Ilm Ghareeb al-Hadeeth**

In this knowledge the meaning of difficult words (in Arabic) have been investigated and researched.  
i) al-Faaiq of Zamaksharee (d.538H).  
ii) an-Nihayah of al-Ma’aroof Ibn Aatheer (d.606H)

**4. Ilm Takhreej al-Hadeeth**

From this knowledge we find where a particular hadeeth pertaining to a particular science can be found from the well known books of tafseer (Exegesis of the Qur’aan), belief and jurisprudence. For example:  
i) al-Hidaayah of Burhaan-ud-Deen Alee Ibn Abee Bakr al-Margi’aanee (d.592H)  
ii) Ihyaa Uloom ud Deen of Abu Haamid Gazzaalee (d.505H)  
iii) Haafidh Zaila’ee’s (d.792H) book Nasb ur-Rayah  
iv) Haafidh Ibn Hajr al-Asqalaanee’s (d.852H) book ad-Diraayah and  
v) Haafidh Zayn-ud-Deen A’raaqi’s (d.806H) work al-Mugnee an Haml al-Asfaar.

**5. Ilm al-Hadeeth al-Mawdoo’ah**

In this science the people of knowledge have written books in which they separated the mawdoo (fabricated, forged) narration’s from the authentic ones. And from amongst the better known books are:  
i) Qaadhi ash-Shawkaanee’s (d.1255H) book Fawaa’id al-Majmoo’ah.  
ii) Jalaal-ud-Deen as-Suyootee’s (d.911H) book Ila Ala al Sunan.

**6. Ilm Naaskh wal-Mansookh**

In this science one of the most famous works is that of Muhammad Ibn Moosaa Haazamee (d.784H at the age of 35) called Kitaab al-Ee’tibaar.

**7. Ilm at-Tawfeeq Bayn al-Hadeeth**

In this science the authentic (saheeh) ahaadeeth that seem to contradict each other have been explained and resolved.  
i) Imaam ash-Shaafi’ee (d.204H) first talked about this subject in his Risaalah famously known as Mukhtalif al-Hadeeth.  
ii) Imaam at-Tahawee’s (d.321H) work, Mushkil al-Aathaar.

**8. Ilm Mukhtalif wal-Ma’atalaf**

This science mentions the names of narrators, their kunyah’s, titles, parents, fathers or teachers, whose names may have shown similarities and due to this a person may have made a mistake:  
Ibn Hajr’s (d.852H) book, Ta’beer al-Munabbah, is a great example of this.

**9. Ilm Atraaf al-Hadeeth**

This science helps to find a narration, the book of hadeeth it may be found in and its  
narrators. For example the first part of the hadeeth:  
“*Actions are but by intentions*…”  
If you wanted to find all the words of a narration and its nar rators then one would need to refer to this science and the detailed books authored in it.  
Kitaab Tuhfaa al-Ashraaf of Haafidh Muzanee (d.742H). It has a list of all the ahaadeeth in the six books.

**10. Fiqh al -Hadeeth**

In this science all the authentic ahaadeeth related to rulings and commands were Qre compiled. On this topic books that one may benefit from are:XSA  
i) A’laam al-Muwaqqi’een of Shaykh-ul-Islaam Ibn al-Qayyim al-Jawziyyah (d.751H)  
ii) Hujjatullah al-Balighaa of Shah Waleeullaah Dehlawee (d.1176H)  
iii) Abu Ubaid Qaasim Ibn Salaam’s book (d.224H) Kitaab al-Amwaal is famous.  
iv) Qaadhi Abu Yoosuf’s (d.182H) book Kitaab al-Akhraj.  
v) Kitaab al-Umm of Imaam ash-Shaafi’ee (d.204H), volume 7  
vi) Ar-Risaalah of Imaam ash-Shaafi’ee (d.204H)  
vii) Al-Muwaffiqaat of Imaam Abul Ishaaq ash-Shaatibee (d.790H), volume 4  
viii) Sawaa’iq al-Mursalah of Ibn al-Qayyim al-Jawziyyah (d.751H), volume 2 and  
ix) Al-Ahkaam of Ibn Hazm al-Anduloosee (d.456H)

**Translation of Ahadith**

HADITH NO-1  
**حدثنا عبيد الله بن موسى قال اخبرنا حنظلة بن أبي سفيان عن عكرمة بن خالد عن ابن عمر رضي الله عنهما قال**

**: قال رسول الله صلى الله عليه و سلم ( بني الإسلام على خمس شهادة أن لا إله إلا الله وأن محمدا رسول الله وإقام الصلاة وإيتاء الزكاة والحج وصوم رمضان )**

Islam is based on (the following) five (principles):  
1. To testify that none has the right to be worshipped but Allah  
and Muhammad is Allah's Apostle.  
2. To offer the (compulsory congregational) prayers dutifully and  
perfectly.  
3. To pay Zakat (i.e. obligatory charity).  
4. To perform Hajj. (i.e. Pilgrimage to Makkah)  
5. To observe fast during the month of Ramadan.  
HADITH NO- 2

**السادس عن أبي عبد الرحمن السلمي عن عثمان أن النبي {صلى الله عليه وسلم} قال خيركم من تعلم القرآن وعلمه**

Hazrat Usman Bin Affan narrated that Allah’s Messenger (SAW)   
 said he is superior among you who learns and teaches Qur’an.

HADITH NO-3

**و حَدَّثَنِي عَنْ مَالِك أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ**

**Malik Bin Anas** narrated that The Holy Prophet (SAW) said “ I have left amongst you two things which if you hold fast to them , you will never stray : the Book of Allah and my Sunnah.”  
  
HADITH NO- 4

**قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- :« طَلَبُ كَسْبِ الْحَلاَلِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ**

Narrated by Ibn Abdullah that the Holy Prophet (SAW) said, After the obligatory duties it is obligatory to seek lawful livelihood.  
HADITH NO-5

**عن ابي برزة الاسلمي قال : قال رسول الله صلى الله عليه و سلم لا تزول قدما عبد يوم القيامة حتى يسئل عن عمره فيم أفناه وعن علمه فيم فعل وعن ماله من أين اكتسبه وفيم أنفقه وعن جسمه فيم أبلا**

Sayyidina Abu Barzah Aslami (RA) reported that Allah’s Messenger (SAW) said, “(On the Day of Resurrection) the feet of a slave will not move till he is asked about his life how he spent it; and about his knowledge, what he did with it, and about his wealth, how he earned it and on what he used it, and about his body, in what way he wore it off.”

HADITH NO -6  
**ومن سلك طريقاً يلتمس فيه علماً سهل الله له طريقاً إلى الجنة وما اجتمع قومٌ في بيت من بيوت الله يتلون كتاب الله ويتدارسونه بينهم إلا نزلت عليهم السكينة وغشيتهم الرحمة وحفتهم الملائكة وذكرهم الله فيمن عنده ومن بطأ به عمله لم يسرع به نسبه**

Abu Hurrairah narrated that the Holy Prophet (SAW) He who treads the path in search of (religious) knowledge, Allah will make that path easy , leading to pradaise for him and those persons who assemble in one of the houses of Allah 9mosques) recite the book of Allah and learn and teach the Qur’an (among themselves. They all descend upon them tranquility, mercy will cover them, the Angels will surround them and Allah will mention them in presence of those near Him. He who is slow paced in doing good deeds, his (long) descent does not make him go ahead.  
HADITH N0 -7

**كَانَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- يَقُولُ « اللَّهُمَّ إِنِّى أَعُوذُ بِكَ مِنَ الأَرْبَعِ مِنْ عِلْمٍ لاَ يَنْفَعُ ٍمن قلب لاَ يَخْشَعُ وَمِنْ نَفْسٍ لاَ تَشْبَعُ وَمِنْ دُعَاءٍ لاَ يُسْمَعُ »a**

the Holy Prophet (SAW) says that Allah, I seek your protection from four things. Useless knowledge, from an irreverent heart, from an insatiable self, from an unanswered supplication.

HADITH NO-8  
**قال حدثني أبي عمر بن الخطاب قال بينما نحن جلوسٌ عند رسول الله {صلى الله عليه وسلم} ذات يوم إذ طلع علينا رجلٌ شديدٌ بياض الثياب شديد سواد الشعر لا يرى عليه أثر السفر ولا يعرفه منا أحدٌ حتى جلس إلى النبي {صلى الله عليه وسلم} فأسند ركبتيه إلى ركبتيه ووضع كفيه على فخذيه وقال يا محمد أخبرني عن الإسلام قال رسول الله {صلى الله عليه وسلم}**

**الإسلام أن تشهد أن لا إله إلا الله وأن محمداً رسول الله وتقيم الصلاة وتؤتي الزكاة وتصوم رمضان وتحج البيت إن استطعت إليه سبيلاً قال صدقت فعجبنا له يسأله ويصدقه قال فأخبرني عن الإيمان قال**

**أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وتؤمن بالقدر خيره وشره قال صدقت قال فأخبرني عن الإحسان قال أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك قال فأخبرني عن الساعة قال ما المسئول عنها بأعلم من السائل قال**

**فأخبرني عن أماراتها قال أن تلد الأمة ربتها وأن ترى الحفاة العراة العالة رعاء الشاء يتطاولون في البنيان قال ثم انطلق فلبث ملياً ثم قال يا عمر أتدري من السائل قلت الله ورسوله أعلم قال فإنه جبريل أتاكم يعلمكم أمر دينكم**

Umar ibn al-Khattab reported: We were sitting with the Messenger of Allah, peace and blessings be upon him, one day when a man appeared with very white clothes and very black hair. There were no signs of travel on him and we did not recognize him. He sat down in front of the Prophet and rested his knees by his knees and placed his hands on his thighs. The man said, “O Muhammad, tell me about Islam.” The Prophet said, “**Islam is to testify there is no God but Allah and Muhammad is the Messenger of Allah, to establish prayer, to give charity, to fast the month of Ramadan, and to perform pilgrimage to the House if a way is possible.**” The man said, “You have spoken truthfully.” We were surprised that he asked him and said he was truthful. He said, “Tell me about faith.” The Prophet said, “**Faith is to believe in Allah, his angels, his books, his messengers, the Last Day, and to believe in providence, its good and its evil.**” The man said, “You have spoken truthfully. Tell me about excellence.” The Prophet said, “**Excellence is to worship Allah as if you see him, for if you do not see him, he surely sees you.**” The man said, “Tell me about the final hour.” The Prophet said, “**The one asked does not know more than the one asking.**” The man said, “Tell me about its signs.” The Prophet said, “**The slave girl will give birth to her mistress and you will see barefoot, naked, and dependent shepherds compete in the construction of tall buildings.**” Then, the man returned and I remained. The Prophet said to me, “**O Umar, do you know who he was?**” I said, “Allah and his messenger know best.” The Prophet said, “**Verily, he was Gabriel who came to teach you your religion.**”  
  
HADITH NO-9

**عن أبي هريرة أن رسول الله {صلى الله عليه وسلم} قال أتدرون ما المفلس قالوا المفلس فينا من ليس له درهم ولا متاع فقال إن المفلس من أمتي يأتي يوم القيامةبصلاة وصيام وزكاة ويأتي قد شتم هذا وقذف هذا وأكل مال هذا وسفك دم هذا وضرب هذا فيعطى هذا من حسناته وهذا من حسناته فإن فنيت حسناته قبل أن يقضى ما عليه أخذ من خطاياهم فطرحت عليه ثم طرح في النار**

Abu Hurrairah reported Allah’s Messenger (SAW) as saying Do you know who is poor? They (Comapnions o Prophet Muhammad (SAW)) said: A poor man amongst us is onewho has neither dhirham w|sith him nor wealth. The Prophet Muhammad (SAW) said: the poor man of mu Ummah would be he who would come on the Day of Resurrection with prayers and fasts and Zakat but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues)

Sine he hurled abuses upon others, brought calumny against others and un lawfully consumed the wealth of others and shed the blood of others and beat others and his virtues would be credited to the account of one (who sufferesd at his hand). And I his good deeds fall short to clear account, then his sins would be entered in (his account) and he would be thorwn in the Hell-Fire.

i.  
HADITH NO-10

**قَالَ « مَا مِنْ شَىْءٍ أَثْقَلُ فِى الْمِيزَانِ المومن یوم القیمه مِنْ حُسْنِ الْخُلُقِ**

The Holy Prophet (SAW) mentioned that the heaviest thing to be place in the balance of a believing slave on the Day of Judgment will be good behavior.