Hadeeth
1
Introduction

Virtues of Knowledge:

Allah the Exalted says:
- “And say: My Lord! Increase me in knowledge.” (20:114)
- “Are those who know equal to those of you who do not know?” (39:9)
- “Allah will exalt in degree those of you who believe, and those who have been granted knowledge.” (58:11)
- “It is only those who have knowledge among His slaves that fear Allah.” (35:28)

Narrated Mu‘awiyah ﷺ: Allah’s Messenger ﷺ said, “When Allah wishes good for someone, He bestows upon him the understanding of religion.” [Al-Bukhari & Muslim]

Abu Hurayrah ﷺ reported that the Prophet ﷺ said, “A person who follows a path for acquiring knowledge, Allah will make his way to the Paradise easy” [collected by Muslim]

Commentary:

Knowledge and understanding of Din (i.e. Islam) here stands for the understanding of the Qur’an and Hadith, Islamic injunctions, and knowledge of the lawful & the unlawful. This Hadith highlights the excellence of knowledge and the fact that it is a sign of Allah’s Help to the person who possesses it and acts accordingly.
1- Superiority of Greeting (Asslam) and Recommending its Spreading

Narrated Abdullah ibn Amr: A man asked Allah's Messenger, "Which act in Islam is the best?" The Prophet replied, "To give food, and to salute everyone, whether you know them or not." (by Al-Bukhari & Muslim)

Commentary:

As-salam (peace) is one of the names of Allah. To say as-salam (peace be upon you) means that you are in the protection of Allah, as Allah be with you or in your company. To feed the poor and the destitute is an act of goodness, and the fulfillment of the needs of the indigent is of the same order. Greeting everybody (saying ‘As-Salamu ‘Alaikum’), whether an acquaintance or a strange, is a good quality too. Both these acts generate mutual love and remove hatred & ill-will from hearts. All other ways of greeting are no substitute for Islamic way of greeting.

There are three forms for as-salam:

1- As-salamu alaykum (peace be upon you).
2- As-salamu alaykum wa rahmatu Allah (peace & mercy of Allah be upon you).
3- As-salamu alaykum wa rahmatu Allah wa barakaatuh (peace, mercy and blessing of Allah be upon you).

The best form to be much rewarded is the complete one.

Instructions:

1- Delivering as-salam is sunnah (optional) but its response is obligatory.
2- Good morning or good afternoon is not the Islamic greeting.
3- We should greet whom we know and whom we do not know.
4- It is permissible to greet by gesture while uttering as-salam (if the other person cannot hear you)
5- We should start phone talk with as-salam.
6- We would say as-salam when we are leaving.
7- Promoting feeding & greeting.
2- Politeness of Speech & Kindness of Meeting

Narrated Abu Dharr: Allah’s Messenger said, “Do not disdain a good deed, (no matter how small it may seem) even if it is your meeting with your (Muslim) brother with a cheerful face.” (Muslim)

Commentary:

This Hadith guides us that a Muslim should not scorn what ever Islam teach us to do even little things. A Muslim should meet his Muslim brothers happily & smilingly, though it may appear quite insignificant to some people, because it is said that the appearance always reflects the essence. Therefore, meeting your brothers happily & cheerfully leads to their happiness and love for the sake of Allah. Now, one can feel the importance Islam gives to moral values and good manners.

Instructions:

1- Not to look down upon the good even little things.
2- Using cheerfulness and flexibility with friends & brothers.
3- Motivation of what makes the Islamic brotherhood bondage stronger.
4- Cheerfulness in front of your brothers is required (good).
3- Forgiveness and Tolerance

Narrated by Aishah, "Whenever Allah’s Messenger ﷺ was given a choice between two matters, He would choose the easier course as long as it was not sinful to do so; but if it was sinful, he was most strict in avoiding it. Allah’s Messenger never took revenge upon anything for his own sake; but when Allah’s Legal Bindings were violated, he would take revenge for Allah’s sake." (Al-Bukhari & Muslim)

Commentary:

In this Hadith, there is evidence of ease and tolerance of Islam. Prophet Mohammed ﷺ always recommends the better choice unless it entails guilt, thereupon he usually selects the right path. Mohammed ﷺ never took revenge for himself as he pardoned the Arabian (Bedouin) who shouted at him and the other one who strongly pulled his garment hurting his shoulder. This is a self-evident proof of the Prophet’s forgiveness (pardon) except when the law of Allah is violated.

Instructions:

1- Show of Islam as a religion of ease and tolerance in all matters unless it is a guilt.
2- Pardon and tolerance lead to harmony and brotherliness among Muslims.
3- Following Prophet Mohammed ﷺ as a model example for pardon, tolerance, and patience.
4- A Muslim who pardons and tolerates others is greatly rewarded by Allah the Almighty.
5- Pardon and tolerance relates to public rights but not to Divine Rights.
6- Pardon & tolerance are not motivated by inability and weakness but by the desire for Allah’s reward.
7- No reaction with evil is not a part of such pardon & tolerance.
4 - Morality

Abdullah bin Amr رضي الله عنه said, "The Prophet صلى الله عليه وسلم was neither a fahish (one who speaks bad words) nor a mutafahish (one who speaks obscene evil words to make people laugh), He صلى الله عليه وسلم never used bad language. He صلى الله عليه وسلم used to say, "The best amongst you are those who have the best manners and character." (by Al-Bukhari & Muslim)

Commentary:

There is an evidence in this Hadith that our Prophet صلى الله عليه وسلم was very polite and well-mannered. He صلى الله عليه وسلم does not speak bad words nor does he speak obscene evil words to make people laugh. Obscene manners are everything that are excessive till it becomes disgusting. This includes words, deeds, and attributes. The Prophet صلى الله عليه وسلم said, "Allah does not like obscene and immoral people."

Instructions:

1- The greatness of Islamic Laws, as Islam calls for morality such as avoidance of harm, keeping smiling, and doing good.
2- Adherence to virtuous and avoidance of immorality.
3- Morality makes you closer to the status of our prophet صلى الله عليه وسلم in doomsday.
4- To respect Muslims and to treat them kindly is an aspect of morality.
5- Morality makes you favorable to Allah.
6- Top people have the best moral.
5- Muslims Must Love Each Other

On the authority of Anas ibn Malik that the Prophet said, "None of you would be a truly believer until he wishes for his Muslim brother what he wishes for himself." (Al-Bukhari & Muslim)

Commentary:

This Hadith teaches us that we must love our brothers in Islam for the sake of Allah. We should do whatever our brothers wish on condition that it is allowed in Islam. This Hadith calls for equality and modesty. Love among Muslims cannot be achieved until we keep ourselves free from envy, hatred, and cheating.

Instructions:

1- To wish and hate for your Muslim brother like what you do for yourself is part of your perfect faith.
2- Envy and hatred cause the lack of faith.
3- To guide your Muslim brother to the good and to keep him away from injustice is part of the love for the sake of Allah.
4- Warning against selfishness (i.e. to wish everything good for yourself but not for others).
6 - Prohibition of Hatred and Envy

Anas ibn Malik narrated that Allah's messenger ﷺ said, "Do not hate one another, and do not be jealous of one another, and do not desert each other, and O' Allah's worshippers! Be brothers. It is not permissible for any Muslim to desert(doesn't talk to) his Muslim brother for more than three days." (Al-Bukhari & Muslim)

Commentary:

In this Hadith, our Prophet ﷺ guides us to what we ought to be as Muslim brothers characterized by love, harmony, sympathy and courtesy conducive to honorable morals keeping us away from bad morals keeping our hearts free from hatred and malice and leading us to treat each other with Islamic polite conduct (behavior). This Hadith also indicates that Islam makes the brotherhood relationship stronger than blood and kinship relationships since it is based on faith in Allah. Hence a Muslim is not permitted to desert his Muslim brother for more than three days unless there is a divine reason so that the deserted can hopefully go back to reason.

Instructions:

1- Prohibition of hatred, envy, backbiting and abandonment.
2- Prevention of harming any Muslim in any way.
3- Prohibition of forsaking a Muslim brother over three days.
4- Motivation brotherliness and familiarity among Muslims.
7 - Keeping Tongue and Hand from Offense

Abu Musa narrated that he asked Allah’s Messenger : “Whose Islam is the best? (i.e. who is a good Muslim?) The Prophet replied, “One who avoids harming Muslims with his tongue and hands.” (Al-Bukhari)

Commentary:

In this Hadith, there is an evidence for keeping our tongues from harming Muslims by all means. The tongue is specified because it is the part that can express about the heart.

Also, it is an evidence for keeping the hand from harming Muslims. The hand is mentioned here because most actions are done by the hands.

Instructions:

1- No transgression of others’ rights even little rights
2- The best among Muslims are those who avoid harming others.
3- Not cursing anybody
4- Mentioning something that people do not like is harmful.
5- Avoiding reporting what causes enmity and division among friends
6- Warning against taking anything from others unless you take a permission
8- Endearment of Truthfulness & Caution from Falsehood

Narrated Ibn Masaud ابْن مَسَّوْد رضي الله عنه: Allah’s Messenger ﷺ said, “Truth leads to piety and piety leads to Paradise. A man persists in speaking the truth till he is recorded with Allah as a truthful man. Falsehood leads to transgression and transgression leads to Hell-fire. A man continues to speak falsehood till he is recorded with Allah as a great liar.” (Al-Bukhari & Muslim)

Commentary:

In this Hadith, there is a sign that a person who seeks truth in his words, truthfulness will be his own characteristic. And a person who seeks falsehood and tells lies intentionally, the falsehood will be his characteristic. Therefore, good and evil attributes are continually gained by practice and acquisition. This Hadith is also evidence of magnificent truth conducive to Paradise. It is also evidence of the great danger of falsehood conducive to the Hell-fire.

Instructions:

1- Truth is among the good morals that Islam calls for.
2- Islam instructs that a person’s words must reflect his beliefs.
3- Truth is one way leading to Paradise.
4- A believer characterized by truth is beloved by Allah and people.
5- Guiding colleagues and friends that truth is the way to salvation from the Hell-fire.
6- Telling lies is a bad habit that Islam forbids.
7- It is a duty to advise liars to stop falsehood.
8- Falsehood is one way leading to the Hell-fire.
9 - The Influence of Friends on their Friend

Narrated Abu Musa Al-Ash’ari: I heard Allah’s Messenger saying, “The similitude of good company and that of bad company is that of the owner of musk and of the one blowing the bellows. The owner of musk would either offer you some free of charge, or you would buy it from him, or at least you would smell its pleasant odour; and as for the one who blows the bellows (i.e., the blacksmith), he would either burn your clothes or at least you shall have to smell a repugnant smell.” (Al-Bukhari and Muslim)

Commentary:

This Hadith enjoins that one should sit in the company of the pious persons and avoid the impious ones because the former has the quality of a perfume seller and the latter of a blacksmith. In the association of pious men, one stands to gain all the time and ultimately becomes like them. In bad company one is out-and-out a loser and can never hope to gain any benefit from them.

Instructions:

1- Interest of Islam in guiding Muslims to the pious people gatherings.
2- A human being is influenced by his friend whether good or bad.
3- Care for the company of good people
4- Pious people help a person to do the good and avoid the bad.
5- A Muslim should avoid those of bad habits such as leaving prayers, smoking, etc.
10 - Calling to Right Guidance and Forbidding Depravity

Narrated Abu Hurairah, Allah's Messenger ﷺ said, "If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect on that account; and if anyone invites others to follow error, the sin, of which he is guilty, will be equivalent to those of the people who follow him (in sinfulness) without their sins being diminished in any respect on that account." (Muslim)

Commentary:

‘Invitation’ and ‘Call’ stand to mean here that someone induces others to virtue or seduces them to sin by means of his speech or action. We come to know from this Hadith that one who becomes a medium for either of them is given a reward or punishment respectively by Allah.

Our Prophet ﷺ said also, “Whoever guides someone to virtue will be rewarded equivalent to him who practices that good deed.”

Prophet Muhammad ﷺ here arouses the interest of his ‘Ummah’ (i.e., his people, Muslims) in doing good and calling others for it. And when a Muslim calls others for the good, s/he will get a great reward from Allah. Also, when a person calls, helps, encourages others to commit a sin, s/he will be given the same punishment.

Instructions:

1- Excellence and urging of guiding to the good
2- The given reward of the guide will be exactly the same as the rewards of the followers.
3- A severe threat is for those who call people for a heresy or a delusion which is a reason for deviating of people from what is right.