

Section C: Texts from the Holy Qur'an and Hadith

Texts From Hadith

Hadith Doubt (Nawawi 11)

On the authority of Abu Muhammad al-Hasan ibn Ali ibn Abi Talib (ra), the grandson of the Messenger of Allah (s), and the one much loved by him, who said:

I memorised from the Messenger of Allah (s):

“Leave that which makes you doubt for that which does not make you doubt.”

[At-Tirmidhi] [An-Nasai] At-Tirmidhi said that it was a good and sound (hasan swaheeh) hadeeth.

Teachings found in that hadith:

1. **Knowledge of what is right and what is wrong:** The individual Muslim must have a prior knowledge of what is allowed in Islam and what is prohibited. Without such knowledge, Muslims would not be able to leave what is doubtful for what is not doubtful. It is important upon each one of us to seek for Islamic knowledge. Once we have gained the necessary knowledge, we must accept and take what is right and leave what is wrong and doubtful.
2. **The Doubtful in Islam:** According to our religion, there are things which are halal and others which are haraam. However, there are those which have not been mentioned to whether they are halal or haram. As such these are doubtful. What is meant here is neither Allah nor the prophet (s) has established any ruling on these products for their strict prohibition. Then it is the duty of the scholars to alert Muslims who in return must follow those who have knowledge and wisdom of the deen.
3. **What is not doubtful:** Allah and His prophet (s) have already established what is halal and haram in the Qur'an and Hadith. As long as there is no injunction against a product or an act then it is halal. The Muslims have free decision in its practice or consumption. Allah encourages Muslims to eat halal which will lead to greater and deeper imaan (faith) and Taqwa. Everything is allowed in Islam except what has been prohibited by Allah, His prophet (s) and the 'Ulama.
4. **What is haraam:** It is clear from that above hadith that if we have been ordered to leave what is doubtful, then it is obvious that we must leave what is haram (prohibited). There are many things that Muslims must abstain from such as eating the flesh of swine, any animal sacrificed on a name other than Allah, backbiting, theft, adultery, fornication, lying and so many others. Abstaining from them will only help the Muslims to attain proximity with Allah.

Hadith Love (Nawawi 13)

On the authority of Abu Hamzah Anas bin Malik (ra) — the servant of the Messenger of Allah (peace and blessings of Allah be upon him) — that the Prophet (peace and blessings of Allah be upon him) said:

“None of you [truly] believes until he loves for his brother that which he loves for himself.”

[Al-Bukhari][Muslim]

Teachings found in that Hadith:

1. **Faith:** According to Islam it is clear that no one is a muslim unless he accepts all the articles of faith. However, there is a difference between a muslim and a mu'min (believer). A mu'min is someone who has not only accepted Islam but has full faith and trust in Allah. As such through this hadith Allah wants His creatures (human beings) to make their best to become believers that is mu'minoun. It is a higher degree than a Muslim.
2. **Love:** One of the main topics discussed by Allah in the Qur'an and by His prophet (s) in Hadith concerns love. This topic is very wide that is it deals from inside to outside love that can be generated by any muslim individual. As such we are obliged to not only love our religion but also human beings and all other creatures. According to the Qur'an we must love Allah, His prophet (s), striving in the path of Allah and then all creatures.
3. **Brotherhood:** According to the teachings of Islam it is evident that Allah has ordered each muslim to be brother with another muslim. This is done to ensure brotherhood and to crush all attitudes towards pride and formation of caste. Through this brotherhood Allah wants Muslims in live in Jama'ah (group). It is in the nature (fitra) of Islam and human being to hold firm to the rope of Allah in congregation upon sincerity and love.
4. **Loving the self:** In the creation of Mankind Allah has created human beings with different parts such as the Nafs (ego), the Rouh (soul) and the Qalb (heart). Human beings, not to say all, tend to love themselves more than the others. This is from the influence of the Nafs that is the ego. It is clear that we must love ourselves but it is an order from the Qur'an and Hadith to love others too in such a way that what we love for ourselves we must love for others as well. For instance if we love to be sheltered, to be well nourished, to be well off or in short to be successful in this world and the next, it is incumbent on us to love the same for our brothers and sisters. If this is not the case, then we will never be considered as real believers (mu'minoun).

Hadith Generosity (Nawawi 15)

On the authority of Abu Hurayrah (ra), that the Messenger of Allah (s) said:

“Let him who believes in Allah and the Last Day speak good, or keep silent; and let him who believes in Allah and the Last Day be generous to his neighbour; and let him who believes in Allah and the Last Day be generous to his guest”

[Al-Bukhari][Muslim]

Teachings found in this Hadith:

1. **Belief in Allah:** It is a direct order from Allah to believe in Him. The sincerer we are to Allah the more we will be uplifted in His sight. It is the criteria that is established to be a believer. It is the foremost of all articles of faith. If we don't believe in Allah, then we are not muslims.
2. **Belief in Akhirah:** It is the accepted view and faith that we must all believe in the Hereafter. It is the day of accountability and all our deeds will be made obvious on that day. It is the day when we will be questioned on whatever we have done on earth. It is vital to have faith on that day.
3. **Say good words:** It is recommended to talk politely and to utter words of wisdom to both Muslims and non-Muslims. Praising Allah and sending Darood upon the prophet (s) are other ways to utter good words. It is important to purify our tongues from all illicit talks and to keep it moist with good words.
4. **Remain Silent:** It is recommended to keep silent when the real and good muslim has nothing important to say else he may utter things which can hurt others or go against the fold of Islam. Remaining silent is better than rough and indecent words. It is also a means to keep far from sins like ghibat and insults.
5. **To be generous:** Islam teaches the muslims to be generous in all fields. Giving food and drink, helping others, spreading what we have acquired, spending in the path of Allah, to be generously good are the different characteristics of a real believer. Generosity has no limit and restricted field in Islam.
6. **Neighbour:** Islam teaches us to look after our neighbours and to help them. We must also cater for their needs if ever there is the need to do so. A muslim is good towards his neighbor. We must always be in good terms with them. There should be brotherhood among others.
7. **Guest:** Islam teaches the muslims to adopt the concept of hospitality towards their guests. It is praiseworthy to invite others at home in order to bind their ties. Taking care of the guest was one of the principles of the prophet (s). This also implies to be kind, polite, friendly and chivalric to them.

Hadith Tolerance (Nawawi 16)

On the authority of Abu Hurayrah (ra):

A man said to the Prophet (s), “Counsel me,” so he (peace and blessings of Allah be upon him) said, “Do not become angry.” The man repeated [his request for counsel] several times, and [each time] he (peace and blessings of Allah be upon him) said, “Do not become angry.” [Al-Bukhari]

Teachings found in this Hadith:

1. **Asking piece of advice:** It is the principle taught by the prophet (s) that we must always ask for advice. In this hadith, the man in question asked advice for more than one time. It is only through genuine advice from our elders in deen that we will prosper. There is no room for illiteracy in Islam. However, there is scope for questions and answers, seeking of knowledge and its application.
2. **Counselling :** It is the duty of the muslims to set questions on topics which are alien to us. It is advisable to reach those with high level of education in deen or dunya and learn from them. Asking for Counsel is the Sunnah of all the companions of the prophet (s). We must always seek for what is the best recommended principles in any field in order to be successful. We must look for guidelines.
3. **Respect for elders:** It is the principles of the Muslims to respect both the elders and the youngsters. It is through our elders that Allah sends blessings upon us. So it is our responsibility to treat them with utmost kindness and gentleness. We must respect those among us with the highest level of education and wisdom. They will be the ones, through their experiences, to help us.
4. **Control of anger:** It is recommended to Muslims to control their temper. Shaitwaan will always try to find different ways to influence Muslims in order to disobey Allah. In trying to do so, anger is one of the elements affecting human nature very easily. Anger may lead to different other sinful elements. Anger is one of the characteristics adopted by shaitwaan, jinn and evil people. Staying far is advisable.
5. **Emphasis on anger:** The more we are free and far from anger, the more we are safe from all kinds of sins like crime, murder, suicide and giving divorce in the state of anger. The muslims are advised to adopt the state of calm and cool people. Muslims are recommended to have patience in all situations and to avoid all evil and wrong circumstances. We must instead stay cool, calm and at ease.

Hadith Piety (Nawawi 18)

On the authority of Abu Dharr Jundub ibn Junadah, and Abu Abdur-Rahman Muadh bin Jabal (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said:

Have taqwa (fear) of Allah wherever you may be, and follow up a bad deed with a good deed which will wipe it out, and behave well towards the people.

It was related by at-Tirmidhi, who said it was a hasan (good) hadeeth, and in some copies it is stated to be a hasan saheeh hadeeth.

Teachings found in this Hadith:

1. **Taqwa**: It is one of the element which is essential for the success each muslim. Taqwa is what is called as the fear of Allah. Fearing Allah means to do whatever He has ordered from the Qur'an and whatever the prophet (s) has recommended from the Hadith. Taqwa also and at the same time means to abstain from whatever Allah and His prophet (s) have prohibited us from in the Qur'an and Hadith. Another level of Taqwa is that the Muslims must abstain from whatever is doubtful. In doing so, the muslims will have proximity with Allah and the prophet (s).
2. **Wherever you may be**: This is an indication that wherever a muslim can find himself, he must always have fear in Allah. This is to mean that whether we are in private or public, our deeds, thoughts and words are not only known by Allah but also recorded by the 2 angels known as Kiraaman Kaatibeen. A real believer must keep this in mind that he is always under watch and he will be accountable on the day of judgement.
3. **Good Deeds**: It is an advice given by Islam that we must always do good deeds either for ourselves or for other people. It is meritorious to be good towards both muslims and non-muslims. Any act of goodness towards any kind of creature, let be it animals and plants, will be rewarded by Allah. However, when we commit a bad deed or a sin, it is advised to follow it by a good deed. In fact, we will be then rewarded by Allah.
4. **Wiping of our sins**: There is here a good news for those people who commit sins which are followed by good deeds. The prophet of Islam wants people to know that Allah will forgive their sins if ever they do good. This is a way to encourage Muslims to quit bad deed and to be engaged in good deeds or acts of devotion. As such, the sins will be forgiven and the muslims will be rewarded.
5. **Behave well towards the people**: It is an order from Allah and the prophet to be good towards others irrespective of religion, colour, age and country. Islam is a religion where each and every one is equal except on piety. Behaving well towards the people in general is a sign of mercy from the hearts of Muslims. Mercy being one of the attributes of Allah is instilled in the hearts of real believers. Behaving well also means not to plot against anyone, not to backbit anyone, not to defame anyone, not to quarrel with anyone, not to at least harm anyone at any cost.

Hadith Obedience and Good Character (Nawawi 27)

On the authority of an-Nawas bin Sam'an (may Allah be pleased with him), that the Prophet (peace and blessings of Allah be upon him) said:

Righteousness is in good character, and wrongdoing is that which wavers in your soul, and which you dislike people finding out about. [Muslim]

And on the authority of Wabisah bin Ma'bad (may Allah be pleased with him) who said: I came to the Messenger of Allah (s) and he (s) said, "You have come to ask about righteousness." I said, "Yes." He (s) said, "Consult your heart. Righteousness is that about which the soul feels at ease and the heart feels tranquil. And wrongdoing is that which wavers in the soul and causes uneasiness in the breast, even though people have repeatedly given their legal opinion [in its favour]."

A good hadeeth transmitted from the musnads of the two imams, Ahmed bin Hambal and Al- Darimi, with a good chain of authorities.

Teachings found in this Hadith:

1. **Righteousness:** It is the principles taught by the prophet (s) that we must always thread the path of morality, justice, virtue, decency, uprightness, rectitude and honesty. A muslim must not act otherwise. It is incumbent on all muslims to be right at heart with a high level of morality. Immorality doesn't form part of the Islamic concepts taught by Allah and His Prophet (s).
2. **Good Character:** It is advisable to inculcate good akhlaaq / good manners in the hearts and minds of muslims who must always find their way based on politeness, kindness, good behaviour and an exemplary code of conduct taught and left by the prophet (s) and his companions (ra). Muslims must develop their personality and charisma based on the shari'ah with the purification of the hearts.
3. **Wrongdoing:** Everything which is against the shari'ah comes from the influences of shaitaan. Wrongdoings may take different forms. It can be in words, deeds and thoughts (intention). In any case, we will be accountable for all of them. Wrongdoing can be any transgression of any law, any misconduct, any offence, any crime, any bad and illegal behaviour going against the Law of Allah.
4. **Soul:** Without the soul, we are nothing. If it is taken away from our body, we are dead corpse. However, the soul is influenced by our deeds, actions and intentions. The more we are pious, the soul is elevated to higher rank but the more we are inclined towards evil deeds, the more the soul will falter / weaken. Wrongdoing, bad words and evil intentions wavers the soul.
5. **Secrets:** There are deeds that are done secretly and we don't want people to know about. The more we are indulged in illicit activities, the eviler and wickeder we will become. Our sins will be made obvious and only dishonour and bad reputation will follow. When there is unrest in the mind and heart of a muslim, this is an indication that something is wrong and there is the need for a change.