

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

Obey Allah and Obey the Messenger

Bird's Eye View of Hadith

Session 7/7

Manners of Learning Hadith
Advice to Ibn Umar

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Important Note



- ❖ All praise is due to Allah, and any goodness or correctness found in these slides is solely from Him. However, any errors or shortcomings present are my own responsibility. If you happen to notice any mistakes in these slides, I kindly request that you notify me as soon as possible, enabling me to promptly rectify them.
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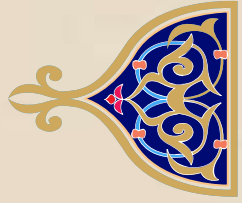
About the Sessions



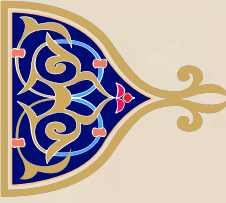
Objectives



- ❖ Recognizing the Significance of Sunnah
 - Understand the profound importance of embracing the Sunnah enriching your understanding of Islamic teachings.
- ❖ Learning basic Hadith Terminology
 - Learn the essential terminology used in the field of Hadith, facilitating your engagement with this integral aspect of Islamic knowledge.
- ❖ Exploring Prominent Hadith Collections
 - Gain familiarity with the major books of Hadith that meticulously preserve authentic narrations, enhancing your ability to access and reference authoritative sources.
- ❖ Grasping Fundamental Principles for Hadith Interpretation
 - Develop foundational principles necessary for comprehending and contextualizing Hadith, enabling you to approach these teachings with a well-informed perspective.
- ❖ Immersing in Select Ahadith
 - Immerse yourself in a curated selection of Ahadith, allowing for a deeper exploration and understanding of their timeless wisdom and guidance.



Sessions Overview



- ❖ This course comprises seven (7) distinct sessions, each offering a few essential aspects related to Hadith.
- ❖ Each session is structured to last approximately one hour.
- ❖ Every session will involve an in-depth analysis of a carefully selected Hadith, facilitating a profound understanding of its message and relevance.





Seven Sessions



- ❖ Session 1: Introduction and the Significance of Sunnah
 - In this initial session, we lay the foundation by understanding the importance of the Sunnah in conjunction with the Quran
- ❖ Session 2: Understanding Hadith
 - Session two delves into the concept of Hadith itself, providing a clear understanding of its nature and relevance
- ❖ Session 3: Classification of Hadith
 - In session three, we delve into the classification of Hadith, categorizing them based on their authenticity and significance
- ❖ Session 4: The Stages of Hadith
 - Session four guides us through the various stages in the transmission and documentation of Hadith, shedding light on their historical journey
- ❖ Session 5: Exploring Hadith Collections
 - In session five, we embark on an exploration of the rich tradition of Hadith collections, uncovering their role in preserving Islamic knowledge
- ❖ Session 6: Sahih Bukhari and Muslim: Pinnacle of Authenticity
 - Session six shines a spotlight on the renowned Sahih Bukhari and Muslim, elucidating their exceptional status as reliable Hadith collections
- ❖ Session 7: Manners of learning Hadith and Conclusion
 - Our final session, session seven, discusses the manners and etiquette of learning Hadith while culminating the course with a conclusion





Key Learnings Goals



- ❖ Understanding the significance of Sunnah
- ❖ Comprehending the nature of Hadith
- ❖ Knowing the Hadith classification
- ❖ Familiarity with Hadith collections
- ❖ Adopting proper etiquettes for learning Hadith
- ❖ Applying Hadith knowledge
- ❖ Engaging in informed discussions





Session 7a
Manners of
Learning Hadith



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Manners of Learning Hadith

- ❖ It is necessary to have a proper intention
- ❖ Whoever learns or memorizes hadith to compete with others, to get fame, to argue, or to be known as pious has an evil and sinful intention.
- ❖ Whoever learns hadith to learn Allah's religion and apply it in his life or out of love for Allah and the Prophet ﷺ has a good and rewarded intention.
- ❖ Whoever learns hadith simply because he finds the subject interesting has a neutral intention. It is better for him to add a good intention to it.
- ❖ The early scholars used to treat hadith with a lot of respect because they are the words of the Prophet ﷺ.
- ❖ When Imam Malik was going to narrate hadith, he would first perform ghusl, wear perfume, and wear good clothes.
- ❖ We should have respect for hadith in the same way.



Manners of Learning Hadith

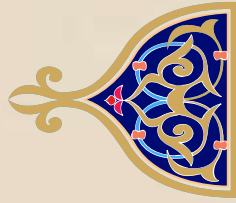
- ❖ When hearing a hadith, one should not respond to it aggressively or raise one's voice over the narrator. Allah says:
 - O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.
 - Indeed, those who lower their voices before the Messenger of Allah – they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward. Quran 49:2-3
- ❖ When one hears the name of the Prophet ﷺ, he should regularly send salawaat on him. Allah says:
 - Indeed, Allah sends salawaat upon the Prophet, and His angels [ask Him to do so]. O you who have believed, send salawaat upon him and [send] peace. [33:56]

Manners of Learning Hadith

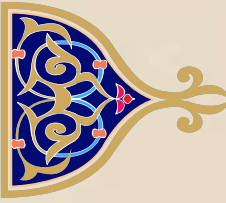
❖ Some guidelines about Weak Hadith

- It is not appropriate for someone to narrate a weak hadith without identifying it as weak.
- You should not narrate hadith you heard from people not known for carefulness in hadith without verifying them.
- It is reported that Umar ibn al-Khattab said, “It is enough of a lie that a man narrates everything he hears.”
- If you narrate a hadith by meaning, make it clear. Say something like “It is reported that the Prophet ﷺ said along the lines of XYZ.”





Types of Hadith



- ❖ The Prophet ﷺ's statements can be divided into two categories:
 - Statements about religion or when he clearly attributes something to revelation
 - Statements about the world when he does not attribute it to revelation
- ❖ When the Prophet ﷺ talks about religion, it is definitely correct.
- ❖ When the Prophet ﷺ talks about the world without reference to revelation (like medicine), it is not necessary it is from revelation or that he is correct. He could be basing his statement on the general knowledge of the time.
- ❖ The Prophet ﷺ said, "If it is something from the affairs of your world, you have your expertise with it. If it is something from the affairs of your religion, then [refer] to me." (Sunan Ibn Majah)



Summary of Manners of Learning Hadith

Sincerity & Humility:

Approach the study of Hadith with sincerity and the intention to understand and follow the teachings of the Prophet.

Scholarly Guidance:

Seek guidance from knowledgeable scholars who have expertise in Hadith. Their explanations and interpretations can provide deeper insights.

Seeking Knowledge:

Have a thirst for knowledge and approach the study with an open mind. Always be willing to learn and understand.

Consistency:

Be consistent in your study. Regularly engage in learning and revising what you've learned to ensure retention.

Respect and Reverence:

Show utmost respect for the Prophet Muhammad and his teachings. Maintain a state of reverence while studying his Hadith.

Application and Implementation:

It's not just about learning but also applying the teachings in your life. Strive to embody the principles and practices conveyed in the Hadith.

Authentic Sources:

Refer to authentic sources. Ensure the reliability of the Hadith collection you're studying from.

Avoid Misinterpretation:

Be cautious about misinterpretation. If a Hadith seems unclear, seek guidance from knowledgeable scholars rather than making assumptions.

Understanding the Context:

Try to understand the historical and social context in which the Hadith was revealed. This helps in better interpretation and application.

Teaching and Sharing:

Share the knowledge you gain from Hadith with others in a respectful and informative manner. Teaching can deepen your understanding and benefit others.




Session 7b
Advice to Ibn Umar

Advice to Ibn Umar (RA)

❖ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي، وَقَالَ: "كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ". وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرُ الصَّبَّاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرُ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ. [\[رَوَاهُ الْبُخَارِيُّ\]](#).

On the authority of Abdullah ibn Umar (may Allah be pleased with him), who said:
The Messenger of Allah (peace and blessings of Allah be upon him) took me by the shoulder and said, "Be in this world as if you were a stranger or traveler." Ibn Umar (RA) used to say, "In the evening do not expect [to live until] the morning, and in the morning do not expect [to live until] the evening. Take [advantage of] your health before times of sickness, and [take advantage of] your life before your death." [\[Al-Bukhari\]](#)



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- ❖ Ibn Umar (RA) said, “The Prophet ﷺ took me by the shoulder [...]”
- Shows the manners of giving advice
 - Shows the affection with which the Prophet ﷺ treated even the younger companions
 - Shows the importance of this advice



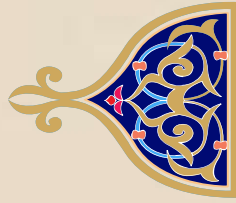


Stranger or Traveler

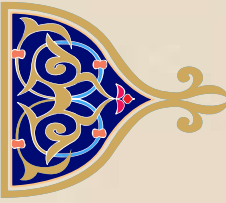


- ❖ He said, “Be in this world as if you were a stranger or traveler.”
 - Stranger (ghareeb): A foreigner who settles in a land where he doesn't have any family or connections.
 - Traveler (‘Ābir as-sabeel): Someone who just came to a land temporarily on a journey.
 - Being like a stranger is one level, and being like a traveler is an even higher level.





Level of Stranger



- ❖ A stranger has no familial connections in the land he is in.
- ❖ In the past, all your safety depended on tribal connections.
- ❖ So, a stranger even though he might get wealth, family, and children the place he came to, he will always have a feeling of concern for himself and his safety
- ❖ He will never get extremely comfortable. He will always feel a sense that this is not the place he belongs
- ❖ That is how a Muslim should act with the world. Even if he gets wealth and money, he should never feel safe or comfortable in the world.





Level of Traveler



- ❖ A traveler is a higher level than a stranger.
- ❖ A traveler does not even intend to stay long in the place he is in.
- ❖ He carried very little with him. He does not try to amass a lot of stuff.
- ❖ He does not get attached to anything.
- ❖ That is the highest level of what a Muslim should be like with the world. He should not try to collect things and or get attached to anything.
- ❖ His heart is always thinking about his true home (the akhirah), not this temporary hotel.



Love of Death

- ❖ When a stranger or traveler returns home, he feels relief and comfort.
- ❖ That is how a believer should treat death. It is him returning to his true home and destination
- ❖ The Prophet ﷺ said: “Whoever loves to meet Allah, Allah loves to meet him; and whoever hates to meet Allah, Allah hates to meet him.” (Sahih Bukhari)
 - Some people asked him, “But all of us fear death?”
 - The Prophet ﷺ responded, “Not [talking about] that.”
 - Meaning, not the pain of death since everyone fears that. However, the leaving this world to the hereafter part of death, every Muslim should love.

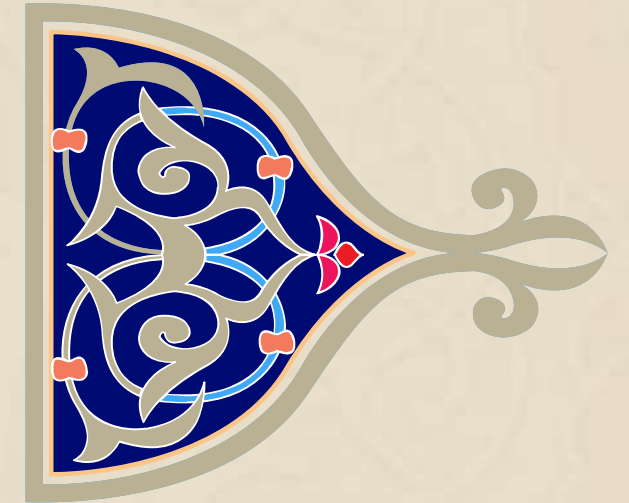
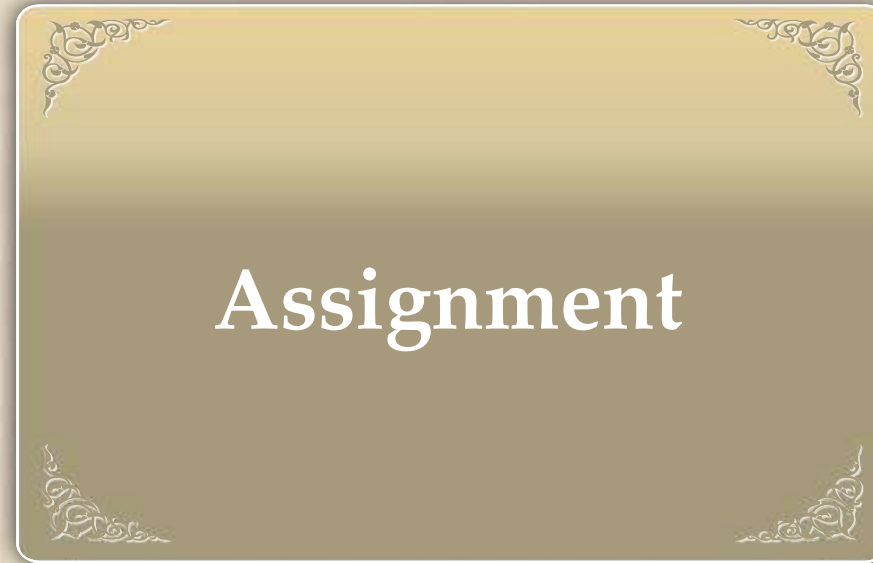
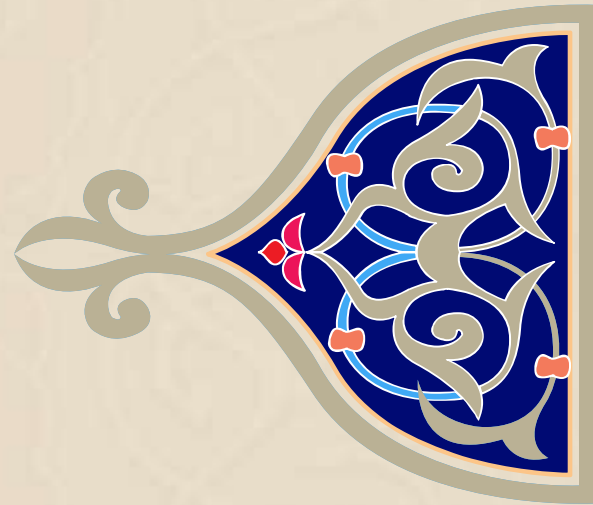
Love of Death

- ❖ Khalid ibn Walid wrote in his letter to the Persian Emperor: “Pay the jizyah. If you don’t, by Allah, I will send people against you that love death as much as you love life.” (Musannaf Ibn Abi Shaybah)
- ❖ The Prophet ﷺ said, “The people will soon summon one another to attack you like people inviting each other to share a dish.” Someone asked, “Will that be because of our small numbers at that time?” He replied, “No, you will be numerous at that time: but you will be foam like the foam of the sea, and Allah will remove fear of you from the chests of your enemy and put wahn into your hearts.” Someone asked, “What is wahn (enervation), O Messenger of Allah?” He replied, “Love of the world and hatred of death.” (Sunan Abi Dawud)

Do not Delay

- ❖ Ibn Umar (RA) used to say, “In the evening do not expect [to live until] the morning, and in the morning do not expect [to live until] the evening. Take [advantage of] your health before times of sickness, and [take advantage of] your life before your death.”
- ❖ Like a traveler, always expect to leave at any moment. So, always be prepared to leave this world. Always use the resources you have before they are taken away.
- ❖ Do not delay a good deed expecting to live until tomorrow. Do them as soon as possible





Convey

- ❖ Narrated 'Abdullah bin 'Amr: that the Messenger of Allah ﷺ said: "**Convey from me, even if it be an Ayah, and narrate from the Children of Isra'il, and there is no harm, And whoever lies upon me purposely, then let him take his seat in the Fire.**" Jami` at-Tirmidhi 2669



Convey

- ❖ Now it is your responsibility to convey the message to others.
- ❖ Do not spread lies about the Prophet ﷺ
- ❖ Do not forward (on social media) ahadith without verifying.





References



- ❖ <http://blog.fussilat.com/introduction-to-hadith/>
- ❖ <https://understandquran.com/mind-your-tongue-how-to-tame-a-tiger-and-make-it-work-for-good/>
- ❖ <https://40hadithnawawi.com/hadith/29-means-of-goodness>

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ،
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Glory is to You, O Allah, and praise is
to You. I bear witness that there is
none worthy of worship but You. I
seek Your forgiveness and repent to
You.



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