

SUMMER IMMERSION

CERTAINTY IN TRANSMISSION



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Hadith #2

- نَصْرَةٌ or نَضْرَةٌ refers to brightness. In the Qur'an, Allah describes the righteous as having "radiant" or "bright" faces.
 - He said:

تَعْرِفُ فِي وُجُوهِهِمْ نَصْرَةً أَلْنَعِيمِ

You will recognize on their faces the glow of delight. (83:84)

- This is a du'a made by the Prophet (ﷺ) to keep this individual who is spoken about, happy, bright and radiant.
- According to the muhadditheen, Allah will put a certain glow on the face of anyone who is occupied with the study, preservation and transmission of hadith, because of the Prophet's du'a.
- Some say that it means may Allah make him succeed eternally so that he enters Jannah where he will have that eternal glow and radiance on his face.
- This du'a is made for:
 - 1. The one who listen to the words of the Prophet (ﷺ)
 - Those who hear the Prophet's words, statements; the hadith and Sunnah of the Prophet (ﷺ). Listening is a crucial step in acquiring knowledge.
 - These are ways to listen attentively:
 - 1. Remove all other intentions from their heart. This will make it easy to focus.

- 2. Remove all other thoughts, adhkar, any ideas or chain of thoughts that continuously circulates through our minds.
- 3. Realize the importance of these words that we are listening to. When we listen to a hadith of the Prophet (ﷺ), we should listen to it as if we are hearing it directly from his blessed mouth – we are privileged to hear it directly from him.
- 4. Our other senses must also be in tune with our ears, otherwise they'll be distracting the ears. For example, if you're using your eyes in a way that's assisting you in the listening process, then the listening process is complete because the brain is not distracted. Your mind is where your eyes are.
- 5. Avoid any act that takes us away from the process of listening carefully and absorbing the information. A loss of focus is a loss of learning. For example, the excessive use of our mobile devices makes us always partially distracted.
- 2. The one who captures and retains the words of the Prophet (ﷺ)
 - عَاءٌ refers to a vessel; meaning, it contains things. Thus, this person has committed to retaining the information in their mind.
- 3. The one who transmits the words of the Prophet (ﷺ)
 - The information is retained until an occasion arises for them to transmit that information to someone who has not heard it.
 - In another narration, he transmits it exactly as he heard it without adding or subtracting anything.

- This hadith not only teaches us the process of learning and the ways to deal with the hadith of the Prophet (ﷺ), but it also lays down the conditions for hadith transmission.
 - For example, while looking through the chain of narrators, we verify: Did the narrator hear the hadith personally or through another link? How good were they at preserving it? How accurate and precise were they at narrating it?
 - All of these elements mentioned above, greatly affect the status and rank of a narrator in the field of hadith sciences.
- There are people that carry fiqh; something that has profound meaning and implications in deen, but haven't understood it themselves. While they haven't understood it themselves, they have preserved the information that is going to be used for the extrapolation of commandments.
- There are many people who carry fiqh and conveys it to someone who ends up being more knowledgeable than them.
 - For example, a person may not be a scholar of deen but has conveyed whatever knowledge they learn as best as possible to their family members. This in turn inspires one of their family members to acquire knowledge of the deen in detail and goes on to become a scholar.
- This teaches us that whatever knowledge we acquire of the deen, we should try and convey it even if we don't have complete and perfect understanding, especially when it comes to the basics of deen.
- We should constantly inspire and motivate others because we will never know who we will be a source of motivation for. Similarly, we will never know who will be our source of motivation, and when.

- For example, when Imam Al-Ghazali was robbed by bandits while traveling, they stole his books containing his documented knowledge. The robbers mocked him, questioning how he could claim to have knowledge if it could be stolen. This incident prompted him to memorize all his documented knowledge, so he would not be without it if robbed again.
- There are three things that a Muslim never holds back from:
 - 1. To always do things every action purely for the pleasure of Allah
 - 2. To be a well-wisher of the leaders of the Muslims; to have respect for them and obey them
 - 3. To remain with the jemaah of the Muslims; to not depart in ideology, practice and presence – beginning from the era of the sahaba; we stick with what they have upheld, and we stay where the Muslims are (i.e. in the masjid to remain in contact with other believers).
- *فَإِنَّ دَعْوَتُهُمْ تُحِيطُ مِنْ وَرَائِهِمْ* – The du'a of the Muslims, guards them on all sides. Meaning, if we want to be included in the prayers that Muslims are making all the time (i.e. Jumu'ah prayer), we should stay as a part of them and never isolate ourselves from them.

Hadith #3

- A person who testifies that there is none worthy of worship except Allah, then Jannah becomes incumbent for him; meaning, it becomes wajib.
- We must first understand there is nothing wajib upon Allah; He is the King and He rules with absolute power and authority. Therefore, He can do whatever He wants because everything that exists is created by Him and owned by Him.

- The meaning of وَجَبَتْ لَهُ الْجَنَّةُ:
 - 1. Allah treats this person like someone that someone has made a promise to. He holds this promise on His own accord.
 - 2. This person will certainly enter into Jannah at one point. However, it does not mean that they are absolved of all of their mistakes. They may still have to suffer for some of their mistakes. Allah may pardon whoever He wishes to pardon; He is forgiving but He can also deliver harsh consequences and take us to account for our sins.
 - 3. While there are promises of entering Jannah, we don't say with certainty that a specific individual has entered Jannah or hasn't entered Jannah, but rather, we should make du'a that they enter into Jannah.
- This hadith shows us that saying لَهُ الْلَّهُ إِلَّا هُوَ الْعَلِيُّ الْمَعْلُوُّ is the core testimony for every believer.
- Examples in other narrations where it is said that Jannah becomes incumbent for a person:
 - A person who takes care of an orphan or brings an orphan to two Muslim parents who take care of him until the orphan becomes independent, Jannah becomes incumbent for them.
 - A person who testifies لَهُ الْلَّهُ مُحَمَّدُ رَسُولُهُ إِلَّا هُوَ الْعَلِيُّ الْمَعْلُوُّ with Ikhlas, Jannah becomes incumbent for them.
 - The Prophet asked "Who amongst you is fasting today?" A person said: "I am." He (again) asked: "Who amongst you followed a funeral procession today?" A person said: "I did." He (the Prophet) again asked: "Who amongst you served food to the needy?" A person said: "I did." He (again) asked: "Who amongst you has today visited the sick?" A person said: "I did." Thereupon the Prophet (ﷺ) said: Anyone who did these good deeds combined, Jannah becomes incumbent for them. Some mentioned that this person was Abu Bakr RA.

- A person who loses three children, and they become witnesses for them that they were a good parent, Jannah becomes incumbent for them. Similarly, for those who lost two children.
- A person who has lost three children and he is patient over the immense loss, then Jannah becomes incumbent on him. Similarly, for those who lost two children.
- One day, a group of companions were sitting with the Prophet ﷺ when a funeral passed. Some of them made nice comments about the dead person. The Prophet ﷺ promptly said, "Confirmed!" (Wajabat!). Not long after, another funeral passed and the same people made unsavoury remarks about this second dead person. The Prophet ﷺ similarly said, "Confirmed!" The companions asked the Prophet ﷺ for explanation. He said that in the case of the first person, Jannah becomes incumbent on him. While the second person, Jahannam becomes incumbent on him.
- A person who guards the five times salah in jemaah for 40 nights in such a way that he catches the first rak'ah every single time, Jannah becomes incumbent on him.
- A person who ends their life in one of three states; fasts the month of Ramadan and just as Ramadan is coming to an end they pass away, performs Hajj and soon after completing their Hajj they pass away, performs Umrah and soon after returning from Umrah they pass away, Jannah becomes incumbent on them.
- A person who fights in the path of Allah for a short period of time, Jannah becomes incumbent on them.
- A person who brings their belief of "La ilaha illallah" intact to Allah, Jannah becomes incumbent on them. While a person that brings shirk intact to Allah, Jahannam becomes incumbent on them.

- A person who is content with Allah as their Rabb, with Islam as their religion and with Muhammad (ﷺ) as Allah's Messenger, Jannah becomes incumbent for them.
- A person who is alive at the time of Dajjal while he is spreading his fitna, but remains firm on their iman and does not become his follower, Jannah becomes incumbent for them.
- A person who takes care of three daughters, and spends on them, treats them and gives them a good upbringing, Jannah becomes incumbent for them. Similarly, for those with two daughters and even one daughter.
- A person who is reciting Surah al-Ikhlas with full of sincerity to please Allah, Jannah becomes incumbent for them.
- A person who performs wudu correctly, then stands up to pray two rak'ah and is fully attentive to Allah, Jannah becomes incumbent for them.

Hadith #4

- The Prophet (ﷺ) has been commanded to fight against people till they testify that there is no god but Allah.
- In another narration: I have been commanded to fight against people till they testify that there is no god but Allah, that Muhammad is the messenger of Allah, and they establish prayer, and pay Zakat and if they do it, their blood and property are guaranteed protection on my behalf except when justified by law, and their affairs rest with Allah.
- Different perspectives of this hadith:
- The Prophet (ﷺ) said: I have been commanded to fight against people till they testify that there is no god but Allah.
- While Islamophobes use this hadith as ammunition against Islam, we say that the Prophet is stating that this is a command he has been given. Hence, the two outcomes of it; either he fulfils the command, or he doesn't fulfil the command.

- If he fulfilled it, there would be no contesting to any claim. However, if he did fulfil it, we have to look at the context of the events in his lifetime when it happened.
- These are some examples :
 - In the first 13 years in Makkah, he did not fight against his oppressors – he demonstrated restraint.
 - Then, in Madinah he became a ruler of the city-state and laid down terms in the Constitution of Madinah; it was an agreement which brought harmonious coexistence between the different faiths – the Muslims, Christians and Jews as well as the pagans.
 - Prior to the Battle of Badr, the caravan of Abu Sufyan as the intent behind that caravan was to generate the funds needed to amass a huge army and march on Madinah. The army of 313 men were not equipped against the Quraysh 1,000-strong army, because they weren't sent to fight.
 - Following the defeat at Badr, the Quraysh returned with a 3,000-strong army in the Battle of Uhud, with the intent to wipe them out. Despite their losses, the Muslims managed to drive them away.
 - In the Battle of Khandaq, the Prophet (ﷺ) defended Madinah. The Jews broke their treaty; they secretly funded the army, they plotted to assassinate the Prophet (ﷺ), they attacked the Muslims etc.
 - In the sixth year, they wanted to go from umrah but they were prevented from doing so. The Treaty of Hudaybiyyah was concluded at the same time which did not favor the Muslims. When the Quraysh allies broke the treaty, he marched to Makkah with his army.

- When Abu Sufyan, a staunch enemy of Islam came to the Prophet's camp before the Conquest of Makkah, he could have killed him. Instead, he asked Abu Sufyan, "Isn't it time you testified that there is no god but Allah?" Abu Sufyan responded in shock, "How clement you are, how generous you are, how considerate you are of our blood relations."
- During the Conquest of Makkah, upon entering the city, he declared, "Today I will say to you what Yusuf said to his brothers: 'No blame upon you today. Allah will forgive you; He is the Most Merciful of the merciful.'". This statement, referencing Surah Yusuf (12:92), signified his decision to grant amnesty to the people of Makkah, despite their past persecution of him and his followers.
- This hadith is speaking about only one scenario. Once the enemy has entered the battlefield to fight us, this is the extent to which we will fight them; until they become Muslims. Meaning, once they have accepted Islam, the fight is over – no matter how much we despise them.
- When a companion killed a man on the battlefield that declared 'There is no god but Allah' only to save his life, the Prophet (ﷺ) became deeply upset. His strong disapproval highlights the prohibition of killing those who profess belief in Islam irrespective of their sincerity, because we cannot judge a person's sincerity