

Explanation of Riyaadus-Saliheen (1) Part 2

The author said:

Verily Allah the Most High stated:

<Help you one another in al-Birr (righteousness) and al-Taqwa (piety)>

[Surah al-Mai'dah : Ayah 2]

Indeed it has been authentically reported from the Prophet, that he stated:

Allah comes to the assistance of the slave, [to the extent] that the slave came to the assistance of his brother.

(Collected: al-Muslim (2699), Kitab al-Dhikr wal-Du'a, from the hadeeth of Abu Hurayrah (may Allah be pleased with him))

In addition, he stated:

Whosoever directs towards a good [action] will be [conferred] with the reward of the one who performed it.

(Collected: al-Muslim (1893), Kitab al-Imaarah, from the hadeeth of Abu Mas'ood al-Badree.)

And he stated:

Whosoever directs towards the Guidance shall be conferred with a reward comparable to the reward of the one who followed him, and that shall not result in any decrease from their reward.

(Collected: al-Muslim (2674), Kitab al-'Ilm, from the hadeeth of Abu Hurayrah.)

Furthermore, he said to 'Ali (may Allah be pleased with him):

By Allah - If He guides by [means of] you a single man, it is better for you than the red coloured camels.

(Collected: al-Bukhari (4210), (80/5 Fath), Kitab al-Magaazi, al-Muslim (2406), Kitab Fadaa'il al-Sahabaa.)

Hence, I deemed it appropriate to compile an abridgement of authentic traditions, depicting a path for its master to tread upon towards the Hereafter. Acquiring manners and etiquettes, concealed and apparent. [In addition] to the inclusion of a provision for awakening a desire and providing a source of fear [impelling action]. [Incorporating] all the categories of manners and etiquettes for those treading upon this path. [Extracted] from the traditions pertaining to asceticism, the spiritual refinement of the soul, and the perfection of good character. The purification and treatment of the heart, and preservation of the limbs. The elimination of deviation and crookedness, in addition to other [matters] from [amongst] the objectives of the cognisant.

So, here the author has showed his condition in the book, he mentioned that he has written this book working upon the saying of Allaah: <to help one another upon piety and righteousness> and for the sake of eagerness, to earn reward of those who are guided through this book, and of those who benefit from this book. So this is the reason that motivated him to write this book.

Then he shows the method that he has followed in authoring this book, he has authored this book from authentic Ahadeeth, which he mentions, so all of it, according to him is authentic, Then he mentioned the types of hadeeth that he has used in the book and that it will have Ahadeeth that include asceticism (zuhd), acquiring manners and etiquettes, perfection of good character and the rulings that the righteous Muslim needs from the matters

of his religion.

The author said:

I have obligated myself not to mention save a sound tradition from the unambiguous, selected from the authentic and distinguished books [of Prophetic tradition].

So, here he mentions that he would mention the Ahadeeth that are selected from the authentic and distinguished books after it was transmitted by the just and trusted narrators, those who are to be depended upon in transmission for the reason of their justice in the religion and for the strength of their memory and knowledge.

These Ahadeeth from the Messenger was transmitted by those narrators, then the scholars compiled them in books that were well known to the people (صلى الله عليه وسلم) of knowledge and it was known that the narrations from the Prophet like Saheeh Al bukhari, Saheeh Muslim, Sunan Abi Dawud, Sunan (عليه وسلم) at-Tirmitheh, Sunan ibn Maajah , Sunan an-Nasa'i, Sunan Imaam Ahmad and other famous books of the Sunnah.

But these books have narrations, some of which are authentic and some are weak. Allaah has left this knowledge for the scholars of Hadeeth so that they can get the honour and the virtue that others have possessed, so they can look into these Ahadeeth and distinguish the authentic from the weak, apart from al-Bukhari and Muslim, for they have made it a condition that they do not put in their books except that which has been authenticated. So what is in al-Bukhari and Muslim is authenticated Ahadeeth that you do not have to ask for the state of it.

If I tell you it has been narrated by al-Bukhari then the matter is clear that it is authentic. If I tell you it has been narrated by Muslim it is clear that it is authentic. If I tell you that it is agreed upon, meaning that al-Bukhari and Muslim, both of them narrated the hadeeth. So if the hadeeth is agreed upon, then it is authentic. And if it is not from those two books we have to mention who narrated the hadeeth and who authenticated it from the scholars of hadeeth. This is how you will know whether the hadeeth is authentic or not. You should not agree with a person that comes to you and says, "The Prophet said such and such." No you say to him who narrated the hadeeth, what is the state of the hadeeth and what is the source of the hadeeth, , does it have an

origin? Bring me the origin of the hadeeth. When you say the Prophet said such and such, meaning that this hadeeth is found in the well known books of hadeeth, so where is it? Is it in Muslim or al-Bukhari or Abu Dawud etc? Tell me who narrated this hadeeth, if it is in al-Bukhari and Muslim it is not upon you to show me who authenticated the hadeeth from the scholars of hadeeth, rather take from it and trust it.

The author said:

I have introduced the chapters with the noble Verses from the Honoured al-Qur'aan, adorning [the book] with what is needed from vowelization, amendment or explanation of obscure meanings [by means of] precious gems from pointers of elucidation.

Meaning that he does not suffice himself by mentioning the hadeeth, rather he would make chapters for you and he would mention certain verses from the Qur'aan that illustrate what the hadeeth that is mentioned in that chapter speaks about. Also, he might have to explain a word or clarify a meaning so he mentions the explanation after mentioning the verses and the hadeeth.

The author said:

If I have mentioned at the end of the tradition 'Mutafaqunn 'Alayhi ' it denotes: Narrated by al-Bukhari and al-Muslim.

So here he says if he mentions that the hadeeth is agreed upon, it means it has been narrated by al-Bukhari in his saheeh and Muslim in his saheeh. And this terminology, 'agreed upon' is not specific to an-Nawawi rather it is known for the scholars of hadeeth. If they say about a certain hadeeth that it is agreed upon, meaning that it has been narrated by al-Bukhari and Muslim.

The author said:

I hope that if [what is contained] in the book is executed, it [provides] an indicator [for the attentive] towards virtuous deeds and actions, and [provides] an obstacle for the individual [hindering his passage], towards the [various] categories of shameful deeds, and places of destruction.

And by Allaah, this is what the book is about, whoever takes that which is in the book then Allaah, will grant him success because nothing is upon you after the author of the book has compiled these ahadeeth, except that you memorise them, you understand them and work upon them. Because knowledge (through this book), has been facilitated for you.

The author said:

I ask the brother who derives benefit from a matter contained within [this book], that he supplicates on my behalf, [including] my parents, my teachers, all those beloved to me, and the entire Muslim population.

And this is the least that we can do for this imam, that we respond to his request for he asked us that if we benefit from this book that we make Du'aa for him, for his parents, for his Mashaayikh and those who are beloved to him and for all the Muslims. So we ask Allaah that he bestows His Mercy upon him and that He enters him into His Jannah and that He bestows His Mercy upon his parents and his Mashaayikh and all those who are beloved to him and that He grants us success all of us and he bestows His Mercy upon all of us, all the Muslims.

The author said:

Upon Allah the Most Noble is my reliance, and to Him is my entrustment and dependence. Sufficient unto me is Allah, and He is the Best of Disposers. There is no power or movement except by Allah the Dignified, the Wise.

And all of what has been mentioned in this statement, is a type of reliance and submission to Allaah, and that a person cannot perform anything except with seeking the success of Allaah.

The author said:

In the name of Allaah, the Most Merciful, the Especially Merciful.

Chapter 1:

Sincerity and Significance of Intentions For All Actions, Apparent and Hidden.

This is the first chapter (Baab), linguistically, it is that which you enter and exit from, like the door of this Masjid, you exit and enter from it. Here the author has made a metaphor between going through certain types of knowledge based matters and entering tangible places and then he confirmed for this matter related to religion, a 'baab'. This is what the scholars do, every specific matter from the matters of religion. If they want to single it out, they would make a separate chapter for it or door. As if you are entering this matter from this door, this is the meaning of 'baab'.

As for sincerity, then it means purification, refinement and filtering, this is the origin of its meaning linguistically. However, from a legislative perspective, it is that a person intends by his worship to seek the face of Allaah and the Hereafter only. He does not perform this deed seeking the praise of people; neither for the Dunya rather he performs the deed for the sake of Allaah, to please Allaah and to get reward for this deed. This is the meaning of sincerity.

Sincerity is to purify your worship and to seek Allaah only and not associate with Him any partners; this is the meaning of sincerity.

To have sincerity you have to have intention for it. Intention is to will and to seek. So it is a must upon you that whenever you want to perform a certain deed that you have intention for this deed, that you make this deed for Allaah

and that you have an intention. Meaning that your intention and what you seek in this deed is the face of Allaah, all the deeds, whether these deeds are hidden or apparent and in all of your sayings and actions. For if you perform a deed without an intention it will not be accepted as it will come in the hadeeth that the author is going to mention.

The author said:

Allaah, the exalted, says:

< They were commanded not, but that they should worship Allah and worship none but Him alone, and perform the prayer, and zakat and that is the correct Religion >

[Surah al-Bayyinah: Ayah 5]

This is the ayah that the author used as a proof for the obligation of sincerity to Allaah. Allaah said, <they were not commanded...> meaning the People of the Book <but to worship Allaah alone> this is the matter that they were commanded with, to worship Allaah.

What is worship? Worship is the perfection of submission with the perfection of love and the perfection of glorification of Allaah. It is the perfection of submission and humility, with the perfection of glorification, with the perfection of love and glorification of Allaah. It is how Shaykh ul-Islam Ibn Taymiyyah said, "it is a name that includes everything that Allaah loves and is pleased with from hidden and apparent sayings and actions." So it is all that Allaah loves from sayings and actions. This is worship.

So everything that Allaah has commanded in His Book or in the Sunnah of His method of type of worship and a then it is a (صلى الله عليه وسلم) Messenger seeking closeness to Allaah.

So if this is a type of worship, it is not permissible for you to do it for other than Allaah. Allaah said: <and they were commanded not but that they should

worship Allaah> not only worship Him, rather as Allah said: <And worship none but Him> so you have to worship Him with sincerity, Allah said: <And worship none but Him alone>, So you're supposed to be sincere when performing the deed, so the deed is only performed to seek the face of Allah alone without associating partners to Him.

said: Hunafaa' (upright)> meaning that they deviate (سبحانه وتعالى) Then Allah from shirk to Tawheed, because the origin of the word 'Haneef' is deviation, and 'Hunafaa' meaning those who have deviated from Shirk to Tawheed, Allah said: Hunafaa'a and they establish salaah> so they were commanded to be upright and to establish Salaah and give zakat, and then Allah said: this is the correct religion> meaning that this is the straight religion that has no alterations. So ponder upon this verse: and they were not commanded but to worship Allah and worship none but Him.

The author said:

said: "it is neither their meat nor their blood that (سبحانه وتعالى) And Allah reaches Allah, but it is piety from you that reaches Him". (22:37).

Na'am, the Kuffar of Quraysh when they used to slaughter for their idols, they would put the meat and the blood of the sacrifice in front of the idols, So Allah is saying that this meat and blood is not going to reach Him, rather it is piety that would reach Him, meaning that what reaches Allah is sincerity, when you're sincere in your deeds, this is what reaches Allah, So Allah is commanding us to be eager to have sincerity in our deeds,.

The author said:

Whether you hide what is: (صلى الله عليه وسلم) Muhammad Allah said: "Say (O in your breasts or reveal it, Allah knows it". (3:29).

It is obligatory that our deeds are sincere to Allah, because Allah knows what

Is in our breasts, Allah knows our intention and what we are seeking, whether we hide it or make it apparent Allah knows it because he knows everything, And all these verses point out the obligation of sincerity in deeds.

The author said:

Ameerul Mu'mineen Abi Hafs, Umar Bin Al-Khattaab Bin Nufayl Bin 'Abdil-'Uzza Bin Riyaah Bin Abdillah Bin Qurt Bin Razaah Bin Adiy Bin Ka'b Bin Lu'ay Bin Ghaalibin Al Qurashiyy Al 'Adawwiyy (May Allah Be Pleased with Him) said:

I heard the Messenger of Allah say:

Indeed all actions are by intention, and for each individual is that which he intended. So whose migration was for Allah and His Messenger, then his migration was for Allah and His Messenger.

And whose migration was for a matter connected to the world or for a woman in marriage, then his migration is for that which he migrated to.

The authenticity of this tradition is agreed upon. It has been collected by the two 'Imams of the Muhadditheen (scholars of hadeeth)':

Abu 'Abdul lah Muhammad ibn Ismaa 'eel ibn Ibraheem ibn al-Mugheerah ibn Bardazbah al-Ju'fee al-Bukhari, and Abu al-Husayn Muslim ibn al-Hajjaaj ibn Muslim al-Qushayree al-Naysaabooree. May Allah be pleased with them [and] in their Saheeh(s), for they are the most authentic books compiled.

So the author starts by mentioning the companion that narrated the hadeeth. And there is a method that will become clearer in the book of the author that he says about 'Umar bin Khattab, that he said the Messenger of Allaah said, and he would carry on with the narration (he only mentions the narrator and the hadith without going through the lineage of the companion).

However here he mentioned the lineage of this great companion and he wanted from that to make it clear who 'Umar bin Khattab is. And he said about him 'Ameerul Mu'mineen' the leader of the believers meaning, he is showing us that 'Umar bin Khattab is the leader of the believers and Abi Hafs

is a kunya. And the Kunya is that which start with the father or the mother, so you say the father of such and such or the mother of such and such. This is the Kunya, and the name (Ism) is that which indicates a Musamma (Ism stands for that word which signifies and Musamma is that sense which has been signified), for example, Muhammad, Zayd and Bakr, these are names.

As for Laqab, it is that which a person is described with, whether its disparagement or praise. So you say that person who limps, Muhammad Ghundar(the good looking) , this is called a Laqab. Any word that you add to a person's name and sounds like a praise or disparagement is called a Laqab. Therefore, this is the difference between a Laqab and a Kunya. So Abu Hafs is a Kunya. 'Umar bin Khattab, Ameerul-Mu'mineen ibn Nufayl, this is the name of his grandfather. Ibn 'Abdul-'Uzza Bin Riyaah Bin Abdillah Bin Qurt Bin Razaah Bin Adiy Bin Ka'b Bin Lu'ay Bin Ghaalibin Al Qurashiyy Al 'Adawwiyy, he is from bani Adiy, from Quraysh and he is 'Adnaani so, his lineage meets with the prophet's lineage.

The Arabs were divided into two parts:

The 'Aariba Arabs, the Mustaariba Arabs, And old Arabs. The old Arabs are the Arabs that have become extinct, like the tribes of 'Aad and those who have become extinct.

As for those who came after the old Arabs, a person is either from the 'Aariba Arabs or the Musta'ariba arabs. 'Aariba arabs are from the sons of Ya'arub And those from (عليه السلام). and Musta'ariba are from the sons of Ismaa'eel Ismaa'eel ibn Ibraaheem when Ibraheem came with Ismaa'eel to Makkah they mixed with the tribe of Jarm and they married from them.

Then the Musta'ariba arabs mixed with the 'Aariba Arabs so al-'Adnaaniyyoon they are originally from the Musta'ariba Arabs, not from the 'Aariba arabs. And al-Qahtaniyyoon, they are from the 'Aariba Arabs. 'Umar bin Khattab he is from the 'Aadniyyeen, this is with regards to his lineage.

As for 'Umar bin Khattab, then indeed he is well known, he is Ameerul Abdullaah (صلى الله عليه وسلم), mu'mineen and the minister of the Messenger ibn 'Umar said, "We used to be asked(about the best) at the time of the about his companions and we would say the best (صلى الله عليه وسلم) Prophet of this Ummaah after its Prophet was Abu Bakr, then 'Umar, then 'Uthmaan. Then we used to keep silent and not speak regarding who is the best one amongst them (previously mentioned). So here the companions were asked at about the best of people from (صلى الله عليه وسلم) the time of the Prophet (صلى الله عليه وسلم) consent from the Prophet amongst his Ummah and this is a that the best people in this Ummaah after it's Prophet is Abu Bakr as- (وسلم)

Siddeeq and 'Umar al-Farooq and al-Farooq is a laqab, is a name that 'Umar was well known for, and this Laqb was given to 'Umar for the fact that who used to distinguish between truth and Falsehood, and the Quraan has been revealed supporting what 'Umar has said many times, he would say things and make rulings and the verses would be revealed in favour of what he says has confirmed the knowledge (صلى الله عليه وسلم) from truth and the Prophet and the good religion for 'Umar and has confirmed for him strength and steadfastness with regards to the matter of Muslims and what the Prophet confirmed for 'Umar has happened and he confirmed for him martyrdom, as mentioned about him and 'Umar died as a (صلى الله عليه وسلم) the Prophet martyr and his virtues cannot be mentioned and limited for indeed it's a lot.

has (صلى الله عليه وسلم) From the great virtues of 'Umar that the Prophet confirmed Jannah for him, he was one of the ten people who were given glad entered Jannah said, " (صلى الله عليه وسلم) tidings of Jannah and the Prophet and a saw a castle in it and I saw a slave girl in front of the castle making Wudu' so I wanted to enter it but I remembered the jealousy of 'Umar and I did not enter it." Upon hearing that, 'Umar cried and said: O Messenger of Allaah, would I be jealous of you O Messenger of Allaah would I be jealous of stated that Allaah has set up for (صلى الله عليه وسلم) you? So the Prophet 'Umar a castle in Jannah and the Prophet has confirmed for 'Umar a lot of things. For indeed 'Umar has witnessed Badr and Uhud and he gave under the tree, he was from the (صلى الله عليه وسلم) allegiance to the Prophet first people to make hijrah, and from the first people to give allegiance under the tree, and from those who have witnessed the expedition of Badr and those who are mentioned (who have witnessed Badr and gave allegiance under the tree and the Muahajireen they all have virtues) and 'Umar has his share from the virtues of those who were mentioned previously.

Inn Shaa'a Allaah we are sufficed with that and we will stop here. Inn Shaa'a Allaah for the next lesson.

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