

Ramadan Immersion



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Introduction

- The Prophet (ﷺ) was sent by Allah to perfect good character. This is from one of the missions he was given by Allah.
- The Book of Etiquettes that we will be covering in this class is from the Hadith collection of Imam Abu Dawud which was compiled in his Sunan.

Who is Imam Abu Dawud?

- His full name is Abu Dawud Sulayman ibn al-Ash'ath al-Sijistani.
- He was born in the year 202 AH in Sijistan; modern day Afghanistan or Eastern Iran. His lineage however, was from one of the tribes of Yemen.
- He is a scholar of Hadith. He traveled for the purpose of seeking knowledge; to learn and document Hadith from various regions – Iraq, Syria, Egypt, Khurasan and the Hijaz. Today, people are learning the Sunnah through his works due to his efforts in its preservation.
- He was the student of Imam Ahmad ibn Hanbal and also a teacher of his. This is because Imam Ahmad went to acquire a single Hadith from him – therefore, he was also considered a student of his.
- Musa ibn Harun said: “Abu Dawud was created for hadith in this world and for Paradise in the Hereafter.”
- He was a master of the Hadith sciences. He dedicated his life to Hadith; documenting it, memorizing it, preserving it, analyzing the chain of narrators, learning about them etc.

His Hadith Compilation - Sunan Abu Dawud

- It is a collection of 4,800 hadiths from 500,000 hadiths which he had collected.
- It includes both Hadith that are Sahih (authentic) and Hasan; considered good/sound, which were identified by him according to its grading.
- It is recognized as one of the six major hadith collections known as Kutub al-Sittah. Hence, it is a very established and well taught book of Hadith.
- Al-Hakim said, "His book became for hadith scholars what the Quran is for the reciters — they followed it and did not oppose it." Meaning, it is a collection that is important for us to learn and live by.
- According to Abu Dawud, there are four hadith that suffice for one's religion:
 - 1. Actions are judged by intentions.
 - 'Umar bin Al Khattab reported the Apostle of Allah (ﷺ) as saying

" إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ . "

"Actions are to be judged only by intentions and a man will have only what he intended. When one's emigration is to Allah and His Apostle, his emigration is to Allah and His Apostle but his emigration is to a worldly end at which he aims or to a woman whom he marries, his emigration is to that for which he emigrated.

- 2. Part of the excellence of a person's Islam is leaving what does not concern him
 - Abu Hurairah narrated that the Messenger of Allah (ﷺ) said:

" نِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ "

"Indeed among the excellence of a person's Islam is that he leaves what does not concern him."

His Hadith Compilation - Sunan Abu Dawud

- 3. None of you truly believes until he loves for his brother what he loves for himself.
 - On the authority of Abu Hamzah Anas bin Malik — the servant of the Messenger of Allah (ﷺ) — that the Prophet (ﷺ) said:

"لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ"

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

- 4. The lawful is clear, and the unlawful is clear.
 - Narrated Al-Nu'man b. Bashir: I heard the Messenger of Allah (ﷺ) say:

"إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ . وَأَحْيَانًا يَقُولُ " مُشْتَبِهَةٌ " .
 " وَسَأُضْرِبُ لَكُمْ فِي ذَلِكَ مَثَلًا إِنَّ اللَّهَ حَمَى حِمَى وَإِنَّ حِمَى اللَّهِ مَا حَرَّمَ وَإِنَّهُ مَنْ يَزَعُ
 حَوْلَ الْحِمَى يُوشِكُ أَنْ يُخَالِطَهُ وَإِنَّهُ مَنْ يُخَالِطُ الرَّيْبَةَ يُوشِكُ أَنْ يَجْسُرَ " .

What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things. I give you an example for this. Allah has a preserve, and Allah's preserve is the things He has declared unlawful. He who pastures (his animals) round the preserve will soon fall into it. He who falls into doubtful things will soon be courageous.

His Fairness and Legacy

- Prince Abu Ahmad al-Muwaffaq had requested for a private class for his children. However, he humbly declined as he said: "In knowledge all are equal."
- He never did anything for worldly status because this is the deen of Allah that is meant for everyone.
- He compiled al-Marasil; this is another significant work which contains a collection of Hadith with missing links.
- He passed away in 275 AH in Basra and he was buried next to Sufyan al-Thawri.

- Chapters we will cover in this class:
 - Chapter 1: Regarding Forbearance and the Character of the Prophet
 - Chapter 3: Regarding Suppressing Anger
 - Chapter 5: Being Tolerant
 - Chapter 7: Modesty
 - Chapter 14: Etiquettes of Praising

Chapter 1: Regarding Forbearance and the Character of the Prophet

Hadith #1

- Anas ibn Malik reported this Hadith – it is graded as Hasan.
- As a young boy, Anas was looked after by the Prophet (ﷺ) and served him. He says that the Prophet (ﷺ) had the best character.
- The Prophet (ﷺ) did not need to treat people like children; regardless of their age. He never micro-managed; he was understanding and he recognized that everyone was a human being.
- The Prophet's treatment of youth was that of forbearance and love. He taught them through his good character to love Allah, to love the deen, to not run away from Islam, the command of Allah and the Sunnah.
- To influence and instill good values in children, we have to be soft, humble and understanding towards them and consider what they might be experiencing in their own lives.
- Anas served the Prophet (ﷺ) for many years as a young boy. This is an example for us to serve Allah's deen whether we are young or old. If there is criticism from our elders, we should be understanding towards them as well.
- When the Prophet (ﷺ) noticed Anas playing, he addressed him in a kind way. And although he did not immediately obey the Prophet (ﷺ), it did not cause him to rebuke him.

- Constantly rebuking a child will push them away. This is why the first friend of any child should be their guardian.
- Parents should develop with their children. As they transition into their teens, parents should become their friends instead of the authority above them.
- The Prophet (ﷺ) never asked why he did or did not do something. It goes to show that he knew Anas was trustworthy.
- Our treatment of children should be equal. We should not treat one child differently from the other because every child has different traits.

Hadith #2

- This is a Hasan Hadith. It teaches us that we need to show mercy to the young and similarly acknowledge the rights of our elders.
- This Hadith highlights that we should generally treat people, young or old equally and not give good treatment to one more than the other.
- For our children, we should treat them in the same manner and there should be no favoritism.
- We should show our children mercy by having the same amount of love and care for them because each one has their own personality and is a creation of Allah; everyone has their own strengths and weaknesses.
- We should not fall short on serving our elderly and obeying the command of Allah. Thus, we must be respectful towards them and know their rights regardless of our age.
- Our elders deserve to be served and respected. For example, we need to sit with them and learn from them as there are life lessons from those who are older.
- In conclusion, we must constantly show our love and understanding towards those who are younger than us, and respect the rights of those who are older than us.