



POINTS OF BENEFIT THAT RELATE TO THE AHAADEETH OF THE MESSENGER ()

By Shaykh 'Abdul-'Azeez ar-Raajihee¹

Translated by Hisham Ibn Zayd

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The *manaahij* (methodologies) of the *muhaditheen* (scholars of *hadeeth*)

The four *sunan* (Aboo Daawood, At-Tirmidhee, An-Nasaa'ee, and Ibn Majah), the *musnad* of Imaam Ahmad, and the *sunan* of Ad-Daarimee, all contain *ahaadeeth* that are *saheeh* (authentic), *hasan* (good), and *da'eef* (weak). For they did not make it a condition for their books to contain only the *ahaadeeth* that are *saheeh* as Al-Bukhaaree and Muslim did. Rather, their intent was to gather all the *ahaadeeth* as they relate to a particular matter. Similarly are those other such the *musnad* of At-Taylasee and the three *ma'ajim* of At-Tabaraanee. As for the *muwatta* of Imaam Maalik, it contains *ahaadeeth* that are *saheeh*, *hasan*, and *da'eef*.

¹ One of the most distinguished students of Shaykh Ibn Baaz () who presently lives and teaches in Riyadh. Adapted from his website: www.sh-rajhi.com

Praying with the Shoes On

- ✽ **“Pray in your shoes.”**² The command in this case is not one of obligation, but rather one of recommendation (*istih-baab*). That which indicates that it is not an obligation is that fact that, **“The Prophet () used to pray barefooted and also with shoes on.”**³

Taking a Bath upon entering Islaam

- ✽ The *hadeeth* of Qays (ibn 'Aasim) is *saheeh*⁴ and it indicates that it is recommend for the *kaafir* to take a bath upon entering Islaam, however it is not obligatory because many people accepted Islaam on the day Makkah was conquered and the Prophet () did not command them to bathe. Thus, this illustrates that it is not *waaajib* (obligatory).

Perfecting one's Islaam

- ✽ The *hadeeth*, **“Whoever does good in Islaam would not be held accountable for the deeds that he did in *jaahiliyyah* (the days of ignorance). And whoever does evil in Islaam would be held accountable for his past and present sins.”**⁵ Doing good in Islaam means that one has repented from *shirk* and sins, and doing evil in Islaam mean that one has repented from *shirk* but not sins, in which case this repentance expiates the *shirk*. As for the sins that a person has not repented from and continues to commit after accepting Islaam, then he would be held accountable for these sins that he committed both as a Muslim and before his acceptance of Islaam.

² *Saheehul-Jaami'* (*hadeeth* no. 3790)

³ *Saheeh Ibn Maajah* (*hadeeth* no. 850)

⁴ He is alluding to the *hadeeth* that is narrated in Sunan Aboo Dawood [*hadeeth* no. 550] wherein it states that when Qays accepted Islaam, the Prophet () commanded him to take a bath (*ghusl*).

⁵ *Muslim* (*hadeeth* no. 120)

The Reason why Scholars sometimes mention Weak *Ahaadeeth* in their Books

- ❁ Al-Haafidh Ibn Katheer, Ibn Qayyim and other than them sometimes mentioned *ahaadeeth* without paying much attention to their authenticity, and perhaps this is because of either two reasons: **1.** There are other *ahaadeeth* that strengthens that *hadeeth* or **2.** It is a *hadeeth* that encourages the good or admonishes against the evil, and therefore there is certain amount of leeway that can be taken with regards to them.

The State of a Muslim who Fights another Muslim

- ❁ The apparent discrepancy between the *hadeeth* that states, **“Whenever the swords of two Muslims meet, then the killer and the one who was killed are both in the fire”**⁶ and the *ayah*, **“And if a party of two Muslims fight each other then make peace between them”**⁷ can be reconciled with by understanding that the *ayah* describes those who fight based on *ijtihaad* as what occurred between 'Alee and Mu'aawiyah may Allaah be pleased with them both. Whereas the *hadeeth* refers to those who fought because of blind partisanship, nationalism/tribalism or desires.

Correcting an Evil

- ❁ There are two matters that relate to the *hadeeth* of Aboo Sa'eed, **“Whoever sees an evil, he should change it with his hands, if he cannot, he should change it by his tongue, and if he cannot, he should hate it in his heart and that is the weakest of *eemaan*.”**⁸
 1. Whoever does not hate an evil in his heart does not mean that he is a *kaafir*, rather it means that this person is sinful.
 2. The phrase 'weakest of *eemaan*' relates to his objection to that particular evil, not that generally speaking this person has weak *eemaan*. In fact, this

⁶ Al-Bukhaaree (*hadeeth* no. 31)

⁷ Sooratul-Hujaraat, 49:9

⁸ Muslim (*hadeeth* no. 49)

person could be of strong *eemaan* because he objected to this evil in his heart whereas he was unable to correct it by his hands or his tongue, and in this case he has fulfilled what is *waajib* upon him, thus he is not a person of weak *eemaan*.

The Dead cannot Hear except in three Cases

❁ The dead cannot hear, He () says, **“Verily, you cannot make the dead to hear...”**⁹ and, **“And you cannot make hear those who are in graves.”**¹⁰ However, there are three cases based on the *ahaadeeth* that make an exception for this rule:

1. When the Prophet () called the *mushrikeen* by their names; those who were killed during the battle of Badr. So he said to the sahaabahs, **“They hear me just as you all hear me, but it is only that they cannot reply.”**¹¹
2. When a person is buried and he hears the footsteps of those who attended his funeral as it is narrated in the *hadeeth*, **“Indeed they hear the shuffling of your shoes.”**¹²
3. When the person is being questioned in their graves by the two angels: who is your Rabb, what is your *deen*, and who is your prophet? In this case the soul returns to the body so it can hear and answer.



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⁹ Sooratun-Nahl, 16:80

¹⁰ Soorah Faatir, 35:22

¹¹ Muslim (*hadeeth* no. 2873)

¹² Al-Bukhaaree (*hadeeth* no. 1338)