

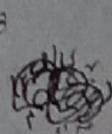
IT'S IMPORTANT TO REMEMBER THAT MY NOTES MAY CONTAIN ERRORS, SO IT'S ADVISABLE NOT TO RELY SOLELY ON THEM. WHILE YOU CAN USE THEM AS A REFERENCE, IT'S ESSENTIAL TO VERIFY THE INFORMATION INDEPENDENTLY. LIKE ANY HUMAN, I AM PRONE TO MISTAKES

Lesson 14 : Only Doing the Obligatory Actions -

(Hadith)

Hadith 22 -

الْحَدِيثُ الثَّانِي وَالْعِشْرُونَ

عَنْ أَبِي عَبْدِ اللَّهِ، جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ  (رضي الله عنه) : «أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ :
أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوباتِ ، وَصُمْتُ رَمَضَانَ ، وَأَخَلَّتُ
الْحَلَالَ ، وَحَرَمْتُ الْحَرَامَ ، وَلَمْ أُزِدْ عَلَى ذَلِكَ شَيْئًا ، أَذْخُلُ
الْجَنَّةَ ؟ قَالَ : نَعَمْ » رَوَاهُ مُسْلِمٌ .

وَمَعْنَى : «حَرَمْتُ الْحَرَامَ» : اجْتَنَبْتُهِ
وَمَعْنَى : «أَخَلَّتُ الْحَلَالَ» : فَعَلْتُهُ مُتَّقِدًا بِهِ .

I took the below translation from Sunnah.com -

- On the authority of Abu Abdullah Jaber bin Abdullah al-Ansari
(may Allah be pleased with him) that:

A man questioned the Messenger of Allah (peace and blessings of Allah be upon him) and said, "Do you think that if I perform the obligatory prayers, fast in Ramadhan, treat as lawful that which is halal, and treat as forbidden that which is haram, and do not increase upon that [in voluntary good deeds], then I shall enter Paradise?" He (peace and blessings of Allah be upon him) replied,

"Yes." [Muslim]

In the hadith from Jabir ibn Abdallah (radhiallahu anhu), he said a man asked the Messenger of Allah saying "O Messenger of Allah, do you think if I pray the 5 obligatory prayers & I fast the month of Ramadhan and I uphold what is lawful and unlawful without adding anything to it, will I enter Paradise?" The Messenger of Allah ^(صلى الله عليه وسلم) said, "Yes".

This hadith is in Saheeh on Muslims. The Prophet said in another narration of the hadith, "whoever is pleased to see a man from the people of Paradise, he should look at him" This hadith is agreed upon.

The meaning here below is important to understand the Hadith:

وَمَعْنَى: «حَرَمْتُ الْحَرَامَ»: اجْتَنَبْتُهُ
 وَمَعْنَى: «أَخْلَكَ الْخَلَالَ»: فَعَلْتُهُ مُتَّقِدًا بِاللَّهِ

It's not just saying it's halal but not following it

It's not just saying it's haram but, ^{then} falling into it.

It's saying it's haram & staying away from it &

It's saying it's halal & doing it with the belief that it's halal i.e., ^{intentionally} you doing that's what it means!

So from the benefit of this hadith is that:
 > again, look at the aim & the objectives of the Sahabi here, he wants to know "if he doing all these things" not mean "if I'm gonna be rich in the dunya, have a big house, have a nice car & etc, no! he says "will I enter Paradise?" So that was their objective & so the Messenger of Allah

Said 'Yes'.

• Also as Imam Nawawi mentions what's important for to highlight from this hadith is a person, he doesn't just do the halal as a part of that custom or culture, he does it with the Itiqad that it's wajib. He stays away from the haram if the Itiqad that this thing is haram, meaning → you'll find lots of people don't drink, for example, he just doesn't just do it but he doesn't think it's haram, so, him staying away from it, he is not gonna be rewarded.

Likewise for example, you see the people, they're the best towards their families but they're doing it because it's their culture, not because they understand that thing to be a command & part of the Deen then they're not gonna be rewarded.

That's why Imam An-Nawawi adds
وَسَيِّئٌ : « حَرَمَتِ الْحَرَامَ » : اجْتَنَبَهُ

And not just saying that it's haram, and
وَسَيِّئٌ : « أَلَلَّتِ الْخَلَالَ » : قَتَلَتْ نَفْسَهُ بِإِلَافَةٍ
doing it if they believe that it is something which is halal

— Also Shaykh Uthaymeen mentions from the benefits of this hadith on page no. 249 241 :
There is a ishqal that someone might say. What's mentioned

in the hadith is fasting in Ramadan & praying the 5 salawat then what about Hajj & Zakat, for example, Hajj & Zakat are also obligations & pillars of Islam, as we know.

And the man here, he said "لَسِيْلٌ اِلَّا فِي سِيْرِي" without adding anything more than that.
So, him not doing anything more you can may understand from that, he is also not gonna miss out two of the Arkan of Islam, ^{which is gonna miss out names, namely, Hajj & Zakat}

→ Zakat was an obligation before Saum (fasting).
So you can't say, for example, "and this hadith came before the obligation of Zakat" because Zakat became an obligation before fasting became an obligation.

→ So it's possible to say this will be before Hajj but it's not possible to say this is before the obligation of Zakat.

The answer to that Shaykh Uthaymeen mentions, 'Perhaps the Messenger of Allah (sallallahu alayhi wa sallam) knew from this person that they don't have any money.'

« Altham is Zakat an obligation? »
↳ ~~known~~ if you're wealthy
↳ if you're poor then Zakat is not an obligation

Likewise, in case of Hajj :
↳ Hajj is an obligation for the person that has the ability that includes the finance to do as well, i.e. he means.

So from that aspect, that could be one of the reasons which that ishqal is removed regards to this hadith.

Also, as well when it say "الْحَرَامُ" i.e. "the thing which is haram I stay away from them", not paying Zakat is considered haram, so he is saying that he is going to be paying Zakat when he says that I am gonna stay away from the thing which are haram. So, that's another way in which a person can reply.

As for Hajj, the reason why it's not mentioned then like Shaykh Uthaymeen mentions that Hajj wasn't an obligation until the year before the Messenger of Allah (sallallahu alayhi wa sallam) passed away, so he didn't become an obligation until later on, the 9th or 10th year after Hijrah & which is the end. So that's with regards to that Isqal that a person may have

Lesson 15 : Attributes of Allah (Tawheed)

Aqeedatu Ahlus-Sunnah fi Asma illahi Subhanahu wa Ta'ala wa Sifatih
(The Aqeedah of Ahlus-Sunnah when it comes to ~~the~~ ^{The} Names & Attributes of Allah Subhanahu wa Ta'ala)

→ So, the Shaykh says,

"Verily Allah is free from ~~to~~ ~~He~~ is any need, any rival or anyone that is similar to Allah or that is equal to Allah."

And also,

Allah is also free from all types of and any type of imperfections, Great is Allah, The One that is singled out.

So, Allah tells us ^(2:22) that there is none like unto him and ~~to~~ "do not make rivals or equals of Allah whilst you know"

Allah says, ^(112:4) وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ

There is none that is like Allah

Allah says, ^(42:11) لَيْسَ كَمِثْلِهِ شَيْءٌ

There is no one that is the same ^{as} Allah whether it's in His Names or in His Attributes or in His Actions or in the way that He creates or in the way that He sustains the servants of Allah

Allah says, ^(19:65) هَلْ تَعْلَمُ لَدُو سَمِيًّا

→ All of these verses in the Quran & the Sunnah & the

form (the natural state of the believer) show that it is impossible that Allah is like His creation.

So then the Shaykh (rahimahullah) says "And we affirm for all of the attributes of Allah (Subhanahu wa Ta'ala) and we seek refuge from Allah from the misinterpretation of the person that denies the Names and Attributes of Allah (Subhanahu wa Ta'ala)." ^{acknowledge & we}

→ Contain Principles (MOST IMPORTANT) -

① The very first principle is The Names of Allah and the Attributes of Allah are Tauqifiyya.

[The meaning of Tauqifiyya is that they're derived only from the Quran & the Sunnah of the Prophet. And they're not derived from the intellect.]

② Second Principle - We must believe in every Name & every Attribute that Allah names Himself with or His Prophet names Him with that is found in the Quran & the Sunnah.

③ Third Principle - We affirm for Allah that which He has affirmed for Himself or the Prophet affirmed for Him without giving a form, without knowing it, without distorting it & changing its meaning and without negating the actual meaning.

* The reason why Ahlul-Sunnah mention these 4 things is because from the people of Ahlul-Bid'ah, they all fall into one of these if not all of these problems. So we affirm for Allah, we

don't say "The Throne of Allah is like this", we don't give it a form "The knowledge of Allah is like this" or "The fact that Allah descends to the lowest heaven ^{the last third} of every night to the lowest heaven is like this" So that is not permissible.

Now can we say, it is like that, we can't say it happen like this nor can we liken it to anything else, nor can we change it or distort it and not believe in it & nor can we negate it

④ Fourth Principle - We affirm for Allah that which the Prophet (sallallahu alayhi wa sallam) has affirmed for Him whether it came through many chains of narration (isnad), in many hadiths, or Ahad, whether it's mentioned in one hadeeth or 2 different hadiths through different chains of narration (or) one or two chains of narration.

In summary, we don't look at how many people narrated the hadith, we look at 'is the hadith authentic or not?' if the hadith is authentic we use it as a proof & we believe in it with regards to our Aqeedah and shirkah that is different to the people of innovation

⑤ Fifth Principle - The fact that the name maybe the same doesn't necessitate that the attribute is the same. Eg: We affirm for Allah, "Knowledge" we know Allah is knowledgeable and that we know that Rami Adam are knowledgeable. So Allah has affirmed for the creation 'knowledge' and Allah has affirmed for Himself 'Knowledge'

As the knowledge of Allah like the knowledge of the creation, of course not! Lakin, what do they share?

The fact 'Knowledge' The general meaning or the name of Al-Ilm but obviously they're different in terms of the knowledge of Allah & the knowledge of the creation.

⑥ Sixth Principle -

Also, we believe in the names of Allah and we know that they have a meaning. We affirm the meaning of ^{The Names} Attributes of Allah but we don't know the 'How'.

⑦ Seventh Principle -

Raw but not least, whenever we say ~~the~~ ^{the} about certain Names & Attributes of Allah then we say the exact same about the rest.

- Because from Ahul-Bida'ah, there are those who affirm Attributes of Allah. And the reason why they affirm Attributes of Allah is because they say their (that) mind points towards that, like ^{glor} Allah can't do anything if unless He has got knowledge, & Allah can't do anything unless He has ~~has~~ ^{has} Hands, unless He sees. But they'll negate all of the other attributes. So that is contradiction.

So the Shaykh (rahimahullah) says, "we affirm The Names of Allah (Subhanahu wa Ta'ala) or whatever has come in The Attributes of Allah (Subhanahu wa Ta'ala), all of it."

And we stay away from negating the ^{Attributes} Names of Allah (Subhanahu wa Ta'ala)."

"The intellect of Beni Adam, when the Shaykh says 'One mind cannot understand & comprehend The Attributes of Allah (Subhanahu wa Ta'ala)' we can't comprehend the Attributes of Allah cause we don't know. In order to know about something, you need to be taught about them."

How do we know Allah's name is Al-Ilm? We find it in the Quran & Sunnah. How is the knowledge of Allah? We only know that the knowledge of Allah is the most complete knowledge.

"Allah rose above His Throne." How did Allah rise? We don't know. We know that Allah ^{rose} above the Throne. How do we know we know that Allah told us but we don't know the 'How' because Allah told us but we don't know the 'How'.

→ "So Submit to that which Allah ^{and} the Messenger (Callallahu alyaihi wa ta'ala) said & taqabbalunah, us. And the fact of Beni Adam will not be firm upon Islam unless they submit to Allah (Subhanahu wa Ta'ala)."

But if you start to question everything about the greatness of Allah then it might be a reason for your misguidance.

→ So in general, Imam Malik said, "The meaning of 'Ishim' that Allah rose above His Throne, is known, the knowledge of Allah is known, How Allah descending is known, in the Arabic language it is known, as for

the 'How' Allah knows, we don't know ^{But} but it is
wajib for you to believe in it, and, asking

Why is it wajib for you to believe in it?
Cause Allah tells us in the Quran & the Sunnah.
about it is a Bidah ^{why?} because the Prophet & the
Companions didn't do so

Lesson 16 : Recommended & Disliked Fasts
(Fasting)

فَضْلٌ
- يُسَّرُ صَوْمُ:

[1] أَيَّامُ الْبَيْضِ .

Waklamu → [2] وَالْخَمِيسِ .

Waklamu → [3] وَالْاِثْنَيْنِ .

[4] وَسِتِّ مِنْ شَوَّالٍ .

[5] وَشَهْرِ اللَّهِ الْمُكْرَمِ .

- وَآكُذَّةُ : الْعَاشِرُ ، ثُمَّ الثَّاسِعُ .

[6] وَتِسْعُ ذِي الْحِجَّةِ .

- وَآكُذَّةُ : يَوْمُ عَرَفَةَ لِغَيْرِ حَاجٍ بِهَا .

[7] وَأَفْضَلُ الْعِيَامِ : صَوْمُ يَوْمِ وَفَطْرُ يَوْمِ .

- وَكُرْهٌ :

[1] [2] [3] إِفْرَادُ رَجَبٍ ، وَالْجُمُعَةِ ، وَالسَّبْتِ .

[4] وَالشَّكِّ .

[5] وَكُلِّ عِيدٍ لِلْكَفَّارِ .

[6] وَتَفَدُّمُ رَمَضَانَ بِيَوْمٍ أَوْ يَوْمَيْنِ .

مَا لَمْ يُوَافِقْ عَادَةً فِي الْكَلِّ

It is recommended to fast - 3

1. The white days (Ayyatul Ba'id) Thursday
2. Thursdays; Mondays; (Ayyatul Khamis & Ayyatul Shani) Mondays
3. Six days from Shawwal;
4. Allah's month Muharram
5. the nine days from the start of Dhul-Hijjah
6. with the Day of Arafah being most emphatic for individuals not performing Hajj.

(1) → The white days is the 13, 14 & 15 of the month Islamic lunar month.

Every month it's recommended to fast those 3 days.

(2) ^{Imam} Thursdays, is recommended & this is ijma of the scholars of the Ulema

Also, it's recommended to fast on Mondays.

(3) → It's recommended to fast on the 6 days of Shawwal which is preceding Ramadan.

However, in this issue the scholars differ.

Imam Shafi' mentions that it's recommended to fast.

Imam Abu Hanifa & Imam Malik says it's disliked to fast those 6 days.

Mostly scholars say that it's recommended & a hadith on this is clear.

« مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّفْرِ »

Whoever follows up Ramadan and the Shawwal is like he has fasted the entire year with six days of

{ The hadith is authentic }

When it comes to differences, if there is a hadith which is clear then you follow the hadith of the Messenger, as Imam Malik mentioned:

"Everyone's statement is taken & rejected except for the Prophet of Allah" and he made that statement when he was in Mejid an-Nabawi teaching, he said 'except the companions of this grave' & he pointed to the grave of the Messenger of Allah.

And that's a principle which is important across the board.

If there is a hadith which is authentic & clear i.e., not something which is ambiguous or general it can be interpreted, it's a clear hadith it's not open to interpretation then everyone's statement is rejected except against the statement of the Prophet Muhammad (sallallahu alayhi wa sallam).

(4) Also, it's recommended to fast the month of Allah, Muharram which is the 1st month of the Islamic calendar. And Imam an-Nawawi mentions this is an issue of Ijma as well.

Imam Abu Hanifa has his opinion, Imam Shafiq has his & Imam Malik has his. When we say this is an opinion of Abu Hanifa, Ahmad, Imam Shafiq doesn't mean that same Ijma.

Ijma is different to the opinion of Imam Abu Hanifa.

Out of those 9 days, the Day of Arafah is more emphasized for the person that not on things there is a Hadith: "يَكْفُرُ السَّنَةَ الْغَائِبَةَ وَالْبَاقِيَةَ"

It's a Kaffarah for the minor sins, the longer as the person stays away from the major sins.

With regards to this hadith, when it mentions this action is a Kaffarah, does it mention specifically for minor sins? It's not but it means minor sins cause major sins require Tawbaah, generally speaking.

However, it maybe the case that the person is upright & he is righteous, even his minor sins are few, he stays away even from the minor sins. In this case, it lessens the punishment of the major sins, it reduces the impact of major sins. If they don't have any major sins, it raises the person's level.

So there is no situation in which a person doesn't benefit from expiation, as a Muslim. As the Messenger of Allah said, 'the story of the Muslim is always good'. The situation of the falconer is always good.

When he goes through a tribulation, it's a Kaffarah, it's an expiation for that person. "So if the tribulation is in the form of a disaster or a disease - the only question you should ask yourself".

The tribulation of the Bani Israil meaning he will be asked to make the Qur'an that the person's Seman increases through it.

The tribulation in the Imam, it's a Nuzul, meaning

then their power is becoming weak, then that is a problem.

But ~~these~~ these ^{these} ~~these~~ ^{these} health & wealth are everyday causes
as for older & weak get younger.

These things are temporary. That which lasts is
Righteous Actions.

That which is ^{more} benefit you in the afterlife is your
actions of your life.

So the mention 'Amal being the most emphasized for
individuals that are not performing 'sajj' meaning that the
one ^{not} on Hajj, they shouldn't fast on Yawm al-Hajjat
because it's the day of ^{the} ~~the~~ day of ^{the} ~~the~~ day of
doing Hajj.

→ "The best fast is fasting one day & breaking fast for the
next."

The best fast is the fast of Dawood which is to fast a
day & to break fast for the next day.

→ It's makruh to:

- (i) single out the entire month of Rajab
- (ii) Friday;
- (iii) Saturday;
- (iv) the day of Doubt (Yawm al-Shak) ← *after people are unsure if
it's the last day of the Hajj or the first day of Ramadan*
- (v) the 30th day of Shaaban when there is something
affecting visibility
- (vi) every celebration of disbelievers; and
- (vii) fasting one or two days before Ramadan

so long as the fast doesn't match one's fasting routine.

→ (i) "Single out the entire month of Rajab" - It is to ^{not} ~~not~~
makruh single out Rajab as a month of fasting
because it's Rajab, 'the Sun fasting', this is something which is
Makruh & this is the opinion of most of the scholars.

(ii) To fast on Yamah Jami'ah - It's the opinion of Imam
Abu Hanifa & Imam Shafi' that it's makruh to fast
on Jami'ah.

• Jami'ah is the best day of the week, in terms of day.
• Kaylatal Qadr is the best night, in terms of night.

You're 2 virtues, (i) every week, which is Jami'ah &
(ii) once a year, which is Kaylatal Qadr in
the month of Ramadan.

→ (ii) The Day of Doubt - It is disliked to fast on the day
of doubt.

The Day of Doubt is 30th of Shaaban, the person that fasts
it either voluntarily or with the intention that it's
Ramadan.

This is the opinion of Imam Shafi', Imam Malik,
Imam Abu Hanifa, & they say it's not Makruh to
fast on that day, even voluntarily.

→ Also it's disliked to fast on the Eid of the day disbelievers
celebrate, e.g. "9th you fast on 25th because it's Christmas Day"
that's why celebration of disbelievers
disliked to single out the fast on the Eid of the

(viii) Also fasting one or two days before Ramadan, e.g. with the

intention that you think it's general to Ramadan's
that's why you fast one or 2 days before
Ramadan. that's also something which is impermissible.

→ Then ^{he} mentions a condition:-
everything that is mentioned before (6 issues)
it's disliked to fast so long as the fast
is not match one's fasting routine
meaning you fast one day & you break your fast
the other day, that's your routine. You fast, for example,
every 3 days of the month & this month, it
falls on Friday, it's not makrooh for you to
fast in that case cause that's your Adaa,
you're not singling out the day, you're fasting
because that's already in your routine in which case it's
not Makrooh for the person to fast at all.

. The Isra & Mi'raj happened before the
Prophet's migration to Medina.

. The event which significantly comforted &
elevated the Prophet after the hardships he
faced is "The Isra & Mi'raj"