

A Selection of Ahaadeeth and their benefits taken from 'Silsilah al-Ahadeeth as-Saheehah'

By

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Part one

❖ Sufficing with one *Tasleem* in the prayer

316 – “He used to give one *Tasleem*.”

Summarizing the statement: That this hadeeth is authentic, and it is the most authentic of the *Ahadeeth* that mention giving one *Tasleem* in the prayer.

Bayhaqi quotes a portion of these *ahaadeeth*, but none of those *asaneed* are without a weakness. However, in general they support this hadeeth. Bayhaqi said at the end: ‘It has been narrated on a group of the Companions – *radi>Allaahu anhum* – that they gave one *Tasleem*, and this is from the differences that are permissible, and that can be limited to being allowed.’

And at-Tirmidhee mentions something similar about the Companions, then he says: ‘Ash-Shafiee said: If you wish you can give one *Tasleem*, and if you wish you can give two *Tasleems*.’

I say: The giving of one *Tasleem* is obligatory, which must be done, due to his *-sall>Allaahu alayhi wa sallam-* saying: “...exiting oneself from the prayer is by giving *Tasleem*.” And giving two *Tasleems* is *Sunnah*, and it is permissible to leave the second *Tasleem*, sometimes due to this hadeeth.

And from the guidance of the Messenger *-sall>Allaahu alayhi wa sallam-* the method of exiting from the prayer thus follows:

1 - Limiting to one *Tasleem*, as was previously mentioned.

2 - To say on his right hand side: ‘*assalamu alaykum wa rahmatullaahi*’, and to say on his left side: ‘*assalamu alaykum*.’

3 - Like the *Tasleem* before, except that you also add ‘wa rahmatullaahi’ in the second *Tasleem*.

4 - Just like the *Tasleem* before, except that you add ‘wa barakatuhu’ in the first *Tasleem*.

All of these are established in the ahaadeeth and I have mentioned their sources in ‘sifaat as-salaat an-Nabi -sallAllaahu alayhi wa sallam-’ so whoever wishes can refer back to it.

516- On the authority of Abdullaah bin ‘Amr, on the authority of the Prophet -sallAllaahu alayhi wa sallam- who said: ‘The pleasure of your Lord is in the pleasure of your father and the anger of your Lord is in the anger of your father.’

792- On the authority of Abdullaah bin Amr – in a narration ascribed to the Prophet -sallAllaahu alayhi wa sallam-: ‘Indeed the most beloved of you to me is the best of you in manners.’

❖ From the Prophet’s - sallAllaahu alayhi wa sallam – humility

1002- On the authority of Abu Huraira who said: Jibraeel sat with the Prophet -sallAllaahu alayhi wa sallam- and he looked up to the sky, and there was an angel descending. Jibraeel said to the Prophet: This angel has never descended until this time since he was created.

So when the angel descended he said: ‘O Muhammad, your Lord has sent me to you: Shall I make you a king or slave & Messenger?’

Jibraeel said to him: ‘Be humble for your Lord O Muhammad!’

So the Messenger of Allaah -sallAllaahu alayhi wa sallam- said: ‘No, but rather a slave & Messenger.’

1047 – On the authority of Muhammad bin Saad, on his father in a narration ascribed to the Prophet -sallAllaahu alayhi wa sallam-: ‘There are three things that are from happiness, and the three things from happiness are: A wife, who you are pleased with what you find from her, and if you are away from her she

keeps herself and your wealth secure. And a riding beast which is quick and easy, so it can take you to your friends. And a house which is spacious and has many visitors.

And from the wretched things: A wife, who you are upset with from what you find from her, and she talks badly about you, and if you are away from her she does not secure herself nor your wealth. And a riding beast which is slow, so if you beat it you just tire yourself out, and if you leave it, it will not take you to your friends. And a house which is cramped and has few visitors.

1802- The Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said: ‘There are three destructive things, and three successful things’, then he said: ‘The three destructive things are: miserliness which is obeyed, and a desire which is followed, and a person is amazed by his own self. And the three successful things: having fear of Allaah in secret and in the open, and having a balance in poverty and richness, and doing justice at the time of anger and at the time of happiness.

❖ The virtue of Abu Ubayda and using *Khabar al-Ahad* as a proof

1964 – “This is the trustworthy one of this *Ummah*. Meaning Abu Ubayda.”

Narrated by Muslim (1297) and Hakim (3/267) and Ahmad (3/125) and Abu Yaa’la (2/831) from the different routes on the authority of Hamad bin Salama on the authority of ‘Anas: “The people of Yemen came to the Messenger *-sallAllaahu alayhi wa sallam-* and said : Send a man with us who will teach us the Sunnah and al-Islam.

Then the Messenger took the hand of Abu Ubayda and said: “ This is the trustworthy one of this *Ummah*. ” Then the Messenger mentioned him. This wording is from Muslim, and from the wording of Haakim, ‘teach us the Qur’aan.’

And Haakim said: ‘Authentic according to the conditions of Muslim, but Muslim & Bukhari did not narrate this hadeeth with mentioning the word: ‘Qur’aan.’

I say : and in this hadeeth there is an important benefit, the *Khabar al-Ahad* is used as a proof in *'Aqeedah*, like it is used as a proof in Fiqh rulings, since we know – out of necessity that the Prophet *-sallAllaahu alayhi wa sallam-* did not send Abu Ubayda to the people of Yemen just to teach them *fiqh* rulings, but also to teach the *'Aqeedah*. So if the *khabar al-Ahad* did not necessitate knowledge of the *Sharia'* in *'Aqeedah*, then sending Abu Ubayda to teach them by himself would be similar to mockery. And this is what the One who established the *Sharia'* is free from. So it is established with certainty that the *Khabar al-Ahad* necessitates knowledge, and that is my intent. I have two well-known booklets, which have been printed many times regarding this important issue, so anyone who wants a further explanation can refer back to them.

1939 – On the authority of Hani : When he came to the Messenger of Allaah *-sallAllaahu alayhi wa sallam-*, and said : ‘O Messenger of Allaah what obligates Paradise for me? He said: “Have good speech and give food.”

❖ From the best advice of the Messenger of Allaah - sallAllaahu alayhi wa sallam for Abu Dharr

2166 – On the authority of Abu Dharr, who said: ‘My friend - Messenger of Allaah *-sallAllaahu alayhi wa sallam-* ordered me with seven things : He commanded me to love the poor, and to come close to them. And he commanded me to look at the one who is lower than me, and not look at the one above me. And he commanded me to have good ties with my family even if they turn away. And he commanded me not to ask anyone for anything. And he commanded me to speak the truth even if it is bitter. And he commanded me not to fear for Allaah the blame of those who rebuke, and he commanded me to say :

There is no capability nor is there any power except with Allaah.

La hawla wa la quwwata illa billaa

often, as it is indeed from the treasures from under the ‘Arsh. [And in a narration : indeed it is a treasure from the treasures of Paradise.]

3258 - On the authority of Rabeeyah al-Asslamee who said : I used to serve the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* and he gave me some land, and he gave Abu Bakr some land, and when it came to dividing the land, we differed over a cluster of dates from a date palm tree. Abu Bakr said : this is on my side of the land! And I said : It is on my side! There used to be a problem between me and Abu Bakr, and Abu Bakr said a statement to me

which I hated but he regretted saying it, so he said to me: ‘O Rabeeyah! Say something to me similar to what I said to you, so that it can be a requital.’

So I said : ‘I will not say it.’

Abu Bakr said : ‘You will say it or I will request the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- to order you to say it.

So I said : ‘I will not say it.’

Abu Bakr left that portion of the land for me and went off to the Prophet -*sallAllaahu alayhi wa sallam*- and I followed him. The people from my tribe followed us and said to me: ‘May Allaah have mercy on Abu Bakr, why is he going to the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- about you, and he said what he said about you.’

So I said : ‘Do you know who this is?? This is Abu Bakr as-Siddeeq, he is one of the two who were in the cave, he is one who has grown old as a Muslim (one of the elders of the Muslims), beware he does not turn around and see you assisting me against him and becomes angry and he meets the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- , and the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- will become angry due to him being angry, and then Allaah Azza wa Jal becomes angry due to them being angry and then Rabeeyah will be destroyed.’

They said : ‘What do you order us to do?’

I said : ‘Go back.’

Abu Bakr -*RadhiAllaahu anhu*- went off to the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- , so I followed him by myself, until he reached the Prophet -*sallAllaahu alayhi wa sallam*- and he told him the story as it was. The Prophet -*sallAllaahu alayhi wa sallam*- raised his head towards me and said: ‘O Rabeeyah what’s the matter between you and as-Siddeeq?’

I said : ‘O Messenger of Allaah -*sallAllaahu alayhi wa sallam*- such and such happened, and he said a statement to me which I disliked, then he said to me, say something similar to what I said to you so that it can be requited, but I refused.’

Then the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said: ‘Yes, do not say a word back to him, but say: May Allaah forgive you O Abu Bakr. May Allaah forgive you O Abu Bakr.’

Hasan said: ‘Abu Bakr turned around and he was crying.’

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad,
his family, his companions and all those who follow his guidance.