

## Second Hadeeth:

عن عمر بن الخطاب رضي الله عنه قال: بينما نحن جلوس عند رسول الله ﷺ ذات يوم إذ طلع علينا رجل شديد بياض الثياب، شديد سواد الشعر، لا يُرى عليه أثر السفر، ولا يعرفه منا أحد، حتى جلس إلى النبي ﷺ فأسند ركبتيه إلى ركبتيه، ووضع كفيه على فخذيه، وقال: يا محمد، أخبرني عن الإسلام، فقال رسول الله ﷺ: الإسلام: أن تشهد أن لا إله إلا الله وأن محمدا رسول الله، وتقيم الصلاة، وتؤتي الزكاة، وتصوم رمضان، وتحج البيت إن استطعت إليه سبيلا، قال: صدقت. فعجبنا له يسأله ويصدق! قال: فأخبرني عن الإيمان. قال: أن تؤمن بالله، وملائكته، وكتبه، ورسوله، واليوم الآخر، وتؤمن بالقدر خيره وشره، قال: صدقت. قال: فأخبرني عن الإحسان. قال: أن تعبد الله كأنك تراه، فإن لم تكن تراه فإنه يراك، قال: فأخبرني عن الساعة. قال: ما المسؤول عنها بأعلم من السائل، قال: فأخبرني عن أماراتها. قال: أن تلد الأمة ربتها، وأن ترى الحفاة العراة العالة رعاء الشاء يتطاولون في البنيان، ثم انطلق فلبثت مليا، ثم قال: يا عمر، أتدري من السائل؟ قلت: الله ورسوله أعلم. قال: فإنه جبريل أتاكم يعلمكم أمر دينكم

رَوَاهُ مُسْلِمٌ

### ‘Umar b. al-Khattab said:

One day when we were with God's messenger, a man with very white clothing and very black hair came up to us. No mark of travel was visible on him, and none of us recognised him. He sat down beside the Prophet, leaning his knees against his, and placing his hands on his thighs, he said, "Tell me, Muhammad, about Islam." He replied, "Islam means that you should testify that there is no god but God and that Muhammad is God's messenger, that you should perform the prayer, pay the *zakat*, fast during Ramadan, and make the pilgrimage to the House if you have the means to go." He said, "You have spoken the truth." We were surprised at his questioning him and then declaring that he spoke the truth. He said, "Now tell me about faith." He replied, "It means that you should believe in God, His angels, His books, His messengers, the last day, and that you should believe in fate both of good and evil." Remarking that he had spoken the truth, he then said, "Now tell me about Ihasan." He replied, "It means that you should worship God as if you see Him, for He sees you though you do not see Him." He said, "Now tell me about the Hour." He replied, "The one

who is asked about it is no better informed than the one who is asking." He said, "Then tell me about its signs." He replied, "That a maid-servant should beget her mistress, and that you should see barefooted, naked, poor men and shepherds exalting themselves in buildings." [‘Umar] said: He then went away, and after I had waited for a long time [the Prophet] said to me, "Do you know who the questioner was, ‘Umar?" I replied, "God and His messenger know best." He said, "He was Gabriel who came to you to teach you your religion." Narrated by Muslim

### Hadith narrator

Umar ibn al-Khattab ibn Nufail, Abu Hafs al-Faruq, the prince of believers, his conversion to Islam was five years before the Hijrah, and he adhered the prophet peace be upon him. The Muslims voted for him as khalifa after abu bakr radya Allahu anhu. God opened during his era conquests, and he was able to spread Islam, he established the Hijri date, and wrote down the books. Abu Lulu’ah al-Majusi killed him while he was praying the morning prayer, in the year 23 AH.

### Explanation of vocabulary

And he placed his hands on his thighs meaning: The questioner placed his palms on his own thighs, and sat in the form of a learner, and this is out of extreme politeness, respect, and reverence for the Prophet peace be upon him

We were surprised at his questioning him and then declaring that he spoke the truth.: The reason for their astonishment is that this is contrary to the habit of the ignorant questioner, but this is the words of an expert who is responsible for it, and at that time there was no one who knew that knowledge except the Prophet.

“That a maid-servant should beget her mistress,(That the slave-girl, would give birth to her mistress, ) and this is explained by the expansion of Islam and the takeover of its people over the lands of

polytheism So female slaves will multiply, and the son of a female slave from her master will be in the same position as her master.

Barefooted: is the plural of barefoot, who is not wearing shoes

Naked: plural of nakedness, which is of nothing on his body.

(Al-Aalah):the poor.

Shepherds exalting themselves in buildings : the people of the desert and their like from the people of need and poverty, the life becomes easy and they show off with their buildings.

Maleyan: for a long time, and from it is the Almighty's saying:

وَأَهْجُرْنِي مَلِيًّا ٤٦

(So be gone from me for a long time!)" [Maryam: 46].

### The overall explanation of hadeeth:

This hadith included an explanation of all the functions of worship the visible and hidden, from the foundations of faith, the actions of the limbs, the sincerity of secrets, and protection from the bad deeds, to the extent that all Sharia sciences refer to it and branch out from it.

A Muslim continues to rise in the ranks of religion until he is as close as he is to God Almighty.

There are three pillars of religion, the first one is Islam. Whoever establishes its structure and pillars has ascended towards the second rank, which is faith. Then, whoever fulfills the pillars of faith has ascended to the 3rd rank, which is Ihsan, which is the highest level of religion.

## Benefits of hadeeth:

1. A teacher should be shown politeness. Jibrīl (peace be upon him) sat down before the Prophet (may Allah's peace and blessings be upon him) in a polite way to learn from him.
2. The virtue of Islam and that it is the first thing to ask about, this is why the Prophet peace be upon him if he sent messengers to call to God, he commanded them to begin to testify that there is no god but God and that Muhammad peace be upon him is the Messenger of God before everything.
3. Testimony that Muhammad is the Messenger of God requires belief that God Almighty sent him to all creation, and that you believe that he is the final prophet, and it also requires believing him in what he told, complying with his command, and avoiding his prohibitions.

And not to innovate in the religion of God unless the Messenger (peace be upon him) brought it, whether in belief, speech or deed, and to believe that the Prophet is someone who has nothing of divinity, so he should not be called upon besides God, and we should not seek help from him except during his life as much as he can help.

4. Faith (iman) is believing in the heavens, saying with the tongue, and acting with the limbs and pillars.
5. The pillars of faith are: Believing in God Almighty, His angels, His books, His messengers, the Last Day, and fate its good and its bad. And these pillars inherit the human the strength in obedience and fear from Allah subhanahu wa taala.

That is, you believe that He alone is the Lord, the belief in His singularity in divinity, and that the Lord is the Creator, the Owner, the Ruler

Belief in God includes four things

1. Belief in the existence of Almighty God.
2. And He alone is the one lord, Belief that he is the creator, king, and Organizer(director)
3. Believe that he is alone the god and there is no god but Him
4. Belief in His Names characteristics and Attributes

6. Belief in all of the messengers, so if someone believes in some messengers and denies the others, then he is not believing in his messengers, but rather he is a disbeliever, for God Almighty said

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ۝ ١٠٥

The people of Noah rejected the messengers (al-shuaraa 105) although they did not believe only in prophet noah and no messenger came before him but not believing in one messenger means not believing in all the message.

7. Belief in the uncorrupted origin of the books that God sent down to His messengers, and that they are the truth from God, and that all books are abrogated by the Qur'an, so they are not acted upon according to the Sharia.
8. Belief in the Last Day, which is the Day of Resurrection, and includes belief in the first step in the rank of hereafter which is the grave, and the bliss and torment of the grave.
9. It is obligatory to believe in destiny, its good and its bad, and that fate has no eternal evil in it because it emanates from mercy and wisdom.
10. Proving of the ihsan rank, and that the best of faith is in the station of ihsan and observance, which is to worship God as

if you see Him, and if you do not see Him, He sees you, and you know that God is with you. When a servant reaches this level, especially with his worshipping, The observance is the highest level of faith, so the servant combines faith in God's supremacy and feeling his closeness.

11. If a scholar was asked about things that he does not know he should declare that he does not know, and this does not make diminish him, but it is evidence of his piety and god-fearing.

The validity of all deeds is based on the two testimonies. Because testifying that there is no god but God requires sincerity, and testifying that Muhammad is the Messenger of God is upon us requires following, and every deed by which one draws closer to God is accepted only with these two conditions: sincerity to God, and following the Messenger of peace be upon him.

This type of testimony that there is no god but God, which requires sincerity of worship, is called monotheism, monotheism of divinity, and it is called monotheism of worship, because the meaning of there is no god but Allah, That is, there is no true God of worship except Allah, so do not worship anyone but Allah. So whoever says: There is no god but Allah, and worships other than God, then he is a liar.

And among the forms of worshipping God Almighty: are supplication, request, intent, vow, oath, and sacrifice, so it is not permissible to spend any of that on other than God.

### Hadeeth 3

عن عمر بن الخطاب رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول (إنما الأعمال بالنيات وإنما لكل امرئ ما نوى فمن كانت هجرته إلى الله ورسوله فهجرته إلى الله

ورسوله ومن كانت هجرته لدنيا يصيبها أو امرأة ينكحها فهجرته إلى ما هاجر إليه) متفق عليه.

It is narrated on the authority of 'Umar bin al-Khattab (may Allah be pleased with him), who said: I heard the Messenger of Allah (peace be upon him), say "Actions are according to intentions, and everyone will get what was intended. Whoever migrates with an intention for Allah and His messenger, the migration will be for the sake of Allah and his Messenger. And whoever migrates for worldly gain or to marry a woman, then his migration will be for the sake of whatever he migrated for." Agreed upon

### Explanation of vocabulary

Intentions: is the plural of intention, which is the intent and determination of the heart on a matter.

(Hijra) Emigration: in the language is the departure from one land to another, and the separation of one's homeland and one's family. It is derived from abandonment and is the opposite of connection.

And the legitimacy of the departure from the abode (place) of disbelief to the abode of Islam; Fear of sedition, and the intention to establish the rituals of religion.

Gain: gets it.

(marry her) marry her.

His emigration is for what he emigrated for) meaning: the reward for his work is the worldly purpose that he intended, otherwise he has nothing.

### Overall explanation of the Hadeeth:

This hadith combines all good things, so it is appropriate for the believer who wants to save himself and benefit from it to understand its meaning, and to keep his eyes on him in all his conditions and times, for in it is devotion to the deity, and it is a condition for each saying and action, internal and external. Those who sincerely their work to Allah following the messenger of Allah peace be upon him are the ones whose actions are accepted. acceptable.

Actions do not exist or happen except by an intention, it is the reason for its validity and corruption, and its perfection and imperfection. Whoever intends to do khair (good deeds) and it was for the sake of Allah taala, then he will be rewarded and will get the full benefit from it.

And whoever had an incomplete intention and purpose then his reward will be diminished.

And whoever directed his intention to other than this noble purpose, he missed the good, and he obtained what he intended from Incomplete despicable purposes.

That is why the Prophet peace be upon him set an example in order to measure all matters against, and he said: ( So whoever emigrated to God and His Messenger, then his emigration was to God and His Messenger, that is, he attained what he intended and his reward depends on God). And he said (And whoever migrates for worldly gain or to marry a woman, then his migration will be for the sake of whatever he migrated for.) And he specified the women after he combined all the worldly matters, to indicate that all of these intentions are low and useless.

**Benefits of hadeeth:**

1. This hadith is one of the hadiths on which Islam revolves, and for this reason the scholars said: The orbit of Islam is based on two hadiths, namely: this hadith, and the hadith of Aisha:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (( مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ ))

If the believer did an act that is not in accordance with our matter, so it is rejected it. Narrated by Al-Bukhari.

This hadith is the pillar of the actions of the hearts, as it is the scale of the inner actions, and the hadith of Aisha is the pillar of the actions of the limbs

2. Intention: It is the intent to act in order to draw closer to God and to seek His pleasure and reward. This includes: the action, and the intention of who is done for it, Who is God, Glory be to Him.

The intention of action: not all acts of worship are valid except with their purpose and intention, whether they are obligatory or nafla.

(optional)

One must also distinguish the habit from the worship.

For example, the Ghusul could be either cleanliness or recommended washing and it takes place in order to remove the major hadith, and for washing the dead, on Fridays and the like, so he must intend in it to remove impurity or that recommended washing.

And from this, if a person does an action where it appears externally good, but internally he is aiming to reach a usurious transaction (reba), or it is intended to waive a duty, or to reach a forbidden, then what counts is its intention and purpose, not the apparent meaning of its wording: for actions are only in the intentions.

As for whom the intention is being made to, it is sincerity to God in everything that the worshiper does or abandons, and in everything he says and does. The Almighty said:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

even though they were only commanded to worship Allah 'alone' with sincere devotion to Him (al-bayena 5)

and He said:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

Indeed, sincere devotion is due 'only' to Allah. (az-zumar 3)

so the virtue of deeds and the greatness of their reward, are according to the heart of the doer from faith and sincerity.

Intention takes place in permissible and worldly matters, for whoever intended by earning it and his worldly and ordinary deeds to seek help with that in fulfilling the rights of God and performing the duties and mustahabb, and accompanied this righteous intention in his eating, drinking, sleeping, resting and earnings, his habits are transformed into acts of worship. Prophet peace be upon him said:

أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجَهَ اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلُ فِي فِيٍّ. أَي فَمِ امْرَأَتِكَ

Sa'd ibn Abi Waqqas transmitted that the Prophet, may Allah bless him and grant him peace, said to him, "You do not spend anything by which you desire the face of Allah Almighty but that you are rewarded for it, even what you place in your wife's mouth."

Narrated by Al-Bukhari and Muslim.