

THE STRIVING

MUSLIM ACADEMY

Islamic and Academic Education

ISLAMIC EDUCATION · TEXTBOOK

Hadith
Semester One

The first thirteen of an-Nawawi's Forty: intention, the frame of the religion, the lawful and the unlawful, sincere counsel, and leaving what does not concern you.

WHAT IS INSIDE

- How this book is used beside the workbook
- Four units, twelve lessons, each one taught in two pages
- Worked examples, and the words of every lesson
- What the workbook asks of you, week by week
- The curriculum this book is built on, in full

The Striving Muslim Academy

Built on the Academy's own Islamic Education Curriculum, and keyed to the workbook of the same semester, week for week.

strivingmuslimacademy.com

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WEEK FIVE

Whoever innovates in this matter

Hadith 5: whoever innovates in this matter of ours

The hadith

A'ishah reported that the Prophet ﷺ said that whoever introduces into this matter of ours what is not of it, it is rejected. And in the wording of Muslim: whoever performs an act which our matter is not upon, it is rejected.

Sahih Muslim 1718, and in al-Bukhari with the first wording. Copy both wordings from the collections; the difference between them is the subject of scholarly discussion and is a good early lesson in why wording matters.

What radd means

Radd رَدٌّ: rejected, returned, not accepted. Not merely discouraged.

So the hadith is a principle about the acceptance of acts, which is why it is paired with the first hadith. Together: an act is weighed by its intention and by whether it was asked for. Both conditions, and sincerity does not satisfy the second.

What it is not a licence for

It is not a licence to call whatever you have not seen before an innovation. Your Aqeedah course took the scope of this chapter: it concerns matters of religion, and the application to particular practices is a matter for scholars who weigh the evidence.

A student who learns this hadith and starts ruling on their community's practices has taken a principle and skipped the method, and that order does harm.

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WEEK SIX

The lawful is clear

Hadith 6: the lawful is clear and the unlawful is clear

The hadith

An-Nu'man ibn Bashir reported that the Prophet ﷺ said the lawful is clear and the unlawful is clear, and between them are doubtful matters which many people do not know; so whoever is cautious of the doubtful has protected his religion and his honour, and whoever falls into them falls into the unlawful, like a shepherd grazing at the edge of a reserve. Then: and in the body is a piece of flesh, which if sound the whole body is sound, and if corrupt the whole body is corrupt, and it is the heart.

الحَلَالُ بَيِّنٌ وَالحَرَامُ بَيِّنٌ

BUKHARI 2051, MUSLIM 1599

Three categories, not two

Clear lawful, clear unlawful, and a middle ground the hadith calls mushtabihat.

Most of a Muslim's difficulty is in the third, and the hadith's advice there is caution rather than a ruling, which is itself the ruling. The shepherd at the boundary has broken no rule and is about to.

The last line

The hadith turns, at the end, from external rulings to the heart, and ends there.

That move is characteristic of the Sunnah and students should watch for it. A chapter on lawful and unlawful earnings closes with a statement about the condition of the heart, because the first is not treatable without the second.

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10 WEEK TEN

Doubt, and what does not concern you

Hadith 11 and 12: doubt, and leaving what does not concern one

The two ahadith

Al-Hasan ibn Ali reported that the Prophet ﷺ said: leave what makes you doubt for what does not.

دَعْ مَا يُرِيبُكَ إِلَى مَا لَا يَرِيبُكَ

AT-TIRMIDHI 2518, AN-NASA'I 5711

And: part of a person's good islam is leaving what does not concern him. An-Nawawi included this; ask your teacher about its chain and grading, since scholars have discussed it and it is a good occasion to learn how that discussion goes.

The first, applied

It is the practical companion to hadith six. Where the lawful and unlawful are unclear and you cannot resolve it, the hadith tells you which way to move: towards what does not trouble you.

Not towards what is most convenient. Students collapse these two and then wonder why the rule never costs them anything.

The second, applied

Most of what people spend their attention on does not concern them: other people's affairs, disputes they are not party to, news that changes nothing they can act on.

The hadith makes leaving it part of good islam rather than merely good sense, and a student in an age of endless available information should notice that this is addressed to them more directly than it was to its first audience.

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SAMPLE PAGES

You have read a few pages. The book is longer.

What you are holding is a short sample, taken from different parts of the book so that you can see the teaching, the exercises and the standard of the Arabic before you decide.

The complete book, and the rest of the set, are on our website. Nine subjects, four semesters each: a textbook that teaches the week and a workbook that examines it.

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