

HONESTY
& VARIOUS ASPECTS OF
ISLAMIC PIETY

AN ESSENTIAL COLLECTION
OF AUTHENTIC HADEETH NARRATIONS
FOR REGULAR STUDY & REVIEW

THIS COPY BELONGS TO:



WORKBOOK & RESOURCES
FOR THE WEEKEND CLASSES
AT AL-MASJID AL-AWWAL
IN PITTSBURGH, PENNSYLVANIA
AS TAUGHT BY USTAADH
MOOSAA RICHARDSON

كل الحقوق محفوظة

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INTRODUCTION

All praise is due to Allah, the Lord, Creator, and Sustainer of all things. I testify that no one deserves any worship aside from Allah, alone, without any partners, as I testify that Muhammad was His worshipful slave and Messenger. May Allah raise his rank and grant him and his family and companions peace.

By Allah's Grace and Permission, we recently completed our highly beneficial series of Hadeeth Studies from the workbook, *Sincerity, Repentance, and Patience*, after three and half years of study. We began with a biography of al-Haafith an-Nawawee and a study of his introduction to his book, *Riyaadh as-Saaliheen*. We completed our final review session, our 133rd gathering, on Saturday night, the 12th of Rajab, 1446 (January 11, 2025). We studied all 53 narrations in the first three chapters of the book. If you would like more information about that study, the workbook, the recordings, the quizzes, or anything else, please visit the dedicated page for it on Bakkah Net, entitled: [**"NOW AVAILABLE: Sincerity, Repentance, & Patience, An Essential Collection of Authentic Hadeeth Narrations for Regular Study & Review."**](#)

Now we seek Allah's Aid as we continue where we left off, with Chapter 4 about Honesty and the following chapters.

We are immediately reminded of one of the greatest stories from the previous Hadeeth studies, the story of Ka'b ibn Maalik and those with him (may Allah be pleased with them), those who remained behind during the Battle of Tabook (Hadeeth 21). When we first studied that tremendous event, we re-lived their days of hardship, we felt their pain, and we learned from their exemplary fortitude and devout honesty. We rejoiced when we heard about the revelation of Quranic verses about them:

﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾
يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾ [التَّوْبَةَ]

"And the three who were kept back, until the earth, as expansive as it is, had tightened around them. Their own souls were constricted, closing in on them. They knew there would be no place of refuge from Allah except unto Him [Alone]. Then, He guided them to repentance, in order for them to repent. Indeed, it is Allah who is Ever-Forgiving, Ever-Merciful. O you who believe! Fear Allah and be among the truthful." [9:118-119]

That story could have been placed in any of those first chapters of *Riyaadh as-Saaliheen* – Sincerity, Repentance, or Patience. It would also make an excellent addition to the first chapter of this new study as well, **Chapter 4: Honesty**. In fact, the divine command to be among the truthful revealed about Ka'b and his companions is actually the first verse chosen

by al-Haafith an-Nawawee to begin the chapter. So with this connection and reminder, we shift into our next study of the same book, with chapters 4-10, *in shaa' Allah*.

- Chapter 4 includes two verses and six narrations on the topic of honesty.
- Chapter 5 includes four Quranic passages and nine narrations on the topic of *muraaaqabah*, sensing Allah's watchfulness, or one's vigilance.
- Chapter 6 includes five Quranic passages and five narrations on the topic of piety.
- Chapter 7 includes seven Quranic passages and eleven narrations on the topic of certainty and placing one's trust in Allah.
- Chapter 8 includes three Quranic passages and two narrations on the topic of uprightness.
- Chapter 9 includes four Quranic passages and a single reference to a previously studied narration on the topic of contemplating over Allah's creation.
- Chapter 10 includes two verses and eight narrations on the topic of hastening into good deeds.

One of the most interesting aspects of this leg of our journey with the explanation of the great scholar, **Shaykh Muhammad ibn Saalih al-'Uthaymeen** (may Allah have Mercy on him), is his lengthy, detailed explanation of the Hadeeth of Jibreel (Hadeeth 60, the first hadeeth of Chapter 5). I considered removing this study, due to its length, or making it into a separate workbook. I consulted my brothers. I even attempted to summarize it, trying to make it match the length of the other Hadeeth studies. Yet, due to its many benefits and tremendous admonitions, covering a wide variety of topics, my soul refused except to leave it, as is. You will notice that our study of that hadeeth is set to cover a total of **309 benefits**, as found on pages 40-63 of this workbook. This is expected to take the better part of an entire year, *in shaa' Allah*. May Allah aid us and grant us ease and success.

I should also mention that there were **four narrations (75, 77, 78, and 84)** that were left without explanations in the published edition of Shaykh 'Uthaymeen's commentary on *Riyaadh as-Saaliheen*. For three of these narrations, I gathered some beneficial words of the shaykh from his other works, as will be explained at those classes, *in shaa' Allah*. As for **Hadeeth #84**, I could find no explanation from the shaykh in any of his works, so I sufficed with Shaykh Ibn Baaz's explanation (may Allah have Mercy on him), with some additional points from myself. With the exception of these four narrations, the explanations in class are read directly, word-for-word, from the printed commentary on *Riyaadh as-Saaliheen* by Shaykh Ibn 'Uthaymeen (may Allah have Mercy on him). The copy I teach from is the 1425 printing of the shaykh's charitable foundation, as printed by *Madaar al-Watan* Publishers in Riyadh, Saudi Arabia.

This workbook includes a number of unique resources to help you study these seven chapters and their 41 narrations:

- Arabic texts of the verses and narrations, along with their English meanings
- Guided prompts for note taking at lessons or as you listen to recorded classes
- The complete, uninterrupted English translation of the text (pp.159-169)
- A connected *isnaad*, or chain of transmission for the text (p.171)

- The complete, uninterrupted voweled Arabic text (pp.173-186)
- The complete, uninterrupted unvoweled Arabic text (pp.187-196)
- An authentic Arabic manuscript of the text (pp.198-210)
- A quick (Arabic) index of all 41 narrations (pp.211-212)

Additionally, the **Personal Progress Tracker** included (p.11) should aid a serious student in monitoring and completing his/her study of this text. The tracker follows a student's progress over three main stages of completion, and provides opportunities to earn a total of 300 points. These 300 points can be divided by three to get a total score out of 100.

The first of the three sections of the tracker is for the individual study of the introduction and each of the narrations. The student records his/her level of completion for each hadeeth. Points are credited for each of the following four necessary accomplishments:

- Hearing the hadeeth (or chapter title and verses) recited correctly in Arabic
- Reading that text in Arabic to one's teacher
- Studying the meanings of the text (in a scholar's class or from a recording)
- Memorizing the text (as checked by one's teacher or competent peer)

Once all seven chapters are read, studied, and memorized, a total of 100 points are awarded. For example, if a student has completed the first chapter with its six narrations (54-59), he/she would update the first section of the tracker (in pencil) as being **14% complete**.

Stage Two of the *Personal Progress Tracker* helps the student review major sections of the collection. For example, after completing the first chapter, with its two verses and six narrations, the student reads them from the unvoweled Arabic text (*Appendix IV*, p.196) to his/her teacher. The entire chapter is then read from memory to one's teacher (or capable peer) for up to 10 points. Understanding the meanings is also important, so a multiple choice quiz will be available online (at www.Bakkah.net) for each group of narrations in the tracker, *in shaa' Allah*. After completing a review of each set of narrations and recording the points, a total score of up to 100 points is possible for this section.

For the most serious students, **Stage Three** of the tracker finalizes one's comprehensive review of the entire text. Up to 20 points are awarded for reading the entire text from the manuscript (*Appendix V*, p.210) to one's teacher. Up to 30 more points are awarded for the student's memorization of the entire text as well, based on the teacher's evaluation. A comprehensive 50-question test of the student's understanding of the entire text will be available online (at www.Bakkah.net) when we complete our study, *in shaa' Allah*. A total of up to 100 points can be earned in this third and final section of the tracker.

It is hoped that, by Allah's Permission, this system of tracking the student's progress and guiding him/her through the study will facilitate something that is rarely accomplished these days – a proper, complete study of this very important classic text, which leads to empowerment, with firm foundations set in place and true readiness to further one's studies in the field of *Hadeeth*. May Allah, the Exalted, bless the students and give them success.

It should be clear that this program cannot be completed by independent self-study alone. Students will need to attend the classes of a qualified scholar who explains the narrations.

The student needs to be focused and take notes diligently. In the absence of classes taught by a scholar, one can attend or listen to the classes of a capable and accomplished student of the scholars. With the difficulty we find in the West in accomplishing even this, a student may need to turn to the classes taught by someone like me. In the absence of anything more beneficial, a student might find some benefit in studying our weekly classes at the First Muslim Mosque in Pittsburgh, Pennsylvania. Classes began in the Fall of 1447 (2025).

Special thanks are due to some of Allah's worshippers who have helped in various ways in the preparation of this important resource for the Muslims. May Allah reward our brothers, Adnaan Ali and Jibreel Aboo Muhammad for their diligent hours of careful proofreading. May Allah bless and reward my Patreon team for their constant support, advice, and encouragement. May Allah reward my patient wife and my respected son and daughters for their ongoing support of my work. And may Allah bless and reward everyone who follows the classes and offers corrections or helpful suggestions as we go through the material.

ON OUR RADIO STATION: WWW.SPREAKER.COM/USER/RADIO1MM

If you choose to coordinate your study with our weekly classes, you can tune in live on Saturday nights to our Mixlr channel, *in shaa' Allah*. For specific times, pay attention to the X/Twitter announcements from the masjid's account: www.twitter.com/1mmpgh

You may also choose to listen to the re-mastered high-quality recordings of those live broadcasts, which usually become available soon after the live broadcasts, *in shaa' Allah*. Additionally, you can review all previous classes at:

<https://www.spreaker.com/podcast/honesty-piety-hadeeth-studies--6799676>

FREE ONLINE QUIZZES

Building on the success of our online quizzes for the course, **130 Hadeeth on Manners**, we are planning on publishing new quizzes to go along with this study, which can be used to complete the **Personal Progress Tracker** (p.11), *in shaa' Allah*.

6 / 10

What is the definition of **al-birr (piety)** given by the Prophet (may Allah raise his rank and grant him peace) when an-Nawwaas ibn Sim'aan asked him about it?

- Approaching homes from the front doors.
- Good character.
- Kindness to parents.
- Keeping ties with all family members.

Prev Next

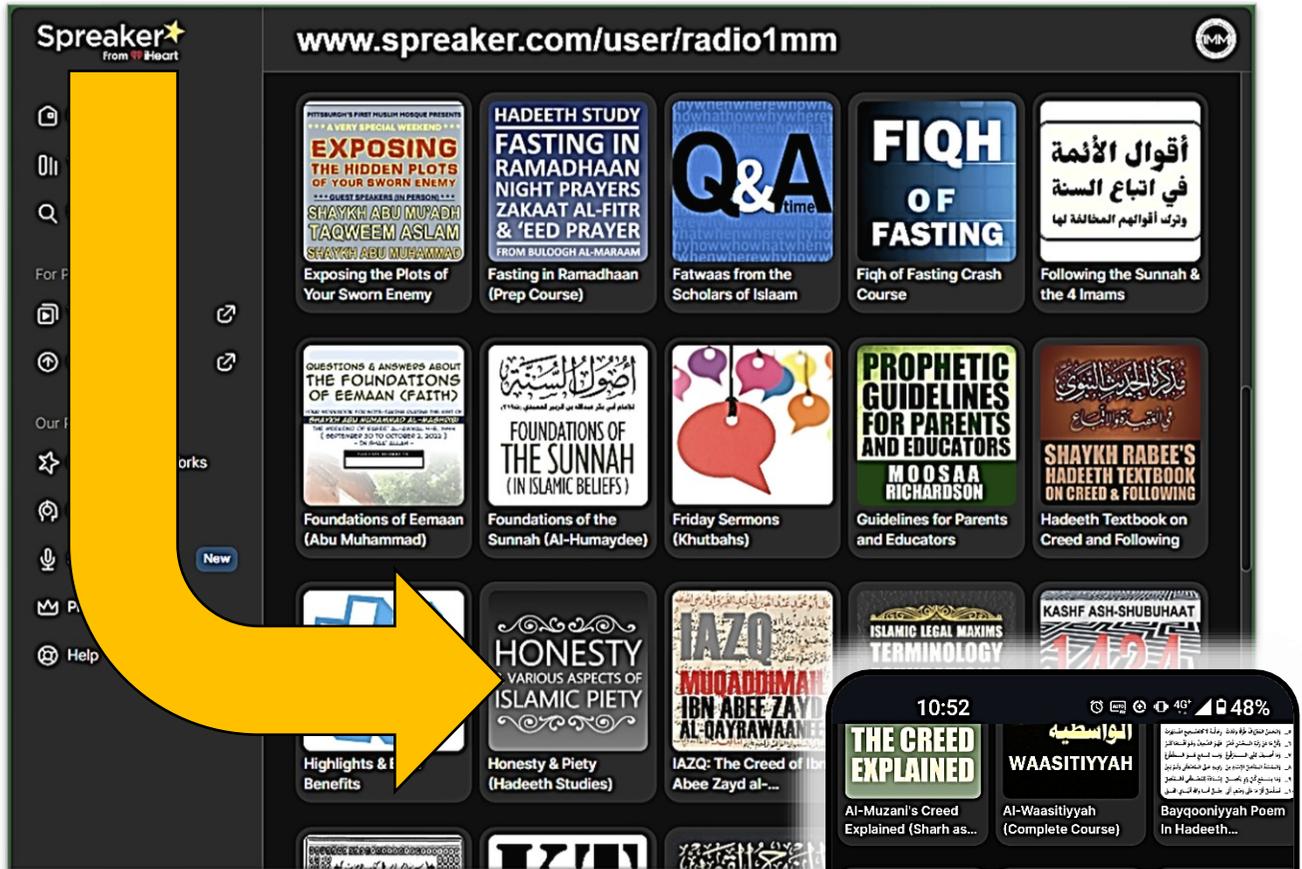
10 / 10

The 131 narrations in our book, **130 Hadeeth on Manners**, have been taken from the back end of which famous book?

- Riyaadh as-Saaliheen of an-Nawawi
- Saheeh al-Bukhaaree
- Buloogh al-Maraam of Ibn Hajar
- Et-haaf al-Keraam of Saalih al-Fowzaan

Prev See Result

The following is a step-by-step guide to how you can access the recordings from our free radio station, *in shaa' Allah*: Go to www.Spreaker.com/user/radio1mm and scroll down under "PODCASTS", as illustrated below:

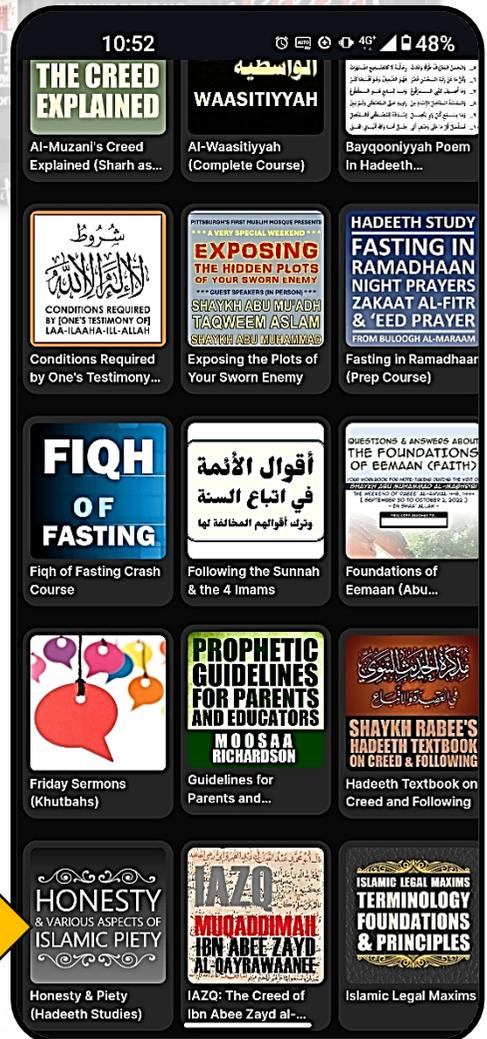
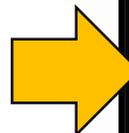


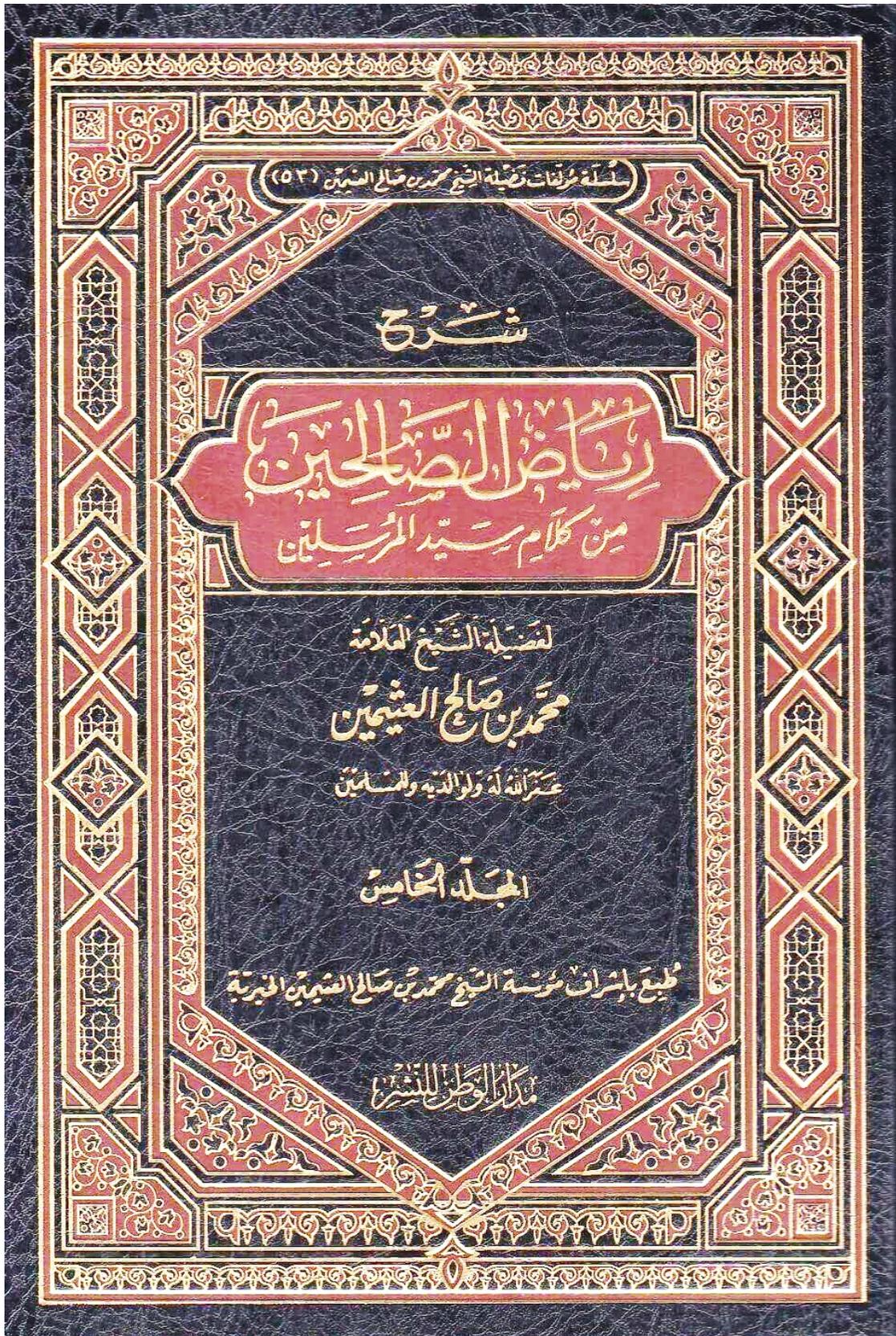
Scroll down and click on "[Honesty & Piety \(Hadeeth Studies\)](#)". You should then see a list of all available recordings, *in shaa' Allah*.

I ask Allah that He grant me and you success in attaining His Pleasure and in drawing near to Him. May He raise the rank of his Messenger, Muhammad, and grant him and his family and companions an abundance of peace.

ABUL-'ABBAAS MOOSAA RICHARDSON

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Recommended reading: Shaykh Ibn 'Uthaymeen's explanation of *Riyadh as-Saliheen* (printed in four volumes, also in six).

PERSONAL PROGRESS TRACKER

Serious students may use the following *Personal Progress Tracker* to monitor their completion of the course, as explained on page 7 of the *Introduction*. Students who complete Stage 3 are encouraged to go back and review their memorization of the entire text every six months or so.

STAGE 1: BASIC READING, STUDY, & MEMORIZATION OF THE NARRATIONS, ONE-BY-ONE

NO.	HEARD	READ	STUDIED	MEMORIZED	SCORE
Ch.4	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
54	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
55	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
56	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
57	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
58	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
59	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
Ch.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
60	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 4.5	<input type="checkbox"/> 0.5	__ / 6
61	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
62	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
63	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
64	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
65	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
66	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
67	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
68	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
Ch.6	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
69	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
70	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
71	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
72	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
73	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
Ch.7	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2

NO.	HEARD	READ	STUDIED	MEMORIZED	SCORE
74	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
75	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
76	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
77	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
78	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
79	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
80	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
81	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
82	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
83	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
84	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
Ch.8	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
85	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
86	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
Ch.9	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
Ch.10	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
87	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
88	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
89	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
90	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
91	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
92	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
93	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2
94	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	<input type="checkbox"/> 0.5	__ / 2

NOTE: "Ch.4" means the text of an-Nawawee's introduction to Chapter 4, including the Quranic verses.

NOTE: The Hadeeth of Jibreel has been given more points, since its explanation is very long.

PROGRESS TOTAL %

STAGE 2: REVIEW OF READING, UNDERSTANDING, & MEMORIZATION OF ENTIRE CHAPTERS AT A TIME

NO.	READ WITHOUT TASHKEEL	READ FROM MEMORY	OR QUIZ: MEMORIZATION	QUIZ: UNDERSTANDING	SCORE
Ch.4	<input type="checkbox"/> REQUIRED	__ / 10 POINTS	OR: __ / 10 POINTS	__ / 10 POINTS	__ / 20
Ch.5	<input type="checkbox"/> REQUIRED	__ / 10 POINTS	OR: __ / 10 POINTS	__ / 10 POINTS	__ / 20
Ch.6	<input type="checkbox"/> REQUIRED	__ / 10 POINTS	OR: __ / 10 POINTS	__ / 10 POINTS	__ / 20
Ch.7	<input type="checkbox"/> REQUIRED	__ / 10 POINTS	OR: __ / 10 POINTS	__ / 10 POINTS	__ / 20
Ch.8-10	<input type="checkbox"/> REQUIRED	__ / 10 POINTS	OR: __ / 10 POINTS	__ / 10 POINTS	__ / 20

PROGRESS TOTAL

STAGE 3: COMPREHENSIVE REVIEW OF THE ENTIRE TEXT (EXCLUDING THE INTRODUCTION)

NO.	READ FROM MANUSCRIPT	READ FROM MEMORY	OR TEST: MEMORIZATION	TEST: UNDERSTANDING	SCORE
1-53	__ / 20 POINTS	__ / 30 POINTS	OR: __ / 30 POINTS	__ / 50 POINTS	

PROGRESS TOTAL

4

CHAPTER FOUR

باب الصدق

HONESTY

CHAPTER FOUR

AS-SIDQ: HONESTY

Chapter 4: Honesty

Allah, the Most High, has said: “O you who believe! Fear Allah and be among the truthful.” [9:119] He, the Most High, has also said: “The truthful men and the truthful women...” [33:35]. And He, the Most High, has said: “Had they only been truthful with Allah, that would have been better for them.” [47:21]

[٤] بَابُ الصِّدْقِ

قَالَ اللَّهُ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ [التَّوْبَةِ : ١١٩]، وَقَالَ تَعَالَى: ﴿وَالصَّادِقِينَ وَالصَّادِقَاتِ﴾ [الأَحْزَاب : ٣٥]، وَقَالَ تَعَالَى: ﴿فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَّهُمْ﴾ [مُحَمَّد : ٢١].

UNDERSTANDING THE CHAPTER TITLE AND VERSES:

1. What is the precise meaning of *sidq* (honesty)?
2. How can one's actions be honest?
 - A. A show-off
 - B. A polytheist
 - C. A hypocrite
 - D. An innovator
3. What distinguishes true believers from hypocrites?
4. Who was the first Quranic verse in the chapter heading (9:119) revealed about?

[Review Hadeeth # ____ in Chapter # ____ about _____.]

[Who were the two others?]

(A brief review of that event)

[*Additional benefit from Ibn al-Qayyim]

5. Understanding the second Quranic passage (33:35) in the chapter heading

35. Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord – Allâh), the men and the women who give *Sadaqât* (i.e. *Zakât*, and alms), the men and the women who observe *Saum* (fast) (the obligatory fasting during the month of *Ramadân*, and the optional *Nawâfil* fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts and tongues, Allâh has prepared for them forgiveness and a great reward (i.e. Paradise).

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ
وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ
وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ
وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ
وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ
وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ
أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

6. Understanding the third Quranic passage (47:21) in the chapter heading

7. Another Quranic passage (33:24)

8. The importance of transparency and clarity; leaving off flattery

[*Speaking the truth, even when it is against yourself or your closest family members.]

(5:106)

(Hadeeth)

HADEETH 54

HONESTY LEADS TO PARADISE; LYING LEADS TO HELL

As for the hadeeth narrations:

54. The first one is from Ibn Mas'ood (may Allah be pleased with him), from the Prophet (may Allah raise his rank and grant him peace), who said: "Indeed, honesty leads to piety, and piety leads to Paradise. A man will certainly continue to tell the truth until he is written down with Allah as a siddeeq (a truthful believer). And lying most certainly leads to wickedness, and wickedness leads to the Hellfire. A man will surely continue to lie until he is written down with Allah as a liar." (Agreed upon)

وَأَمَّا الْأَحَادِيثُ، فَالْأَوَّلُ:
٥٤_ عَنِ ابْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا.» مُتَّفَقٌ عَلَيْهِ.

Name of the narrator	Year of death	Additional information

Names of the collectors	Year of death	Additional information

UNDERSTANDING THE HADEETH:

1. The meaning of the phrase, (عليكم بالصدق), "Upon you is honesty..." (in one wording)
2. The definition of honesty (review)
3. An example of honesty & dishonesty (review)
4. Emphasizing a previous hadeeth study (again)
5. An interesting response to someone encouraging dishonesty

The statement:

The response:

6. Dishonesty in one's behavior

7. The end result of honesty
8. The meaning of *birr* (البر), piety
9. Setting Paradise as one's ultimate goal
10. The excellence and rarity of the status of a true "*siddeeq*" (صديق)
11. Can a lady be a *siddeeqah* (صديقة)?
12. How did Aboo Bakr get the nickname, *as-Siddeeq* (الصديق)?
13. The meaning of the phrase, (إياكم والكذب), "**Be warned of lying...**" (in one wording)
14. The definition of dishonesty
15. An example of dishonesty in speech
16. How are all hypocrites liars?
17. What is the meaning of "*fujoor*" (الفجور), wickedness?
18. How serious is the sin of lying?
19. Are jokes with false information considered lying?
(Hadeeth)
20. Are there any occasions where it is actually allowed to lie?

21. What were the “lies” (كذبات) of Ibraaheem?

A.

B.

C.

22. Lying paired with false oaths

(Hadeeth)

HADEETH 55

HONESTY IS A FEELING OF TRANQUILITY

55. The second one is from Aboo Muhammad al-Hasan ibn 'Alee ibn Abee Taalib (may Allah be pleased with him and his father), who said: I memorized [the following] from the Messenger of Allah (may Allah raise his rank and grant him peace): "Leave off whatever causes you to doubt for things that do not cause you to doubt, as honesty is [a feeling of] tranquility, and dishonesty is [a feeling of] doubt." (At-Tirmitheh collected it; he said it is an authentic hadeeth.)

٥٥_ الثَّانِي: عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ
بْنِ أَبِي طَالِبٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: حَفِظْتُ
مِنْ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «دَعَّ مَا
يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ، فَإِنَّ الصِّدْقَ طَمَآنِيْنَةٌ،
وَالْكَذِبَ رِيْبَةٌ.» رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ
صَحِيْحٌ.

Name of the narrator	Year of death	Additional information

Name of the collector	Year of death	Additional information

UNDERSTANDING THE HADEETH:

1. A brief discussion of the phrases of the hadeeth
2. The importance of this hadeeth
3. The principle of *ihitiyaat* (الاحتياط)
 - A. Example: a garment with filth on it somewhere
 - B. Example: one who is unsure if he prayed two or three rak'ahs
4. This hadeeth acts as an Islamic legal maxim.
5. Protection of one's mental well-being

6. The connection between this hadeeth and the chapter

7. **“Honesty is a feeling of tranquility...”**

8. **“Dishonesty is a feeling of doubt.”**

9. Why liars swear by their lies with false oaths

10. Hypocrites commonly swear by Allah.

(9:74)

11. The obligation of shunning lies

HADEETH 56

A SUMMARY OF THE MESSAGE OF ISLAM

56. The third one is from Aboo Sufyaan Sakhr ibn Harb (may Allah be pleased with him), as part of a lengthy report about the story of Heraclius. Heraclius asked, "What does he tell you to do?" (referring to the Prophet, may Allah raise his rank and grant him peace). Aboo Sufyaan said: So I replied that he tells us to: "Worship Allah alone, do not ascribe anything as a partner to Him, and leave off what your fathers have been saying." He also tells us to offer prayers, be honest, remain chaste, and keep ties. (Agreed upon)

٥٦_ الثَّالِثُ: عَنْ أَبِي سُفْيَانَ صَخْرِ بْنِ حَرْبٍ، رَضِيَ اللَّهُ عَنْهُ، فِي حَدِيثِهِ الطَّوِيلِ فِي قِصَّةِ هِرَقْلَ، قَالَ هِرَقْلُ: فَمَاذَا يَأْمُرُكُمْ؟ يَعْنِي: النَّبِيَّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ أَبُو سُفْيَانَ: قُلْتُ: يَقُولُ: «اعْبُدُوا اللَّهَ وَحْدَهُ، لَا تُشْرِكُوا بِهِ شَيْئًا، وَاتْرَكُوا مَا يَقُولُ آبَاؤُكُمْ.» وَيَأْمُرُنَا بِالصَّلَاةِ، وَالصَّدَقِ، وَالْعَفَافِ، وَالصِّلَةِ. مُتَّفَقٌ عَلَيْهِ.

Name of the narrator	Year of death	Additional information

Names of the collectors	Year of death	Additional information

UNDERSTANDING THE HADEETH:

1. Who was Aboo Sufyaan?
2. The event when Aboo Sufyaan went to Heraclius
3. The priority of *towheed*
4. The foundation of the message of all prophets

(21:25)

(16:36)

5. **“Leave off what your fathers have been saying...”**

(7:28)

6. What about the good manners of one’s ancestors?

[Example: honesty]

7. The importance of prayer

(Hadeeth)

8. Confirming the apostasy of one who abandons prayer

‘Abdullaah ibn Shaqeeq said:

(Hadeeth)

9. What about abandoning one of the other pillars of Islam?

10. The connection between this hadeeth and the chapter

(9:119)

11. The two categories of honesty

12. Dishonesty is a sign of hypocrisy.

(Hadeeth)

(Hadeeth)

13. The two types of chastity

14. Avoiding fornication and adultery

15. The Islamic punishment for fornicators

16. The relationship between *hijaab* and chastity

17. The issue of ladies and the face-veil

18. The issue of ladies wearing perfume

19. Chastity regarding wealth; avoiding greed

(2:273)

The upper hand vs. the lower hand

The prohibition of asking for wealth without need

The companions' pledge of allegiance

20. Keeping family ties

21. An Islamic legal maxim

[See: Line 65 of the shaykh's poem.]

*[*A look ahead at Chapter 22 of Riyaadh as-Saaliheen]*

*[*A look back at a previous hadeeth about keeping family ties.]*

HADEETH 57

HONEST SUPPLICATIONS ARE HIGHLY REWARDABLE

57. The fourth one is from Aboo Thaabit, who is also called Aboo Saeed or Abul-Waleed, Sahl ibn Hunayf, who took part in Badr (may Allah be pleased with him). He said: The Prophet (may Allah raise his rank and grant him peace) said: "Whoever asks Allah for martyrdom, with honesty, Allah causes him to attain the virtuous ranks of martyrs, even if he dies on his bed." (Collected by Muslim)

٥٧_ الرَّابِعُ: عَنِ أَبِي ثَابِتٍ، وَقِيلَ: أَبِي سَعِيدٍ، وَقِيلَ: أَبِي الْوَلِيدِ، سَهْلِ بْنِ حُنَيْفٍ، وَهُوَ بَدْرِيٌّ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «مَنْ سَأَلَ اللَّهَ تَعَالَى الشَّهَادَةَ بِصِدْقٍ بَلَغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ، وَإِنْ مَاتَ عَلَى فِرَاشِهِ.» رَوَاهُ مُسْلِمٌ.

Name of the narrator	Year of death	Additional information

Name of the collector	Year of death	Additional information

UNDERSTANDING THE HADEETH:

1. The connection between this hadeeth and the chapter

2. What is martyrdom?

(4:69)

3. From the broader meanings of the word, *shahaadah* (الشهادة)

4. Certain types of death are considered martyrdom.

5. The martyr on the battlefield

6. The martyrdom of one defending himself

(Hadeeth)

(Hadeeth)

7. Victims of unjust killings

8. Which of the ranks of martyrs is highest?

(3:169-171)

9. A reminder about the importance of the intention

(Hadeeth)

10. The only two possible outcomes of honest military participation

(9:52)

11. The only two possible outcomes of opposing the believers in battle

12. How a person asks Allah for this truthfully

13. About those who die in battle defending their homelands

A.

B.

HADEETH 58

THE SERIOUS RAMIFICATIONS OF DISHONESTY IN DEEDS

58. The fifth one is from Aboo Hurayrah (may Allah be pleased with him), who said: The Messenger of Allah (may Allah raise his rank and grant him peace) said: "One of the previous prophets fought in a battle, may Allah raise their ranks and grant them peace. He said to his people: The following types of people are not to follow me [into battle]: Any man who has just married a woman and wishes to consummate [that marriage] with her, but has not yet done so. Also, anyone who has constructed homes without finishing their roofs [may not join us], nor anyone who has purchased [pregnant] sheep or camels who are about to give birth. So he went to the battle, approaching a village at the time of 'Asr Prayer or close to it. He said to the sun: You are under [Allah's] command, as I am under [Allah's] command. O Allah! Hold it back for us! So it was kept [from setting] until Allah granted them victory. Then, he gathered the spoils of war, and it came (meaning: the fire which would burn it), but it would not consume it. He said: Indeed, someone among you has kept something [for himself]. Let a representative of each tribe renew their pledge of allegiance to me [now]. So one man's hand stuck to his hand. He said: The property must be with you, so let your entire tribe renew their pledge of allegiance to me. The hands of two or three men stuck to his hand, so he said: The property must be with you. They then brought forth a chunk of gold the size of a cow's head and placed it [with the rest of the booty]. The fire then came and consumed it all. The spoils of war were not allowed to be kept by those before us, yet Allah later made the spoils of war permissible for us. In consideration of our weakness and incapability, He made it permissible for us." (Agreed upon.)

The word, khalifaat, has a fat-hah on the dotted khaa' and a kasrah on the laam; it is the plural of khalifah, which is a pregnant camel.

٥٨ _ الخَامِسُ: عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «غَزَا نَبِيٌّ مِنَ الْأَنْبِيَاءِ، صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِمْ، فَقَالَ لِقَوْمِهِ: لَا يَتَّبِعْنِي رَجُلٌ مَلَكَ بُضْعَ امْرَأَةٍ، وَهُوَ يُرِيدُ أَنْ يَبْنِيَ بِهَا، وَلَمَّا يَبْنِ بِهَا، وَلَا أَحَدٌ بَنَى بُيُوتًا لَمْ يَرْفَعْ سُقُوفَهَا، وَلَا أَحَدٌ اشْتَرَى غَنَمًا أَوْ خِلْفَاتٍ وَهُوَ يَنْتَظِرُ أَوْلَادَهَا. فَغَزَا، فَدَنَا مِنَ الْقَرْيَةِ صَلَاةَ الْعَصْرِ أَوْ قَرِيبًا مِنْ ذَلِكَ، فَقَالَ لِلشَّمْسِ: إِنَّكَ مَأْمُورَةٌ وَأَنَا مَأْمُورٌ، اللَّهُمَّ احْبِسِيهَا عَلَيْنَا، فَحَبِسَتْ حَتَّى فَتَحَ اللَّهُ عَلَيْهِ، فَجَمَعَ الْغَنَائِمَ، فَجَاءَتْ، يَعْنِي: النَّارَ، لِتَأْكُلَهَا، فَلَمْ تَطْعَمَهَا، فَقَالَ: إِنَّ فِيكُمْ غُلُولًا، فَلْيُبَايِعْنِي مِنْ كُلِّ قَبِيلَةٍ رَجُلٌ، فَلَزِقَتْ يَدُ رَجُلٍ بِيَدِهِ، فَقَالَ: فِيكُمْ الْغُلُولُ، فَلْيُبَايِعْنِي قَبِيلَتِكَ، فَلَزِقَتْ يَدُ رَجُلَيْنِ أَوْ ثَلَاثَةٍ بِيَدِهِ، فَقَالَ: فِيكُمْ الْغُلُولُ، فَجَاءُوا بِرَأْسٍ مِثْلِ رَأْسِ بَقْرَةٍ مِنَ الذَّهَبِ، فَوَضَعَهَا، فَجَاءَتِ النَّارُ فَأَكَلَتْهَا. فَلَمْ تَحَلَّ الْغَنَائِمُ لِأَحَدٍ قَبْلَنَا، ثُمَّ أَحَلَّ اللَّهُ لَنَا الْغَنَائِمَ لَمَّا رَأَى ضَعْفَنَا وَعَجْزَنَا، فَأَحَلَّهَا لَنَا.» مُتَّفَقٌ عَلَيْهِ.

«الْخِلْفَاتُ» بِفَتْحِ الْخَاءِ الْمُعْجَمَةِ وَكَسْرِ اللَّامِ:

جَمْعُ خَلْفَةٍ، وَهِيَ النَّاقَةُ الْحَامِلُ.

Name of the narrator	Year of death	Additional information

Names of the collectors	Year of death	Additional information

UNDERSTANDING THE HADEETH:

1. A summary of the story

2. Military participation requires full-time commitment.
(94:7)

3. Prayers and worship require the worshippers' full attention.
(Hadeeth)

4. The difference between the sun's orders and the people's orders

5. What is the command which the sun follows?
(36:38)

6. What happened to the sun in this event?

7. The issue of the spoils of war for the people of the past

8. The search for the one who took something

9. What is the meaning of the word, **ghulool** (الغلول)?

10. *Jihaad* was always legislated.
(3:146)
(2:246-252)

11. A note about the power and greatness of Allah
12. From the wisdom of Allah in providing miracles to His prophets
13. Scientists who think that the sun or planets cannot change course
14. Examples of changes to the sun's course
 - A.
 - B. (54:1-2)
15. The obstinance of the disbelievers in the face of a clear miracle
 - (10:96-97)
 - [Hadeeth]
 - (54:2-3)
16. The blessing of special concessions given to this *Ummah*
 - (Hadeeth)
17. The hands sticking to the hand of their prophet
18. Prophets did not know the *ghayb* (unseen).
 - (66:3)
 - (Hadeeth)
 - (72:26-27)
19. A fire descending from the sky

HADEETH 59

HONESTY AND TRANSPARENCY IN TRANSACTIONS

59. The sixth one is from Aboo Khaalid Hakeem ibn Hizaam (may Allah be pleased with him), who said: The Messenger of Allah (may Allah raise his rank and grant him peace) said: “Both participants of a transaction have the right to opt out of the deal until they separate. If they are honest and transparent, their transaction will be blessed. Yet, if they are deceptive and dishonest, the blessings of their transaction are wiped away.” (Agreed upon).

٥٩_ السَّادِسُ: عَنْ أَبِي خَالِدٍ حَكِيمِ بْنِ حَزَامٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَّا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَّتْ بَرَكَتُهُ بَيْعِهِمَا.» مُتَّفَقٌ عَلَيْهِ.

Name of the narrator	Year of death	Additional information

Names of the collectors	Year of death	Additional information

UNDERSTANDING THE HADEETH:

1. What is the meaning of “*al-bayyi’aan*” (البيعان)?

Similar to the “two ‘Umars”

2. What is “*khiyaar*” (الخيار)?

3. An example of this scenario

4. How long does this option remain valid?

5. Another narration: “Or one of them gives *khiyaar* to the other...” (أو يخيّر أحدهما الآخر)

6. Four possible situations:

- A.
- B.
- C.
- D.

7. What kind of “separation” is intended?

8. What is the most relevant part of the hadeeth to this chapter?

9. What kind of honesty is referred to here?

10. What kind of transparency is intended?

11. Example: A car being sold as new

12. Another example: livestock

13. A common form of deception

14. Hidden defects in cars

- A. Known
- B. Unknown

The full version of the workbook includes all 41 Hadeeth narrations in all seven chapters (Chapters 4-10), with these helpful prompts for note taking during class.

APPENDIX I

THE COMPLETE TEXT OF THE ENGLISH TRANSLATION

RIYAADH AS-SAALIHEEN (THE GARDENS OF THE RIGHTEOUS) CHAPTERS 4-10

Chapter 4: Honesty

Allah, the Most High, has said: **“O you who believe! Fear Allah and be among the truthful.”** [9:119] He, the Most High, has also said: **“The truthful men and the truthful women...”** [33:35]. And He, the Most High, has said: **“Had they only been truthful with Allah, that would have been better for them.”** [47:21]

As for the hadeeth narrations:

54. The first one is from Ibn Mas’ood (may Allah be pleased with him), from the Prophet (may Allah raise his rank and grant him peace), who said: **“Indeed, honesty leads to piety, and piety leads to Paradise. A man will certainly continue to tell the truth until he is written down with Allah as a *siddeeq* (a truthful believer). And lying most certainly leads to wickedness, and wickedness leads to the Hellfire. A man will surely continue to lie until he is written down with Allah as a liar.”** (Agreed upon)

55. The second one is from Aboo Muhammad al-Hasan ibn ‘Alee ibn Abee Taalib (may Allah be pleased with him and his father), who said: I memorized [the following] from the Messenger of Allah (may Allah raise his rank and grant him peace): **“Leave off whatever causes you to doubt for things that do not cause you to doubt, as honesty is [a feeling of] tranquility, and dishonesty is [a feeling of] doubt.”** (At-Tirmitheh collected it; he said it is an authentic hadeeth.)

His statement, **“*yareebuka*,”** could be pronounced with a *fat-hah* on the *yaa’*, or with a *dhammah* (as **“*yureebuka*”**). The meaning is: Leave whatever you doubt the permissibility of, replacing it with what you do have no doubt about.

56. The third one is from Aboo Sufyaan Sakhr ibn Harb (may Allah be pleased with him), as part of a lengthy report about the story of Heraclius. Heraclius asked, “What does he tell you to do?” (referring to the Prophet, may Allah raise his rank and grant him peace). Aboo Sufyaan said: So I replied that he tells us to: **“Worship Allah alone, do not ascribe anything as a partner to Him, and leave off what your fathers have been saying.”** He also tells us to offer prayers, be honest, remain chaste, and keep ties. (Agreed upon)

57. The fourth one is from Aboo Thaabit, who is also called Aboo Saeed or Abul-Waleed, Sahl ibn Hunayf, who took part in Badr (may Allah be pleased with him). He said: The Prophet (may Allah raise his rank and grant him peace) said: **“Whoever asks Allah for martyrdom, with honesty, Allah causes him to attain the virtuous ranks of martyrs, even if he dies on his bed.”** (Collected by Muslim)

58. The fifth one is from Aboo Hurayrah (may Allah be pleased with him), who said: The Messenger of Allah (may Allah raise his rank and grant him peace) said: **“One of the previous prophets fought**

in a battle, may Allah raise their ranks and grant them peace. He said to his people: The following types of people are not to follow me [into battle]: Any man who has just married a woman and wishes to consummate [that marriage] with her, but has not yet done so. Also, anyone who has constructed homes without finishing their roofs [may not join us], nor anyone who has purchased [pregnant] sheep or camels who are about to give birth. So he went to the battle, approaching a village at the time of 'Asr Prayer or close to it. He said to the sun: You are under [Allah's] command, as I am under [Allah's] command. O Allah! Hold it back for us! So it was kept [from setting] until Allah granted them victory. Then, he gathered the spoils of war, and it came (meaning: the fire which would burn it), but it would not consume it. He said: Indeed, someone among you has kept something [for himself]. Let a representative of each tribe renew their pledge of allegiance to me [now]. So one man's hand stuck to his hand. He said: The property must be with you, so let your entire tribe renew their pledge of allegiance to me. The hands of two or three men stuck to his hand, so he said: The property must be with you. They then brought forth a chunk of gold the size of a cow's head and placed it [with the rest of the booty]. The fire then came and consumed it all. The spoils of war were not allowed to be kept by those before us, yet Allah later made the spoils of war permissible for us. In consideration of our weakness and incapability, He made it permissible for us." (Agreed upon.)

The word, *khalifaat*, has a *fat-hah* on the dotted *khaa'* and a *kasrah* on the *laam*; it is the plural of *khalifah*, which is a pregnant camel.

59. The sixth one is from Aboo Khaalid Hakeem ibn Hizaam (may Allah be pleased with him), who said: The Messenger of Allah (may Allah raise his rank and grant him peace) said: **"Both participants of a transaction have the right to opt out of the deal until they separate. If they are honest and transparent, their transaction will be blessed. Yet, if they are deceptive and dishonest, the blessings of their transaction are wiped away."** (Agreed upon)

Chapter 5: Vigilance

Allah, the Most High, has said, **"The One who sees you when you stand, and your movements among those who prostrate."** [28:218-219] And He, the Most High, has said, **"And He is with you wherever you are."** [57:4] And He, the Most High, has said, **"Verily, nothing at all is hidden from Allah on earth nor in the heavens."** [3:5] He, the Most High, has also said, **"Verily, your Lord is ever watchful."** [89:14] And He, the Most High, has said, **"He knows the betrayal of the eyes and what the chests conceal."** [40:19] The Verses on the topic are many and well known.

As for the hadeeth narrations:

The full version of the workbook includes all 41 Hadeeth narrations in all seven chapters (Chapters 4-10), in this uninterrupted appendix.

APPENDIX II

CHAIN OF TRANSMISSION BACK TO THE AUTHOR

من أسانيد كتاب رياض الصالحين

قال العبد الخطاء: أبو العباس موسى الطويل الأمريكي، الفقير إلى رحمة ربه:

الحمد لله وحده، والصلاة والسلام على من لا نبي بعده، وبعد: فإني أروي كتاب ((رياض

الصالحين)) وغيره من مصنفات الحافظ أبي زكريا يحيى بن شرف النووي دمشقي الشافعي

[ت ٦٧٦]، رحمه الله، عن عدد من المشايخ السلفيين الأثبات إجازة، منهم شيخي العلامة يحيى بن

[١]، عن

الحسن

الحنفي

الحنفي

مد بن

عبدالله

بن أبي

محمد بن

[ت

بن عمر

بن الدين

The full version of the workbook includes this authentic chain of transmission for the book, **Riyaadh as-Saaliheen**, by al-Haafith an-Nawawee (may Allah have Mercy on him).

يوسف بن الزكي المزي [ت ٧٤٢]، عن الحافظ النووي، رحمهم الله جميعا. وبهذا قد اتصل إسنادي ثم

إسناد من سمع مني شيئا من كتاب ((رياض الصالحين)) وغيره من مصنفات الحافظ النووي رحمه الله،

ولله الحمد والمنة. وصل اللهم وسلم وبارك على نبينا محمد.

انظر: قطف الثمر للفلاحي، ص ١١٧؛ والنجم البادي، ص ٥٩.

APPENDIX III

COMPLETE VOWELED TEXT

(٤) بَابُ الصِّدْقِ

قَالَ اللَّهُ تَعَالَى: ﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ [التَّوْبَةِ : ١١٩]، وَقَالَ تَعَالَى: ﴿وَالصَّادِقِينَ وَالصَّادِقَاتِ﴾ [الأَحْزَاب : ٣٥]، وَقَالَ تَعَالَى: ﴿فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَّهُمْ﴾ [مُحَمَّد : ٢١].

وَأَمَّا الْأَحَادِيثُ:

فَالْأَوَّلُ: ٥٤_ عَنْ ابْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا.» مُتَّفَقٌ عَلَيْهِ.

الثَّانِي: ٥٥_ عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «دَعْ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ، فَإِنَّ الصِّدْقَ طُمَآنِينَةٌ، وَالْكَذِبَ رِيْبَةٌ.» رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ صَحِيحٌ.

قَوْلُهُ: «يَرِيْبُكَ» هُوَ بَفَتْحِ الْيَاءِ وَضَمِّهَا، وَمَعْنَاهُ: اِتْرُكْ مَا تَشْكُ فِي حِلِّهِ، وَاعْدِلْ إِلَى مَا لَا تَشْكُ فِيهِ.

الثَّلَاثُ: ٥٦_ عَنْ أَبِي سُفْيَانَ صَخْرِ بْنِ حَرْبٍ، رَضِيَ اللَّهُ عَنْهُ، فِي حَدِيثِهِ الطَّوِيلِ فِي قِصَّةِ هِرْقَلٍ، قَالَ هِرْقَلُ: فَمَاذَا يَأْمُرُكُمْ؟ يَعْنِي: النَّبِيُّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ أَبُو سُفْيَانَ: قُلْتُ: يَقُولُ: «اعْبُدُوا اللَّهَ وَحْدَهُ، لَا تُشْرِكُوا بِهِ شَيْئًا، وَاتْرُكُوا مَا يَقُولُ آبَاؤُكُمْ.» وَيَأْمُرُنَا بِالصَّلَاةِ، وَالصِّدْقِ، وَالْعَفَافِ، وَالصِّلَةِ. مُتَّفَقٌ عَلَيْهِ.

The full version of the workbook includes the full text of both versions of Arabic, fully voweled and fully unvoweled. These tools are very helpful for students of knowledge working on their Arabic Language.

APPENDIX IV

COMPLETE UNVOWELED TEXT

(٤) باب الصدق

قال الله تعالى: {يا أيها الذين آمنوا اتقوا الله وكونوا مع الصادقين} [التوبة: ١١٩]، وقال تعالى: {والصادقين والصادقات} [الأحزاب: ٣٥]، وقال تعالى: {فلو صدقوا الله لكان خيرا لهم} [محمد: ٢١].

وأما الأحاديث:

فالأول: ٥٤_ عن ابن مسعود، رضي الله عنه، عن النبي، صلى الله عليه وسلم، قال: «إن الصدق يهدي إلى البر، وإن البر يهدي إلى الجنة، وإن الرجل ليصدق حتى يكتب عند الله صديقا، وإن الكذب يهدي إلى الفجور، وإن الفجور يهدي إلى النار، وإن الرجل ليكذب حتى يكتب عند الله كذابا.» متفق عليه.

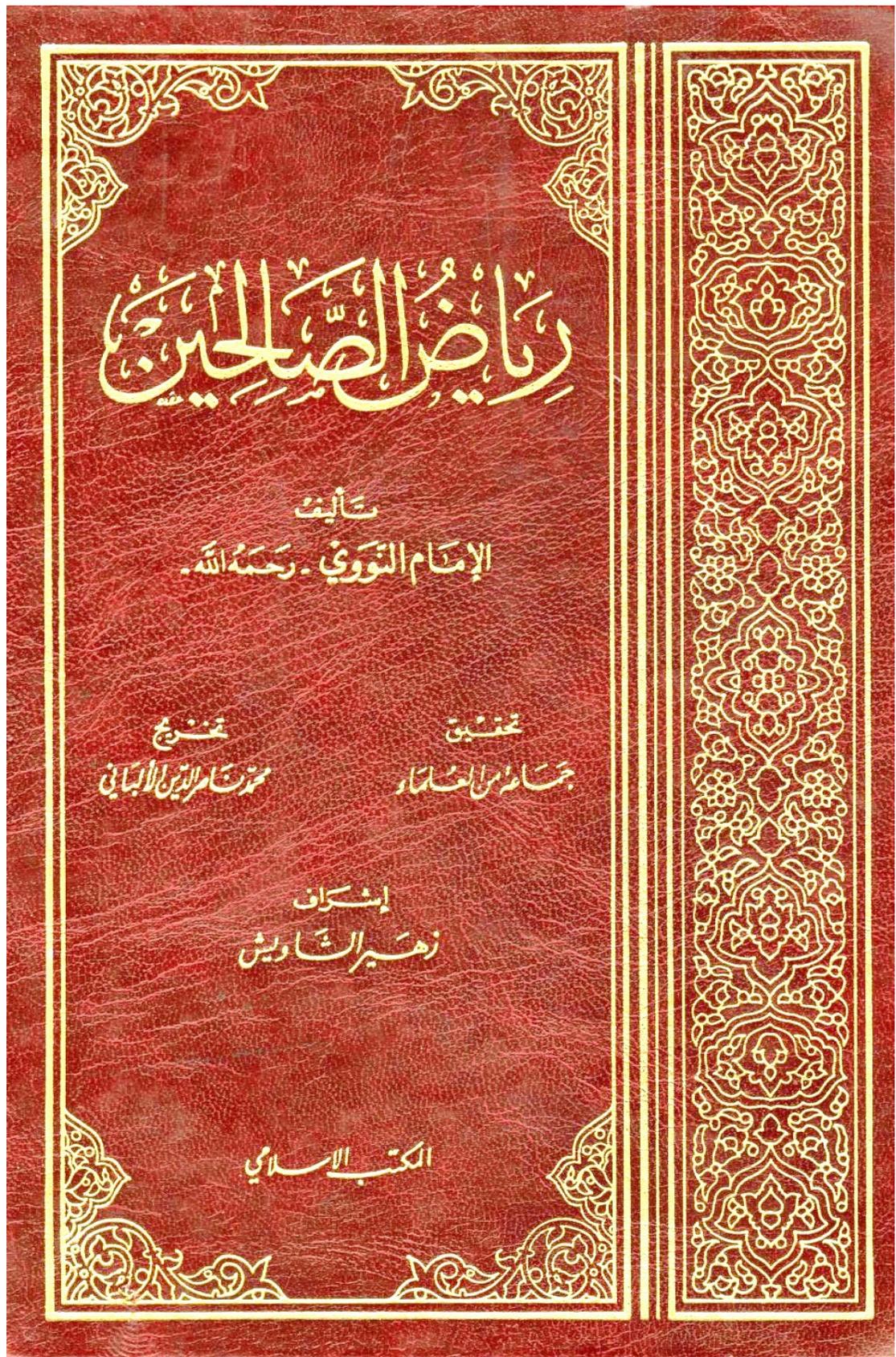
الثاني: ٥٥_ عن أبي محمد الحسن بن علي بن أبي طالب، رضي الله عنهما، قال: حفظت من رسول الله، صلى الله عليه وسلم: «دع ما يريبك إلى ما لا يريبك، فإن الصدق طمأنينة، والكذب ريبة.» رواه الترمذي، وقال: حديث صحيح.

قوله: «يريبك» هو بفتح الياء وضمها، ومعناه: اترك ما تشك في حله، واعدل إلى ما لا تشك فيه.

الثالث: ٥٦_ عن أبي سفيان صخر بن حرب، رضي الله عنه، في حديثه الطويل في قصة هرقل، قال هرقل: فماذا يأمركم؟ يعني: النبي، صلى الله عليه وسلم. قال أبو سفيان: قلت: يقول: «اعبدوا الله وحده، لا تشركوا به شيئا، واتركوا ما يقول أبائكم.» ويأمرنا بالصلاة، والصدق، والعفاف، والصلة. متفق عليه.

الرابع: ٥٧_ عن أبي ثابت، وقيل: أبي سعيد، وقيل: أبي الوليد، سهل بن حنيف، وهو بدري، رضي الله عنه، أن النبي، صلى الله عليه وسلم، قال: «من سأل الله تعالى الشهادة بصدق بلغه الله منازل الشهداء، وإن مات على فراشه.» رواه مسلم.

الخامس: ٥٨_ عن أبي هريرة، رضي الله عنه، قال: قال رسول الله، صلى الله عليه وسلم: «غزا نبي من الأنبياء، صلوات الله وسلامه عليهم، فقال لقومه: لا يتبعني رجل ملك بضع امرأة، وهو يريد أن يبني بها، ولما بين بها، ولا أحد بنى بيوتا لم يرفع سقفها، ولا أحد اشترى غنما أو خلفات وهو ينتظر أولادها.»



Recommended reading: A printing of *Riyaadh as-Saaliheen*, including the hadeeth grading and brief commentary by Shaykh Muhammad Naasir ad-Deen al-Albaanee.

ابى ثابت وقيل ابى سعيد وقيل ابى الوليد شهيل بن حنيف وهو بدري
 رضي الله عنه ان النبي صلى الله عليه وسلم قال من سأل الله تعالى الشهادة
 بصدق بلغه الله تعالى منازل الشهداء وان مات على فراشه رواه مسلم
الخامس عن ابى هريرة رضي الله عنه قال قال رسول الله صلى الله عليه
 وسلم غزاني من الانبياء صلوات الله وسلامه عليه فقال لقوميه
 لا يتبعني رجل ممل يضع امرأه وهو يريد ان يدين بها ولما بين بها ولا
 احد بين يوتالم يرفع شقوقها ولا احد اشترى غنما او خلفان وهو
 يتنظرا اولادها فغزا فدنا من القرية صلاة العصر او قريبا من ذلك
 فقال للشبيخ انك يا مورة وانا ما مورت اللهم احبها علينا فحيست حتى فتح الله
 عليه فجمع الغنائم فحانت يعني النار لنا كلها فلم تطعمها فقال ان فيكم غلوا
 فليبيا يعني من كل قبيلة رجل فزقت يد رجل بيده فقال فيها الغلوان فليبيا
 يعني قبيلتك فزقت يد رجلين او ثلاثة بيده فقال فيكم الغلول فحاور
 يرأس مثل رأس البقرة من الذهب فوضعها فحانت النار فاكلتها
 فلم تحل الغنائم لاحد قبلنا ثم احل الله تعالى لنا الغنائم رأسي ضعفتا وعجزنا
 فاخذتها لنا منفق علينا الخلفان بفتح الخاء المعجمة وكسر اللام جمع خلفنة
 وهي الناقة الامل السادس عن ابى حكيم بن حزام رضي الله عنه قال

The full version of the workbook
 includes a complete manuscript for
 all 41 Hadeeth narrations in all seven
 chapters (Chapters 4-10).

APPENDIX V

COMPLETE MANUSCRIPT OF THE TEXT

الآنسة علي بن كاسم استعملت فلانا فقال لكم استلقون بعدي أثره فاصبروا حتى
تلقوا علي الجوز متفق عليه وأسيد بضم الهزء وحضير بكاء مهله
مضمومة وضاد معجم مفتوحه والله اعلم **وعن** أبي هريرة عن عبد الله بن
أبي ربيعة رضي الله عنهما أن رسول الله صلى الله عليه وسلم في بعض
أيامه التي بقي فيها العدو وانظر حتى زامت الشمس قام فيهم فقال يا
أيها الناس لا تمنوا لقاء العدو واسئلو الله العافية فإذا لقيتموهم
فاصبروا واعلموا أن الجنة تحت ظللال السيوف ثم قال النبي صلى الله عليه وسلم
اللهم منزل الغائب ومحرم البحار وهارم الأحزاب اهزمهم وانصرتنا عليهم
متفق عليه وبالله التوفيق **باب الرابع الصدق** قال الله تعالى
يا أيها الذين آمنوا اتقوا الله وكونوا مع الصادقين ما وقال تعالى والصادقين
والصادقات **وعن** قال تعالى ولو صدقوا الله لكان خيرا لهم وأما الأحاديث
فالأول **عن** ابن مسعود رضي الله عنه عن النبي صلى الله عليه وسلم
قال إن لصدق يهدي إلى البر وإن البر يهدي إلى الجنة وإن الرجل ليصدق
حتى يكون صديقا وإن الكذب يهدي إلى الفجور وإن الفجور يهدي إلى النار
وإن الرجل ليكذب حتى يكتب عند الله كذابا متفق عليه **الثاني عن** أبي
محمد الحسن بن علي بن أبي طالب رضي الله عنهما قال حوطت من رسول الله
صلى الله عليه وسلم دغ ما يريكم إلى ما لا يريكم فإن الصدق طائفة والكذب
رئبة رواه الترمذي وقال حديث صحيح قوله يريكم يفتح الباء وضمها ومعناه
اترك ما تشك في حله وأعدل إلى ما لا شك فيه **الثالث عن** أبي سفيان
صخر بن حرب رضي الله عنه في حديثه الطويل في قصة هرقل قال هرقل
فأذا يا أمركم يعين النبي صلى الله عليه وسلم قال أبو سفيان قلت يقول
اعبدوا الله وحده لا تشركوا به شيئا واتركوا ما يقول آباؤكم ويا أمركم
بالصلاة والصدق والعفاف والصله متفق عليه **الرابع عن**

د ت	بسم الله توكلت على الله	أم سلمة	٨٢
د ت ن	من قال بسم الله توكلت على الله	أنس بن مالك	٨٣
ت	لعلك ترزق به	أنس بن مالك	٨٤
م	قل آمنت بالله ثم استقم	سفيان بن عبدالله	٨٥
م	قاربوا وسددوا	أبو هريرة	٨٦
م	بادروا بالأعمال فتنا كقطع الليل المظلم	أبو هريرة	٨٧
خ	ذكرت شيئا من تبر عندنا فكرهت أن يحبسني	عقبة بن الحارث	٨٨
ق	أرأيت إن قتلت فأين أنا؟	جابر بن عبدالله	٨٩
ق	أن تصدق وأنت صحيح صحيح	أبو هريرة	٩٠
م	من يأخذ مني هذا؟ [السيف]	أنس بن مالك	٩١
خ	اصبروا فإنه لا يأتي زمان إلا والذي بعده شر منه	أنس بن مالك	٩٢
ت	بادروا بالأعمال سبعا	أبو هريرة	٩٣
م	لأعطين هذه الراية رجلا يحب الله ورسوله	أبو هريرة	٩٤

الرموز: ق = متفق عليه، خ = البخاري، م = مسلم، د = أبو داود، ت = الترمذي، ن = النسائي

أطراف الأحاديث من باب الصدق إلى باب المبادرة إلى الخيرات

مصدره	طرف الحديث أو لقبه	الراوي	
ق	إن الصدق يهدي إلى البر	ابن مسعود	٥٤
ت	دع ما يريبك إلى ما لا يريبك	الحسن بن علي	٥٥
ق	اعبدوا الله وحده لا تشركوا به شيئا	أبو سفيان	٥٦
م	من سأل الله تعالى الشهادة بصدق	سهل بن حنيف	٥٧
ق	غزا نبي من الأنبياء	أبو هريرة	٥٨
ق	البيعان بالخيار ما لم يتفرقا	حكيم بن حزام	٥٩
م	حديث جبريل	عمر بن الخطاب	٦٠
ت	اتق الله حيثما كنت	أبو ذر	٦١
ت	يا غلام إني أعلمك كلمات	ابن عباس	٦٢
خ	إنكم لتعملون أعمالا هي أدق في أعينكم من الشعر	أنس بن مالك	٦٣
ق	إن الله تعالى يغار	أبو هريرة	٦٤
ق	إن ثلاثة من بني إسرائيل أبرص، وأقرع، وأعمى	أبو هريرة	٦٥
ت	الكيس من دان نفسه	شداد بن أوس	٦٦
ت	من حسن إسلام المرء تركه ما لا يعنيه	أبو هريرة	٦٧
د	لا يسأل الرجل فيم ضرب امرأته	عمر بن الخطاب	٦٨
ق	قيل يا رسول الله من أكرم الناس؟	أبو هريرة	٦٩
م	إن الدنيا حلوة خضرة	أبو سعيد الخدري	٧٠
م	اللهم إني أسألك الهدى والتقى والعفاف والغنى	ابن مسعود	٧١
م	من حلف على يمين ثم رأى أتقى لله منها	عدي بن حاتم	٧٢
ت	اتقوا الله وصلوا خمسكم	أبو أمامة الباهلي	٧٣
ق	عرضت علي الأمم فرأيت النبي ومعه الرهيط	ابن عباس	٧٤
ق	اللهم لك أسلمت وبك آمنت	ابن عباس	٧٥
خ	حسبنا الله ونعم الوكيل قالها إبراهيم	ابن عباس	٧٦
م	يدخل الجنة أقوام أفندتهم مثل أفندة الطير	أبو هريرة	٧٧
ق	إن هذا اخترط علي سيفي وأنا نائم	جابر بن عبدالله	٧٨
ت	لو أنكم تتوكلون على الله حق توكله	عمر بن الخطاب	٧٩
ق	يا فلان إذا أويت إلى فراشك فقل اللهم أسلمت نفسي إليك	البراء بن عازب	٨٠
ق	ما ظنك يا أبا بكر باتنين الله ثالثهما	أبو بكر	٨١