

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## LESSONS FROM AHÂDEETH SHAREEF

BY MOULANA NAEEM MOTALA

...

COMMENTARY ON

40 AHÂDEETH | ARBA'EEN | OF IMAAM NAWAWI رحمه الله عليه

WITH EMPHASIS ON PERFECTING ONE'S CHARACTER

### | LESSON THREE |

...

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ ،  
وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ ،  
وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَنَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*Verily all praise is for Allah, we praise Him and seek His aid and ask for His forgiveness and we believe in Him and we place our trust upon Him, and we seek refuge with Allah from the evils of ourselves and our evil actions. Whomsoever Allah guides there is none who can misguide him, and whomsoever Allah misguides there is none who can guide him, and we bear witness that none has the right to be worshiped except Allah alone, having no partner, and we bear witness that Muhammad is His slave and His Messenger*

...

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ ، وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

*Allahumma Salli 'ala Sayyidina Muhammad Wa'ala Aali Sayyidina Muhammadin Wa Baarik Wa Sallim | Oh Allah shower blessings and peace upon our Master Muhammad Sallallahu Alayhi Wa Sallam and upon the family of Muhammad Sallallahu Alayhi Wa Sallam*

## | HADITH 2 |

### HADITH-U-JIBRA'EEL | ISLAM › IMAAN › IHSAAAN

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ: " بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ. حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ . فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْئُورُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: أَنْ تَلِدَ الْأُمَّةَ رَبَّتَهَا، وَأَنْ تَرَى الْحَفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: يَا عُمَرُ أَدْرِي مَنْ السَّائِلُ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ " • رَوَاهُ مُسْلِمٌ

Hazrat 'Umar ibnul Khattaab *Radiallahu Anhu*, narrates :

*While we were sitting with Rasulullah Sallallahu Alayhi Wasallam one day, there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by Rasulullah Sallallahu Alayhi Wasallam, rested his knees against the knees of Rasulullah Sallallahu Alayhi Wasallam and placed his palms over his thighs, and said : "O Muhammad! Inform me about Islam".*

*Rasulullah Sallallahu Alayhi Wasallam replied : "Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger (ﷺ), that you should perform Salaah, pay the Zakaah, fast during (the month of) Ramadan, and perform Hajj (pilgrimage) to the House (the Kaabah at Makkah), if you can find a way to it (ie: find the means for making the journey to it)." He (the man) said : "You have spoken the truth".*

*We were astonished at his questioning him (ﷺ) and then affirming what he (ﷺ) had mentioned, but he went on to say, "Inform me about Iman (faith)". Rasulullah Sallallahu Alayhi Wasallam answered : "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in Divine Decree (Qadr), both in its good and in its evil." He (the man) said : "You have spoken the truth." Then he (the man) said, "Inform me about Ihsaan". Rasulullah Sallallahu Alayhi Wasallam answered : "It is that you should worship Allah as though you could see Him, for though you cannot see Him yet He sees you". He (the man) said, "Inform me about the Hour (Qiyaamah)". Rasulullah Sallallahu Alayhi Wasallam said : "About that the one questioned knows no more than the questioner". So He (the man) said, "Well, inform me about its signs". Rasulullah Sallallahu Alayhi Wasallam said : "That the slave-girl will give birth to her mistress and that you will see the barefooted ones, naked, destitute, herdsmen of sheep (competing with each other) in raising lofty buildings".*

*"Thereupon the man went off. I waited a while, and then Rasulullah Sallallahu Alayhi Wasallam said : "O `Umar, do you know who that questioner was?" I ('Umar) replied : "Allah and His Messenger know better". Rasulullah Sallallahu Alayhi Wasallam said : "That was Jibra'eel (Alayhis Salaam) He came to teach you your Deen (religion)".*

*[Saheeh Muslim]*

**HADITH-U-JIBRA'EEL** حديث جبريل is probably considered as the most important, expansive and comprehensive Hadith in all Hadith literature. It is a summation of Deen and covers the fundamentals of Deen.

Ulema have explained : Just as Surah Al-Faatihah has been classified as '*Ummul Qur'aan*' (the essence of the Qur'aan) because it is a summary of the fundamental themes discussed in the other chapters of the Noble Qur'aan, *similarly*, Hadith-u-Jibra'eel has been classified by some scholars as '*Ummul Hadith*' (the gist of Ahadeeth) because it is a summary of the fundamental themes mentioned in Hadith Literature.

In this Hadith, Rasulullah *Sallallahu Alayhi Wasallam* talks about the internal and external facets of Deen and briefly discusses the basic principles of Shariah, ie : '*Islam*' as the outward actions of the limbs, '*Imaan*' as being associated with the inner actions of the heart (belief, statement and action), and '*Ihsaan*' (beautifying and spiritually perfecting one's good deeds) as the highest level to attain.

## HADITH-U-JIBRA'EEL | BRIEF EXPLANTION

***While we were sitting with Rasulullah Sallallahu Alayhi Wasallam one day, there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him.***

- The love, admiration and respect of the Sahaabah *Radiallahu Anhum* for Rasulullah *Sallallahu Alayhi Wasallam* was unparalleled and his lofty position and greatness would leave them awestruck in his presence. Out of reverence for this exalted personality, the Sahaabah *Radiallahu Anhum* would be modest in their gaze towards him and could not stare at his face, when addressing him. They would look forward to occasions when someone would attend the gathering and ask questions on certain aspects of Deen. The Sahaabah *Radiallahu Anhum* would seize such opportunities to increase their knowledge.
- One day, whilst the Sahaabah *Radiallahu Anhum* were sitting in the company of Rasulullah *Sallallahu Alayhi Wasallam*, a man dressed in exceedingly pure, clean and white garments with stark pitch-black hair, suddenly appeared before them.

- Allah *Subhaanahu Wa Ta'ala* sent forth this person with an immaculate striking appearance, into the company of Rasulullah *Sallallahu Alayhi Wasallam* and the Sahaabah *Radiallahu Anhum*. Traces of journey could not be seen on him, yet, he was not recognized as a resident of Madinah Munawwarah. It is mentioned in the books of Hadith, that the Sahaabah *Radiallahu Anhum* looked around at each other, to see if anyone recognized the stranger.
- It is deduced from this Hadith that a Muslim should have a good appearance and remain as clean as possible, especially when attending gatherings in the Musjid or when seeking knowledge. White clothing is also preferred, especially for the people of knowledge. In this respect, a student desiring to attain knowledge and a teacher imparting knowledge, must approach it in the proper manner (Adaab), with the correct intention, and respect for the knowledge being gained or imparted. To gain maximum benefit, one must show signs of respect such as, sitting in the *Tashahhud* position before his teacher.



***He sat down close by Rasulullah Sallallahu Alayhi Wasallam, rested his knees against the knees of Rasulullah Sallallahu Alayhi Wasallam and placed his palms over his thighs, and said : "O Muhammad! Inform me about Islam".***

- In this narration of the Hadith, it is mentioned that this person, seated himself in a distinct manner beside Rasulullah *Sallallahu Alayhi Wasallam*, so that he rested his knees closely upon Rasulullah *Sallallahu Alayhi Wasallam*'s knees and placed his palms (1) upon his own lap; or (2) upon the lap of Rasulullah *Sallallahu Alayhi Wasallam* and said : " O Muhammad, tell me about (the essence) of Islam".



***Rasulullah Sallallahu Alayhi Wasallam replied : "Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger (ﷺ), that you should perform Salaah, pay the Zakaah, fast during (the month of) Ramadan, and perform Hajj (pilgrimage) to the House (the Kaabah at Makkah), if you can find a way to it (ie: find the means for making the journey to it)."***

- Rasulullah *Sallallahu Alayhi Wasallam*, explained Islam, as the *external actions* of the limbs such as words and deeds. The first of which, is that (1) one bears witness (Shahadah) that there is no deity worthy of being worshipped, besides Allah *Subhaanahu Wa Ta'ala* and that Muhammad *Sallallahu Alayhi Wasallam*, is the Messenger of Allah. Then there is (2) establishing the prayer (Salaah); (3) paying Zakaah; (4) fasting in the month of Ramadan and (5) to make pilgrimage (Hajj) to the House of you have the means to do so.



***He (the man) said : "You have spoken the truth". We were astonished at his questioning him (ﷺ) and then affirming what he (ﷺ) had mentioned,***

- Hazrat 'Umar ibnul Khattaab *Radiallahu Anhu* mentioned their astonishment toward this mysterious individual, who asked Rasulullah *Sallallahu Alayhi Wasallam*, a question, implying that he (the individual) did not know the answer, and hence asked Rasulullah *Sallallahu Alayhi Wasallam* the question. Then, boldly verified that the answers that were given by Rasulullah *Sallallahu Alayhi Wasallam* were correct.
- We understand from this Hadith, that seeking knowledge, through asking good meaningful questions (for a better understanding) will lead to valuable knowledge and good action. Asking good questions will result in better learning as well as teaching. Those who are present when the questions are asked will also learn from the answers.
- Imaam Maalik *Rahmatullahi Alayh*, a renowned scholar of Hadith and author of *Al-Muwatta'*, was a true Aashiq (Lover) of Rasulullah *Sallallahu Alayhi Wasallam* and Madinah Munawwarah. He was also known as '*Imam Daril Hijrah*' due to his remaining in Madinah the majority of his life.

When Imaam Maalik *Rahmatullahi Alayh* would intend to narrate Ahadeeth, he would perform Whudu (ablution), comb his beard, don a clean robe and seat himself respectfully, and say : "*I wish to accord respect to the Hadith of Rasulullah Sallallahu Alayhi Wasallam*".

On one occasion, when imparting knowledge to a huge assembly of people, Imaam Maalik *Rahmatullahi Alayh*'s students suddenly saw his facial expressions showing pain, with the colour of his face turning red. Only until the termination of the lesson, and upon removing his Kurta, the students discovered that a scorpion had emerged from within it. Despite being repeatedly bitten on his back by the stinging scorpion, he did not move position, nor pause for a second.

When asked what was the reason for bearing this anguish, he said : "I thought of Hazrat Abu Bakr as-Siddeeq *Radiallahu Anhu* who thrust his feet into the remaining uncovered holes of the cave of Thaur (during the Hijrah) and because of the love in his heart for his beloved Rasulallah *Sallallahu Alayhi Wasallam* (who had his Mubaaruk head laying on his lap), he never wavered, but bore the effects of the excruciating pain of the poisonous sting of the scorpion, within it. **Even though I did not have the Mubaaruk head of Rasulallah *Sallallahu Alayhi Wasallam* in my lap, but I had the Ahadeeth of Rasulallah *Sallallahu Alayhi Wasallam* in my hand, and therefore I gave it respect...**".



***... but he went on to say, "Inform me about Iman (faith)". Rasulallah Sallallahu Alayhi Wasallam answered : "It is that you believe in Allah and His Angels and His Books and His Messengers and in the Last Day, and in Divine Decree (Qadr), both in its good and in its evil." He (the man) said : "You have spoken the truth."***

• Rasulallah *Sallallahu Alayhi Wasallam*, explained Imaan, as, a Mu'min's certitude in the belief of the six articles of faith : (1) the Tawheed (Oneness) of Allah *Subhaanahu Wa Ta'ala* (with all His Attribute and Qualities); (2) His Angels; (3) His Divine Scriptures; (4) His Messengers (Alayhimus Salaam); (5) The Day of Reckoning and (6) His Divine Decree (Qadr), the good and the bad of it (all).



***Then he (the man) said, "Inform me about Ihsaan". Rasulallah Sallallahu Alayhi Wasallam answered : "It is that you should worship Allah as though you could see Him, for though you cannot see Him yet He sees you"***

- Ihsaan إحصان is a very comprehensive term that can be translated as, ‘to beautify something’. Ihsaan is mentioned in a number of places in the Noble Qur’aan, with various meanings. In this particular Hadith, Ihsaan is defined as, performing every action with the awareness of Allah’s presence being felt in the heart, ie : one worships Allah *Subhaanahu Wa Ta’ala* as though one sees Allah *Subhaanahu Wa Ta’ala* ... and if one cannot see Allah *Subhaanahu Wa Ta’ala*, then at least have the feeling that Allah *Subhaanahu Wa Ta’ala* is watching one.\*

**NOTE :** \* This sentence of Rasulullah *Sallallahu Alayhi Wasallam*. can be understood as follows; *Ihsaan* is that you reach such a degree of devotion, sincerity, godliness, and awareness in your worship as well as in your very being and existence, that you obey Allah *Subhaanahu Wa Ta’ala* and worship Him with this state of mind, as though you are constantly seeing Allah *Subhaanahu Wa Ta’ala* Himself. Not only in Salaah, not only when you recite the *Qur’an*, not only when you engage in the *Zikr* (remembrance) of Allah but throughout your life you reach that level of awareness, devotion and concentration in your *Ibaadah*.

- A contractor working on a construction site is responsible for supervising and overseeing his employees. The employees, under his ‘*watchful eye*’, assume responsibility and comply with their duties diligently. However, the moment the contractor is ‘*out of sight*’, the employees will perhaps become negligent and unconcerned with their work.

On the contrary, if they know, that even though they cannot see the contractor, but are still being monitored closely by security cameras on site, or he could secretly be observing them, then to avoid dismissal, they will automatically restrain themselves and be on guard.

Similarly, one must develop this obedience and high level of consciousness that Allah *Subhaanahu Wa Ta’ala* is watching us, through the spiritual stations of :

**Mushaahadah** (Witnessing) ~ using insight to become aware of Allah *Subhaanahu Wa Ta’ala* with the eye of the heart,

and ;

**Muraqabah** ~ the state of consciousness that Allah *Subhaanahu Wa Ta’ala* is observing and watching, at all times.



Furthermore, the concept of *Ihsaan* can be seen very easily in the following stories :

## 1

A Sahaabi, Harithah *Radiallahu Anhu* was once sleeping in the masjid of Rasulullah *Sallallahu Alayhi Wasallam*. Rasulullah *Sallallahu Alayhi Wasallam* awakens him and enquires : “O Harithah,” How have you risen this morning?”. Harithah *Radiallahu Anhu* replied : “I have risen as a true Believer (with strong and firm Imaan) today”. Rasulullah *Sallallahu Alayhi Wasallam* contended, that for every statement and claim a person makes, there needs to be proof and further enquired : “This needs to be proved”. Harithah *Radiallahu Anhu* responded : “It is as though I can see the Arsh (throne) of Allah *Subhaanahu Wa Ta’ala* in front of me ... It is as though I can see the people of Jannah enjoying it’s bounties ... It is as though I can see the people of Jahannam yelling and screaming for help!”. This was the high level of Harithah *Radiallahu Anhu*’s *Ihsaan*.

## 2

Hazrat Abdullah ibn Dinar *Radiallahu Anhu* said that he went for a journey to Makkah with Hazrat 'Umar ibnul Khattaab *Radiallahu Anhu*. They stopped at some place. They saw a young shepherd with a flock of sheep. He came down from a hill. Hazrat 'Umar ibnul Khattaab *Radiallahu Anhu* wanted to test the honesty of this shepherd.

He said to him : “Sell me one of your sheep”. The shepherd said : “I am a slave working for someone. These sheep are not mine they belong to my master”. Hazrat 'Umar ibnul Khattaab *Radiallahu Anhu* said : “Tell your master that a wolf attacked and ate one of the sheep”. The shepherd replied : “*Fa-ayn Allah?* So where is Allah or what about Allah?”.

Hazrat 'Umar ibnul Khattaab *Radiallahu Anhu* could not hold his tears when he heard this answer from the shepherd. He kept repeating “*Fa-ayn Allah?*” When he came back to Madinah Munawwarah, he sent someone to find out who was the master of this shepherd. He purchased the shepherd and freed him. Hazrat 'Umar ibnul Khattaab *Radiallahu Anhu* thereafter said to the shepherd : “This word freed you in this life and I hope it will free you in the Hereafter”.

Imaam Shaafi’i *Rahmatullahi Alayh* mentioned : “*When one is all alone, then do not say, ‘I am all alone’, remember that someone is watching is you*”.



***He (the man) said, "Inform me about the Hour (Qiyaamah)". Rasulallah Sallallahu Alayhi Wasallam said : "About that the one questioned knows no more than the questioner". So He (the man) said, "Well, inform me about its signs". Rasulallah Sallallahu Alayhi Wasallam said : "That the slave-girl will give birth to her mistress and that you will see the barefooted ones, naked, destitute, herdsmen of sheep (competing with each other) in raising lofty buildings".***

- No one besides Allah *Subhaanahu Wa Ta'ala* knows when the Day of Judgement will occur. Rasulallah *Sallallahu Alayhi Wasallam* beautifully answered the last question of this Hadith, saying : "The one questioned about it (Qiyamah) knows no more about it (Qiyamah) than the one who questions", meaning that both of us have no knowledge regarding the Hour. This indicates that Allah *Subhaanahu Wa Ta'ala* has exclusive knowledge of it.

Allah *Subhaanahu Wa Ta'ala* mentions this in the Noble Qur'aan :

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا <sup>ط</sup> قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي <sup>ط</sup>

*They ask you, [O Muhammad], about the Hour: when is its arrival? Say, "Its knowledge is only with my Lord. [Surah Al-A'raf 7:187]*

Some of the minor signs of 'the Hour' mentioned in this Hadith :

- 1. On account of mass wars people will be taken as slaves. The slave-girls who have given birth to their owners children will be sold by their owners. There will be so much selling of women that a woman's daughter will later buy her and not realise it is her mother. Hence, the one she gave birth to, will become her master.

*or*

- It is indicative of disobedience to parents. Children will disobey their mothers, and a child will end up treating his/her own mother like a slave girl, showing her disdain, as though the child is her master.

- 2. Poor barefooted shepherds will be in control of wealth and will not apply their minds. They will become engulfed in the love of the world and their only concern will be boastfully competing with one another in the construction and decoration of tall buildings (skyscrapers/ lofty structures). This sign means that affairs will be entrusted to the wrong people (those least qualified to be in high positions will become leaders) and as a result, they will squander wealth with extravagance.



***"Thereupon the man went off. I waited a while, and then Rasulallah Sallallahu Alayhi Wasallam said : "O `Umar, do you know who that questioner was?" I ('Umar) replied : "Allah and His Messenger know better". Rasulallah Sallallahu Alayhi Wasallam said : "That was Jibra'eel (Alayhis Salaam) He came to teach you your Deen (religion)".***

After having asked Rasulallah *Sallallahu Alayhi Wasallam* to explain the meaning of Islam, Imaan, Ihsaan and some of the signs of the Hour [Judgement Day], Jibra'eel *Alayhis Salaam* then left the gathering. The Sahaabah *Radiallahu Anhum* were still unaware at that time that it was the Angel Jibreel (*Alayhis Salaam*) who had been asking the questions, because he had come to them in the form of a man.

Shortly afterwards, Rasulallah *Sallallahu Alayhi Wasallam* enquired from 'Umar ibnul Khattaab *Radiallahu Anhu*, if he knew who the questioner was? 'Umar ibnul Khattaab *Radiallahu Anhu* replied : ***"Allah and His Messenger know best"***. This was the answer Sahaabah *Radiallahu Anhum* would give, when they did not know the answer. They did not want to be held accountable for giving wrong answers, and with careful consideration, not say anything that came to their mind. They had the courage to admit that they did not know.

Rasulallah *Sallallahu Alayhi Wasallam* then told the Sahaabah *Radiallahu Anhum*, that it was the Angel Jibreel (*Alayhis Salaam*) who had come to them, in order to teach them about their *Deen* (religion). *Deen* is a combination of Islam ~ Imaan ~ Islam.

This incident occurred in the latter part of the life of Rasulallah *Sallallahu Alayhi Wasallam*, to teach the Sahaabah *Radiallahu Anhum*, what *Deen* is about, practically and theoretically.