



NATIONAL OPEN UNIVERSITY OF NIGERIA

FACULTY OF ARTS

DEPARTMENT OF RELIGIOUS STUDIES

COURSE CODE: ISL222

COURSE TITLE: TEXTUAL STUDIES OF THE HADITH



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ISL222
TEXTUAL STUDIES OF THE HADITH

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INTRODUCTION

ISL222 Textual Studies of hadith is a one-semester two-credit-unit course. It will be available to all students as a course in B.A.degree programme. The course is also suitable for any one who is interested in the study of the sayings of the Holy Prophet Muhammad (S.A.W).

The course consists of 14 units discussed under three modules. The topics respectively discussed under the units are the 42 Prophetic hadiths as contained in the collections of An-Nawāwī. Also to be met in the discourse is a brief biography of Imam Yahya ibn Sharaf popularly known as An-Nawāwī and his efforts on hadith collection.

What You Will Learn in This Course

The overall aim of **ISL222** Textual Studies of hadith; is to acquaint you with the moral lessons contained in some of the sayings of Holy Prophet Muhammad so as to serve as guide for your day-to-day activities and thereby enable you attain success here on earth and blissful abode in the hereafter.

COURSE AIMS

THE AIM OF THIS COURSE IS TO PUT YOU THROUGH ALL NECESSARY INFORMATION YOU MAY NEED TO FACILITATE YOUR UNDERSTANDING OF THE PROPHETIC SAYINGS AND LIFE STYLE. THIS WILL BE ACHIEVED BY:

- Taking you through the Arabic texts of all the 42 hadiths to be studied in the course.
- Taking you through the English translations of all the hadiths.
- DISCUSSING WITH YOU COMMENTARIES OF EACH OF THE HADITHS.
- ALSO DISCUSSING WITH YOU VARIOUS LESSONS THAT ARE DERIVABLE FROM EACH OF THE HADITHS.

OBJECTIVES

To achieve the aims set out above, there are overall set objectives. In addition, each unit also has specific objectives. The unit objectives are always included at its beginning. You read them before you start working through the unit. You may want to refer to them during your study of the unit to check your progress. You should always look at the unit objectives after completing a unit. This way you can

confirm whether you have done what was required of you by the unit.

Stated below are the wider objectives of this course as a whole. By meeting these objectives, you should have achieved the aims of the course as a whole:

ON SUCCESSFUL COMPLETION OF THE COURSE, YOU SHOULD BE ABLE TO:

- READ THE ARABIC TEXTS OF ALL THE FORTY HADITHS.
- TRANSLATE EACH OF THE HADITHS INTO ENGLISH LANGUAGE.
- TRANSLATE A SHORT ENGLISH PASSAGE INTO ARABIC LANGUAGE.
- COMMENT REASONABLY ON ALL THE HADITHS.
- LIST OUT SOME OF THE LESSONS THAT ARE DERIVABLE FROM EACH OF THE HADITHS.
- EXPLAIN HOW THE LESSONS COULD BE APPLIED IN YOUR DAY-TO-DAY ACTIVITIES.

WORKING THROUGH THIS COURSE

To complete this course, you are required to read the study units, read recommended books and read other materials provided by the National Open University of Nigeria (NOUN). Each unit contains self-assessment exercises, and at points in the course, you are required to submit assignments for assessment purposes. At the end of this course, there is a final examination. You will find below list of all the components of the course and what you have to do.

COURSE MATERIALS

Major components of the course are:

- 1 COURSE GUIDE
- 2 STUDY UNITS
- 3 TEXTBOOKS
- 4 ASSIGNMENT FILE
- 5 PRESENTATION SCHEDULE

IN ADDITION YOU MUST OBTAIN THE MATERIALS. THEY ARE PROVIDED BY THE NOUN. OBTAIN YOUR COPY. YOU MAY CONTACT YOUR TUTOR IF YOU HAVE PROBLEMS OBTAINING THE MATERIALS.

Each unit contains a number of self-tests. In general these self-tests examine you on the material just covered or require you to apply them in some ways and thereby, helps you evaluate your progress and performance in your assignments. The exercises will assist you in achieving the stated learning objectives of the individual units and of the course.

TEXTBOOKS AND REFERENCES

- Abdul, A. A. (n.d). *Durūs-Din-l-Islam lis-sannat-l-ūlā wal wustah*. Kano: Abu Mas'ūd wa Uthman-t-Tayyib Publishers.
- Al-Shūrawardy, al-Ma'mūn (1954). *The Saying of Muhammed*. London: John Murray Ltd.
- Arthur, J., ed. (1962). *A Reader on Islam*. Mouton & Co.
- Fazlul-Karim, A. M. (1979). *Al-Hadith of Mishkat-ul-Masābih Book 2*. Lahore: Malik Surajuddin and Sons Publications.
- Ibrahim, E. & Johnson, D.D. (1980). *An-Nawawi's Forty Hadith (Translated)*. Lebanon: The Holy Quran Publishing House.
- Ibn Rajab al-Hanbali (2002). *Jāmi'ul-Ulum wal Hikam fi Sharh Khamsīna Hadithan min Jawāmi'il Kalām*. Cairo: Dar-fajr lit-Turaath.
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- Lemu, B.A (1990). *Islamic Studies for Senior for Senior Secondary School 1, 2 & 3*. Minna: Islamic Education Trust.
- Raheemson, M.O. (2002). *Essentials of Islamic Studies Books 1 & 2 Lagos*: Meticulous Design & Print Shop.

Assignment File

In this file, you will find all the details of the work you must submit to your tutor for marking. The marks you obtain from these assignments will count toward the final mark you obtain for this course. Further information on assignment will be found in the assignment file itself and later in this course guide in the section on assessment.

Presentation Schedule

THE PRESENTATION SCHEDULE INCLUDED IN YOUR COURSE MATERIALS GIVES YOU THE IMPORTANT DATES FOR THE COMPLETION OF TUTOR-MARKED ASSIGNMENTS AND ATTENDING TUTORIALS. REMEMBER, YOU ARE REQUIRED TO SUBMIT ALL YOUR ASSIGNMENTS IN GOOD TIME. YOU SHOULD GUARD AGAINST BEING LATE IN SUBMITTING YOUR WORK.

ASSESSMENT

THERE ARE TWO TYPES OF ASSESSMENTS IN THE COURSE. FIRST ARE THE TUTOR-MARKED ASSIGNMENTS; SECOND ARE THE WRITTEN EXAMINATIONS. IN TACKLING THE ASSIGNMENT, YOU ARE EXPECTED TO APPLY INFORMATION AND KNOWLEDGE ACQUIRED DURING THIS COURSE. THE ASSIGNMENTS MUST BE SUBMITTED TO YOUR TUTOR FOR FORMAL ASSESSMENT IN ACCORDANCE WITH THE DEADLINES STATED IN THE ASSIGNMENT FILE. THE WORK YOU SUBMIT TO YOUR TUTOR FOR ASSESSMENT WILL COUNT FOR 30% OF YOUR TOTAL COURSE MARK.

AT THE END OF THE COURSE, YOU WILL NEED TO SIT FOR A FINAL TWO-HOUR EXAMINATION. THIS WILL ALSO COUNT FOR 70% OF YOUR COURSE MARK.

Tutor-Marked Assignment

THERE ARE 14 TUTOR-MARKED ASSIGNMENTS IN THIS COURSE. YOU NEED TO SUBMIT ALL THE ASSIGNMENTS. THE BEST FIVE (I.E THE HIGHEST FIVE OF THE 15 MARKS) WILL BE COUNTED. THE TOTAL MARKS FOR THE FOUR (4) ASSIGNMENTS 30 %, WILL BE OF YOUR TOTAL COURSE MARK.

ASSIGNMENT QUESTIONS FOR THE UNITS IN THIS COURSE ARE CONTAINED IN THE ASSIGNMENT FILE. YOU SHOULD BE ABLE TO COMPLETE YOUR ASSIGNMENTS FROM THE INFORMATION AND MATERIALS CONTAINING IN YOUR SET TEXTBOOKS, READING AND STUDY UNITS. HOWEVER, YOU ARE ADVISED TO USE OTHER REFERENCES TO BROADEN YOUR VIEW POINT AND PROVIDE A DEEPER UNDERSTANDING OF THE SUBJECT.

WHEN YOU HAVE COMPLETED EACH ASSIGNMENT, SEND IT TOGETHER WITH TUTOR-MARKED ASSIGNMENT (TMA) FORM TO YOUR TUTOR. MAKE SURE THAT EACH ASSIGNMENT REACHES YOUR TUTOR ON OR BEFORE THE DEADLINE GIVEN IN THE ASSIGNMENT FILE. IF, HOWEVER, YOU CANNOT COMPLETE YOUR WORK IN TIME, CONTACT YOUR TUTOR BEFORE THE ASSIGNMENT IS DONE TO DISCUSS THE POSSIBILITY OF AN EXAMINATION.

Final Examination and Grading

THE FINAL EXAMINATION OF ISL222 WILL BE OF TWO HOUR DURATION AND 70% HAVE A VALUE OF THE TOTAL COURSE GRADE. THE EXAMINATION WILL CONSIST OF QUESTIONS WHICH REFLECT THE TYPE OF SELF-TESTING, PRACTICE EXERCISE AND TUTOR-MARKED PROBLEMS YOU HAVE COME ACROSS. ALL AREAS OF THE COURSE WILL BE ASSESSED.

You are advised to revise the entire course after studying the last unit before you sit for the examination. You will find it useful to review your tutor- marked assignments and the comments of your tutor on them before the final examination.

COURSE MARKING SCHEME

THIS TABLE SHOWS HOW THE ACTUAL COURSE MARKING IS BROKEN DOWN.

TABLE 1: COURSE MARKING SCHEME

ASSESSMENT	MARKS
ASSIGNMENT 1-14	BEST FIVE MARKS OUT OF 14 COUNT @ 10% EACH = 50% OF COURSE MARKS
FINAL EXAMINATION	50% OF OVERALL COURSE MARKS
TOTAL	100% OF COURSE MARKS

Course Overview

TABLE 2: COURSE OVERVIEW

UNITS	1.1.1.1.1.1 Title of work	WEEKS ACTIVITY	ASSESSMENT (END OF UNIT)
MODULE 1			
1	Historical Background of hadiths Selection	1	ASSIGNMENT 1
2	HADITHS 1 & 2	2	ASSIGNMENT 2
3	HADITHS 3, 4, 5 AND 6	3	ASSIGNMENT 3
4	HADITHS 7, 8, 9 & 10	4	ASSIGNMENT 4
MODULE 2			
1	HADITHS 11, 12, 13, 14, 15 & 16	5	ASSIGNMENT 5
2	HADITHS 17, 18, 19 & 20	6	ASSIGNMENT 6
3	HADITHS 21, 22 & 23	7	ASSIGNMENT 7
4	HADITHS 24 & 25	8	ASSIGNMENT 8
5	HADITHS 26, 27 & 28	9	ASSIGNMENT 9
MODULE 3			
1	HADITHS 29 & 30	10	ASSIGNMENT 10
2	HADITHS 31, 32 & 33	11	ASSIGNMENT 11
3	HADITHS 34, 35 & 36	12	ASSIGNMENT 12
4	HADITHS 37, 38, 39 & 40	13	ASSIGNMENT 13
5	HADITHS 41 & 42	14	ASSIGNMENT 14

HOW TO GET MOST FROM THIS COURSE

In distance learning, the study units replace the university lecturer. This is one of the great advantages of distance learning; you can read and work through specially designed study materials at your own pace, and at a time and place that suit you best. Think of it as reading the lecture instead of listening to lecturer.

In the same way that a lecturer might set you some reading to do, your study units provide exercises for you to do at appropriate points. Each of the study units follow a common format. The first item is an introduction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole.

Next is a set of learning objectives. These objectives lets you know what you should be able to do. When you have finished the units, you must go back and check whether you have achieved the objectives. If you make a habit of doing this, you will scientifically improve your chances of passing the course.

THE MAIN BODY OF THE UNITS GUIDES YOU THROUGH THE REQUIRED READING FROM OTHER SOURCES.

READING SECTION

Remember that your tutor's job is to help you. When you need help, don't hesitate to call and ask your tutor to provide it.

- 1 READ THIS COURSE GUIDE THOROUGHLY
- 2 ORGANISE A STUDY SCHEDULE. REFER TO THE 'COURSE OVERVIEW' FOR MORE DETAILS. NOTE THE TIME YOU ARE EXPECTED TO SPEND ON EACH UNIT AND HOW THE ASSIGNMENTS RELATE TO THE UNITS. WHATEVER METHOD YOU CHOOSE TO USE, YOU SHOULD DECIDE ON AND WRITE IN YOUR OWN DATES FOR WORKING ON EACH UNIT.
- 3 ONCE YOU HAVE CREATED YOUR OWN STUDY SCHEDULE, DO EVERYTHING YOU CAN TO STICK TO IT. THE MAJOR REASON THAT STUDENTS FAIL IS THAT THEY GET BEHIND WITH THEIR COURSE WORK. IF YOU GET INTO DIFFICULTIES WITH YOUR SCHEDULE, PLEASE LET YOUR TUTOR KNOW BEFORE IT IS TOO LATE FOR HELP.
- 4 TURN ON UNIT 1 AND READ THE INTRODUCTION AND THE OBJECTIVES FOR THE UNIT.
- 5 ASSEMBLE THE STUDY MATERIALS. INFORMATION ABOUT WHAT YOU NEED FOR UNIT IS GIVEN IN THE

- "OVERVIEW" AT THE BEGINNING OF EACH UNIT. YOU WILL ALMOST ALWAYS NEED BOTH THE STUDY UNIT YOU ARE WORKING ON AND ONE OF YOUR SET BOOKS ON YOUR DESK AT THE SAME TIME.
- 6 WORK THROUGH THE UNIT ITSELF HAS BEEN ARRANGED TO PROVIDE A SEQUENCE FOR YOU TO FOLLOW. AS YOU WORK THROUGH THE UNIT YOU WILL BE INSTRUCTED TO READ SECTIONS FROM YOUR SET BOOKS OR OTHER ARTICLES. USE THE UNIT TO GUIDE YOUR READING.
 - 7 REVIEW THE OBJECTIVES FOR EACH STUDY UNIT TO CONFIRM THAT YOU HAVE ACHIEVED THEM. IF YOU ARE NOT SURE ABOUT ANY OF THE OBJECTIVES, REVIEW THE STUDY MATERIAL OR CONSULT YOUR TUTOR.
 - 8 WHEN YOU ARE CONFIDENT THAT YOU HAVE ACHIEVED A UNIT'S OBJECTIVES, YOU CAN THEN START ON THE NEXT UNIT. PROCEED UNIT BY UNIT THROUGH THE COURSE AND TRY TO FACE YOUR STUDY SO THAT YOU KEEP YOURSELF ON SCHEDULE.
 - 9 WHEN YOU HAVE SUBMITTED AN ASSIGNMENT TO YOUR TUTOR FOR MARKING, DO NOT WAIT FOR ITS RETURN BEFORE STARTING ON THE NEXT UNIT. KEEP TO YOUR SCHEDULE. WHEN THE ASSIGNMENT IS RETURNED, PAY PARTICULAR ATTENTION TO YOUR TUTOR'S COMMENTS, BOTH ON THE TUTOR-MARKED ASSIGNMENT FORM AND ALSO ON WHAT IS WRITTEN ON THE ASSIGNMENT. CONSULT YOUR TUTOR AS SOON AS POSSIBLE IF YOU HAVE ANY QUESTIONS OR PROBLEMS.
 - 10 AFTER COMPLETING THE LAST UNIT, REVIEW THE COURSE AND PREPARE YOURSELF FOR THE FINAL EXAMINATION. CHECK THAT YOU HAVE ACHIEVED THE UNIT OBJECTIVES (LISTED AT THE BEGINNING OF EACH UNIT) AND THE COURSE OBJECTIVES (LISTED IN THIS COURSE GUIDE).

FACILITATORS/TUTORS AND TUTORIALS

THERE ARE EIGHT HOURS OF TUTORIALS PROVIDED IN SUPPORT OF THIS COURSE. YOU WILL BE NOTIFIED OF THE DATES, TIMES AND LOCATION OF THESE TUTORIALS, TOGETHER WITH THE NAME AND PHONE NUMBER OF YOUR TUTOR, AS SOON AS YOU ARE ALLOCATED A TUTORIAL GROUP.

YOUR TUTOR WILL MARK AND COMMENT ON YOUR ASSIGNMENTS, KEEP A CLOSE WATCH ON YOUR PROGRESS AND ON ANY DIFFICULTIES YOU MIGHT ENCOUNTER. HE WILL ALSO PROVIDE ASSISTANCE TO YOU DURING THE COURSE. YOU MUST MAIL YOUR TUTOR – MARKED ASSIGNMENTS TO YOUR TUTOR WELL BEFORE THE DUE DATE (AT LEAST TWO WORKING DAYS ARE REQUIRED). THEY WILL BE MARKED BY YOUR TUTORS AND RETURNED TO YOU AS SOON AS POSSIBLE.

DO NOT HESITATE TO CONTACT YOUR TUTOR BY TELEPHONE, E-MAIL, OR DISCUSS WITH HIM IF YOU NEED HELP. THE FOLLOWING MIGHT BE CIRCUMSTANCES IN WHICH YOU WOULD FIND HELP NECESSARY.

CONTACT YOUR TUTOR IF:

- YOU DO NOT UNDERSTAND ANY PART OF THE STUDY UNITS OR THE ASSIGNED READINGS.
- YOU HAVE DIFFICULTY WITH THE ASSESSMENT EXERCISES.
- YOU HAVE A QUESTION OR PROBLEMS WITH AN ASSIGNMENT, WITH YOUR TUTOR'S COMMENTS ON AN ASSIGNMENT OR WITH THE GRADING OF AN ASSIGNMENT.

YOU SHOULD TRY YOUR BEST TO ATTEND THE TUTORIALS. THIS IS THE ONLY CHANCE TO HAVE FACE TO FACE CONTACT WITH YOUR TUTOR AND TO ASK QUESTIONS WHICH ARE ANSWERED INSTANTLY. YOU CAN RAISE ANY PROBLEM ENCOUNTERED IN THE COURSE OF YOUR STUDY. TO GAIN THE MAXIMUM BENEFIT FROM COURSE TUTORIALS, PREPARE A QUESTIONS LIST BEFORE ATTENDING THEM. YOU WILL LEARN A LOT FROM PARTICIPATING IN DISCUSSION ACTIVELY.

SUMMARY

ISL222 INTRODUCES YOU TO THE TEXTUAL STUDIES OF SOME TRADITIONS OF HOLY PROPHET MUHAMMAD. THE TRADITIONS CONTAIN SOME MORAL LESSONS WHICH ARE MEANT TO SHAPE YOUR DAILY LIFE IF YOU HEARKEN TO THEM AND APPLY THEM APPROPRIATELY. YOU CAN EVEN DO THE SOCIETY WELL BY TEACHING PEOPLE IN YOUR ENVIRONMENT THESE MORAL LESSONS. IN ADDITION, PROPER STUDY OF THE TRADITIONS WILL

**ENABLE YOU PASS THE EXAMINATION YOU ARE
REQUIRED TO SIT FOR AFTER THE COURSE.**

WE WISH YOU SUCCESS WITH THE COURSE AND HOPE THAT
YOU WILL FIND IT BOTH INTERESTING AND USEFUL.
WISHING YOU SUCCESS.

Course Code	ISL222
Course Title	Textual Studies of the Hadith

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MODULE 1 HISTORICAL BACKGROUND OF HADITH SELECTION AND STUDY OF HADITHS ONE-TEN

Unit 1	Historical Background of Hadiths Selection
Unit 2	Hadiths 1 & 2
Unit 3	Hadiths 3, 4, 5 and 6
Unit 4	Hadiths 7, 8, 9 and 10

UNIT 1 HISTORICAL BACKGROUND OF HADITH SELECTION

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Compilation of Selected *Hadiths*: A Brief Historical Background
 - 3.1.1 Background History
 - 3.1.2 Biography of Muhyiddin an-Nawāwī: The Compiler of Forty *Hadiths*
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

In your ISL121 course (introduction to the *Hadiths*) taken in year one, you have had the general knowledge about hadith comprising the concept of Hadith and Sunnah, relationship between Qur'an, Hadith and Sunnah, and the importance of Hadith. You have also learnt about the compilation and verification of Hadith as well as its categorisation. As a continuation of this study, discourse on hadith texts becomes the major focus of this work.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- read all the hadith fluently
- translate them into English
- describe their commentaries extensively

- give the moral lessons contained therein
- describe the uniqueness of each of them.

3.0 MAIN CONTENT

3.1 Compilation of Selected Hadiths: A Brief Historical Background

3.1.1 Background History

The collection or compilation of the authentic hadith of the Prophet popular known as *Sihāh Sittah* is of no doubt the untiring efforts of those prominent scholars in the study of science of hadith. What informs these efforts are the apostolic traditions credited to the Holy Prophet himself. One of these hadith narrated by 'Amr ibn al-'As quoted the Prophet in what could pass for one of His farewell speeches as saying: 'Am Muhammad, the unlettered Prophet' He repeated this thrice and conclude 'There will be no Prophet after me: I was (therefore) given the complete message (from the beginning to the end) and (the mandate for) its compilation.

The same speech is also contained in the compilation of selected hadiths extracted from the six authentic selections by Bukhari and others. First among them was Abubakr ibn Sunni who wrote a book: *Al-Ijāz wa Jawāmi'l-kalimi* called *ash-shibāb fil Hikami wal-Adab*. This is not a hadith per-se but it treats Islamic etiquettes. Many other scholars have written along this line until when Abu Amr ibn Salah dictated his work of 26 hadith to his students.

Imam an-Nawāwī improves on this by the addition of two hadiths to make it 42 and called it the *Arba'in-Nawawiyah*. This becomes popular worldwide as it elicits further study and comments from many scholars across the world. One of these scholars is Zaynud-Din Abdur Rahman ibn Rajab.

SELF-ASSESSMENT EXERCISE 1

Trace the Origin of hadith compilation.

3.1.2 Biography of Muhyiddin an-Nawāwī: The Compiler of Forty Hadiths

His name was Imam Yahya ibn Sharaf ibn Hassan ibn Husayn ibn Jum'ah al-Hazimi Muhyiddin Abu Zakariya an-Nawāwī. He was born in the year 631 A.H. / 1233C.E. in Nawa, south of Damascus. He started reading the holy Qur'an when he was only ten years old. He

later furthered his education by studying many branches of *fiqh* (jurisprudence), Islamic law and Arabic grammar. He knew the value of time and did not waste it; rather he spent it in learning and worshipping of Allah. He was very fond of reciting Qur'an and very consistent in glorifying Allah.

He turned his mind from the ephemeral things of this material world and concentrated on spiritual matters. He travelled to Makkah in 651 A.H. and spent one and a half months there.

It was narrated that when he was going to Makkah, he had fever and he was not well until the day of Arafah. He went to Arafah despite his bad health and he did not complain of any thing. When all the rites of hajj were finished, he returned to Damascus. Allah gave him knowledge and sign of understanding appeared on him.

He had great reputation as a scholar. He studied *Usul al-Fiqh* under the feet of Al-faith Umar ibn Binder ibn Umar at-Taflisi Ash-Shafi'i. He also learnt the science of Hadith (*Ulum-al-Hadith*) from Ad-Diya' ibn Tamām al-Hānafi and Abi Ishāq Ibrahim ibn al-Murād al-Andalūsī.

SELF-ASSESSMENT EXERCISE 2

Give a short history of Muhyiddin Nawāwī.

His Death

Shortly before his death, Yahya ibn Sharaf travelled to Cairo to pay Imam Shafi'i a visit. When he reached Imam Shafi'i's home, he stood stopped there and did not move any further. When he was told to continue moving he said:

"If Imam Shafi'i is alive and I see this tent, it is mandatory for me to stand for mere seeing it"

Then he left the town without the knowledge of anybody. He returned all the books he borrowed from endowments (*awqaf*). He paid a visit to the tomb of his friends and bid them farewell. Then, he travelled to Nawa where he fell sick and died in the night of Wednesday 24th of *Rajab* 676 A.H. and was buried there.

His Work

He wrote many works on various subjects especially on traditions, law and grammar. Some of them are:

1. *Al-Arba‘in an-Nawawiyah fil ahadith as-sahihah an-Nabawiyah.*
2. *Al-Irshād fi usūl al-Hadith.*
3. *Al-Usūl wad-Dawābit fil Mashhad.*
4. *Al-Idah fi Manāsik al-Hajj.*
5. *At- Tibyān fi adab hamlat al-Qur’an.*
6. *At- Tahqīq.*
7. *Riyād as-Sālihīn.*
8. *Mir’ah az-Zamān fi ta’rīkh al-A’yan.*
9. *‘Uyūn al-Masā’il al- Muhimmah.*
10. *Minhajut-ṭalibin fil furū’.*

SELF-ASSESSMENT EXERCISE 3

1. What role does the prophetic tradition play in the effort of some hadith scholars on compilation?
2. Trace briefly the efforts made by hadith scholars in the compilation of selected hadith.

4.0 CONCLUSION

The apostolic tradition on compilation provides the compendium for the collection and the compilation of hadith texts. It also encourages the extraction of some hadiths from the original collection of the *sihāh sittah* for compilation. Prominent among these compilers was Muhyiddin An-Nawāwī whose most popular work on hadith is called *‘Arba’ūn an-Nawāwī*.

5.0 SUMMARY

- Prophetic tradition encourages the compilation of Hadith and further selection from the original sources by subsequent scholars
- Muhyiddin an-Nawāwī became the most prominent among the scholars of hadith having added 16 other Hadiths to the 26 dictated by Ibn Salah to his students.

This work is named *‘Arba’ūn an-Nawāwī* by its author Muhyiddin an-Nawāwī.

6.0 TUTOR-MARKED ASSIGNMENT

Discuss the effort of Muslim scholars in the compilation of selected hadith from Bukhāri and Muslim.

7.0 REFERENCES/FURTHER READING

- Abdul, A. A. (n.d). *Durūs-Din-l-Islam lis-sannat-l-ūlā wal wustah*. Kano: Abu Mas'ūd wa Uthman-t-Tayyib Publishers.
- Al-Shūrawardy, al-Ma'mūn (1954). *The Saying of Muhammed*. London: John Murray Ltd.
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UNIT 2 HADITHS ONE AND TWO

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- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Hadiths One and Two
 - 3.1.1 Hadith One: Text, Translation, Commentary and Lessons
 - 3.1.2 Hadiths Two: Text, Translation, Commentary and Lessons
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

The text of the first and second hadiths of an-Nawawi's collection shall be studied in this unit. While the first hadith is basically focused on intention, the second is involved with the interaction between Arch-Angel Jubril and Muhammad (SAW) on Islamic teachings. Our discussion of the two hadiths shall involve commentary and the lessons derived from each of them. This however shall be done after the presentation of the Arabic texts of the hadiths, their translations as well as their commentaries.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- read the Arabic texts of hadiths one and two fluently and translate them into the English language
- discuss the commentary on each of the hadiths and give the moral lessons contained there in.

3.0 MAIN CONTENT

3.1 Hadiths One and Two

3.1.1 Hadith 1: Text, Translation, Commentary and Lessons

الْحَدِيثُ الْأَوَّلُ
 عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى. فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهَجْرَتُهُ إِلَى

مَا هَاجَرَ إِلَيْهِ). رَوَاهُ إِمَامَا الْمُحَدِّثَيْنِ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ الْمَغِيرَةِ بْنِ بَرْدِزْبَةَ الْبُخَارِيُّ الْجَعْفِيُّ، [رقم: 1] وَأَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ مُسْلِمٍ الْقُشَيْرِيُّ النَّيْسَابُورِيُّ [رقم: 1907] رَضِيَ اللَّهُ عَنْهُمَا فِي صَحِيحَيْهِمَا اللَّذَيْنِ هُمَا أَصْحُ الْكُتُبِ الْمُصَنَّفَةِ.

Translation

Hadith One

From the commander of faithfuls; Abu Hafs Umar b. al-Khattāb who said “I heard the Apostle of God say: “actions are but by intention and each man will receive only according to what he intended. Thus he whose migration (from Mecca to Medina) was for the sake of God and His Prophet, his reward will be for the sake of God and His Prophet. And he whose migration was for the sake of worldly benefit or for a wife he might marry, his migration will be (rewarded according to that) for the sake of which he migrated”

This hadith was related by both Bukhari and Muslim in their (books called) *Sahih* which are the soundest collections ever made.

Commentary

This hadith shows the central position occupied by man’s heart in whatever he says or does. It is the source of man’s thought before such thought is transformed into action. Since man is born with the freedom of will, it is normal that whatever comes out of his mind is true reflection of his deeds. It is in this respect that the Prophet of Allah had said that man’s action shall be judged by his intention. The emphasis placed on the intention was great that two fundamental institutions viz. Hijrah and marriage were made as its reference points.

Lessons

Following are some of the lessons that can be derived from the hadith:

1. It shows that intention always preceeds actions.
2. It teaches that man should always make his intention good
3. It also teaches that, man should remember Allah in whatever he does.
4. Man should always expect reward for any work done with good intention.
5. The hadith also teaches that God sees and knows everything even if it is hidden in his mind.

SELF-ASSESSMENT EXERCISE 4

Intention is the parameter for measuring man's action and inaction. Discuss.

3.2.2 Hadith Two Text, Translation, Commentary and Lessons

الْحَدِيثُ الثَّانِي
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. فَعَجَبْنَا 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 الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ" قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا. قَالَ: "أَنْ تَلِدَ الْأُمُّ رَبَّتَهَا، وَأَنْ تَرَى الْخُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ النَّسَاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ" ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: "يَا عُمَرُ أَتَدْرِي مَنِ السَّائِلُ؟" قُلْتُ: "اللَّهُ وَرَسُولُهُ أَعْلَمُ". قَالَ: فَإِنَّهُ جِبْرِيلُ، أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ" (رواه مسلم [رقم : 8].

Translation

Hadith Two

From ‘Umar who said: “while we were one day sitting with the Apostle of God, there appeared before us a man with a very white garment and very black hair. There was no trace of journeying (traveling from somewhere) visible on him and none of us knew him. He sat down close by the Prophet, rested his knees against his (Prophet), put his palms on his thighs, and said: “O Muhammad; tell me about Islam”. The Apostle of God said: “Islam is that you should testify that there is no deity save God and Muhammad is His Apostle, that you should say the prayers, give out charity, fast during Ramadan and pay the House of God (that is in Mecca) visit, if you have a way to do so. He said “You have spoken truly” We were astonished at his thus questioning him and telling him that he was right (but he went on say): “Tell me about faith”. Muhammad answered:” “It is that you should believe in God and His Angles and His books and His messenger and in the last Day and that you should believe in the decreeing of both good and evil”. He said “you have spoken truly”. Then he said: “Tell me about best behavior”. Muhammad answered: “It is that you should serve God as though you could see Him, for though you cannot see Him yet He sees you”. He said, “Tell me about the hour”. Muhammad said: “About that, the one questioned knows no more than the questioner”. So he said “Tell me about the signs thereof (that is, of its coming)”. Muhammad said “They are that the slave girl will give birth to her mistress, that you will see

barefooted ones, the naked, and the destitute (the poor ones) the herdsmen of the sheep building arrogantly high houses”.

There upon he (the man) went off (vanished, disappeared). I waited a while, and then the Prophet said “O ‘Umar, do you know who that was?” I replied: “God and His Apostle know better”, he said “that was Angel Jubril (Gabriel): he came to teach you your religion.” Muslim relates this.

Commentary

This hadith discusses the interaction between the Holy Prophet Muhammad and Arch Angel Jubril. The interaction which took place in the presence of the Prophet’s companions deals essentially with the fundamentals of Islam covering three major areas viz: *Imān* (faith) *Ibādah* (worship) and *Ihsān* (good deed). The reconfirmation of these fundamentals which have already been expressed in the Holy Qur’an shows the importance attached to them by Allah. The importance is also reflected in the appearance of the Arch Angel in human form. This appearance also indicates the divine power of Allah to use various means in sending his message to mankind. In addition, confirmation of the Prophet’s response by Jubril is also a divine teaching.

Lessons

Following are some of the lessons derivable from the hadith

1. Goodness (*Ihsān*), which is the complete submission to Allah, is essential in any form of worship.
2. Cleanliness in the body and appearance is highly essential in our daily activities.
3. Knowledge of Islamic Religion can be acquired from those who know it well.
4. It shows the importance of the five Islamic principles otherwise known as the five pillars of Islam.
5. A human being should not be elevated to the status of divinity.
6. One should only ask good and relevant questions.
7. One should only answer the questions within his knowledge.
8. It teaches some of the signs indicating the closeness of the end of life
9. It teaches that visitors should be accorded respect and honour as they may be of help and source of blessing.
10. The visit of the Angel in the presence of the companions, confirmed the Prophethood of Prophet Muhammad.
11. Obedience and patience of the companion of Prophet during the dialogue between him (Muhammad) and Angel Jubril should be emulated.

SELF-ASSESSMENT EXERCISE 5

Appraise the fundamentals of Islam as contained in the discussions between the Holy Prophet and Angel Jubril.

4.0 CONCLUSION

One of the ideal teachings of Islam as espoused by the Prophet in hadith one is that man should have good intention. Apart from the fact that action shall be judged according to one's intention it is also to one's benefit that whatever he does with good intention will be rewarded accordingly. Conversely, if his intention is bad, he equally gets his share. In the same vein, the knowledge of Islam is significant for thorough understanding of the religion. As shown in hadith two, the appearance of Arch-Angel Jubril did not only confirm the divinity of Islam but it also indicates the genuineness of the faith.

5.0 SUMMARY

- Action is judged by one's intention.
- Man's intention therefore should tend towards good.
- There is reward for good intention and good work.
- Arch-Angel Jubril came to the Prophet to give some teachings on Islam.
- The teachings involve interaction between him and Prophet Muhammad while the Prophet's companions listened.
- Those teachings revolve round the meaning of Islam, faith (iman), good behavior, the end of the world and its sign.
- The Prophet answered all the questions posed by the Angel intelligently.
- Upon his disappearance, the Prophet introduced him as Angel Jubril to his companions.

6.0 TUTOR-MARKED ASSIGNMENT

1. Relate the role of *niyyah* on the actions of a man.
2. What is the significance of Arch-Angel Jubril's visit to Prophet Muhammad as contained in the Hadith 2?

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UNIT 3 HADITHS THREE, FOUR, FIVE AND SIX

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
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- 5.0 Summary
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1.0 INTRODUCTION

Four hadiths i.e. hadiths three, four, five & six shall be studied in this unit. Hadith three contains the apostolic tradition on the five pillars of Islam, while the next one deals with the creation of man. Innovation is the major theme of hadith five and finally hadith six is on the lawful and prohibitive act. As usual, major areas of study shall include the text, translation, commentary, and lessons.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- read all the hadith texts fluently
- translate them into English Language
- discuss their commentaries extensively
- give the moral lessons contained therein
- describe the uniqueness of each of them.

3.0 MAIN CONTENT

3.1 Hadiths 3, 4, 5 and 6

3.1.1 Hadith 3 Text, Translation, Commentary and Lesson

الْحَدِيثُ الثَّالِثُ

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءَ الزَّكَاةِ، وَحَجَّ الْبَيْتِ، وَصَوْمَ رَمَضَانَ) رواه البخاري [رقم : 8] ومسلم [رقم : 16].

Translation

Hadiths Three

From Abu ‘Abdur-Rahman ‘Abdullah the son of ‘Umar bn al-Khaṭṭāb who said: “I heard the Apostle of God say: ‘Islam has been built upon five things: testifying that there is only one God and that Prophet Muhammad is His Apostle; saying the prayer; giving legal alms; pilgrimage to the House (that is, in Mecca); and fasting during Ramadan,” both Bukhari and Muslim relate to this.

Commentary

This tradition teaches us about five pillars on which Islam rests. It starts with the belief in oneness of Allah and Muhammad (S.A.W) His messenger and to be praying five times daily. It also includes, embarking on pilgrimage to Mecca if one has the means, and fasting during the month of Ramadan. The hadiths emphasises this basic belief and worship, which a Muslim must abide by both in words and in deeds. To neglect any of the pillars intentionally will definitely invalidate one’s Islam.

Lessons

The following lessons are derivable from the above Hadith:

1. It teaches us about the five pillars of Islam.
2. It points out the facts that the five pillars must be maintained in other that one’s religion will be sound and complete.

SELF-ASSESSMENT EXERCISE 1

List the five pillars of Islam and comment on their importance.

3.1.2 Hadith 4 Text, Translation, Commentary and Lesson

الْحَدِيثُ الرَّابِعُ
عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ الصَّادِقُ الْمَصْدُوقُ - : (إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ، فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: بِكُتُبِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٍّ أَمْ سَعِيدٍ؛ فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنْ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا) رواه البخاري [رقم : 3208] ومسلم [رقم : 2643].

Translation

Hadith Four

From Abu Abdur-Rahman ‘Abdullah b. Mas’ud who said: “The Apostle of God who is trustworthy and one who is considered to speak veraciously, reported to us saying: ‘verily the creation of any one of you takes place when he is assembled in his mother’s womb; for forty days (he is) a drop, then he becomes a clot, in the same way, and then in the same way a mass. Then an angel is sent to him who breathes the spirit into him. Four words of commands are given (to the angel), namely that he writes down his fortune, his life-span, his work, and weather he will be among the wretched or the happy ones. By God, besides whom there is no other god, one of you may work the works of the people of paradise till there is naught but an arm’s length between him and it, when that which has been written will overtake him so that he works the work of the people of hell fire and he enters it; and one of you may work the works of the people of the hell fire till there is naught but an arm’s length between him and it, when that which has been written will overtake him so that he works the work of the people of paradise and he enters it’.” Both Bukhari and Muslim relate this.

Commentary

Belief in predestination is one of the articles of faith in Islam. It denotes the belief that anything that happens to us in this life whether good or bad has been pre-decreed and that nothing can happen without the fore-knowledge of Almighty Allah.

However, it is very wrong to hold the idea that since our fate has been decided before our birth then there is no need for us to strive to live upright life. Going by some hadith of the holy Prophet (S.A.W.), it is firmly established that we must be steadfast in doing good. We must conduct ourselves according to the rules of Allah in conjunction with the Holy Qur’an and Sunnah of the Prophet. He who will enter paradise will

find its work easy while it will be difficult for those who have been destined to enter hell to do righteous deeds. The resort to scientific method of analysing the creation of man and the issue of predestination signifies the divine guidance in whatever the Prophet says or does.

Lessons

The following lessons are derivable from the above hadith:

1. It exposes the various stages which the the formation of man passes through in the womb for man to appreciate the unrivalled ability of Allah to do all things.
2. It teaches belief in predestination which is one of the fundamental principles of Islam.
3. It can be easily deduced from this tradition that forgiveness can nullify sins if only such sinner does not revisit the sins.
4. We must also learn to strive to be upright always.
5. We must believe in the day of Judgment when every man will be judged in accordance with what he or she did while on earth.

SELF-ASSESSMENT EXERCISE 2

Assess your level of competence in memorisation by reading the Arabic text of the above hadith off-hand.

3.1.3 Hadith 5 Text, Translation, Commentary and Lesson

الْحَدِيثُ الْخَامِسُ
عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ). رواه البخاري [رقم : 2697]، ومسلم [رقم : 1718]. وفي رواية لمسلم: (مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ).

Translation

Hadith Five

On the authority of ‘A’isha (may Allah be pleased with her) who said: The messenger of Allah (peace be upon him) said: "One who introduces (something of his own) in our affairs (affairs of religion) which does not (really) belong to it (religion of Islam) is reprobate (censured, not welcomed, rejected, unwanted)". Transmitted by al-Bukhari and Muslims. Another transmission by Muslims (says): "One who does a work which has no sanction (command) from us (such a work) is strongly condemned.

Commentary

This tradition warns us against innovation in Islam. That is nothing new should be added to the Islamic religion outside the brackets of what the Prophet brought from God.

All aspects of human life have been thoroughly dealt with by the Qur'an. This does not allow anybody to attempt to change the laid down commands, instructions, dos and don'ts of Allah and His Prophet. This is because if something is added to or subtracted from the whole thing, it is no more its original self. So, no matter how learned and educated a Muslim may be, he should not try to change some fundamental aspects of Islam like say: the five daily prayers.

Innovations which contradict the teaching of Islam are objectionable and prohibited. Such actions include slaughtering without mentioning the name of Allah, legalisation of usury and theft.

It should be borne in mind however that new things which help a man to be a better being is not an innovation from the Islamic point of view but it is part of an original intention of Islam.

During the time of the Prophet, certain things had not come into existence or practice. They came into practice only after the Prophet had passed away and Islam had expanded beyond the borders of Arabia. As long as such practices do not sidetrack the basic objectives of Islamic tenets, they can not be regarded as innovations. For Example, the holy Qur'an was compiled into a book after the Prophet had passed away. So also there was no aeroplane and anti-cholera dose in the time of the Prophet. These cannot be regarded as innovations because they are meant to improve the welfare of mankind.

Lessons

The following lessons are derivable from the above hadith:

1. We should shun innovative practices which are not in line with the teachings of Islam.
2. Modern scientific innovations that are meant for the benefit of the Muslims are acceptable.
3. Translation of the Holy Qur'an and hadith into various languages which is a means of spreading the message of Islam should not be considered an innovation.
4. Using of loudspeaker in making calls to prayer does not constitute innovation of an objectionable type.
5. Tafsir programme broadcast on radio and television is acceptable in Islam.

SELF-ASSESSMENT EXERCISE 3

Explain the concept of innovation in the light of Islam.

3.1.4 Hadith Six Text, Translation, Commentary and Lessons

الْحَدِيثُ السَّادِسُ
عَنْ أَبِي عَبْدِ اللَّهِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (إِنَّ الْحَلَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ) رواه البخاري [رقم : 52] ومسلم [رقم : 1599].

Translation

Hadith Six

On the authority of an-Nu'mān ibn Bashīr (may Allah be pleased with him) who said: I heard the messenger of Allah (peace be upon him) saying: "Verily what is lawful is clear and what is prohibited is clear, and between them are ambiguous matters which are unknown to most of mankind. He who avoids ambiguities protects his religion and his fame. And he who falls in ambiguities may fall in what is prohibited. Just like a shepherd who draws near to a reserve but is afraid of entering into it. Lo! For every King is a reserve. Lo! Allah's reserve is his prohibitions. Lo! There is indeed a lump of flesh in the body, if it is sound, the whole body is sound and if it decays, the whole body decays as well. Lo! It is indeed the heart".

Transmitted by al-Bukhari and Muslim.

Commentary

Abu Abdullah an-Nu'mān b. Bashir was the narrator of this hadith. He was the first of the *Ansār* to be borne after migration of the Holy Prophet from Makkah to Medinah.

The injunctions, laws and rules have been laid down in Islam. There are certain things that are lawful (*Halāl*) and these are well known. Such things include all good actions and deeds which bring respect and honour to a person. Also known are some unlawful things (*Harām*). Such things include usury, adultery, sodomy, defamation, theft, intoxication and high way robbery e.t.c. God has given us the grace to be able to distinguish between the two through our rational thinking so that we could take only to those things that are *Halāl*.

Furthermore, there are things which are ambiguous. They cannot be clearly categorised either to be lawful or unlawful. Such things include eating the flesh of a horse, roasted sausage and smoking. It is therefore, better for a Muslim to abstain from such ambiguous things. The Prophet also emphasised the importance of man's heart as the control element that holds the body and which must be held pure by appealing only to *halāl* things and avoiding all that are *harām*.

Lessons

The following lessons are derivable from the above hadith:

1. We should learn to separate between things that are lawful and those that are not. We should embrace what is only the lawful ones. We should protect our heart from *harām* and things that are ambiguous.
2. The heart of a man should be considered the most important part of the body and therefore should be protected from being polluted.

SELF-ASSESSMENT EXERCISE 4

Reflect on those things that are ambiguous in Islam and state the Islamic position on them.

4.0 CONCLUSION

Hadith three emphasises the five pillars of Islam as its bedrock.

Abstinence or strict complaisance with any of them invalidates one's devotion as an adherent of Islam. Furthermore, hadith four stresses the process of creation of man and the position of Islam on predestination which determines man's consequential choice between a blissful life in paradise and serving punishment in hell. The central theme of the fifth hadith bothers on innovation. While the Prophetic theme on lawful things, the unlawful and those that are ambiguous are the major focus of the sixth hadith.

5.0 SUMMARY

- Hadith three discussed the five pillars of Islam viz: Faith, Prayer, Legal alms, holy pilgrimage to Makkah and fasting in the month of Ramadan.
- The issues of the creation of man and pre-destination form the central theme of hadith four.
- In hadith five, the Prophet is emphatic on the position of Islam on innovation as being forbidden on issues relating to fundamental aspects of Islam.

- Hadith six distinguished between things that are *halāl* and *harām* as well as those that are ambiguous.
- It however instructed a Muslim to always seek after those that are *halāl* and abstain from the *harām*.

6.0 TUTOR-MARKED ASSIGNMENT

1. Summarise the message contained in hadith three.
2. Enumerate the lessons that can be learnt from hadith four.
3. 'Whosoever introduces into our affairs, something which does not belong to it, (such a thing) is rejected.' Discuss.
4. How would you relate the Prophetic view about human heart on the Islamic understanding of what is *halāl*, *harām* and ambiguous?

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UNIT 4 HADITHS SEVEN, EIGHT, NINE AND TEN

CONTENTS

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1.0 INTRODUCTION

This unit consists of four Prophetic traditions for detailed discussion. Beginning from hadith seven which defines religion as an advice, it went through the eighth hadith whose major theme centres on the security of the blood and property of those who proclaim the oneness of Allah and the Prophethood of Muhammad. Hadith nine contains warning from the Prophet while Hadith ten emphasises things that are lawful. Each hadith discourse follows the same pattern of the text presentation, translation, commentary and lessons.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- read all the hadith texts fluently
- translate them into English Language
- discuss the commentary extensively
- give the moral lessons contained therein
- describe the uniqueness of each of them.

3.0 MAIN CONTENT

3.1 Hadiths Seven, Eight, Nine and Ten

3.1.1 Hadith Seven: Text, Translation, Translation, Commentary and Lesson

الْحَدِيثُ السَّابِعُ
عَنْ أَبِي رُقَيْبَةَ تَمِيمِ بْنِ أَوْسٍ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (الدِّينُ النَّصِيحَةُ. قُلْنَا: لِمَنْ؟ قَالَ: لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ) رواه مسلم [رقم: 55].

Translation

Hadith Seven

From Abu Ruqayyah Tamīm ibn Aws ad-Dāri, who said: The Prophet Said: 'Religion is good advice. We said: 'Whose (advise)?' and He answered: That of God and His Book and His Apostle, and Imams of the Muslims and generality of them" Muslim relates it.

Commentary

Nasīhah is an Arabic word which means 'advise' or 'counsel'. This hadith gives the definition of religion generally as an advice or counsel, to this extent, Islam as a religion can be defined as an advice. Further elaboration on this definition shows that mankind must have an unshakeable belief in Allah as the one and only God is worthy of worship. Similarly, the advice given on His holy Book: the Qur'an is that Muslims should believe in it as the divine guidance from Allah which every Muslim is under obligation to follow. In the same vein, the family of the murdered man may forgive the murderer by taking a blood price. An apostate shall however be given three days within which to repent and come back to the fold of Islam otherwise he shall be due for execution.

Lessons

The following lessons are derivable from the above hadith:

1. It teaches that religion is an advice.
2. Some articles of faith such as belief in the existence and oneness of Allah, His books and the Prophethood and Messengership of Muhammad (PBOH) are stressed for man to adopt.
3. We also learn that leaders' instructions must be obeyed as far as they are within the injunctions of Allah.
4. It also counsels us to be kind to the generality of Muslims.

SELF-ASSESSMENT EXERCISE 1

Read the above hadith very well to enhance its fluency.

3.1.2 Hadith Eight Text, Translation, Commentary and Lesson

الْحَدِيثُ الثَّامِنُ
عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ؛ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ تَعَالَى) رواه البخاري [رقم: 25] ومسلم [رقم : 22].

Translation

Hadith Eight

From Ibn ‘Umar (relating) that the Apostle of God said: ‘I have been commanded to wage war on the people till they testify that there is only one God and that Muhammad is the Apostle of God, say the prayers and give alms. If they do that they have preserved their blood and their property from me, save that to which Islam has a right (that is the lawful taxes), and their reckoning is with God, exalted be He.’ Bukhari and Muslims relate it.

Commentary

This tradition emphasises observance of three out of the five pillars of Islam leaving out pilgrimage to Makkah and fasting during the month of Ramadan. The reason for this exception is that fasting is something of a private nature while pilgrimage is only compulsory on those who have the means. In a nutshell both fasting and pilgrimage are the fourth and fifth pillars of Islam respectively.

The utmost important of *Zakat* in Islam is borne out by the fact that the Qur’an has mentioned Salat and Zakat together at about 32 places as two of the foremost duties of the Muslims after the affirmation of faith.

In Suratul-Tawbah, Allah, after expressing His displeasure with the idolaters, tells the Muslims that if they repent of their idolatrous creed and establish Salat and pay Zakat, they should be regarded as brethren in faith and should be accorded the same status in the society as other Muslims enjoy. “....if they repent even now, and establish Salat and pay Zakat dues, then they shall be your brethren in faith” (Q. 9:11).

When some tribes, during the caliphate of Abu Bakri, refused to pay their zakat, he regarded it as an act of apostasy and declared: “if these

people withhold even a kid from the zakat dues that they used to pay in the time of the Holy Prophet, I shall wage war against them” Umar was different with Abu Bakr and said: “How can you wage war against them when they profess faith in the Kalimat-Shāhadah? Has not one who pronounces *Lah ilaha illa Allah* stand secured?” To this Abu Bakr retorted firmly: By Allah, I shall certainly wage war against the people who discriminate between *Salat* and *Zakat*” (Bukhari, Muslims). The affirmation of belief in the unity of Allah and messengership of the Prophet, the observance of the prayers and the payment of Zakat are enough signs to show that a person is a Muslim whose blood and property are saved from being shed or destroyed. His blood and property must also be well protected and guard against any assault.

Lessons

The following lessons are derivable from the Hadith:

1. It shows the numerous tasks of Prophet Muhammad (PBOH).
2. Every Muslim shall make it a duty to dissuade people from worshipping other gods other than Allah.
3. Belief in Allah and messengership of Prophet, saying of prayers, and the giving out of alms will entitle a Muslim’s blood and property to being well protected and guarded.
4. It is incumbent on all Muslims to sustain the legacies of Islam as taught by the Prophet.

SELF-ASSESSMENT EXERCISE 2

Enumerate the lessons contained in hadith eight.

3.1.2 Hadith 9 Text, Translation, commentary and lessons

الْحَدِيثُ التَّاسِعُ

عَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ وَاجْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ). رواه البخاري [رقم : 7288] ، ومسلم [رقم : 1337]

Translation

Hadith Nine

From Abu Hurayrah ‘Abdur-Rahman b. Sakhr who said: “I heard the Apostle of God say: what I have declared forbidden to you, avoid; and what I have bidden you do, comply with as far as you are able. What destroyed those (peoples) before you was naught but the number of their

questionings and their disagreements with their Prophets’ “Bukhari and Muslims relate to it.

Commentary

What matters most to a Muslim is Allah’s consciousness. This is what will guide any evil doing and enable him to partake in virtuous conducts to the extent of his capacity.

This tradition stresses the importance of adhering to dos and don’ts of Almighty Allah. The Prophet further warns us to refrain from asking unnecessary question. Question should only be asked to clarify issue rather than to query the authority of the Messenger or the authenticity of the message delivered. He (Prophet) then reminded the companion of the experience of the people before who earned the wrath of Allah for their disobedience to their Prophets and for asking a lot of unreasonable questions. Mention can easily be made of the people of Prophet Nuh, Musa and Isa (May the peace of Allah be upon them).

Lessons

The following lessons are derivable from the hadith:

1. It teaches us to refrain from evil conducts.
2. We are also advised to partake in righteous deeds as much as we can.
3. We are warned to do away from asking unreasonable Questions.
4. Question should be asked with good motives.
5. We should obey the Prophets of Allah.
6. We should avoid unislamic innovation.

SELF-ASSESSMENT EXERCISE 3

Comment fully on the content of hadith nine.

3.1.3 Hadith 10 Text, Translation, Commentary and Lessons

الْحَدِيثُ الْعَاشِرُ
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (إِنَّ اللَّهَ تَعَالَى طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ تَعَالَى: { يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا }، وَقَالَ تَعَالَى: { يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ }، ثُمَّ ذَكَرَ الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَهُ إِلَى السَّمَاءِ: يَا رَبُّ! يَا رَبُّ! وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لَهُ؟. رواه مسلم [رقم : 1015].

Translation

Hadith 10

On the authority of Abu Hurayrah (may Allah be pleased with him) who said: The messenger of Allah (may Allah bless him and give him peace) said: indeed Allah is Good and does not accept but what is good. And certainly He has commanded the believers with what he had already commanded the messengers. The most high said (in the Qur'ran): O you messengers eat out of the good things and work righteously, and the Most High has also said (in the Qur'ran): O you who believe, eat of the good things which have been provided for you "then he (the Prophet) mentioned a man who makes a long journey, appears dishelved and covered with dust, stretching his hand towards the sky and saying: Oh my Lord! Oh my Lord! But his food is unlawful, his drink is unlawful, his dress is unlawful and he is already fed with what is unlawful. So how could his prayer be accepted then?" Muslims related it.

Commentary

In this hadith, believers are warned against eating and drinking from sources considered forbidden and unlawful adding that we should only eat from good things that we have been provided with. The good things are generally referred to as Halāl.

On the contrary, the prohibited things are generally referred to as Harām.

Lessons

The following lessons are derivable from the hadith:

1. Almighty Allah is good.
2. Allah does not accept anything that is not good.
3. Cleanliness is encouraged.
4. Food and drinks can be regarded as good (Tayyib) only if they are nourishing and not forbidden in Islam.
5. Devotional deed will be regarded as good (Tayyib) if it is done with full dedication to Allah.
6. Our means of livelihood should not conflict with the basic tenets and principles of Islam if we want the Almighty Allah to answer our supplications.

SELF-ASSESSMENT EXERCISE 4

Write the Arabic text of hadith 10 and translate it to English.

4.0 CONCLUSION

Sincerity in religion strengthens the bond between God and those who worship Him. This consequently convinces mankind in his worship and calls for people to believe and worship Allah. It would also help man to abide by what Allah has ordained and abstain from what He has forbidden. This includes food, drinks and clothing.

5.0 SUMMARY

- Hadith seven explains that religion is sincerity to Allah, His book, His message, leaders of the Muslims and their common folk
- Hadith eight shows the commitment of the Prophet to fighting in the way of Allah
- In hadith nine, man is admonished to avoid what is forbidden and do what is lawful. He should as avoid excessive questioning.
- All the teachings in all the hadith discussed above form the summary of hadith 10.

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MODULE 2 HADITHS 11 TO 28

Unit 1	Hadiths 11, 12, 13, 14, 15 and 16
Unit 2	Hadiths 17, 18, 19, and 20
Unit 3	Hadiths 21, 22, and 23
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UNIT 1 HADITHS 11, 12, 13, 14, 15 AND 16

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1.0 INTRODUCTION

In this unit, hadith six texts shall be discussed. These are Hadiths 11 to 16. The central theme of hadith 11 is that man should focus more on what he is sure of and leave those which he is doubtful about. Hadith 11 speaks about being certain in the practice of the basic criteria for identifying a good Muslim: non- interference in another man's matter and wishing for others what one wishes for himself. In hadith 14, legal ruling on the condition for giving death penalty is the topical issue while in hadith 15 emphasis is laid on Islamic teachings that remind us that constant remembrance of Allah and the last day should be our guide in all our actions. The last hadith deals with counseling. All the hadiths

shall cover usually the text, translation, commentary and derivable lessons.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- read all the hadith texts fluently
- translate them into English language
- discuss the commentary extensively
- give the moral lessons contained therein
- describe the uniqueness of each of them.

3.0 MAIN CONTENT

3.1.1 Hadith 11 Text, Transliteration, Commentary and Lessons

الْحَدِيثُ الْحَادِي عَشَرَ
عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ سِبْطِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرِجَالِهِ
رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: خَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (دَعَا مَا يُرِيكَ إِلَى مَا لَا
يُرِيكَ). رواه الترمذي [رقم : 2520]، والنسائي [رقم : 5711]، وقال الترمذي: حَدِيثٌ حَسَنٌ
صَحِيحٌ.

Translation

Hadith 11

From Abu Muhammad al-Hasan, bn Ali bn Abi Tālib, the grandson of the Messenger of Allah (may Allah bless him and give him peace) and the child of his daughter (may Allah be pleased with them) who said: I memorised from the Messenger of Allah (may Allah bless him and give him peace) “Leave what keeps you in doubt for that which does not keep you in doubt” Related by Tirmidhi and Nasai

Commentary

In some matters of religion, opinions can be different. Once opinions conflict, there is a doubt. Islam believes that when we are in doubt on the validity of any religious matter, such matter should be dropped while we turn to those that we are sure about so as to avoid pitfalls and errors.

Lessons

The following lessons are derivable from the hadith:

1. The religion of Islam is built on proper knowledge and understanding.
2. Doubtful issues should be avoided.

SELF-ASSESSMENT EXERCISE 1

Translate the above hadith into English.

3.1.2 Hadith 12 Text, Translation, Commentary and Lesson

الْحَدِيثُ الثَّانِي عَشَرَ
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (مِنْ حُسْنِ إِسْلَامِ
الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ). حَدِيثٌ حَسَنٌ، رواه الترمذي [رقم : 2318] ابن ماجه [رقم :
3976].

Translation

From Abu Hurayrah who said: “The Apostle of God said: ‘One of the excellence of a man’s religion is his leaving alone things which are no concern of his.’” A good Tradition; Tirmidhi and others relate it thus.

Commentary

This tradition centers on interference in other people’s affairs, which are of no concern to us. We are therefore, seriously warned to abstain from such act as its abstinence is one of the prerequisites of our being Muslims.

If we have not been invited to partake in an affair or issue, we need not interfere or interrupt in order not to earn ourselves disgrace and embarrassment. To this end, leaving alone what does not concern us is the best way to live peacefully with people in the society.

Lessons

The Following Lessons are Derivable from the hadith:

1. We are taught not to interfere in anything that is of no concern to us.
2. Interference in other people’s affairs only leads to disgrace and embarrassment.
3. Part of our being Muslims or believers is by adhering strictly to this tradition.

SELF-ASSESSMENT EXERCISE 2

How would you relate the above hadith to happenings in our society today?

3.1.3 Hadith 13 Text Translation, Commentary and Lessons

الْحَدِيثُ الثَّالِثُ عَشَرَ
عَنْ أَبِي حَمْزَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، خَادِمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّهُ لِنَفْسِهِ). رواه البخاري [رقم : 13]، ومسلم [رقم : 45].

Translation

Hadith 13

From Abu Hamzah, Anas bn Malik (May Allah be with him) who was the servant of the messenger of Allah, may the peace and blessings of Allah be upon him, who said, relating from the Prophet, may the peace and blessings of Allah be upon him, that he said: “None of you believes till he wishes for his brother what he wishes for himself”.

Bukhari and Muslim related it.

Commentary

Islam considers the idea of universal peace and brotherhood as a very important one. In this hadith, we are enjoined to regard every believer not only as our brother, but also as our keeper. We must be sensitive to his feelings and display equal degree of understanding and peaceful co-existence toward him. We must do unto him what we want others to do unto us. This hadith is an indication to the fact that mankind have a common progenitor, Adam, hence we are all brothers. And that good conduct is not only important among members of the same family but also among nations of the world. This is a right step towards universal peace and fraternity.

Lessons

The following lessons are derivable from the hadith:

1. The faith of any Muslim is incomplete if his heart is not free of grudge and evil thought against his fellow brother.
2. A good Muslim should love everyone around him.
3. We should do unto others, as we would like others do unto us.
4. When others offend us, we should have forgiving spirit.

SELF-ASSESSMENT EXERCISE 3

Translate hadith 13 into English.

3.1.4 Hadith 14 Text, Translation, Commentary and Lessons

الْحَدِيثُ الرَّابِعُ عَشَرَ
عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (لَا يَجِلُّ دَمُ امْرِئٍ مُسْلِمٍ [يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ] إِلَّا بِأَحَدٍ ثَلَاثٍ: الثَّيِّبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ وَالْمُفَارِقُ لِلْجَمَاعَةِ). رواه البخاري [رقم : 6878]، ومسلم [رقم : 1676].

Translation

Hadith 14

On the authority of Ibn Mas'ūd (may Allah be pleased with him) who said: the messenger of Allah (peace be upon him) said: “shedding a Muslim’s blood is not permissible except in three cases: married persons committing adultery, life for life, and leaving this religion and causing what can split the society.” transmitted by al-Bukhari and Muslim.

Commentary

Under the Islamic law, subjecting a person to capital punishment is only permissible in three cases viz: adultery, murder and apostasy. Thus, anybody who does not commit any of these offences should not be killed in such a way.

Moreso, before the case of adultery could be well established, there is the need for provision of four witnesses whose integrity should not be doubtful. This is somehow very rare to happen and the more reason why Shariah recommends that any married man or woman who commits adultery to the extent that four honest people can stand against them as witnesses should be stoned to death.

Furthermore, any Muslim who kills a fellow Muslim must also be killed to uphold justice. In fact this cannot be done unilaterally. A laid down procedure must be followed as for example proving beyond reasonable doubt in the law court that he had actually committed such offence. Also, capital punishment for anybody who deliberately withdraws or secedes from Islam is legal in Islam. It should be reasonably realised that such person will constitute a dangerous threat to Islam in particular and the entire community in general.

Lessons

The following lessons are derivable from the hadith:

1. We should not kill our fellow brothers indiscriminately.
2. We should note that all the three offences are capital in nature and therefore attract capital punishment.
3. We must shun all acts that would cause the death of others.
4. The family of the murdered person may forgive the murderer by taking a blood wit if they so wish.
5. An apostate shall however be given three days within which to repent and come back to the fold of Islam otherwise he shall be executed.

SELF-ASSESSMENT EXERCISE 4

Discuss the lessons contained in hadith 14.

3.1.5 Hadith 15 Text, Translation, Commentary and Lessons

الْحَدِيثُ الْخَامِسُ عَشَرَ
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
(مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ). رواه البخاري [رقم : 6018]،
ومسلم [رقم : 47].

Translation

Hadith 15

From Abu Hurayrah, may Allah be pleased with him, who reported that the messenger of Allah, may the peace and blessing of Allah be upon him, said: “(let him) who believes in Allah and in the last day either speak good or be silent, and (let him) who believes in Allah and the last day honour his neighbors, and (let him) who believes in Allah and in the last day honour his guest.”

Bukhari and Muslim related it.

Commentary

We understand from this tradition that we must struggle to say what is good. Islam discourages loose and thoughtless discussion. The consequences of too much talk are gravious. It may lead to violence and chaos in the society. A Muslim is expected to leave in peace within and outside his neighbourhood. It is unbecoming of a Muslim to cause harvoc and threat within the society. Therefore, any speech or action that can cause disaffection and engineer malice should be discouraged and avoided. Finally the tradition calls for kindness and hospitality

towards guest. It is bad attitude to look down on or be careless to a stranger that pays us a visit because we may not be in position to know the personality of such a visitor.

Lessons

The following lessons are derivable from the hadith:

1. We should use decent expression which is part of faith in Islam.
2. Vulgar language should be avoided.
3. We should love our neighbours and be generous to them as generosity is part of Islamic faith.
4. We should be generous to our guests and treat them well.

SELF-ASSESSMENT EXERCISE 5

Give a concise comment to hadith 15.

3.1.6 Hadith 16 Text, Translation, Commentary, and Lessons

الْحَدِيثُ السَّادِسُ عَشَرَ
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْصِنِي. قَالَ: (لَا تَغْضَبُ) فَرَدَّدَ مَرَارًا، قَالَ: (لَا تَغْضَبُ). رواه البخاري [رقم : 6116].

Translation

Hadith 16

From Abu Hurayrah, may Allah's peace and blessing be upon him, who related that a man said to the Prophet, may the peace and blessing of Allah be upon him: "admonish me". He (the Prophet) said: "Do not get angry" He (the man) then repeated the request several times (but the Prophet) said: "Do not get angry" Al-Bukhari related it.

Commentary

This hadith advises against anger. If we consider the number of times the Prophet advised one of his companion not to be angry, we should see that the advice against anger is very emphatic.

In one moment of anger, man losses his sense of balance and control and does a lot of things he dares not do under normal circumstance.

The result of anger may come in form of violence, quarrel and verbal attacks and in process, serious sins are committed by man. This hadith wants us to see anger as an enemy of man. So, we must seek caution and suppress our emotion in the face of provocation – slight or utter.

Lessons

The following lessons are derivable from the hadith:

1. Anger should be controlled in any circumstance.
2. Through anger, man losses his sense of discretion and this may lead him to doing worse things or comitting more gravious sins.
3. Uncontrolled anger begets regrets in private, public and religious lives.

SELF-ASSESSMENT EXERCISE 6

Assess your level of fluency in reading the Arabic text of hadith 16.

4.0 CONCLUSION

Our closer look at all the hadiths discussed in this unit, just like others, will show those basic guidelines that would make life worth living for man if followed. All the hadiths which primarily address the Muslims are also important for all human beings irrespective of religion, sex or race. They form the fundamental recipes for a peaceful and orderly society.

5.0 SUMMARY

- The major theme of hadith 11 is that a Muslim must leave those acts in which he is doubtful and embrace those in which there is no doubt expecially on matters that have to do with religion.
- Hadith 12 stresses that one of the best determinants of man's
- religious value is to abstain from interfering in another man's affairs.
- Hadith 13 states that man's belief can adequately be measured
- when he wishes for others what he wishes for himself.
- Hadith 14 gives the conditions under which a man may face capital punishment: a married man who commits adultery, a man who kills another man unjustly and one who renounces his Islam and thereafter causes evils in the society.
- Hadith 15 teaches etiquettes in speech, good neighbourliness and hospitality to guest.
- Hadith 16 is emphatic in its warning to mankind to shun anger.

6.0 TUTOR-MARKED ASSIGNMENT

Write the Arabic text of hadith 11 and comment fully on it.

7.0 REFERENCES/FURTHER READING

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UNIT 2 HADITHS 17, 18, 19 AND 20

CONTENTS

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- 2.0 Objectives
- 3.0 Main Content
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 - 3.1.1 Hadith 17: Text, Translation, Commentary and Lessons
 - 3.1.2 Hadith 18: Text, Translation, Commentary and Lessons
 - 3.1.3 Hadith 19: Text, Translation, Commentary and Lessons
 - 3.1.4 Hadith 20: Text, Translation, Commentary and Lessons
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

Four hadith texts shall be studied in this unit. These are hadith 17, 18, 19 and 20. Hadith 17 provides the etiquettes in killing; hadith 18 discusses the issue of reciprocity while hadith 19 focuses on the teachings of Islam that remind man about predestination. The last hadith in this unit (hadith 20) talks about the need for man to maintain decorum in whatever he does so as to avoid being shamed. As usual, the text of each hadith, its translation, commentary and shall be included.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- read all the hadith texts fluently
- translate them into English
- discuss the commentary extensively
- give the moral lessons contained therein
- describe the uniqueness of each of them.

3.0 MAIN CONTENT

3.1 Hadiths 17, 18, 19 and 20

3.1.1 Hadith 17 Text, Translation, Commentary and Lessons

الْحَدِيثُ السَّابِعُ عَشَرَ

عَنْ أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ، وَلْيُجِدْ أَعْدَاكُمْ شَفْرَتَهُ، وَلْيُرْخَ ذَبِيحَتُهُ). رواه مسلم [رقم : 1955].

Translation

Hadith 17

From Abu Ya‘lā shaddād ibn Aws may Allah be pleased with him, who related from the Messenger of Allah, may the peace and blessings of Allah be upon him, who said “Surely Allah has prescribed the best behaviour with regard to everything. Therefore, if you kill, make it a good killing, if you slaughter make it a good slaughter, and let each one of you sharpen the edge of his knife properly and make the slaughtered die easily.

Muslim related it.

Commentary

This hadith explains the limits of punishment in Islam. According to it, we should be sober, considerate and compassionate in the execution of punishment against offenders. Of course, this does not mean that culprits must go scot-free. On the contrary, this hadith wants punishment to be neatly carried out so as not to expose the offenders to severe sufferings before death. For example, armed robbers, rapists, and fornicators do not deserve mercy. Yet their killings must be good. Similarly, compassion should be extended towards animals due for slaughter. The edge of the knife with which it would be slaughtered must be sharpened to enable the animal die quickly.

Lessons

The following lessons are derivable from the hadith:

1. Allah has enjoined good behavior concerning everything.
2. Justice needs to be tempered with sympathy and kindness.
3. Lawful animals should be slaughtered quickly with sharp knife so that the animal slaughtered will not be made to suffer.

SELF-ASSESSMENT EXERCISE 1

Assess your level of your fluency in hadith 17 by reading the Arabic text very well.

3.1.2 Hadith 18 Text, Translation, Commentary and Lesons

الْحَدِيثُ الثَّامِنُ عَشَرَ
عَنْ أَبِي ذَرٍّ جُنْدُبِ بْنِ جُنَادَةَ، وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَأَتَّبِعِ السَّبِيلَةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ). رواه الترمذي [رقم : 1987] وقال: حَدِيثٌ حَسَنٌ، وَفِي بَعْضِ النُّسخِ: حَسَنٌ صَحِيحٌ.

Translation

Hadith 18

From Abu Dhari Jundub ibn Junāda and Abū ‘Abdul-Rahman, Mu‘ādh ibn Jabal, may Allah be pleased with both of them, relating from the messenger of Allah, may the peace and blessings of Allah be upon him, who said: “Fear Allah wherever you may be, and follow the evil deed with the good deed so that it may erase it, and treat people with good conduct. Tirmidhi related it.

Commentary

The fear of Allah means carrying out His injunctions and avoiding what He has forbidden. All human actions are open to Allah and nothing is hidden from Him. Our intention is an open secret, so also are our words and deeds.

To be at peace with Allah, we must avoid evil deeds towards fellow human beings. We must never compensate evil with evil. Once an evil deed is done, the human conscience becomes picked. Consequently, man becomes worried and asks for repentance. This hadith advises against misdeeds adding that the only condition for evil not to triumph is to compensate evil deed with good-deeds so that the ill-effects would be washed away. The Holy Qur’an says:

“The good deed and the bad deed are not equal, but repel evil deed with what is better, then he, between him and you there was enmity, will become as though he was a bossom friend”. (Chapter 41:34)

Lessons

The following lessons are derivable from the hadith:

1. We must fear Allah wherever we may be. Allah's fear purifies the mind and soul.
2. Removing of evil acts with good deeds should be practised.
3. The wicked people can be changed for the better by being good and kind to them.
4. We should be of good behaviour to others.

SELF-ASSESSMENT EXERCISE 2

Translate hadith 18 to English language and state its lessons.

3.1.3 Hadith 19 Text, Translation, Commentary and Lessons

الْحَدِيثُ الثَّاسِعُ عَشَرَ
عَنْ أَبِي الْعَبَّاسِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كُنْتُ خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، فَقَالَ: (يَا غُلَامُ! إِنِّي أَعْلَمُكَ كَلِمَاتٍ: احْفَظِ اللَّهَ يَحْفَظَكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ؛ رُفِعَتِ الْأَقْلَامُ، وَجَفَتِ الصُّحُفُ). رَوَاهُ التِّرْمِذِيُّ [رقم : 2516] وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِي رَوَايَةٍ غَيْرِ التِّرْمِذِيِّ: (احْفَظِ اللَّهَ تَجِدْهُ أَمَامَكَ، تَعْرِفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبِكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكُرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا).

Translation

Hadith 19

From Abul ‘Abbas ‘AbdAllah b. ‘Abbas who said: “I was behind the Prophet when he said: ‘O young man, I will teach you some words (of wisdom). Hold fast onto God and you will find Him ever before you. If you need to ask, ask of God. If you must seek help, seek help from God. Know that even though the community should make a united effort to benefit you in any matter they would not benefit you ought save what God has prescribed for you, nor were they to make a united effort to harm you in any matter they would not harm you ought save what God has prescribed for you. The pens have been lifted and the pages are dry.’”

Tirmidihi relates this and says: “It is a good, genuine Tradition.” According to a line of transmission other than that of Tirmidhi (it reads) “Lay fast hold on God and you will find Him in front of you. Get acquainted with God in days of ease and He will recognise you in days of distress. Know that what missed you could not have hit you, and what

hit could not have missed you. Know that victory comes with patience (endurance), relief with anxiety, ease with hardship.”

Commentary

Abdullah ibn Abbas was a learned scholar. He was a cousin of the holy Prophet. His life was full of piety for Allah. Even the holy Prophet (S.A.W) established it that he was privileged to have seen Angel Jubril twice. He died in 687 C.E.

This hadith is a torch-bearer of good deeds. It implores us to seek assistance from Allah alone and from nobody else. We are also urged to remember Allah during the time of enjoyment so that He will have mercy on us in times of difficulties. Allah is the giver and the taker.

We must bear in mind that nobody can be of any help to us or do us any harm. We need to know that only Allah possesses these qualities. Allah is the master-provider for those who are patient and have satisfaction with what He has provided for them.

The tradition also points out the fact that anything that happens to us has been pre-decreed by Allah.

Lessons

The following lessons are derivable from the hadith:

1. We seek for help only from Allah.
2. We must have the belief that nobody can be of help to us or do us evil unless it has been ordained by Allah.
3. We must remember Allah when the goings are good.
4. We must seek for Allah’s mercy when we are in hardship.
5. We must believe that anything that befalls us in this life is our destiny.
6. We must exercise patience in the face of hardship.

SELF-ASSESSMENT EXERCISE 3

Comment on Hadith 19 and highlight on its lessons.

3.1.4 Hadith 20 Text, Translation, Commentary and Lessons

الْحَدِيثُ الْعِشْرُونَ
عَنْ أَبِي مَسْعُودٍ عَقْبَةُ بْنُ عَمْرِو الْأَنْصَارِيِّ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (إِنْ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى: إِذَا لَمْ تَسْتَحْ فَاصْنَعْ مَا شِئْتَ). رواه البخاري [رقم : 3483].

Translation

Hadith 20

From Abū Mas‘ūd ‘Uqba bn. ‘Amr al-Ansarī, who was one of those present at (the battle of) Badr, he said: “The Apostle of God said: ‘among the things that people comprehended from the words of the first prophecy *was the statement): ‘If it does not cause you to be ashamed, do whatever you wish’.” Bukhari relates it.

Commentary

Shyness is associated with shameful acts and shyness is part of faith. Shameful deeds, in all ramifications, must be done away with. If we can feel shy of shameful deeds, then we attain a greater level of faith.

If a thing is forbidden by Allah, a Muslim must feel shy to venture into such act. Whereas, a Muslim should not fear men when carrying out a lawful act. This means that anything one wants to do which can not bring shame or dent one’s image or damage one’s reputation or the reputation of one’s religion, one should not fear men.

Lessons

The Following Lessons Are Derivable From The hadith:

1. We should be ashamed of doing evil deeds.
2. We should not feel ashamed while carrying out lawful acts in the presence of men.
3. Our actions should not be those that would bring a shameful consequence upon us.

SELF-ASSESSMENT EXERCISE 4

Revise the Arabic text of hadith 20 to gain fluency.

4.0 CONCLUSION

The fear of Allah is fundamental in whatever a Muslim does. It makes him to be just, kind and considerate in his dealings with fellow human beings and animals particularly in the areas of killing and slaughtering. It makes a man to think always that it pays to do good even to those who do us evil and it helps man to always reflect on God as his protector whom alone he should thank in times of prosperity and to whom he should seek refuge in times of adversity. The same fear of Allah will make him hold himself from doing what brings him shame. For anyone who lacks the sense of decorum therefore cannot be said to be a good Muslim.

5.0 SUMMARY

- Hadith 17 prescribed the best behaviour with regard to everything.
- Hadith 18 admonishes Muslims to fear Allah wherever they are and that they should not pay back evil with evil, since good deed and evil deed are not equal.
- Hadith 19 teaches Muslims to rely only on Allah who can benefit and harm as man's destiny has already been completed in him before he was born.
- The hadith in another transmission emphasises man's acquaintance with God in every situation as he is ever ready to solve their problems.
- Hadith 20 states that we must do away with all shameful acts.

6.0 TUTOR-MARKED ASSIGNMENT

Hadith 18 emphasises the fear of Allah wherever one is. Translate this hadith and comment on its significance in the life of a Muslim.

7.0 REFERENCES/FURTHER READING

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UNIT 3 HADITH 21, 22 AND 23

CONTENTS

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- 2.0 Objectives
- 3.0 Main Content
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 - 3.1.2 Hadith 22: Text, Translation, Commentary and Lessons
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- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

This unit comprises of three hadith texts which are hadiths 21, 22 and 23. Hadith 21 deals with faith in Allah and standing firmly on that faith. Hadith 22 speaks on some aspects of *Ibādah* while hadith 23 stresses the importance of purification, supplications and aims. Discourse will follow the traditional method involving the text, translation, commentary and lessons.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- read all the hadith texts fluently
- translate them into English
- discuss their commentaries extensively
- give the moral lessons contained therein
- describe the uniqueness of each of them.

3.0 MAIN CONTENT

3.1 Hadiths 21, 22 and 23

3.1.1 Hadith 21 Text, Translation, Commentary and Lessons

الْحَدِيثُ الْحَادِي وَالْعِشْرُونَ
عَنْ أَبِي عَمْرٍ وَقِيلَ أَبِي عَمْرَةَ؛ سُفْيَانُ بْنُ عَبْدِ اللَّهِ النَّخَعِيُّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ؛ قَالَ: (قُلْ: آمَنْتُ بِاللَّهِ، ثُمَّ اسْتَقِمَّ). رواه مسلم [رقم : 38].

Translation

Hadith 21

On the authority of Sufyan Ibn ‘Abdillah (May Allah be pleased with him) who said: “I said to the Prophet: O Messenger of Allah, tell me something in Islam concerning which I shall need to ask no one else.” The Prophet said: “Say, ‘I believe in Allah’. Then keep to the straight path.” Transmitted by a Muslim.

Commentary

This tradition is a reminder of the true way a Muslim should live in this life. The basic foundation in Islam is the belief in God. It is only when we have this belief that we will be able to abide by Allah’s rules and regulations, that is, to do what He has ordained and strain ourselves from his prohibitions.

Having done this, we must make sure we remain steadfast in our pronouncements. No compromise must be entertained. This further means that we must match our beliefs with actions.

Lessons

The following lessons are derivable from the hadith:

1. Belief in Allah supercedes everything in Islam.
2. This belief must also be matched with actions.
3. It could also be deduced that too much questions can lead one astray.

SELF-ASSESSMENT EXERCISE 1

Commit the Arabic text of hadith 21 to memory.

3.1.2 Hadith 22 Text, Translation, Commentary and Lessons

الْحَدِيثُ الثَّانِي وَالْعِشْرُونَ
عَنْ أَبِي عَبْدِ اللَّهِ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوباتِ، وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ الْحَلَائِلَ، وَحَرَمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا؛ أَدْخُلُ الْجَنَّةَ؟ قَالَ: (نَعَمْ). رواه مسلم [رقم : 15].

Translation

Hadith 22

From Abū ‘AbdAllāh Jābir b. ‘AbdAllāh al-Ansārī, who said : “A man questioned the Apostle of God saying : ‘Is it your opinion that if I pray the prescribed prayers, fast during Ramadan , allow myself what is allowable and treat as disallowed what is forbidden, but do nothing more than that , I shall enter Paradise ?’ He answered: ‘yes’.” Muslim related this. The meaning of “treat as disallowed” is “avoid”, and the meaning of “allow myself what is allowed” is “do it in the belief that it is allowed”.

Commentary

For believing in Allah, giving alms and performing hajj not to have been mentioned in the above hadith does not mean that they are not obligatory on a Muslim. In fact, before one can pray five times daily and observe Ramadan fast, the person must have had belief in Allah, in his revealed books and in His messengers. Also, if one wants to practise the allowable and do away with prohibitions then he needs to give alms and go on pilgrimage to Mecca if he has the means.

The tradition points out the fact that once a Muslim can do this he is already acceptable to Allah and he needs not engage on extra ordinary duties.

Lessons

The following lessons are derivable from the hadith:

1. We can leave optional duties if not for the purpose of laziness or neglect.
2. Anybody who practises compulsory acts and refrains from prohibited ones will enter paradise.

SELF-ASSESSMENT EXERCISE 2

Translate hadith 22 to English.

3.1.3 Hadith 23 Text, Translation, Commentary and Lessons

الْحَدِيثُ الثَّلَاثُ وَالْعِشْرُونَ
 عَنْ أَبِي مَالِكٍ الْحَارِثِ بْنِ عَاصِمٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأُنِ – أَوْ : تَمْلَأُ – مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ؛ كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا، أَوْ مُوْبِقُهَا). رواه مسلم [رقم : 223].

Translation

Hadith 23

From Abū Mālik al-Hārith al-Ashariyy, Allah be pleased with him who said: the Messenger of Allah peace be upon him said: the purification is half of faith, saying ‘praise be to Allah’ will fill the scales (on the judgement day), saying ‘glory be to Allah and praise be to Allah will fill all between heaven and earth. Prayer is a light. Alms-giving is a proof (of sincere faith). Endurance is an illumination and the Qur’an is a proof for you or against you. All people go out early and sell themselves, thereby setting themselves free or destroy themselves. Muslim relates it.

Commentary

In Islam, complete belief comprises three parts. They are belief in the heart, acknowledgement of it with the tongue (statement) and demonstrating it with deed. By this, it means purity covers ideas that emanate from the heart, sayings and deeds of every man. A man who is pure in mind and deed towards others is surely going to be pure toward Allah. A believer gives praise to Allah for His guidance and protection at all times.

Invariably, a good Muslim would pray to Allah at proper time and form. Qur’an 29: says, “Prayer restrains one from shameful and unjust deeds; and remembrance of Allah is the greatest thing in life”.

Giving alms to the poor equally shows what a Muslim feels for his fellow human beings especially the have-nots. This is an indication of sound faith which regards humanity as one big family.

As for the guidance contained in the holy Qur’an, the hadith says that those who adhere strictly to it do so for their own benefit, and those who don’t, neglect it at their own peril. Everyone has the will to choose between what will bring him freedom from doom and what will lead to his destruction.

Lessons

The following lessons are derivable from the hadith:

1. Purity is regarded as a major part of faith.
2. Praise of Allah form an important act in Muslim life.
3. Observing prayer in its proper form is light.
4. Charity is an illumination.
5. The Holy Qur'an will be an argument for one or against one.

SELF-ASSESSMENT EXERCISE 3

Comment on hadith 23 and state its lessons.

4.0 CONCLUSION

To belief in Allah and remain committed to that belief is a hallmark of who a Muslim should be. With this belief as the foundation, commandments of Allah on what is allowed and what is forbidden become the ultimate duties of a Muslim. Therefore, strict adherence to the six articles of faith, the five fundamental pillars and good deeds, now become the practical manifestation of that belief. Further to these are the Islamic teachings on purification, supplication, charity, endurance and the Quran. All of these are also parts and parcel of Ibadah.

5.0 SUMMARY

- Hadith 21 deals with the belief in God and keeping unto the straight path.
- Hadith 22 discusses some fundamental aspects of Islam like *salat* and fasting in the month of Ramadan.
- Strictly keeping to Islamic fundamentals is enough to guarantee acceptance into paradise.
- Hadith 23 talks about the significance of purification, simplifications, prayer, alms-giving, endurance and the Glorious Qur'an.

6.0 TUTOR-MARKED ASSIGNMENT

Hadith 21 emphasises the significance of belief in Allah. Comment fully on this.

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UNIT 4 HADITHS 24 AND 25

CONTENTS

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- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Hadith 24 and 25
 - 3.1.1 Hadith 24: Text, Translation, Commentary and Lessons
 - 3.1.2 Hadith 25: Text, Translation, Translation and Lessons
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

Hadiths 24 and 25 are the two apostolic traditions to be discussed in this unit. The 24th hadith is a hadith *Qudsiy* related by the prophet of Allah. It stresses the fact that Almighty Allah is the source of all happenings in life. The 25th hadith emphasises that charity is not necessarily meant to be valued in monetary term. A study of these hadith shall still follow the usual pattern i.e. Arabic text, translation, commentary and lessons.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- read all the hadith fluently
- translate them into English language
- discuss the commentary extensively
- give the moral lessons contained therein
- describe the uniqueness of each of them.

3.0 MAIN CONTENT

3.1 Hadiths 24 and 25

3.1.1 Hadith 24: Text Translation, Commentary and Lessons

الْحَدِيثُ الرَّابِعُ وَالْعِشْرُونَ
عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِيمَا يَرْوِيهِ عَنْ رَبِّهِ تَبَارَكَ
وَتَعَالَى، أَنَّهُ قَالَ: (يَا عِبَادِي: إِنِّي حَرَمْتُ الظَّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا؛ فَلَا تَظَالَمُوا.

يَا عِبَادِي! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ، فَاسْتَغْفِرُونِي أَهْدِكُمْ. يَا عِبَادِي! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ، فَاسْتَطْعِمُونِي أَطْعَمَكُمْ. يَا عِبَادِي! كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ، فَاسْتَكَسُونِي أَكْسَكُمْ. يَا عِبَادِي! أَنْتُمْ لَنْ تُخْطِئُوا بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعاً فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ. يَا عِبَادِي! أَنْتُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي. يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَى أَنْتَقِي قَلْبَ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئاً. يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئاً. يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ، فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ الْبَحْرَ. يَا عِبَادِي! إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا لَكُمْ، ثُمَّ أَوْفِيكُمْ بِهَا؛ فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ). رواه مسلم [رقم : 2577].

Translation

Hadith 24

From Abū Dharr al-Ghifāriyy, from the Prophet (relating) from what he got from his Lord, how He said: “Oh! My servants, I have forbidden wrong doing for Myself, and I have made it forbidden among you, so do not wrongfully toward one another. Oh! My servants, all of you are misguided save him who I have rightly guided, so ask guidance of me I will guide you. Oh! My servants, all of you are hungry save him to whom I have given food, so ask for food of me I will feed you. Oh! My servants, all of you are naked save him whom I have clothed, so ask clothing of Me, I will clothe you. Oh! My servants, you sin night and day: it is I who forgive all sins, so ask me for forgiveness, I will forgive you. Oh! My servant, you will never attain to My power of harming so as to harm Me, nor my power of benefiting so as to benefit Me. Oh! My servants were the first or the last of you, the men and the jinns among you, should be as good as the most pious heart of one of you, it would not add aught to my kingdom. Oh! My servants! were the first or the last of you, men and the jinns among you, should be as bad as the most devilish heart of one of you, it would not diminish aught from my kingdom. Oh! My servants! were the first or the last of you, men and the jinns among you, should rise in a single place and petition Me and I gave to each what he asked, that would not lessen anything from what I have with me and more than what a needle inserted in the ocean could bring out of the ocean. Oh! My servants, it is your work alone for which I shall hold with you an accounting, and then I shall give the response for them, so he who finds good (reward) let him praise God, and he will find otherwise, let him blame no one but himself”. A Muslim relates it.

Commentary

This tradition is an everyday tonic for Muslims. It teaches us how to live in this life to be successful in the hereafter. In it, Allah wants us to treat ourselves equally. What we dislike should not be tried on another person.

Allah is just and does not recommend injustice. None of us knows the way to truth. It is only Allah that guides. So, we should leave ourselves to be so guided. Anytime we are in need of help, whether material or otherwise, we must not face any human being except Allah. Allah is the master provider. He alone can provide for our needs. Allah decrees that we should be upright in our dealings. We can not be doing good to benefit Allah or evil in order to harm Him. It is only us who can not do without Allah. He himself is perfectly indispensable. Allah's kingdom is full of bounties which can not be added to by our dedication or our indifference to Him. In the day of judgement, Allah will value our deeds and reward us accordingly.

Anybody who does good deed and thereby deserves paradise should thank Allah for guiding him or her to uprightness. However, anybody who is to enter hell fire as a result of evils he or she perpetrates in while on earth should not blame anyone but him or herself.

Lessons

The following lessons are derivable from the hadith:

1. Allah enjoins equality among us.
2. It is only Allah who can provide for our needs.
3. We can not benefit from Allah by doing good or evil to harm him.
4. Allah's wealth cannot be decreased by our evil deeds or increased as a result of our good deeds.
5. The accounts of our deeds are with Allah.
6. Good is from Allah and bad from shaytan or human soul.

SELF-ASSESSMENT EXERCISES 1

Summarise the contents of hadith 24.

Hadith 25: Text, Translation, Commentary and Lessons

الْحَدِيثُ الْخَامِسُ وَالْعِشْرُونَ

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَيْضًا، أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ ذَهَبَ أَهْلُ الدُّثُورِ بِالْأَجُورِ؛ يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفَضُولِ أَمْوَالِهِمْ. قَالَ: (أَوَلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَفِي بَضْعِ أَحَدِكُمْ صَدَقَةٌ). قَالُوا: يَا رَسُولَ اللَّهِ، أَيَّاتِي أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: (أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ، أَكَانَ عَلَيْهِ وَزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ، كَانَ لَهُ أَجْرٌ). رواه مسلم [رقم: 1006].

Translation

Hadith 25

From Abū Dharri (may Allah be pleased with him) who said that some people among the companions of the messenger of Allah said to the Prophet (may Allah bless him and give him peace).

“Oh! Messenger of Allah, the rich people have gone with all the rewards, they pray as we pray, they fast as we fast and they give alms out of the super-abundance of their wealth (and so surpass us in storing up merit that will bring rewards)” He (the Prophet) said: “has not Allah provided you with what you should give in charitable alms? Truly in every *tasbīh* (saying *subhāna* Allah – glory be to god) there is such an alm, in every *takbīr* (saying *Allah akbar* – god is very great), in every *tahmīd* (saying *alhamdulillah* – praise be to god), in enjoining what is reputable, in forbidding what is objectionable, and in a man’s sexual intercourse, there is an alms (in that). They said: Oh! Messenger of Allah, (do you mean to say that) when one of us satisfies his desires (he will still get reward)? He answered: “tell me, had he put it among the things forbidden, would it have been a sin on his part? (Yes it would have been sinful for one) so when he puts it among the lawful there is a reward for it also”. Muslim relates this.

Commentary

This tradition says that men are not equally talented. But whichever way one finds himself he should give praise to Allah.

Some men may be blessed with wealth while some may be blessed with wisdom. Some may be blessed with health, while some may have sound knowledge. In Islam, those who are blessed with wealth are enjoined to render assistance for the benefit of all and for social good. Those blessed with wisdom should let people around them tap from it, they should endeavour to give wise counsels and settle rifts between them.

The poor ones should not lose hope. If they have nothing to give out as alms, there are other things they could do to get better reward. These, as mentioned in this hadith, include giving praises, thanks and glorifications to Allah and doing of all other righteous deeds. The Qur’an mentions some of the deeds that man can engage in to earn rewards as contained in the following verse:

“There is no good in most of their secret talks save (in) him who orders *Sadaqah* (charity in Allah’s cause), or *Ma‘rūf* (Islamic Monotheism and all the good and righteous deeds which Allah has ordained), or

conciliation between mankind; and he who does this, seeking the good pleasure of Allah, We shall give him a great reward.” Q4:114

Lessons

The following lessons are deriveable from the hadith:

1. Poor people have no cause to loose hope from getting rewards for not having money to pay *sadaqah* as there are other good charitable deeds they can embark on.
2. In Islam no man is ever useless. Everyone is ever useful in one way or the other.
3. Enjoining what is good and forbidding what is evil is taught to be a highly rewardable charity in Islam.

SELF-ASSESSMENT EXERCICE 2

Comment in detail on the content of hadith 25.

4.0 CONCLUSION

The Lord who created man knows his needs and limitations. He has therefore given him a glad tiding that He would always be his provider. In the same manner, one can infer that based on this promise, Allah is warning mankind that he should seek no assistance from any person except Him. His statement therefore is an indication of His power and His Might. But further to these is Almighty Allah’s sense of justice. Both the rich and the poor are pursuring the same goal of having their abode in paradise and the means of attaining this, from the point of charity, makes one the better off and the other the worse off. Allah, through His Prophet, has decided not to use money or wealth as the only yardstick to measure reward. This of course, shows the beauty of the religion of Islam.

5.0 SUMMARY

- Hadith 24 is a hadith *Qudusiy* i.e. the statement of Allah related by the Prophet.
- Allah has forbidden for us what He forbade for himself and to this extent, a man should not act wrongfully to another man.
- It is stated in the hadith that Allah is the one that guides us when we go astray, gives us food when we are hungry, clothes us or cover our nakedness and forgives us when we sin.
- The hadith also stresses that Allah is self sufficient to Himself but provides for others.

- Man, Jinn and of course all other creatures of Allah depend on Him for all their needs irrespective of their social status.
- He (Allah) finally says that man shall be rewarded on account of his work.
- Hadith 25 relates the complaint lodged by some companions of the prophet.
- According to them, the wealth of the rich spent in charity would give them more reward than the poor over the poor.
- The prophet assured them that, reward is not determined by wealth alone but also by act of supplication and good deeds.

6.0 TUTOR-MARKED ASSIGNMENT

Enumerate the teachings of Islam in hadith 25 and relate them to man's current blind pursuit of material wealth.

7.0 REFERENCES/FURTHER READING

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UNIT 5 HADITHS 26, 27 AND 28

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1.0 INTRODUCTION

The central theme of hadith 25 in the last unit (i.e unit 8) is reward on charity. Hadith 26, elaborates explanation on the scope of charity. This Hadith coupled with the act of righteousness in hadith 27 and what seems to be a parting exhortation by the Prophet in hadith 28, shall be studied under this unit. Arabic text presentation shall be followed by its translation, commentary and lessons derivable therein.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- read all the hadith fluently
- translate them to English language
- discuss the commentary extensively
- give the moral lessons contained therein
- describe the uniqueness of each of them.

3.0 MAIN CONTENT

3.1 Hadiths 26, 27 and 28

3.1.1 Hadith 26: Text, Translation ,Commentary and Lessons

الْحَدِيثُ السَّادِسُ وَالْعَشْرُونَ
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (كُلُّ سُلَامَى مِنَ
النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ
فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى
الصَّلَاةِ صَدَقَةٌ، وَتُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ). رواه البخاري [رقم : 2989]، ومسلم [رقم :
1009].

Translation

Hadith 26

From Abī Hurayrah (may Allah be pleased with him) who said: The messenger of Allah (may Allah bless him and give him peace) said: Every bone of man's fingers has something to do with charity (as) the sun rises everyday. Doing justice between two persons is a charity. If you help a man with his beast, by loading or lifting his goods on it is a charity. A good word is a charity. Every step one takes toward prayer is a charity.

Removing any harmful (thing) away from the path is a charity.

Commentary

This tradition widens the scope of alms-giving to the needy. According to the above tradition, giving out of good alone is not the beginning and end of alms-giving. This tradition enumerates a variety of ways through which good deeds can be done. They include rendering help to others especially the less privileged, good speech, every step one takes toward prayer, removing a stump or anything injurious from the road and a host of other good deeds. The sum total of this tradition is that every good act would be rewarded by Allah.

Lessons

We learn from this hadith that:

1. We should improve our commitment to payment of charity.
2. We must not put our body into illegal or non- profitable use.
3. We must know that every act of charity attracts reward.
4. It also teaches us that the love of Allah is upon us.

SELF-ASSESSMENT EXERCISE 1

Using one hadith as a support, justify the claim that any good act would be rewarded by Allah.

3.1.2 Hadith 27: Text, Translation, Commentary and Lessons

الْحَدِيثُ السَّابِعُ وَالْعِشْرُونَ
عَنِ النَّوَاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (الْبِرُّ حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ). رواه مسلم [رقم : 2553]. وَعَنْ وَابِصَةَ بِنِ مَعْبُدٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: (جِئْتَ تَسْأَلُ عَنِ الْبِرِّ؟) قُلْتُ: نَعَمْ؛ فَقَالَ: (اسْتَغْفِرْ قَلْبَكَ؛ الْبِرُّ مَا أَطْمَأْنَنْتَ إِلَيْهِ النَّفْسُ وَأَطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْنَوْكَ). حَدِيثٌ حَسَنٌ، رَوَيْنَاهُ فِي مُسْنَدِي الْإِمَامَيْنِ أَحْمَدَ بْنِ حَنْبَلٍ [4/ 227]، وَالدَّارِمِي [2/ 246] بِإِسْنَادٍ حَسَنٍ.

Translation

Hadith 27

From An-Nawwas bn Sam'ān (may Allah be pleased with him) relating from the Prophet (may Allah bless him and give him peace) who said: Righteousness is good character and sin is that which you will hate people to get to know about'' Muslim related this.

Also on the authority of Wābisah bn Ma'bad (may Allah be pleased with him) who said: I came to the messenger of Allah (may Allah bless him and give him peace). Then he (the Prophet) said “have you come to ask about righteousness?” I said ‘yes’ He said: “seek the answer from your own heart. Righteousness is that about which the mind feels tranquility and heart feels contentment. And sin is that which confuses the mind and pulsates the breast even the people judge in favour of you and they judge you”.

A good hadith which we have narrated according to the two *Musnads*: that of Ahmad b. Hanbal and that of Ad-Dārimi with good isnads.

Commentary

This tradition differentiates between righteousness and sin. The prophet reaffirms here that good deeds give peace to the heart and comfort to the soul. When a man does it, he gets praises from men and reward from Allah.

A good Muslim is the one who does well to all people without expecting reward in return. Society judges him by the act he performs from time to time either good or bad.

On the other hand, evil deeds confuse and cause discomfort for men. It is now left for man to have his pick between righteous and evil deeds. A man who is unconscious of his will, saying and deeds is not fit to be referred to as a good man.

The summary of this tradition is that good deed is recommended as a perfect way of life for man.

Lesson

We learn from the hadith that:

1. Righteousness is to engage in good character.
2. Evil deed confuses the soul and causes discomfort for man.
3. A good Muslim is the one who does well to all people without expecting reward in return.

SELF-ASSESSMENT EXERCISE 2

Assess your fluency in the reading of Arabic text of hadith 27.

3.1.3 Hadith 28: Text, Translation, Commentary and Lessons

الْحَدِيثُ الثَّامِنُ وَالْعِشْرُونَ
عَنْ أَبِي نَجِيحٍ الْعَرَبَاضِ بْنِ سَارِيَةَ السُّلَمِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً وَجَلَّتْ مِنْهَا الْقُلُوبُ، وَدَرَفَتْ مِنْهَا الدُّمُوعُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَأَنَّهَُا مَوْعِظَةٌ مُودَّعٍ، فَأَوْصِنَا، قَالَ: (أَوْصِيَكُمْ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعْشَ مِنْكُمْ فَيَسِيرَ بِكُمْ فَتَسِيرُوا، فَتَكُونُوا كَالْأُمَمِ، فَإِنْ كُنْتُمْ تَحِبُّونَ لِقَائِ اللَّهِ فَاتَّقُوا اللَّهَ، فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ). رواه أبو داود [رقم : 4607] والترمذي [رقم : 2676] وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Translation

Hadith 28

From Abū Najīh al-'Irbid b, Sāriya who said: The Apostle of God preached to us a sermon whereby our hearts trembled and our eyes dropped tears, so we said: 'Oh! Apostle of God, it is as though this were a farewell sermon, so give us a testamentary exhortation. He said: 'My testamentary exhortation to you is that you have a pure fear of God, that you hearken and obey, even should it be that a slave is made your leader; for whoever amongst you that lives long enough will see great disagreements (innovations), so take care to observe my *sunnah* and the *sunnah* of the rightly guided Caliphs, holding on to them with your molar teeth.'

Commentary

The Prophetic teaching contained in this hadith primarily deals with the fear of Allah. For every Muslim the fear of Allah is the foundation of every act of devotion and interaction between mankind. In spiritual devotion, the fear of Allah makes man to have serious concentration. It also guides a Muslim in his day-to-day dealings with others. This goes to prove the common adage which says 'The fear of God is the beginning of wisdom'. Further to the above teaching is that a Muslim should obey and respect constituted authority because such a position has divine support. Also the Prophet's prediction of a troubled time ahead has come true in this modern time when a lot of sects have now arisen in Islam, each with its own doctrines. To those who heed the Prophet's advice by abiding strongly to his *sunnah* is their reward here on earth and in the hereafter.

Lessons

We learn from the hadith that:

1. A Muslim should fear Allah in whatever he does.
2. We should obey and respect constituted authority no matter who God has put in that position
3. The modern problem of proliferation of sects, as predicted by the Prophet, contains lessons for those who stick to his *sunnah*.
4. Muslim should not compromise his faith with all unIslamic innovations of modern time but stick to the pristine Islam as preached by the Prophet.

SELF-ASSESSMENT EXERCISE 3

Enumerate the lessons contained in hadith 28.

4.0 CONCLUSION

The code of life expressly entrenched in this unit makes little difference from those before it. To pursue the ideal in life is in itself the basic ingredient that makes life worthy of living. Charity, fear of Allah, obedience to those in authority and clinging tenaciously to the *sunnah* of the Prophet, are all symbols by which a righteous person is known. Acting contrary to this is *Kufr* (disbelief) and all *Kufr* lead astray.

5.0 SUMMARY

- Hadith 26 explains the meaning and scope of charity by saying that every bone of man's fingers has something to do with giving charity.
- It also goes further to explain other aspects of charity which include justice between two parties helping a man to lift his loads, uttering good words, walking to a prayer ground and removing harmful (thing) away from the path.
- Hadith 27 defines righteousness as good character and sin as something we would hate people to know about.
- Good deed is something upon which man's heart finds tranquility and contentment.
- Conversely, a sin is something that disturbs the mind and pulsates the breast.
- The sermon preached by Prophet was so heart-rending that people suspected it was going to be his last sermon.
- Their fear provoked a request that the Prophet should give them exhortation before he died.
- His reply which became the contents of hadith 28 above is that Muslim should fear Allah, obey constituted authority even if the person occupying that post was to be a slave.
- The hadith also stressed that Muslim should hold fast to the *Sunnah* of the Prophet as a time would come when people would involve themselves in frivolous disagreement and alien innovations.

6.0 TUTOR-MARKED ASSIGNMENT

Write the Arabic text of hadith 26, translate it and comment fully on it.

7.0 REFERENCES/FURTHER READING

Abdul, A. A. (n. d). *Durūs-ud-Din-I-Islam lissannat-I-ūla wal wustah*. Kano: a bu-s-si'ud wa uthman-t-tayyib Publishers.

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MODULE 3 HADITHS 29 TO 42

Unit 1	Hadiths 29 and 30
Unit 2	Hadiths 31, 32 and 33
Unit 3	Hadiths 34, 35 and 36
Unit 4	Hadiths 37, 38, 39 and 40
Unit 5	Hadiths 41 and 42

UNIT 1 HADITHS 29 AND 30

CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1	Hadiths 29 and 30
3.1.1	Hadith 29: Text, Translation, Commentary and Lessons
3.1.2	Hadith 30: Text, Translation, Commentary and Lessons
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignment
7.0	References/Further Reading

1.0 INTRODUCTION

There are two hadith texts to be discussed in this unit. These are hadiths 29 and 30. The first one which comes as a reply to a question, is based on basic principles of Islam while the second hadith (hadith 30) emphasises the need to abide by those principles and not to violate them. As usual, the discussion follows the presentation of the Arabic text, translation, commentary and lessons therein.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- read all the hadith texts fluently
- translate them into English language
- discuss the commentary extensively
- give the moral lessons contained therein
- describe the uniqueness of each of them.

3.0 MAIN CONTENT

3.1 Hadith 29 and 30

3.1.1 Hadith 29: Text Translation, Commentary and Lessons

الْحَدِيثُ التَّاسِعُ وَالْعَشْرُونَ
عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِعَمَلٍ يَدْخُلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ، قَالَ: (لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ، وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسِرَهُ اللَّهُ عَلَيْهِ: تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتُحُجُّ الْبَيْتَ) ثُمَّ قَالَ: (أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟: الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ) ثُمَّ تَلَا: { تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ { حَتَّى بَلَغَ } { يَعْمَلُونَ } [32 سورة السَّجْدَةِ / الْآيَتَانِ: 16 و 17] ثُمَّ قَالَ: (أَلَا أَخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذِرْوَةِ سِنَامِهِ؟) قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: (رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سِنَامِهِ الْجِهَادُ) ثُمَّ قَالَ: (أَلَا أَخْبِرُكَ بِمَلَاكٍ ذَالِكُ كُلُّهُ؟) فَقُلْتُ: بَلَى يَا رَسُولَ اللَّهِ! فَأَخَذَ بِلِسَانِهِ وَقَالَ: (كَفَّ عَلَيْكَ هَذَا)، قُلْتُ: يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخِدُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ: (تَكَلَّمْتُ أَمْكُ وَهَلْ يَكُفُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ – أَوْ قَالَ: (عَلَى مَنَاحِرِهِمْ) - إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ؟!). رواه الترمذي [رقم : 2616] وقال: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Translation

Hadith 29

From Mu'adh b. Jabal who said: I said: 'O Apostle of God, tell me of some work (I may do) which will surely bring me into paradise and keep me far from Hell.' He answered: 'You have asked about an important matter, yet it is, indeed, an easy matter for him to whom God makes it easy. (It is) that you should worship God without associating anything with Him, that you should perform the prayers, give the legal alms, fast in the month of Ramadan, and go on pilgrimage to House (in Mecca)'. Then he said:

'Shall I not also point out the gates to good? (They are) fasting which is protection; alms in charity, which quench sin as water quenches fire; and to say prayer in the midst of the night.' Then he recited: 'Withdrawing their flanks from (their) couches... (until he reached the words) they have been doing' (Qur'an 32:16, 17). Then he said: 'shall I not tell you how to possess all this?' I answered: 'surely, O Apostle of God.' So he took hold of his tongue and said: 'keep this under control. ' I answered: 'O Apostle of God, we indeed are blameworthy for all we speak with it.' He said: 'May your mother be bereaved of you: Will people be prostrated on their face – or may be on their noses- in the fire for (any reason) other than the harvest of their tongues?' Tirmidhi relates it saying: 'It is an excellent, sound tradition.'

Commentary

This is one of the long hadith texts of an-Nawāwī which contains the Prophet's response to Mu'ādh ibn Jabal's inquiry as to what would make him enter paradise and keep him away from hell-fire. The Prophet in his characteristic manner stated the basic fundamentals of Islam viz: worship of Allah only, observing regular prayers, alms giving to the poor, fasting and performance of pilgrimage to makkah. The Prophet also emphasised some of their roles in human lives. The Prophet quoted quranic passage to buttress his points. He also enumerated Islam, prayer and *jihad* as the peak pillar and topmost part of the principles mentioned above. Finally, the Prophet's admonition that man should control his tongue is indicative that man should watch his utterance; private or public, as it has been the real cause of man's downfall and their being cast into fire.

Lessons

The following lessons are derivable from the discussion above:

1. We should focus more on what will benefit us in this life and the hereafter.
2. We should be assured of Allah's total reward if we observe all that He commanded and abstain from all He forbids.
3. We should control our tongue as it has caused the downfall of many others.

SELF-ASSESSMENT EXERCISE 1

Comment fully on Hadith 29.

3.1.2 Hadith 30 Text, Translation, Commentary and Lesson

الْحَدِيثُ الثَّلَاثُونَ
عَنْ أَبِي ثَعْلَبَةَ الْخُسَنِيِّ جُرْثُومِ بْنِ نَاشِرٍ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: (إِنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهَكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ غَيْرَ نَسْيَانٍ فَلَا تَبْحَثُوا عَنْهَا). حَدِيثٌ حَسَنٌ، رَوَاهُ الدَّارِقُطْنِيُّ [(في سننه) 4/ 184]، وَغَيْرُهُ.

Translation

Hadith 30

On the authority of Tha‘laba Al-kushani Jurthum ibn Nāshir (may Allah be pleased with him) that the messenger of Allah (may the blessings and peace of Allah be upon him) said:

“Allah the Almighty has laid down religious duties, so do not neglect them; He has set a boundry, so do not go beyond it; He has prohibited some things, so do not violate against it; He was silent on some things, out of compassion for you, not forgetfulness-, so seek not after them.”

A good hadith is related to ad-Daraqutni and others.

Commentary

There are things the limits of which we must not exceed if we do not want to go astray. There are also some no-go areas from which Muslims should abstain themselves. These are jointly referred to as dos and don'ts of Allah. However, Allah was silent on some issues. He only left them to our own discretions. Human beings are endowed with conscience and reasoning faculty. Allah, therefore, wants us to make use of these as far as some issues are concerned. We are, however, cautioned not to embark on enquiry about them.

Lessons

The following lessons are derivable from the discussion above:

1. Islam has dos and don'ts.
2. We are opportuned to use our discretion on some issues.
3. We are cautioned not to enquire on issues on which Allah was silent.

SELF-ASSESSMENT EXERCICE 2

Translate hadith 30 into English.

4.0 CONCLUSION

For a man to survive all the tribulations of life and escape the wrath of God he is to abide by all the principles entrenched in the Quran and hadith as preached by the Prophet. This is not all. He is to keep his tongue from speaking foul languages. Allah’s warning to man not to neglect any religious duty is a sign of His love for us and in order that we should not be thrown into calamity in this life and in the life to come.

5.0 SUMMARY

- Mu‘ādh ibn Jabal’s inquisitiveness to know what would make him enter paradise elicited the Prophet’s response in this hadith.
- Before giving the real answer, the Prophet said what man needs to do to make him enter paradise is easy only to those whom Allah has made it easy.
- The prerequisite for paradise according to Prophet is that man should strictly follow the five pillars of Islam.
- He also emphasised the importance of fasting, alms and mid-night prayer.
- The Prophet thereafter quoted from the Qur’an to support his point and in addition, he admonished the Muslims in general to watch their tongues against bad utterances as these had led to the downfall of many people.
- Hadith 30 made mention of Almighty Allah’s laid down religious duties and warned that we should not neglect them.
- Allah had warned man not to overstep His boundaries as explained by Islam.
- For Allah to keep silent on some issues is a sign of His compassion for Muslims and not that He forgot them.

6.0 TUTOR-MARKED ASSIGNMENT

Comment fully on the hadith 29 and enumerate its lessons.

7.0 REFERENCES/FURTHER READING

Abdul, A. A (n. d). *Durūs-ud-Din-I-Islam lissannat-I-ūla wal wustah*. Kano: a bu-s-si’ud wa uthman-t-tayyib Publishers

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UNIT 2 HADITHS 31, 32 & 33

CONTENTS

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- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Hadiths 31, 32 and 33
 - 3.1.1 Hadith 31: Text, Translation, Commentary and Lessons
 - 3.1.2 Hadith 32: Text, Translation, Commentary and Lessons
 - 3.1.3 Hadith 33: Text, Translation, Commentary and Lessons
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

In this unit effort shall be made to discuss three hadiths. These are hadiths 31, 32 and 33. Man's nature as a greed being is going to be discussed extensively. Commentary shall be given after the presentation of Arabic text and translation. After the commentary, the lessons follow.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- read all the hadith texts fluently
- translate them into English language
- discuss the commentary extensively
- give the moral lesson contained therein
- describe the uniqueness of each of them.

3.0 MAIN CONTENT

3.1 Hadiths 31, 32 And 33

3.1.1 Hadith 31: Text, Translation, Commentary and Lessons

الْحَدِيثُ الْخَادِي وَالْثَلَاثُونَ
عَنْ أَبِي الْعَبَّاسِ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ! ذَلَّنِي عَلَى عَمَلٍ إِذَا عَمَلْتُهُ أَحَبَّنِي اللَّهُ وَأَحَبَّنِي النَّاسُ؛ فَقَالَ: (اِزْهَدْ فِي الدُّنْيَا يُحِبُّكَ اللَّهُ، وَازْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ). حَدِيثٌ حَسَنٌ، رَوَاهُ ابْنُ مَاجَهَ [رقم : 4102]، وَغَيْرُهُ بِإِسْنَادٍ حَسَنَةٍ.

Translation

Hadith 31

From Abu al-‘Abbas Sahl b.Sa’d al-Sā’idī who said; A man came to the Prophet saying: “O Apostle of God, show me a work which if I do it, will make me beloved of God and beloved of the people.” He (the Prophet) answered: “be indifferent to the possessions of this world then God will love you; and be indifferent to what people possess and the people will love you.” This is an excellent tradition which Ibn Majah and others related with an excellent *isnad*.

Commentary

A true Muslim should know that this world is ephemeral. It is something that will definitely come to an end one day. We are then advised in this tradition that if we want to live a true life we should be less-concerned with the enjoyment of this world and concentrate our lives on life after. Already, there are so many distractions. Many things that can disturb us in this life but, if we can close our eyes and pretend as if we do not see anything then, our paradise is sure.

Also, we are counselled to be satisfied with what God has provided for us. We should work very hard to earn our living whole-heartedly and desist from asking for other people’s favour. This simply means that we should not depend on other people for livelihood.

These are the two basic things that can endear us both to God and to human beings like ourselves.

3.1.2 Hadith 32 Text, Translation, Commentary and Lessons

الْحَدِيثُ الثَّانِي وَالثَّلَاثُونَ
عَنْ أَبِي سَعِيدٍ سَعْدِ بْنِ مَالِكِ بْنِ سِنَانَ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (لَا ضَرَرَ وَلَا ضِرَارَ).
حَدِيثٌ حَسَنٌ، رواه ابن ماجه [راجع رق : 2341] والدارقطني [رقم : 228 / 4] وَغَيْرُهُمَا مُسْنَدًا. ورواه مالك [2 / 746] في (الموطأ) عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرْسَلًا، فَأَسْقَطَ أَبُو سَعِيدٍ، وَلَهُ طُرُقٌ يُقَوِّي بَعْضُهَا بَعْضًا.

Translation

Hadith 32

From Abu Sa'īd b. Sinan al-Khudri who relates that the Apostle of God said: "Where there is no injury there is no requital." It is an excellent tradition which Ibn Majah, al-Daraqutni and others related as of sound *isnad*, but which Mālik related in his *Muwatta'*, as of broken *isnad*, from his father, from the Prophet, but, dropping (the name of) Abū Sa'īd. It has lines of transmission which strengthen one another (so that it may be regarded as sound *isnad*).

Commentary

This hadith simply means that something one can not take for granted should not be done to another person. A Muslim should not harm or oppress. Although a Muslim has the right to retaliate any injustice done against him, it should however, not exceed the limits set out by Islam. Better still, it is best for him to forgive. It is clearly seen here that the aim of Islam is to set a very peaceful atmosphere for all. At least, when there is no oppression there can be no aggression and everybody will enjoy this world.

Lessons

The following lessons are derivable from the discussion above:

1. You should not harm people.
2. Even, if you are harmed it is best for you to forgive and forget.
3. It teaches that Allah loves us more than we love ourselves.

SELF-ASSESSMENT EXERCISE 1

Write the Arabic text of hadith 32 and translate it.

3.1.3 Hadith 33 Text, Translation, Commentary and Lessons

الْحَدِيثُ الثَّالِثُ وَالثَّلَاثُونَ
عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: (لَوْ يُعْطَى النَّاسُ
بِدَعْوَاهُمْ، لَادَّعَى رَجَالٌ أَمْوَالَ قَوْمٍ وَدِمَاءَهُمْ، لَكِنَّ النَّبِيَّ عَلَى الْمُدَّعِي وَالْيَمِينُ عَلَى مَنْ أَنْكَرَ).
حَدِيثٌ حَسَنٌ، رَوَاهُ النَّبِيهِيُّ [في (السنن) 252 / 10] وَغَيْرُهُ هَكَذَا، وَبَعْضُهُ فِي (الصَّحِيحَيْنِ).

Translation

Hadith 33

From Ibn ‘Abbas relating from the Apostle of God that he said: “were the people to be given what they claim, they would be laying claim to the property of the community and even to their blood. The onus of proof, however, is on the one who makes the claim, and the oath is for him who makes denial.” This is an excellent tradition, which al-Bayhaqi and others have related. Part of it is in the two books of Bukhari and Muslim.

Commentary

The importance of this tradition could only be sought in matters of dispute. Claiming or trying to claim other people’s property may eventually lead to disagreement. What court needs to do is to seek for concrete evidences to back up the ownership of such property. This is because if people are allowed to claim whatever they lay claim on without adequate evidences provided some people will go as far as claiming other people’s blood. This is where Islamic laws should be very effective.

Lessons

The following lessons are erivable from the discussion above:

1. Nobody has the right to lay claim to something which does not belong to him or her.
2. Evidences must be sought for in times of dispute over property.
3. Islamic society must make provision for adequate protection of its inhabitants’ life and property.

SELF-ASSESSMENT EXERCISE 2

Translate the above hadith into English language and then comment on it in details.

4.0 CONCLUSION

The ideal virtue of man that can make him a beloved by the people in general lies in his ability to renounce this world and all that it contains. Part of the rewards for renouncing this world is to secure the love of God while keeping away from the possessions of people, hereby attracts people's love and respect.

5.0 SUMMARY

- Hadith 31 which is a response to the request made by one companion came in form of admonition in which the Prophet asked us to be indifferent to what people possess and this will earn us their respect and love.
- Hadith 32 stipulates that man should neither harm others nor allow himself to be harmed.
- Hadith 33 discusses man's penchant for material wealth and greed.

6.0 TUTOR-MARKED ASSIGNMENT

Write relevant hadith quotation to explain the teachings of the Prophet on a consequence of man's decision to renounce the world.

7.0 REFERENCES/FURTHER READING

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UNIT 3 HADITHS 34, 35 AND 36

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Hadiths 34, 35 and 36
Commentary and Lessons
 - 3.1.1 Hadith 34: Text, Translation, Commentary and Lessons
 - 3.1.2 Hadith 35: Text, Translation, Commentary and Lessons
 - 3.1.3 Hadith 34: Text, Translation, Commentary and Lessons
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

Three Hadiths are to be discussed in this unit. These are hadiths 34, 35 and 36. Hadith 34 discusses the method by which a Muslim could effect changes in any work that is disapproved by Allah. In Hadith 35, the discussion focuses on admonition while the 36th hadith deals with reward accruable to any one who takes up some religious duties. The normal method of presentation shall be followed viz: Arabic text, translation, commentary, and lesson.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- read all the hadith fluently
- translate them in to English language
- discuss the commentary extensively
- give the moral lesson contained therein
- describe the uniqueness of each of them.

3.0 MAIN CONTENT

3.1 Hadith 34, 35 and 36, Commentary and Lesson

3.1.1 Hadith 34: Text, Translation, Commentary and Lessons

الْحَدِيثُ الرَّابِعُ وَالثَّلَاثُونَ
عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ). رواه مسلم [رقم : 49].

Translation

Hadith 34

From Abū Sa‘īd al-Khudri who said: I heard the apostle of God say: ‘When anyone of you notices anything that is disapproved of (by God), let him change it with his hand, or if that is not possible then with his tongue, or if that is not possible then with his heart, though this is the weakest (kind of) faith.’ A Muslim relates it.

Commentary

This life is full of atrocities which are prohibited by Islam. Muslims are already aware of these prohibited things. It is then incumbent on us to try, within our means, to ward off any abnormality in the society any time we notice it. However, this hadith mentions three ways by which we can effect necessary corrections depending on the situation or circumstances of the occurrence. At times we may result to the last mode (using our heart) to reject any atrocity. We should however not be using this style always as it is tagged the weakest faith. This is a very good example of *jihad* for Muslims.

Lessons

The following lessons are derivable from the discussion above:

1. We are saddled with the responsibility of effecting correction of any disapproved thing in our midst.
2. The best for a Muslim is to correct people to desist from bad behaviours.
3. It is sin to overlook any atrocity thrive in the society when we can at least codemn it in our mind.

SELF-ASSESSMENT EXERCISE 1

Write in Arabic Text, hadith 34. Comment on it and enumerate its lessons.

3.1.2 Hadith 35 Text, Translation, Commentary and Lessons

الْحَدِيثُ الْخَامِسُ وَالثَّلَاثُونَ
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُ الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ، وَلَا يَكْذِبُهُ، وَلَا يَحْقِرُهُ، التَّقْوَى هَا هُنَا) وَيُسِيرُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ – (بِحَسَبِ امْرَأَةٍ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ وَمَالُهُ وَعِرْضُهُ). رواه مسلم [رقم : 2564].

Translation

Hadith 34

From Abu Hurayrah who said: the Apostle of God said: ‘Do not envy one another. Do not vie with one another. Do not hate one another. Do not be at variance with one another, and do not undercut one another in trading, but be servant of God. A Muslim is a brother to a Muslim. He does not oppress him, nor does he forsake him nor deceive him nor despise him.

God- fearing, piety is here’ and he pointed to his breast thrice. ‘It is enough evil for a man that he should despise his Muslim brother. The blood, property and honour of every Muslim are inviolate to a (fellow) Muslim.’ Muslim relates it.

Commentary

This tradition is aimed at maintaining a peaceful co-existence among Muslims in the society. A Muslim is expected to be his brother’s keeper. Islam forbids competition among the Muslims. A Muslim should allow his brother to have what he likes for himself. He should not despise his Muslim brother or hate him. He should not be too far from him when he needs help.

It is the duty of the Muslims to protect the life and property of his brother. Meanwhile, it should be noted that the property of a Muslim is forbidden to the other and he should never lay claim to them.

This hadith also cautions that Muslims should put their statements into actions. This means that he should practise what he preaches. It is by so doing that he can be referred to as a true believer.

Lessons

The following lessons are derivable from the discussion above:

1. Islam recommends peaceful co-existence among Muslims.
2. Muslims are brothers to one another.
3. The property of a Muslim is forbidden to another.
4. Faith must be accompanied by deeds.

SELF-ASSESSMENT EXERCISE 2

Translate the above hadith into English language and comment fully on it.

3.1.3 Hadith 36: Text, Translate, Commentary and Lessons

الْحَدِيثُ السَّادِسُ وَالثَّلَاثُونَ
 عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: (مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسِّرَ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَذَكَّرُونَ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَعَشِيَتْهُمْ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ). رواه مسلم [رقم : 2699] بِهَذَا اللَّفْظِ.

Translation

Hadith 36

From Abu Hurayrah relating from the Prophet who said: “Whosoever dispels from a true believer some grief pertaining to this world, God will dispel from him some grief pertaining to the day of resurrection. Whosoever brings ease to his brother who is in hardship, God will ease his hardship on earth and in the hereafter. Whosoever protects his brother God will protect him on earth and in the hereafter. Allah will assist a man as long as he assists his fellow brother. Whosoever paves a way to seek for knowledge, Allah will make easy his path to paradise. No community ever assembles in one God’s house to recite God’s book and carefully study it amongst themselves but tranquility descend to them and mercy covers them, and the angels surround them , and God will count them among those who are with him. But he whose work detains him will not be hastened by his (noble) ancestry.’ Muslim relates it in these words.

Commentary

This is in continuation of the previous tradition. It encourages brotherhood among the Muslims. Muslims must ever be ready to help one another in times of difficulties. A Muslim must not forsake his Muslim counterpart in his trial periods. He must be ready to help as much as he can. In return for this, Allah has promised great rewards and assistance. This tradition also emphasises the act of seeking for knowledge: In fact, there is a hadith that recommends searching for knowledge right from birth till death. We can also deduce from this Hadith the need to remember God always by coming together to teach ourselves about Allah from His book. We would see that Allah does not want us to live in isolation of one another, and that in return for our virtuous deeds He has promised rewards.

Lessons

The following lessons are derivable from the discussion above:

1. We are urged to be our brother's keepers.
2. Allah is ready to help us if we help our counterparts.
3. We are mandated to seek for knowledge.
4. The significance of gathering in a mosque to remember God is also stressed.

SELF-ASSESSMENT EXERCISE 3

Enumerate the teachings contained in hadith 36.

4.0 CONCLUSION

The divinely-inspired messages of the Prophet are mechanisms for living a good life. The Prophet has, through these messages, taken cognisance of the decadence that would definitely permeate our generation and suggested three methods by which they could be corrected. The same thing applies to hadiths 35 and 36 which treated virtually the same thing.

5.0 SUMMARY

- In hadith 34, the Prophet stated three methods by which a Muslim can correct others' mistakes: by hand, by tongue or by mind; although the last one is the weakest kind of faith.
- Admonition against vices is the central theme of hadith 35. In it the Prophet preached against envy, unhealthy competition with one another, hatred and hanky panky in trade.

- He emphasised Islamic brotherhood and campaigned against oppression, deceit and such other vices.
- The Prophet further stated that the fear of God is in the heart and that to despise one's brother is an evil;
- Finally, hadith 36 stipulates the reward accruable to certain acts of devotion.
- According to the hadith, whosoever removes grief from another person, Allah will remove grief from him on the Day of Judgment.
- The same applies to those who alleviate the lots of a needy person and those who shield others.
- The hadith reiterated the importance of knowledge, charity and group-learning.

6.0 TUTOR-MARKED ASSIGNMENT

List and comment on the Prophetic teaching as contained in hadith 35.

7.0 REFERENCES/FURTHER READING

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UNIT 4 HADITHS 37, 38, 39 AND 40

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- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 Hadiths 38, 39 and 40
 - 3.1.1 Hadith 37: Text, Translation, Commentary and Lessons
 - 3.1.2 Hadith 38: Text, Translation, Commentary and Lessons
 - 3.1.3 Hadith 39: Text, Translation, Commentary and Lessons
 - 3.1.4 Hadith 40: Text, Translation, Commentary and Lessons
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

Hadith 37 to 40 are the four texts for discussion in this unit. The theme of hadith 37 is on the role of intention in whatever a man does; good or bad, and Allah's manner of rewarding those actions. Hadith 38 deals with those whom Allah loves most and the calamity that will befall whosoever offends them. The Arabic text, translation, commentary and lessons of the hadiths will be considered.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- read all the hadith texts fluently
- translate them into English language
- discuss the commentary extensively
- give the moral lessons contained therein
- describe the uniqueness of each of them.

3.0 MAIN CONTENT

3.1 Hadiths 37, 38, 39 And 40

3.1.1 Hadith 37: Text, Translation, Commentary and Lessons

الْحَدِيثُ السَّابِعُ وَالثَّلَاثُونَ
عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يُرْوَاهُ عَنْ رَبِّهِ تَبَارَكَ
وَتَعَالَى، قَالَ: (إِنَّ اللَّهَ تَعَالَى كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا
كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ تَعَالَى عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ
ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا
فَعَمِلَهَا كَتَبَهَا اللَّهُ عِنْدَهُ سَيِّئَةً وَاحِدَةً). رواه البخاري [رقم : 6491] ومسلم [رقم : 131] في
(صحيحهما) بِهِذِهِ الْحُرُوفِ.

Translation

Hadith 37

From Ibn ‘Abbas relating from the Apostle of God among the things he related from his Lord. He said: “verily God has written down the good deeds and the evil deeds.” Then he clarified that, “whosoever proposes to do a good deed but does not perform it, God writes it down with him as a perfect good deed, but if he proposes it and performs it God writes it down with him as ten good deeds, up to seven-hundred fold, or more than that manifold. But if he proposes an evil deed and does not perform it, God writes it down with him as a perfect good deed, and if he proposes it and does it, God writes it down as an evil deed.” Bukhari and Muslim, each in his Sahih, had thus related it.

Commentary

This tradition points out how much God loves those who do good. He has promised to give tremendous rewards to good doers.

Allah has rewards for a good intention and more rewards if it is transformed into action. There is also reward for an evil thought not acted. However, Allah will not condone any evil intention translated into action.

This hadith is a perfect indication that we should not be planning evil to the extent of carrying it out against our human counterparts. We are expected to do good always.

Lessons

The following lessons are derivable from the discussion above:

Actions are judged according to intention.

It urges us to be doing good deeds always.

It warns us of the punishment on evil deeds.

There is reward for an evil thought which is not acted upon.

There are many rewards for a good thought transformed into action.

SELF-ASSESSMENT EXERCISE 1

Read hadith 37 very well to enhance your fluency.

3.1.2 Hadith 38 Text, Translation, Commentary and Lessons

الْحَدِيثُ الثَّامِنُ وَالثَّلَاثُونَ
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (إِنْ اللَّهُ تَعَالَى قَالَ:
مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ،
وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ
الَّذِي يَبْصُرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَنْ سَأَلَنِي لَا أُعْطِيَنَّهُ، وَلَنْ
اسْتَعَاذَنِي لَا أَعِذَّنَّهُ). رواه البخاري [رقم : 6502].

Translation

Hadith 38

From Abu Hurayrah who said: the Apostle of God said. "Verily God has said: 'whosoever acts with enmity towards a friend of mine, against him will I indeed declare war. No servant of mine draws near to me with anything I like more than that which I have laid on him as an incumbent duty. And a (true) servant of mine will continue drawing near to me with supererogatory act of worship so that I may love him. Then when I love him I become his ear with which he hears (things); his eyes with which he sees (things); his hands with which he handles (things); his feet with which he walks. If he shall ask Me (of anything) I shall surely give him; and if he takes refuge with Me I will surely give him refuge."

Bukhari relates it.

Commentary

This hadith urges us to fear God wherever we are. We must be conversant with our obligatory duties towards Him. Apart from this, there are some other duties that are not made compulsory for us but if we can be doing them we will be greatly rewarded. These will include saying of nafilats, giving alms from time to time (apart from Zakat),

helping anybody who is in need of help without expecting any reward(s) from the person and doing some other *sunnah* of the holy Prophet and those of his companions.

Any Muslim, who does these in addition to his obligatory duties, will become a good friend of God who will be shielded by Him from all evils. Even, God promised to declare war on anyone who plans evil against such a person. By and large, God is ready to listen to the call of such a person and also to reward him with paradise.

Lessons

The following lessons are derivable from the discussion above:

1. We must fear Allah in all our dealings.
2. Obligatory duties to Allah must be jealously performed.
3. Performance of supererogatory duties is also recommended.
4. Anybody who performs the above is a friend of God.
5. God is ready to protect the person from all evils.

SELF-ASSESSMENT EXERCISE 2

Comment on hadith 38 and enumerate its lessons.

3.1.3 Hadith 39 Text, Translation, Commentary and Lessons

الْحَدِيثُ التَّاسِعُ وَالثَّلَاثُونَ
عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا اسْتُكْرِهُوا عَلَيْهِ). حَدِيثٌ حَسَنٌ، رواه ابن ماجه [رقم : 2045] والبيهقي [السنن 7 / 356] وغيرهما.

Translation

Hadith 39

From ibn abbas (who related) that apostle of god said: ‘verily god has for my sake overlooked the mistakes and forgetfulness of my community, and what they are forced to do’. This is an excellent tradition which Ibn Majah and al-Bayhaqi and others have related.

Commentary

This is another mercy which God has bestowed on us. He knows our nature. Thus, He promised not to punish us for sins we commit out of mistake or ignorance.

This means that since knowledge about life and how to live therein is a gradual development, one can not know everything once and for all. Some sins may be committed rather out of mistakes or ignorance and still they will not be recorded against us.

At times a person may be coerced to do some things against his will; God has vowed to overlook such actions. The tradition goes a long way to explain the fact that God loves us and therefore does not want any unnecessary hardship to befall us.

Lessons

The following lessons are derivable from the discussion above:

1. Sins committed out of mistakes are not punishable by God.
2. Anybody forced to act against his wish will not be punished.
3. It shows the love and kindness of Allah to us.

SELF-ASSESSMENT EXERCISE 3

Explain vividly the message contained in hadith 39.

3.1.4 Hadith 40 Text Translation, Commentary and Lessons

الْحَدِيثُ الْأَرْبَعُونَ

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: أَخَذَ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي، فَقَالَ: (كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ). وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: إِذَا أُمْسَيْتَ فَلَا تَنْتَظِرِ الصُّبْحَ، وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ. رواه البخاري [رقم : 6416].

Translation

Hadith 40

From Ibn ‘Umar who said: ‘the Apostle of God took me by the shoulder and said: ‘be in this world as though you were a stranger or a traveler’.’” now Ibn ‘Umar used to say: ‘when evening comes on you do not expect morning, and when morning comes do not expect evening. Take from your health (a precaution) for your sickness and from your life for your death.’ Bukhari relates this.

Commentary

This hadith cautions us from attaching most importance to this world. We are to see ourselves as strangers or travelers. As a stranger, one knows that he will leave the strange land one day and so must be preparing for it. Also, a traveler does not know when the bus that will convey him to his destination will arrive, so he must be making necessary preparations. However, if he fails to prepare and the bus caught him unaware he will arrive his destination with bare-hands.

Since nobody knows tomorrow or what may happen in the next minute, our motto should rather reads **“be prepared”**. When the morning comes we should have the belief that we may not witness the evening and vice-verse.

If we can make use of this hadith we would see that we will be making adequate preparations everyday and when our deaths finally come we would have the cause to glorify Allah.

Lessons

The following lessons are derivable from the discussion above:

1. This world is ephemeral.
2. Remember death and prepare for it always.
3. Liking yourself to a stranger or traveler who will leave the place at any unannounced time.

SELF-ASSESSMENT EXERCISE 4

Translate hadith 40 into English and enumerate its lessons.

4.0 CONCLUSION

The benevolence of God becomes manifest in His manner of rewarding mankind for his actions. His benevolence also becomes obvious when He elevates mankind to the status of His friends. But becoming Allah's friend is with a condition that mankind abides by His instructions. It is for these that Allah assured the Prophet that He had overlooked the mistakes of Muslim Ummah particularly for Prophet's sake. To this extent, Muslims have been told to always remember their final abode by living as if they would not see the next day.

5.0 SUMMARY

- Hadith 37 is a hadith *qudsi* that revealed Allah's way of rewarding His servants on whatever action intended or done.
- Whoever has the aim of doing good but did not do it, Allah rewards him as a perfect good deed but if he does it he gets the rewards ten times up to seven hundred folds.
- For bad deed not done, a man gets the reward of a good deed but if carried out it will be written as one bad deed against him.
- Hadith 38 expresses Allah's preparation to declare war on whosoever shows himself as enemy to His friend.
- When a Muslim becomes pious, Allah becomes part and parcel of him and heeds his prayers.
- Hadith 39 gave glad tidings to the Muslims that Allah had overlooked their mistakes for Prophet's sake.
- Hadith forty stresses that man should see himself as a temporary sojourner on this earth and therefore should expect death at any time.

6.0 TUTOR-MARKED ASSIGNMENT

Give a brief summary of the message contained in hadith 40.

7.0 REFERENCES/FURTHER READING

Abdul A. A (n. d). *Durūs-ud-Din-I-Islam lissannat-I-ūla wal wustah*.
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UNIT 5 HADITHS 41 AND 42

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1.0 INTRODUCTION

This last unit will focus on the remaining two hadith texts. Hadith 41 defines who a believer is while concluding hadith (hadith 42) which is hadith *qudsi*, focuses on Allah's promise to forgive mankind of their sins no matter how big it may be. The study of the two hadiths shall include Arabic text presentation, translation, commentary and lessons therein.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- read all the hadith texts fluently
- translate them into English language
- discuss the commentary extensively
- give the moral lessons contained therein
- describe the uniqueness of each of them.

3.0 MAIN CONTENT

3.1 Hadiths 41 And 42

3.1.1 Hadith 41 Text, Translation, Commentary and Lessons

الْحَدِيثُ الْخَادِي وَالْأَرْبَعُونَ
عَنْ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ). حَدِيثٌ حَسَنٌ صَحِيحٌ . رَوَيْنَاهُ فِي كِتَابِ (الْحُجَّةِ) بِإِسْنَادٍ صَحِيحٍ.

Translation

From Abu Muhammad Abdullah b. Amr b. Al-‘Ās who said: The Apostle of God said: “no one of you is a true believer till his desire follows the line of that with which I have come.” It is an excellent tradition and a genuine one, which we have related in *kitab al-hujjah* (an earlier work by al-Nawāwī) with a genuine *isnad*.

Commentary

Islamic foundation is the belief in oneness of Allah and the Prophethood and messengership of Muhammad (S.A.W). As true Muslims, our actions must be in line with this belief.

However, human beings are given conscience and sense of reasoning. There are so many things that our minds will desire and we will like to have or act upon. As a true Muslim, if your mind desires anything, you must first think of Allah’s injunctions on that thing and the saying and practices of Prophet Muhammad (S.A.W) with regards to it. For example, a person whose mind desires a bottle of beer should first think on the injunction of Allah and His Prophet about drinking of alcohol. If he now finds out that such action has no place in Islam, then he do away with it completely. On no condition must a Muslim allow his desires to override the injunction of Allah and the practice of the holy Prophet. Our desires must be in conjunction with what holy Prophet delivered to us. A Muslim must be well-guided by the holy Qur’an and the hadith and *Sunnah* of the holy Prophet Muhammad (may Allah preserve him). This is the best way a Muslim is enjoined to live his life.

Lessons

1. The hadith teaches us that the Prophet is the best example to human beings.
2. Our desires must be in conjunction with what the Prophet brought, that is, Qur’ān and hadith.

3. Nobody is a believer until he acts in accordance with the provisions of the Qur'ān and the hadith.

SELF-ASSESSMENT EXERCISE 1

Translate hadith 41 into English language and comment on it.

3.1.2 Hadith 42 Text, Translation, Commentary and its Lessons

الْحَدِيثُ الثَّانِي وَالْأَرْبَعُونَ
عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (قَالَ اللَّهُ تَعَالَى:
يَا ابْنَ آدَمَ! إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غُفِرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أَبَالِي، يَا ابْنَ آدَمَ! لَوْ
بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ، ثُمَّ اسْتَغْفَرْتَنِي غُفِرْتُ لَكَ، يَا ابْنَ آدَمَ! إِنَّكَ لَوْ أَتَيْتَنِي بِقَرَابِ الْأَرْضِ
خَطَايَا ثُمَّ لَفَيْتَنِي لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتَكَ بِقَرَابِهَا مَغْفِرَةً). رواه الترمذي [رقم : 3540]
وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Translation

From Anas who said: I heard the Apostle of God say: ‘God has said: O son of Adam, so long as you call on Me and you appeal to me, I will forgive you of whatever sin you have committed and I won’t care (the magnitude of such sin). O son of Adam, should your sins reach the horizon of the sky, and you seek for My forgiveness, I will forgive you. O son of Adam, if you come to Me with sin as many as to fill the earth, and meet me without associating (any diety) with Me, then I should come to you with a like size amount of forgiveness.’ Tirmidhi relates it saying: ‘it is an excellent, genuine tradition.’

Commentary

This hadith is a divine message called hadith *qudsi*. The requirements of Allah concerning our salvation lie in our fervent call upon Him in moments of prosperity and adversity. This in order words enhances forgiveness. As obedient worshippers therefore, what we need to do is to seek his forgiveness and no matter how big our sin is, He forgives us out of His love and mercy. We should therefore shun *shirk* (polytheism) because it is most hated in His sight.

Lessons

1. The hadith teaches that we should strive to be true believers.
2. It also teaches that the Prophet knows better than us in Islamic matters and therefore we must follow his footsteps.
3. It also becomes imperative on Muslims to follow the Prophet who would intercede on their behalf on the Day of Judgment.

SELF-ASSESSMENT EXERCISE 2

Support with relevant hadith the view that Allah is the most loving and forgiving God.

4.0 CONCLUSION

How do we measure the love and benevolence of Allah over us? He has promised for the umpteenth time that He is ever-ready to forgive our sins no matter how big. What He requires from the Muslims therefore is for them to have hope in Allah, believe Him and do not associate anything with him because it is the gravest sin that Allah cannot forgive. One should also seek forgiveness from Him on the condition that he would not go back to sin again.

5.0 SUMMARY

- Hadith 41 states that believer must allow his desire to follow what the Prophet has brought.
- Hadith 42 reiterates Allah's commitment and promise to mankind that he would forgive them no matter the magnitude of their sin.

6.0 TUTOR-MARKED ASSIGNMENT

Allah is Oft-Forgiving; Most Merciful is a verse in the Qur'an that corroborates hadith forty-two above. Explain further on this statement.

7.0 REFERENCES/FURTHER READING

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