



NATIONAL OPEN UNIVERSITY OF NIGERIA

COURSE CODE / TITLE: **ISL435: Textual Study of *Hadith***

**COURSE DEVELOPER/
WRITER:** **Dr Mustapha, Adejoro Raheem**
Faculty of Arts
National Open University of Nigeria
Plot 91, Cadastral Zone,
NnamdiAzikiwe Expressway
University village, Jabi-Abuja

COURSE EDITOR:

PROGRAMME LEADER: **Professor Asif F. Ahmed**
Faculty of Arts
National Open University of Nigeria
Plot 91, Cadastral Zone,
NnamdiAzikiwe Expressway
University village, Jabi-Abuja

COURSE COORDINATOR: **Dr Mustapha A.R.**
Faculty of Arts
National Open University of Nigeria
Plot 91, Cadastral Zone,
NnamdiAzikiwe Expressway
University village, Jabi-Abuja

Reviewer: **Professor Adejoro Raheem Mustapha,**
NOUN

Processed By:
National Open University of Nigeria
Headquarters
Plot 91, Cadastral Zone,
NnamdiAzikiwe Expressway
University village, Jabi-Abuja

e-mail: centralinfo@nou.edu.ng
URL: www.nou.edu.ng

National Open University of Nigeria 2011

First Printed 2011

Latest date of review: October 2022
ISBN:

All Rights Reserved

Printed by

For
National Open University of Nigeria

Table of Contents	Page
Title Page	
i	
Publisher	
ii	
Table of Contents	iii
Introduction	3
What You will learn in this Course.....	3
Course Aims.....	3
Course Objectives.....	3
Working through this Course	4
Course Materials	4
Set Text Books / References	4
Study Modules/Units	5
Assignment File	6
Assessment	6
Tutor - Marked Assignments	6
Final Examination and Grading	7
Presentation Schedule.....	7-8
How to Get the Most from this Course	8-9
Reading Section	9
Tutor and Tutorials	10
Summary	11

**COURSE
GUIDE**

NATIONAL OPEN UNIVERSITY OF NIGERIA

COURSE CODE / TITLE: ISL435: Textual Study of *Hadith*

**COURSE DEVELOPER/
WRITER:** Dr Mustapha, Adejoro Raheem
Faculty of Arts
National Open University of Nigeria
Plot 91, Cadastral Zone,
NnamdiAzikiwe Expressway
University village, Jabi-Abuja

COURSE EDITOR:

PROGRAMME LEADER: Professor Asif F. Ahmed
Faculty of Arts
National Open University of Nigeria
Plot 91, Cadastral Zone,
NnamdiAzikiwe Expressway
University village, Jabi-Abuja

COURSE COORDINATOR: Dr Mustapha A.R.
Faculty of Arts
National Open University of Nigeria
Plot 91, Cadastral Zone,
NnamdiAzikiwe Expressway
University village, Jabi-Abuja

COURSE MATERIAL REVIEWER: Prof Mustapha A.R.
Faculty of Arts
National Open University of Nigeria
Plot 91, Cadastral Zone,
NnamdiAzikiwe Expressway
University village, Jabi-Abuja

National Open University of Nigeria
Headquarters
Plot 91, Cadastral Zone,
Nnamdi Azikiwe Expressway
University village, Jabi-Abuja

e-mail: centralinfo@nou.edu.ng
URL: www.nou.edu.ng

National Open University of Nigeria 2011

First Printed 2011

Latest date of review: October 2022

ISBN:978-978-058-618-8

All Rights Reserved

Printed by

For
National Open University of Nigeria

INTRODUCTION

ISL435 Textual Study of *Hadith* is a one-semester fourteen credit unit course prescribed as subsidiary Course for students of B.A. in Islamic Studies programme of the National Open University of Nigeria. The Course is also suitable for anyone who is interested in studying and understanding the sayings of the Holy Prophet Muhammad on varieties of issues that affect man's life. There is no compulsory pre-requisite for the Course.

This Course Guide tells you briefly what the Course is all about, what you are expected to know in each Unit, what Course Materials you will be using and how you can work your way through these Materials. It also emphasizes the need for Tutor Marked Assignments. Detailed information on your Tutor Marked Assignments is found in the separate file which will be sent to you later. There are periodic Tutorial Classes that are linked to the Course.

WHAT YOU WILL LEARN IN THIS COURSE

The overall aim of ISL435 Textual Study of *Hadith* is to discuss with you some of sayings of Prophet Muhammad as they serve as guiding principles for man towards achieving a successful living on earth and at the same time preparing man for the Day of Resurrection.

COURSE AIMS

The aim of this Course is to present to discuss with you some of the Prophetic sayings and the message they convey to mankind. These aims will be achieved by:

- Presenting to you the Arabic texts of all the *ahādith* to be discussed under the various units.
- Taking you through the English translations of all the *ahādith*.
- Presenting a comprehensive commentary on each of *ahādith*.
- Listing out some of the lessons that can be derived from discussions under each unit.

COURSE OBJECTIVES

Further, to achieve the aims set out above, there are overall set objectives. In addition, each Unit has specific objectives. The Unit objectives are always included at its beginning. You should read them before you start working through the units. 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 is the way by which 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.

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 exercise, and at points in the Course, you are required to submit assignments for assessment purposes. At the end of this course also there is a final examination. You will find below list of all 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 in obtaining the Course materials.

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

SET TEXTBOOKS

You are required to purchase any of the under listed textbooks. You need them for this and some other Islamic studies courses.

1. Abdul, M.O.A. (1983) *The Prophet of Islam (An Introduction to the Study of Hadith)*, Lagos, Islamic Publications Bureau.
2. Azami, M.M. (1977) *Studies In Hadith Methodology and Literature*. NP. American Trust Publication.
3. IbnHajr (1378 A.H.) *Bulūgh al-Marāmi min adillati-l ahkām*. Kano, Mu'assisatuDārul 'Ulūm.
4. Khan M.S.(trans.)(1974) *Gardens of the Righteous (An English translation of Riyād as-Sālihīn of ImāmNawāwī)* London, Curzon Press Ltd.
5. Muhammad Ali, (n.d.) *A Manual of Hadith* Lahore, The AhmadiyyaAnjumanIshāt Islam.
6. Muhammad Azizullah (1973) *Glimpses Of The Hadith* Pakistan, The Crescent Publications.

7. Quadri Y.A. (1995) *The Sayings of the Prophet (S.A.W.)* Ijebu-Ode. Shebiotimo Publications.
8. *Sahīh Bukhāri* Dar al-Fikr
9. *Sahīh Muslim* Dar al-Fikr.

STUDY MODULES AND UNITS

MODULE 1:

- Unit 1: The Sayings Of The Prophet Concerning Women Affairs - I
- Unit 2: The Sayings Of The Prophet Concerning Women Affairs - II
- Unit 3: The Sayings Of The Prophet Concerning Women Affairs - III
- Unit 4: More Prophetic Sayings on Attitudes Common Among Women

MODULE 2:

- Unit 1: Sayings of the Prophet on Economic Activities I
- Unit 2: Sayings of the Prophet on Economic Activities II
- Unit 3: More discussions on the sayings of the Prophet I
- Unit 4: More discussions on the sayings of the Prophet II
- Unit 5: More discussions on the sayings of the Prophet III

MODULE 3:

- Unit 1: Sayings of the Prophet on Social Interaction – I
- Unit 2: Sayings of the Prophet on Social Interaction – II
- Unit 3: Sayings of the Prophet on Social Interaction – III
- Unit 4: Prophetic words of wisdom I
- Unit 5: Prophetic words of wisdom II

ASSIGNMENTS FILE

In this file, you will find all 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 assignments will be found in the Assignment File itself and later in this Course Guide in the section on assessment.

ASSESSMENT

There are two types of the assessment for the course. First aspects are the Tutor-Marked Assignments; second, are the written examinations.

In tackling the assignments, 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 three-hour examination. This will also count for 70% of your course mark.

TUTOR-MARKED ASSIGNMENTS

There are fourteen (14) Tutor-Marked Assignments in this course. You need to submit four of the assignments; the best three marks you obtain from the four will be counted and added to your examination marks for the final grading.

The Tutor Marked Assignment questions for the units in this course are contained in the section seven of each unit. You should be able to complete your assignments from the information and materials contained 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 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 ISL435 will be of two hours duration and 70% 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.

This table shows how the actual final course marking is broken down.

Assessment	Marks
Assignment 1-4	Best three marks out of the four contain 10% each = 30% of course mark
Final Examination	70% of overall course marks
Total	100% of course marks

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 by the due date. You should guard against lagging behind in your work.

The dates for submission of all assignment will be communicated to you. You will also be told the date of completing the study units and dates for examinations.

Below is an overview of the Course and schedule for the presentation of the assignments.

<i>Unit</i>	<i>Title of Work</i>	Weeks Activity	Assignments
Module 1:			
Unit 1	The Sayings Of The Prophet Concerning Women Affairs – I	Week 1	Assignment 1
Unit 2	The Sayings Of The Prophet Concerning Women Affairs – II	Week 2	Assignments 2
Unit 3	The Sayings Of The Prophet Concerning Women Affairs – III	Week 3	Assignment 3
Unit 4	More Prophetic Sayings on Attitudes Common Among Women	Week 4	Assignment 4
Module 2:			
Unit 1	Sayings of the Prophet on Economic Activities I	Week 5	Assignment 1
Unit 2	Sayings of the Prophet on Economic Activities II	Week 6	Assignment 2
Unit 3	More discussions on the sayings of the Prophet I	Week 7	Assignment 3
Unit 4	More discussions on the sayings of the Prophet II	Week 8	Assignment 4
Unit 5	More discussions on the sayings of the Prophet III	Week 9	Assignment 5
MODULE 3:			
Unit 1	Sayings of the Prophet on Social Interaction – I	Week 10	Assignment 1
Unit 2	Sayings of the Prophet on Social Interaction – II	Week 11	Assignment 2
Unit 3	Sayings of the Prophet on Social Interaction – III	Week 12	Assignment 3
Unit 4	Prophetic words of wisdom I	Week 13	Assignment 4
Unit 5	Prophetic words of wisdom II	Week 14	Assignment 5
Revision 1			
Examination 1			
Total 10			

HOW TO GET THE MOST FROM THE COURSE

Since you will have minimal contact with the lecturer of this course, you are expected to do a lot of independent studying.

As you study independently, take notes about points that you do not understand and endeavour to clear up such points at the various tutorials and discussions organized on the course. Each Unit is interspersed with self-tests which are meant to enable you to evaluate yourself against the set objectives in the units as you progress. You are advised to take the Unit objectives seriously since they will guide you in your reading of the Unit contents.

In distance learning, the study units replace the university lecture. 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 suits you best. Think of it as reading the lecture instead of listening to lecturer. In the same way lecturer might set you some reading to do, the study units tell you when an in-class exercises your study provide for you to do at appropriate points. Each of the study units follows 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 let 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. Organize 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 Tutors know before it is too late for help.
4. Turn on Unit I, 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 materials or consult your tutor.

8. 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.
9. 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 tutors 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 the Course Guide).

TUTOR AND TUTORIALS

There are eight (8) hours of tutorials provided in support of this course. You will be notified of the dates, times and locations 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 on 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 unit or the assigned readings.
- You have difficulty with the self-assessments exercises.
- You have a question or problems with an assignment, with your tutor's comments on any 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 question list before attending them, you will learn a lot from participating in the discussions actively.

SUMMARY

ISL435 intends to acquaint you with the sayings of the Prophet and the position of Islam on varieties of topics of importance to the life of a Muslim. Upon completing this course, you will be able to read the Arabic texts and the English translations of some *ahādith* of Prophet Muhammad, comment on them, list out some of the lessons learnt from the various *ahādith* and apply the lessons to your daily activities.

We wish you success.

ISL435: Textual Studies of Hadith II (2 Credit Units)E

MODULE I:

Unit 1: The Sayings Of The Prophet Concerning Women Affairs - I

Unit Structure

- 1.1 Introduction
- 1.2 Learning Outcomes
- 1.3 The Sayings Of The Prophet Concerning Women Affairs
 - 1.3.1 Women privacy
 - 1.3.2 Choosing a good wife
 - 1.3.3 A Righteous wife
- 1.4 Conclusion
- 1.5 Summary
- 1.6 Reference / Further Reading
- 1.7 Possible Answers to SAEs

1.1 INTRODUCTION

In ISL222: Textual Studies of Hadīth 1, you were taken through some texts of hadīth that discussed various topics that were meant to guide you aright in all your day-to-day activities as a Muslim. The Prophetic traditions as contained in *ArbaʿīnalHadīth* of Imām an-Nawāwi formed the content of discussion in the study. However, ISL435 which is the continuation of ISL222 will consider some other various *Ahādith* focusing variety of topics that will educate you more on the wisdom and leadership acumen of Prophet Muhammad (peace be on him) and his love for humanity, and at the same time enhance your interest in the religion of Islam. In this very first Unit, we shall be discussing some of the sayings of the holy Prophet Muhammad concerning women. I can assure you that you are going to enjoy every bit of our discussion, but for this to happen, you need to get your jotting materials and pay rapt attention. You are welcome.

1.2 LEARNING OUTCOMES

By the end of this unit you will be able to:

1. read the Arabic texts of all the hadith discussed in the unit.
2. explain what manner to be maintained while approaching women apartment.
3. expatiate on the implication of flouting the prophetic cautions on entering women apartment.
4. discuss the benefits derivable from observing those cautions.

1.3 The Sayings Of The Prophet Concerning Women Affairs - I

1.3.1 Caution on entering into women Apartment

Text, Translation, Commentary and Lessons of Hadith

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
إِيَّاكُمْ وَالِدُخُولِ عَلَيِ النِّسَاءِ
فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ الْحَمَوُ؟
قَالَ: أَلْحَمُو الْمَوْتِ

TRANSLATION

The Apostle of Allah (may the blessing and peace of Allah be upon him), says: “Beware of entering women’s *apartment*.” A man among the Ansār said: “Oh Apostle of Allah! What about a brother - in - law?” He said: “The brother-in-law could cause his brother’s death”

COMMENTARY

Women are said to be “salt of the world”. This shows how important and relevant they are when we consider their positions in the society as good wives that bring comfort and succour to their husbands, as good mothers and teachers of their children, and as stakeholders in societal and nation-building. Prior to the advent of Islam, women, especially in the Arabian culture, had no status. They were regarded as *persona non grata* in the society. Rather than being part of beneficiaries to inheritance as widows, they were regarded a part of the properties to be inherited. A female child was regarded a curse and a source of ignominy for her noble father who would prefer to bury alive to keeping her in his home. Women in this situation had no privacy and could be misused at will by men.

At the advent of Islam, the nobility and dignity of women became restored. Women began to regain their glory. Killing of female children was strongly condemned and training of female children was advocated. This is evident in the saying of the Prophet that training of a female child is like training a nation. There were legislations in the Holy Qur’an guiding Muslims on how to respect the privacy of women. Firstly in *Suratul Ahzabi*.e. Q33:53, Allah instructed the Companions of the Prophet to respect the privacy of the Prophet’s wives by not entering into the Prophet’s apartment without his permission. The verse continues: “And when you ask of them (the wives) any goods, ask of them from behind a curtain; this is purer for your hearts and (for) their hearts”. A woman has no blame to dress the way she likes in her private home as long as she does not expect intrusion of any outsider. It therefore behoves of any such outsider to seek permission before moving in. The Qur’an further explains prime periods when people are not expected to visit private apartments of women. In verse 58 of *Suratu n-Nūri*.e. Chapter 24, Allah directs: “O you who believe! Let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times; before the Morning Prayer, and when you put off your clothes at midday in summer, and after the prayer of the nightfall; these are three times of privacy for you...” The three periods mentioned in this verse are the periods when

women could be relaxing naked or having fun with their husbands in their apartments. Allah therefore directs that whoever among men entering into other people's apartments should seek permission. Exception to this rule goes only to the very close relations of the women who as specified in Qur'an 33 verse 55 and Qur'an 24:31 include: their fathers, their father-in-laws, their brothers, their brother's sons, their sisters' sons, their sons, the sons of their husbands.

It should be noted that this Islamic teaching should be demonstrated also at all social gatherings involving males and females. Islam does not encourage unguided intermingling involving male and female sexes as this may promote promiscuity in the society. Allah commands in *Suratullsrā'ii*.e. Q17:32 that we should shun *Zina* i.e. adultery and fornication because it is an indecency that leads to other evils. Unguided intermingling of male and female sexes and indiscriminate intrusion into women privacy encourage *Zina*; and in Islam, anything that leads to illegality is by itself illegal.

In-text question: Tell me, what do you think is the rationale behind Prophet Muhammad's caution on entering into the women's apartment?

Self-Assessment Exercise 1(SAEs)

- | |
|---|
| 1. Memorize the Arabic Text and the English translation of the hadith on women's privacy. |
|---|

1.3.2 Choosing a good wife

Text, Translation, Commentary and Lessons of Hadith

قال النبي ﷺ:
تُنْكَحُ الْمَرْأَةُ لَارْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا فَاظْفَرُ بِذَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ.

TRANSLATION

The Prophet (may the blessing and peace of Allah be upon him), says: "People marry women because of four qualities [noticed in them]; wealth, noble descent, beauty and religion. Achieve success by choosing a religious woman, and you will be great."

COMMENTARY

Various reasons by which people make their choices of wife to marry are enumerated by the Prophet in the hadith stated above. Some men are attracted by the beauty of women, some by the nobility of the women's family, some by the women's financial status, and some by virtue of the women's religious qualities. The Prophet then recommended religious uprightness as the best criterion for choosing a good wife. The following reasons might be adduced from the Prophetic position:

1. One quality, for which people marry their wives as mentioned in the hadith, is wealth. It is not strange that some women are very wealthy and more successful in their professional callings. There are men who look out for such wealthy

women to take as wives; believing that they would be of immense financial assistance to them. When they cannot achieve what they hope for from the women, they become disappointed and start to develop hatred in their wives. A politician is reported to have said that “blessed are those who are without hope for they shall not be disappointed”. A man who marries his wife because of her wealth will suffer disappointment if the riches eventually crumble.

2. Noble descent is another quality mentioned in the above hadith as a quality some men consider for choosing their wives. What this means is that some men give preference to high social status of whoever will be their wives. This may be as a reason of themselves belonging to the group of the nobles. In some cases a son of a Senator may not want to marry except a daughter of another Senator or a daughter of a State Governor. This kind of arrangement is common in many societies. However, many such marriages got broken because of lack of compatibility of the duo or if the parental nobility turns sore.
3. Beauty-based love may diminish or vanish as soon as the beauty withers. The beauty of many women is not natural but artificial. The use of make-ups and attachments enhances beauty in women. Any time such adornments are taken off, the women lose their beauty. Even if the beauty is natural, it may be destroyed by a disaster, either natural or through human error. If therefore beauty of such women is the quality their husbands considered while marrying them, then the marriage will suffer and may lead to eventual unwarranted divorce.
4. The fourth quality mentioned by the Prophet and which he recommended as being the best to be considered while choosing a wife is her religious uprightness. A religious and God-conscious woman will make a good wife, a good mother, a comfortable companion and a successful home builder. All her actions will be guided by her religious principles. She will submit her beauty, her riches and her nobility to her husband. On the other hand if she is not beautiful, rich, or from the side of the nobles, she will enjoy the love of her husband as long as she keeps to the dictates of her religion.

1.3.3 A Righteous wife

Text, Translation, Commentary and Lessons of Hadith

قال رسول الله ﷺ:
الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ

TRANSLATION

The Apostle of Allah (may the blessing and peace of Allah be upon him) says: "Life on earth is enjoyment and the best of the enjoyment of life is a righteous wife".

In-text question: According to the tradition of the Prophet Muhammad, what is the best enjoyment of life?

COMMENTARY

Furtherance to the recommendation of the Prophet on the choice of a good wife as discussed earlier in this unit, this prophetic saying is emphasizing the relevance and necessity of having a good wife. In it, we are made to realize that a man will enjoy good life of this world only if he has as a wife *al-mar'atuaş-Şālihat* i.e. the good woman. On the contrary, this life will be bitter and found not worth living in if one has a bad woman as wife. An irreligious and Godless woman will not give her husband rest of mind at home. She will not respect her husband or take good care of his property and children. And this makes life meaningless to the husband.

Self-Assessment Exercise 2 (SAEs)

2. Discuss with the aid of a prophetic hadith, what is regarded to the best of the enjoyments of this worldly life.

Lessons derivable from this unit:

Following are some of the lessons that can be derived from our discussions in this unit:

1. Women's privacy must be strictly observed even by her close relations.
2. Islam accords great respect to women.
3. Permission must be sought at some particular period of time before entering women's apartment.
4. Religious quality is the best quality for choosing a good wife.
5. A righteous wife is the best of all enjoyments of life.

1.4 Conclusion

Women are integral parts of men. The life of a man is not complete without the presence of a woman who shares his joys with him and gives him supports during his adversities. A woman gives succor to her husband, takes care of his home, rears his children, and keeps his company. Allah created a wife for Adam (AS) to serve all these purposes. It is in realization of their importance and the dignity of their position that the Holy Prophet Muhammad taught humanity some lessons concerning them as discussed in this unit.

1.5 Summary

The first lesson in this unit discussed on respecting the privacy of women. We are taught in it how to refrain from entering women's apartment in some certain period of the day and night until we take due permission from them. In the other two passages, we discussed the hadith of the Prophet teaching how best we can choose a good wife. The Prophet advised us to marry wife on the basis of her religious uprightness and not

the beauty, the wealth or parental descent and by so doing we will enjoy good life on earth while still hoping to win the favour of Allah on the Last Day.

Self-Assessment Exercise 3 (SAEs)

3. What are the three periods permission needs to be sought before entering into women's apartments?
4. Briefly discussed the four qualities some men do consider while choosing wives to marry.

1.6 Reference / Further Reading

- Quadri Y.A. (1995) *The Sayings of the Prophet (S.A.W.)* Ijebu-Ode. Shebiotimo Publications.
- Abdul, M.O.A. (1983) *The Prophet of Islam (An Introduction to the Study of Hadith)*, Lagos, Islamic Publications Bureau.
- Azami, M.M. (1977) *Studies In Hadith Methodology and Literature*. NP. American Trust Publication.
- IbnHajr (1378 A.H.) *Bulūgh al-Marāmi min adillati-l ahkām*. Kano, Mu'assisatuDārul 'Ulūm.
- Khan M.S.(trans.)(1974) *Gardens of the Righteous (An English translation of Riyād as-Sālihīn of Imām Nawāwī)* London, Curzon Press Ltd.
- Muhammad Ali, (n.d.) *A Manual of Hadith* Lahore, The AhmadiyyaAnjumanIshāt Islam.
- Muhammad Azizullah (1973) *Glimpses Of The Hadith* Pakistan, The Crescent Publications.
- _____ (n.d.) *Sahīh Bukhāri* Dar al-Fikr
- _____ (1978) *Sahīh Muslim* Dar al-Fikr.

1.7 Possible Answers to SAEs

Answers to SAE 1

1.

Text, Translation, Commentary and Lessons of Hadith

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
إِيَّاكُمْ وَالذُّخُولَ عَلَى النِّسَاءِ
فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ الْحَمُو؟
قَالَ: أَلْحَمُو الْمَوْتَ

TRANSLATION

The Apostle of Allah (may the blessing and peace of Allah be upon him), says:
“Beware of entering women's apartment.” A man among the Ansār said: “Oh Apostle of Allah! What about a brother - in - law?” He said: “The brother-in-law could cause his brother's death”

Answers to SAE 2

2. According to the Prophet, the best of the enjoyments of this worldly life are the righteous women. We are made to realize that a man will enjoy good life of this world only if he has as a wife *al-mar'atuaş-Şālihat* i.e. the good woman.

Answers to SAEs 3

3. The three periods permission needs to be sought before entering into women's apartments:
 - i. before the Morning Prayer,
 - ii. when you put off your clothes at midday in summer, and
 - iii. after the prayer of the nightfall.
4. Four qualities some men do consider while choosing wives to marry are:
 - i. wealth
 - ii. noble descent
 - iii. beauty, and
 - iv. religion

Unit 2: The Sayings Of The Prophet Concerning Women Affairs - II

Unit Structure

- 2.1 Introduction
- 2.2 Learning Outcomes
- 2.3 Prophet's sayings on women
 - 2.3.1 Woman on a journey
 - 2.3.2 Caring for mothers
 - 2.3.3 Caring for Widows
- 2.4 Conclusion
- 2.5 Summary
- 2.6 Reference / Further Reading
- 2.7 Possible Answers to SAEs

2.1 Introduction

In unit 1, you were taken through some of the sayings of the Holy Prophet Muhammad as regards matters of women. You will remember that the prophet forbade a man from entering into women's apartment without caution. We were also taught about the best quality to be considered while choosing women to marry and that for a man to enjoy the life of this world, he needs to choose a righteous woman for a wife. In this unit, some other sayings of the Prophet on women will equally be discussed. Our attention will be specifically focused on: woman going out on a journey; taking good care of our mothers; and the need to take good care of widows. As usual, I enjoin you to pay proper attention to our discussions, take note of salient points, and seek for clarification of any unclear point when necessary.

2.2 Learning Outcomes

By the end of our discussion in this unit, you will be able to among other things:

- read the Arabic Texts and English translations of the hadiths discussed.
- explain the rules guiding women going out on a journey.
- give some reasons why a child should give more attention to his mother than anyone else.
- explain why it is necessary to take care of widows in our society.

2.3 Prophet's sayings on women

2.3.1 Woman going on a journey

Text, Translation, Commentary and Lessons of Hadith

قال النبي ﷺ:

لَا تُسَافِرِ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ , وَلَا يَدْخُلُ عَلَيْهَا رَجُلٌ إِلَّا وَمَعَهَا مَحْرَمٌ , فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ: إِنِّي أُرِيدُ أَنْ أَخْرُجَ فِي جَيْشٍ كَذَا وَكَذَا , وَأَمْرَاتِي تُرِيدُ الْحَجَّ , فَقَالَ: أَخْرُجْ مَعَهَا

TRANSLATION

The Prophet (may the blessing and peace of Allah be upon him), says: "A woman should not travel except in the company of her close relation [who by law cannot marry her] and no man should enter where she is except a close relation is with her. A man then said: "Oh the Apostle of Allah, I intend to go out with so and so army while my wife intends to perform holy pilgrimage". The Apostle said: "Go out with her."

In another *hadith* the Prophet says:

لَا يَحِلُّ لِامْرَأَةٍ تُوْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ يَوْمَ الْإِمَاعِ ذِي مَحْرَمٍ

Meaning: "It is not lawful for a woman who believes in Allah and the Last Day to travel a day's journey except with a close relation (whom she cannot marry by law)".

COMMENTARY

Women are dignified set of human beings whose welfare Islam pays much attention to. Islam forbids a believing woman from embarking on a journey without being accompanied by a close relation. Two reasons may be adduced to this. The first is for her security while the other is to preserve her dignity and chastity. As it happens in many societies nowadays when married women go out on business trips, or for political meetings without the permission of their husbands, it is unlawful for any woman who believes in Allah and hopes to meet with Him on the Last Day to render account of her stewardship, to embark on a journey or go out of her husband's house without his permission. In the first hadith in this unit, a Companion was directed by the Prophet to accompany his wife on hajj trip rather than going out to fight war in defense of Islam. This shows how dangerous and grievous it is for a woman to go out all alone without being accompanied by a *Muharram* i.e. one, besides her husband, who cannot marry her by law. If a woman goes out alone, she may be subjected to unnecessary suspicion or risk of being harassed by vicious elements. Human mind is weak and easily capitulates to suspicion. The Holy Prophet was once discussing with one of his wives in the dark and one of his Companions was passing by. The Prophet called on him to show him that it was his wife he was discussing with and not a strange woman. This is to clear the evil thought which devil might put in the heart of the companion. Commenting on this hadith, Quadri (1995) opines that women, who are said to be the weaker sex, could easily succumb to pressure from unscrupulous adulterous men if they are not protected.

In-text question: Why did Prophet Muhammad prohibit for any righteous woman to travel alone without any of her close relation?

2.3.2 Caring for mothers

Text, Translation, Commentary and Lessons of Hadith

قال رجل: يا رسول الله من احق الناس بحسن الصحبة: قال: أمك ثم أمك ثم أبوك ثم أذنالك أذنالك

TRANSLATION

A man asked the Apostle of Allah (may the blessing and peace of Allah be upon him): "With whom should I maintain good friendship?" He replied: "your mother, then your mother, then your mother and then your father, then your kit and kin".

COMMENTARY

Mothers are the drivers who safely drive their children to the world. They suffer pains and discomfort throughout the period of pregnancy up to the point of delivery. They breast-feed their babies; carry them all about until they are weaned. The Qur'an recommends in verse 233 of *SuratulBaqarah* that mothers should give suck to their children for two whole years. The practice of feeding babies with animal milk is against God's arrangement and is now becoming obsolete in many societies of the world. Mothers labour hard to provide children with all the security needed for them to survive. In addition, they assist fathers in giving the children necessary education and training for them to succeed in life. They show affection and are always at alert to assist their children at any period of difficulty. No wonder then that the Prophet is reported to have paradoxically declared that the paradise (of the children) is under the feet of the mothers. For the mothers to suffer thus far on children, they deserve maximum care and reciprocal love. Hence, the Prophet asked the questioner in the above hadith to maintain good relationship with his mother thrice before coming to his father and then to other relations.

Self-Assessment Exercise 1 (SAE)

- | |
|--|
| 1. Women should not embark on any journey without their <i>Muharram</i> . Explain. |
|--|

2.3.3 Caring for Widows

Text, Translation, Commentary and Lessons of Hadith

قال النبي ﷺ:
السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمِسْكِينِ كَالْمَجَاهِدِ فِي سَبِيلِ اللَّهِ أَوْ الْقَائِمِ اللَّيْلِ الصَّائِمِ النَّهَارِ

TRANSLATION

The Prophet (may the blessing and peace of Allah be upon him), says: "Whoever makes an effort on behalf of a widow and needy is like one who struggles in the cause of Allah or one who stands up at night offering ritual prayer (*salat*) and fasts during the day".

In-text question: Read the above hadith in Arabic text.

COMMENTARY

This hadith is related to others that have earlier been discussed. It emphasizes the need for women to be properly taken care of, but this time the widows. Widows are those married women who have lost their husbands to death. This set of people is like a house without a roof. Their lost husbands are their lovers and supposed bread-winners. In verse 34 of *Suratun-Nisā'i*.e. Qur'an chapter 4, Allah declares:
الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ.
Meaning: Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means.

Widows form a part of the society. It is incumbent on other members of the society to be compassionate with them and give them all the necessary supports needed to bridge the gap which the death of their husbands might have created. In a related *hadith* narrated by Sahl bin Sa'ad and related by Imām Al-Bukhāri in his *Sahīh*, the Prophet said:

“I and the person who looks after an orphan and provides for him, will be in Paradise like this, (putting his index and middle fingers together)”.

Also in another *hadith* narrated by Abu Hurairah also related by Imām Al-Bukhāri, the Prophet also said:

“The one who looks after a widow or a poor person is like a *Mujāhid* (fighter) who fights for Allah's Cause, or like him who performs prayers all the night and fasts all the day.”

It is disheartening to hear all sorts of humiliation which widows are subjected to in many societies in the name of culture. All cultural practices that would make a widow to suffer in one way or the other is un-Islamic. Widows are to be given their due portion of the property left behind by their husbands as contained in Q4:12. On no conditions should they be maltreated by the family of their husbands. Instead the family should protect them and show affection to them and assist them in taking care of their children and property left behind for them by their husbands.

Self-Assessment Exercise 2 (SAEs)

- | |
|---|
| 2. Why is it necessary that widows should be taken care of by other members of the society? |
|---|

Lessons derivable from the unit:

Following are some of the lessons that can be derived from our discussions in the unit:

1. A woman must not go out of her husband's home without his permission.
2. A woman on a journey must be accompanied by a *Muharram*.
3. A child should accord more respect and care to his mother than anyone else.

4. Widows must be accepted as members of the society and should be properly taken care of.
5. All cultures that tend to subject innocent people to hardship are un-Islamic.

2.4 Conclusion

Islam places women in high position. It liberates them from the yoke of different dehumanizing cultures. It posits that a lot of positive development can be achieved in environment where dignity and security of women folk are guaranteed. A society where women are not properly taken care of and are subjected to physical and economic insecurity is bound to be chaotic. It is therefore duty-bound on every member of a particular society to ensure that the welfare of this all important group is given serious attention it deserves.

2.5 Summary

In this unit, topics relating to women going out on a journey, the need for children show more affection to their mothers and the need for widows to be well taken care of, are our focus. We have been enlightened on the rationale behind Islam's opposition to women traveling without a *Muharram* which is basically to secure them and exonerate them from charge of indecency. We also learnt from our discussion in the unit the need for children to give more attention to their mothers and also that members in the society should take good care of the widows.

2.6 Reference / Further Reading

- Quadri Y.A. (1995) *The Sayings of the Prophet (S.A.W.)* Ijebu-Ode. Shebiotimo Publications.
- Abdul, M.O.A. (1983) *The Prophet of Islam (An Introduction to the Study of Hadith)*, Lagos, Islamic Publications Bureau.
- Azami, M.M. (1977) *Studies In Hadith Methodology and Literature*. NP. American Trust Publication.
- IbnHajr (1378 A.H.) *Bulūgh al-Marāmi min adillati-l ahkām*. Kano, Mu'assisatuDārul 'Ulūm.
- Khan M.S.(trans.)(1974) *Gardens of the Righteous (An English translation of Riyād as-Sālihīn of ImāmNawāwī)* London, Curzon Press Ltd.
- Muhammad Ali, (n.d.) *A Manual of Hadith* Lahore, The AhmadiyyaAnjumanIshāt Islam.
- Muhammad Azizullah (1973) *Glimpses Of The Hadith* Pakistan, The Crescent Publications.
- _____ (n.d.) *Sahīh Bukhāri* Dar al-Fikr
- _____ (1978) *Sahīh Muslim* Dar al-Fikr.

2.7 Possible Answers to SAEs

Answers to SAE 1

1. Women are dignified set of human beings whose welfare Islam pays much attention to. Islam forbids a believing woman from embarking on a journey without being accompanied by a close relation. Two reasons may be adduced to this. The first is for her security while the other is to preserve her dignity and chastity.

Answers to SAE 2

2. Widows are like a house without a roof. Their lost husbands are their lovers and supposed bread-winners. They deserve to be taken care of by other privileged people in the society.

Unit 3: The Sayings Of The Prophet Concerning Women Affairs - III

Unit Structure

- 3.1 Introduction
- 3.2 Learning Outcomes
- 3.3 Main Content
 - 3.3.1 Caution on love for life and women
 - 3.3.2 Welfare of Servants or Employees
- 3.4 Conclusion
- 3.5 Summary
- 3.6 Reference / Further Reading
- 3.7 Possible Answers to SAEs

3.1 Introduction

In unit 2 above, students were taken through some sayings of Prophet Muhammad as they concern the general well-being of women. Issues relating to: rules guiding women when going on journeys, relationship of children with their mothers, and taking care of widows in the society were all discussed. In this unit 3, we shall be discussing more prophetic sayings as they directly concern women on one hand and indirectly affect the society at large on the other hand.

3.2 Learning Outcomes

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

1. Read the Arabic texts and the English translations of the all the hadith studied.
2. Explain why it is necessary to eschew too much love for life and women.
3. List out and explain some benefits derivable from the virtue of kindness.

3.3 Prophet's sayings on women

3.3.1 Caution on love for life and women

Text, Translation, Commentary and Lessons of Hadith

قال رسول الله ﷺ:

إِنَّ الدُّنْيَا خُلُوعَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلَفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةٍ بَنَى إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ

TRANSLATION

The Apostle of Allah, (may the blessing and peace of Allah be upon him) says: "Surely life is an ever green enjoyment. Allah has made you vicegerent on the earth and He is watching how you will behave; so beware of this world and beware of women. The first trial of the Israelites was in women".

COMMENTARY

Islam as a complete way of life does not prevent Muslims from sharing in the enjoyments of life. Allah said in *SūratulQasas* i.e. Q28 verse 77:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا...

Meaning: "But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world..."

Man is the vicegerent of Allah on earth. Allah has created all the beautiful things of the world for the use of man. No wonder then that man, even at old age, would not be happy to leave this life. He would be sad if the day he would die is announced to him. What is important however is for man to make good use of the pleasurable things Allah has put in place for him. Prominent among the good things which Allah made for man is beautiful women. This is attested to by Allah as He declared in *Suratul Al-Imran* i.e. Q3:14 thus:

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَتَابِ

Meaning: Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return (Paradise with flowing rivers) with Him.

A large number of men perpetrate evil on earth to satisfy their women lovers. Many people engage in crimes such as: fraud, embezzlement of public money, armed robbery, money laundering, oil pipe vandalism, and so on, only to impress women. In this hadith under review, the Prophet advises men to learn from the history of the Israelites whose first trial came as a result of their too much love for life and women. He cautions that though all good things are created by Allah for men's pleasure and satisfaction, full attention should not be paid to them in other not to swerve off the path of Allah and thereby lose the everlasting pleasure already prepared for man in the Hereafter.

In-text question: According to hadith of the Prophet, the first trial of the Israelites was in what?

Self-Assessment Exercises 1 (SAEs)

1. Read the Arabic text of the first hadith discussed in this unit.
2. Why did the Prophet call for caution on worldly life and women?

3.3.2 Welfare of Servants or Employees

Text, Translation, Commentary and Lessons of Hadith

قال النبي ﷺ:

إِنَّ إِخْوَانَكُمْ خَوْلَكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ وَلْيُلْبِسْهُ مِمَّا يَلْبَسُ وَلَا تَكْلِفُوهُمْ مَا يَغْلِبُهُمْ فَإِنْ كَلَّفْتُمُوهُمْ مَا يَغْلِبُهُمْ فَأَعْيِبُوهُمْ.

TRANSLATION

The Messenger of Allah (may the blessing and peace of Allah be upon him), says: "Surely, your servants are your brothers whom Allah places under your authority. Whoever has his brother under his authority let him feed him from what he eats; let him clothe him from what he wears. Do not overburden them beyond their capacity, and if they are overburdened, then, assist them".

COMMENTARY:

The message of the above hadith is applicable to both the male and the female. It addresses some people who employ other people to work for them. What is common in some societies is that some of the so-called employers maltreat their employees or deny them their rights after having served them diligently. Female maids are often abused sexually by their masters and many who are orphans are equally subjected to untold maltreatment. Islam is not against engagement of other people's services but it frowns at usurping the rights of employees or denying them what is due to them. The Prophet is reported to have said that servants or employees should be given their dues before their sweat dries off. In this hadith, the Prophet made it clear that those we employ are human beings like us only that we are fortunate to have been placed above them. They should be considered our brothers and sisters and should not overburden them with any task or assignment. We should equally remember to give them all necessary things that would make them comfortable while serving us such; as food, shelter and security. This hadith also goes for those in position of authority both at the public and private sectors. Salaries and allowances of their staffers must promptly be paid. Contractors must be well paid for contracts well executed. The idea of being care free about those who are subordinate to us is not welcomed by Islam.

Self-Assessment Exercises 2 (SAEs)

3. How do you think the hadith discussed in 3.3.2 above affects the women folk?

Lessons derivable from the unit:

Following are some of the lessons that can be derived from our discussions in this unit:

1. Man is Allah's vicegerent on earth and should be ready to give account of his stewardship.
2. Enjoyments of this world which include love for beautiful women are all temporary and therefore should not be given priority.
3. Believers are not prevented from seeking for beautiful things of the world but should use whatever he acquires well to please Allah.
4. Leaders must give fair treatment to the followers because they are all equal before Allah.
5. Masters and employers of labour must see their servants and employees as their brothers and sisters and thereby treat them well and give them their dues.

In-text question: Mention some of the lessons derivable from our discussion in this Unit.

3.4 Conclusion

As vicegerents of Allah on earth, man is expected to live his life in accordance with Allah's dictates. Man should always set for himself a target which is winning the pleasure of his Creator. He should try as much as possible to do away with those things that could impede his achievement. Such things are beautiful things of the world that serve as detractors. They include the love for riches, women and misuse of power and position. Though Islam does not oppose striving to achieve beautiful things of this world, it however cautions that they should not be given priority above Allah.

3.5 Summary

Our focus in this unit has been on the Prophet's guidance on how to be moderate on our quest for enjoyment of this world. Those beautiful things of this world like riches, women and position should be taken not as our primary concern but as secondary. Craze for money, women or men as the case may be, power and position must not be encouraged. Anyone blessed with any of these worldly things should not be overjoyous and should not misuse it at the detriment of others.

3.6 Reference / Further Reading

- Quadri Y.A. (1995) *The Sayings of the Prophet (S.A.W.)* Ijebu-Ode. Shebiotimo Publications.
- Abdul, M.O.A. (1983) *The Prophet of Islam (An Introduction to the Study of Hadith)*, Lagos, Islamic Publications Bureau.
- Azami, M.M. (1977) *Studies In Hadith Methodology and Literature*. NP. American Trust Publication.

- IbnHajr (1378 A.H.) *Bulūgh al-Marāmi min adillati-l ahkām*. Kano, Mu'assisatuDārul 'Ulūm.
- Khan M.S.(trans.)(1974) *Gardens of the Righteous (An English translation of Riyād as-Sālihīn of ImāmNawāwī)* London, Curzon Press Ltd.
- Muhammad Ali, (n.d.) *A Manual of Hadith* Lahore, The AhmadiyyaAnjumanIshāt Islam.
- Muhammad Azizullah (1973) *Glimpses Of The Hadith* Pakistan, The Crescent Publications.
- _____ (n.d.) *Sahīh Bukhāri* Dar al-Fikr
- _____ (1978) *Sahīh Muslim* Dar al-Fikr.

3.7 Possible Answers to SAEs

Answer to SAEs 1

1.

قال رسول الله ﷺ:
 إِنَّ الدُّنْيَا خُلُوعٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلَفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةٍ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ

2. A large number of men perpetrate evil on earth to satisfy their women lovers and other worldly desires. Many people engage in crimes such as: fraud, embezzlement of public money, armed robbery, money laundering, oil pipe vandalism, and so on, only to impress women. Allah therefore cautions that though He created all good things for men's pleasure and satisfaction, full attention should not be paid to them in other not to swerve off the path of Allah and thereby lose the everlasting pleasure already prepared for man in the Hereafter.

Self-Assessment Exercises 2 (SAEs)

3. Female maids are often abused sexually by their masters and many who are orphans are equally subjected to untold maltreatment. Islam is not against engagement of other people's services but it frowns at usurping the rights of employees or denying them what is due to them. Some husbands maltreat their wives only because they the weaker sex. The hadith above warns against unjust treatment.

Unit 4: More Prophetic Sayings on Attitudes Common Among Women

Unit Structure

- 4.1 Introduction
- 4.2 Learning Outcomes
- 4.3 Main Content
 - 4.3.1 Guiding one's tongue
 - 4.3.2 Gossiping
 - 4.3.3 Keeping Malice
- 4.4 Conclusion
- 4.5 Summary
- 4.6 Reference / Further Reading
- 4.7 Possible Answers to SAEs

4.1 Introduction:

In continuation of our previous discussions on women, this unit will be looking at some of the attitudes that are prevalent among our women in different societies. Such attitudes as loose tongue, gossiping and keeping malice are very common among women. We shall be discussing these attitudes in relation to their effects on the general well-being of the society.

4.2 Learning Outcomes

By the end of our discussion in this unit, you will be able to:

1. read the Arabic text of the hadith discussed in the unit.
2. highlight some of the bad attitudes prevalent especially among women.
3. explain some of the effects which such bad attitudes could have on the life of the people in the society.
4. suggest ways by which such bad attitudes could be put on check.

4.3 More of the Prophetic Sayings on Women

4.3.1 Guiding one's tongue

Text, Translation, Commentary and Lessons of Hadith

قال النبي ﷺ:

إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ لَا يَلْقَى لَهَا بَالًا يَرْفَعُ اللَّهُ بِهَا دَرَجَاتٍ وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لَا يَلْقَى لَهَا بَالًا يَهْوِي بِهَا فِي جَهَنَّمَ.

TRANSLATION

The Prophet (may the blessing and peace of Allah be upon him), says: "Certainly a man shall speak a word that will be pleasing to Allah. Due to such speech, Allah will exalt his position. On the other hand, a man shall speak a word that will annoy Allah, and due to such speech, he will land in hell-fire".

COMMENTARY

Tongue is paradoxically said to be the sweetest and at the same time the bitterest flesh in human body. This is because it can cause fortune if it is guided and at the same time it can cause misfortune if it is let loose. Many people have landed in trouble as a result of careless use of their tongue. The Prophet is also reported to have said that a true Muslim is he whose brother is saved from evil that may emanate from his hand and his tongue. It is important that one keeps watch of whatever comes out of his mouth. What we say is said to be like an egg which when scatters cannot be reassembled. According to this hadith, good words such as recitation of the Qur'an, chanting the glorification of Allah, seeking for Allah's forgiveness, calling people to righteousness and forbidding people from doing evil, are examples of beautiful speeches that attract rewards from Allah and at the same time promote man's position in the society. On the other hand, backbiting, slander, lie, gossiping, false witnesses and cursing, are examples of evil speeches that cause disgrace to man and lead to incurring Allah's annoyance and wrath.

Lessons derivable from the hadith

The following lessons are derivable from the hadith:

1. Keeping watch of what we say is very important.
2. Using one's tongue in the right way pleases Allah and attracts good rewards from Him.
3. Using one's tongue to say wrong things displeases Allah and leads one into problems.
4. One who is known for good use of his tongue is highly rated and respected in the society while those who are careless of their tongue often lose their dignity among men.
5. The Prophet as the best guidance for humanity shows concerns about our success on earth and in the hereafter by guiding us on the best way to use each part of our body.

4.3.2 Gossiping

Text, Translation, Commentary and Lessons of Hadith

قال النبي ﷺ:
لَا تُبَاشِرِ الْمَرْأَةَ فَتَنْفَعَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا.

TRANSLATION

The Prophet (may the blessing and peace of Allah be upon him), says: "A woman should not bring news about another woman to her husband in a [vivid] way as if he is looking at her".

COMMENTARY

Gossiping is the act of informally talking about other people's private lives that may be unkind or not true. It is one bad character that is common especially among women. Many people derive fond and pleasure in discussing other person's affair in a way that may not be pleasant to the person being discussed.

In another *hadith* related by Bukhāri as narrated by AbūHurairah, Allah's Messenger (P.B.O.H.) said:

“Beware of suspicion, for suspicion is the worst of false tales; and do not look for other's faults, and do not do spying on one another, and do not practice *Najash* and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O Allah's worshippers! Be brothers”

These prophetic sayings corroborate the message in *SūratulHujūrāt* i.e. Q49:11-12 which goes thus:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونَ خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

Meaning: “O you who believe! Let not a group scoff at another group; it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as:

“O sinner” or “O wicked”. And whosoever does not repent, then such are indeed *Zālimūn* (wrong – doers, etc).”

“O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful.”

The contents of the Qur'anic passages above elaborately explain some characters associated with gossiping as being practised among human beings. Such practices as scoffing, defamation, insult, suspicion, and backbiting, are described here as

condemnable acts which must be abhorred by believers. Because these acts are more prominent among women folk, Allah, after having addressed believers in general, goes further to specifically call upon women not to engage in them as evident in verse eleven of chapter forty-nine quoted above.

The rationale behind condemning these practices is to prevent evils that are associated with them. Scoffing of a group at another is condemned because it may be that the group being scoffed at is better in the sight of Allah, the all Knowing. Backbiting is likened to eating the flesh of one's brother and this should be detestable to any normal human being.

By this prophetic hadith supported by the Qur'anic passages quoted, those who discuss their fellows at places of work, at markets, at schools and of course at any other places, should desist and repent or else they would be counted among the wrong-doers. When lessons in the hadith and the Qur'anic passages are strictly adhered to, there will be peace, love, harmony and tranquillity in the society.

In-text question: State some of the lessons derivable from the Prophet's teaching on guiding one's tongue especially from gossiping.

4.3.3 Keeping Malice

Text, Translation, Commentary and Lessons of Hadith

قال النبي ﷺ:

لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ يَلْتَقِيَانِ فَيَصِدُّ هَذَا , وَيَصِدُّ هَذَا , وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ

TRANSLATION

The Prophet (may the blessing and peace of Allah be with him), says: "It is not lawful for a Muslim to isolate his Muslim brother for more than three days whereby the two of them meet each other on the way, each person will turn away from the other. The one who starts to greet the other is the better person."

COMMENTARY

Human beings are social animals who are created to live together. Although they are created from one single soul (Q4:1), they are made into different nations and races for purpose of easy identification (Q49:13). In the course of living together, there is bound to be misunderstanding and conflict. This is not strange at all. What is important is that whenever misunderstanding occurs, steps should be taken to get it resolved immediately. Muslims are brothers to one another and they are expected to settle any rift among them amicably (Q49:10). The Prophet in this topic advised that Muslims should not keep malice and that any misunderstanding should be resolved within three days. He encouraged each of the warring factions to be the first to make move towards getting the misunderstanding resolved as such is the best acceptable to Allah.

Lessons derivable from the above discussion:

The following lessons can be derived from the hadiths discussed above:

1. Gossiping is a condemnable act in Islam.
2. Scoffing, defamation, insult, suspicion, and backbiting are all associated with gossiping.
3. The person being gossiped may be better than the gossipers.
4. Backbiting is like eating one's brother's flesh.
5. Women are the most susceptible to gossiping.
6. Avoidance of gossiping, scoffing, defamation, insult, cursing, suspicion, and backbiting will promote love, peace, harmony and development in the society.
7. People fond of these bad attitudes should repent to avert Allah's punishments.

4.4 Conclusion

Many people's lives have been destroyed as a result of the effects of one or more of those social vices discussed in this unit. Many people are active perpetrators of the acts while many are innocent victims who are at the receiving end. A number of women have lost their matrimonial homes as a result of their loose tongues. Many have put themselves or their colleagues into trouble through gossiping and suspicion. Engagement in this type of attitudes will not bring peace and love which every society needs for it to develop. This is the reason why such attitudes are condemned in Islam.

4.5 Summary

This unit has presented to us the teachings of the Prophet about evils and dangers that are associated with acts of gossip, defamation, insult, suspicion, backbiting, keeping malice, etc. We are made to know that they have negative effects on the lives of the people and the society where they are rampant. Relevant Qur'anic passages were also considered in our discussion and people indulge in such acts were advised to give them up repent for them to have the favour of Allah.

5 Self-Assessment Exercise 1 (SAEs)

- | |
|--|
| 1. Choose two of the attitudes discussed in this unit, use relevant hadith of the Prophet and Qur'anic passages to explain them. |
|--|

7.0 Reference / Further Reading

- Quadri Y.A. (1995) *The Sayings of the Prophet (S.A.W.)* Ijebu-Ode. Shebiotimo Publications.
- Abdul, M.O.A. (1983) *The Prophet of Islam (An Introduction to the Study of Hadith)*, Lagos, Islamic Publications Bureau.
- Azami, M.M. (1977) *Studies In Hadith Methodology and Literature*. NP. American Trust Publication.
- IbnHajr (1378 A.H.) *Bulūgh al-Marāmi min adillati-l ahkām*. Kano, Mu'assisatuDārul 'Ulūm.

- Khan M.S.(trans.)(1974) *Gardens of the Righteous (An English translation of Riyād as-Sālihīn of Imām Nawāwī)* London, Curzon Press Ltd.
- Muhammad Ali, (n.d.) *A Manual of Hadith* Lahore, The Ahmadiyya Anjuman Ishāt Islam.
- Muhammad Azizullah (1973) *Glimpses Of The Hadith* Pakistan, The Crescent Publications.
- _____ (n.d.) *Sahīh Bukhāri* Dar al-Fikr
- _____ (1978) *Sahīh Muslim* Dar al-Fikr.

4.7 Possible Answers to SAEs

1.

i. Guiding one's tongue

The Prophet says: "Certainly a man shall speak a word that will be pleasing to Allah. Due to such speech, Allah will exalt his position. On the other hand, a man shall speak a word that will annoy Allah, and due to such speech, he will land in hell-fire".

The following lessons are derivable from the hadith:

- Keeping watch of what we say is very important.
- Using one's tongue in the right way pleases Allah and attracts good rewards from Him.
- Using one's tongue to say wrong things displeases Allah and leads one into problems.
- One who is known for good use of his tongue is highly rated and respected in the society while those who are careless of their tongue often lose their dignity among men.
- The Prophet as the best guidance for humanity shows concerns about our success on earth and in the hereafter by guiding us on the best way to use each part of our body.

ii. Keeping Malice

The Prophet says: says: "It is not lawful for a Muslim to isolate his Muslim brother for more than three days whereby the two of them meet each other on the way, each person will turn away from the other. The one who starts to greet the other is the better person".

MODULE 2

Unit 1: Sayings of the Prophet on Economic Activities I

Unit Structure

- 1.1 Introduction
- 1.2 Learning Outcomes
- 1.3 Prophet on Economic Activities
 - 1.3.1 The Real Wealth
 - 1.3.2 Business Etiquette
 - 1.3.3 Embezzlement
- 1.4 Conclusion
- 1.5 Summary
- 1.6 Reference / Further Reading
- 1.7 Possible Answers to SAEs

1.1 Introduction

In module one, our focus was on the sayings of the holy Prophet as they directly concern women in the society. Such topics as concerning women's privacy, children's care for mothers, care for the widows, rules on women's journey, caution against gossip, backbiting, insult, scoffing and so on were discussed. In this unit, we shall be looking at some sayings of the Prophet concerning man's economic activities. Students are advised to get prepared for what to be discussed about this very important aspect of human life.

1.2 Learning Outcomes

By the end of our discussions in this unit, you will be able to:

1. read the Arabic texts of all the hadiths discussed.
2. explain what the Prophet taught as being the real wealth of a person.
3. list out and then explain some of the etiquettes associated with business as taught by the Prophet.
4. explain why it is necessary for a trader to be kind while going about his trading activities.
5. summarize the lessons derivable from the discussions from the unit.

1.3 Prophet on Economic Activities

1.3.1 The Real Wealth

Text, Translation, Commentary and Lessons of Hadith

أَيُّكُمْ مَالٌ وَارِثِهِ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ؟ قَالُوا يَا رَسُولَ اللَّهِ مَا مِنَّا أَحَدٌ إِلَّا مَالُهُ أَحَبُّ إِلَيْهِ. قَالَ فَإِنَّ مَالَهُ مَا قَدَّمَ. وَمَالٌ وَارِثِهِ مَا أَخَّرَ.

TRANSLATION

The Prophet (may the blessing and peace of Allah be upon him), says: "Who among you prefers the wealth of his heirs to his own personal wealth?" They replied. "Oh Apostle of Allah, none of us prefers another man's wealth to his own". He said:

"Certainly his (real) wealth is what he spends; while what he delays spending belongs to his heirs".

COMMENTARY

This hadith of the Prophet teaches the fact that all what man is struggling to acquire belongs to other people at his death except what he spends for himself and what he spends as charity. It is a known but bitter truth that at death, a man leaves behind him all he has toiled and laboured for in life and face the rigour of giving account of his sojourn on earth. Then all the houses, cars, wives and so on which he coveted most will become other people's property.

In a related hadith, the holy Prophet was reported to have said:

يَقُولُ الْعَبْدُ مَالِي مَالِي إِنَّمَا لَهُ مِنْ مَالِهِ ثَلَاثٌ مَا أَكَلَ فَأَفْنَىٰ أَوْ لَبَسَ فَأَبْلَىٰ أَوْ أَعْطَىٰ فَأَفْطَنَىٰ وَمَا سِوَىٰ ذَلِكَ فَهُوَ ذَاهِبٌ وَتَارِكُهُ لِلنَّاسِ.

Meaning: "A man says: 'My wealth' 'My wealth' In reality his portion of his wealth are three things: what he eats and exhausts, what he wears and is worn out, and what he gives out with pleasure. Anything other than these (three), he will leave it behind for others [to inherit]".

In these *ahādīth*, the Prophet is asking if anyone will prefer keeping and safeguarding the wealth of other people (his heirs) at the expense of his own wealth. According to him, man's real wealth is what he expends for himself and what he puts forth in terms of *Sadaqah* (alms) which he gives out sincerely with the hope of getting reward for it only from Allah.

In-text question: What are the three things the Prophet calls the real wealth of a man?

Self-Assessment Exercise 1 (SAEs)

1. Practise the writing of the Arabic text of the above hadith.

1.3.2 Business Etiquette

Text, Translation, Commentary and Lessons of Hadith

قال رسول الله ﷺ:
الْبَيْعَانِ بِالْخِيَارِ، مَا لَمْ يَتَفَرَّقَا، فَإِنْ صَدَقَا وَبَيَّنَّا
بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مَحَقَّتْ بَرَكَهَ بَيْعِهِمَا.

TRANSLATION

The Apostle of Allah (may the blessing and peace of Allah be upon him), says: "The seller and the buyer have a choice, as long as they have not parted ways. If they are both faithful and plain, their business will be blessed. But if they conceal [things from each other] and tell lies, the blessing of their business will be effaced"

COMMENTARY

Buying and selling these days have been characterized with lying and fraud. Both the sellers and the buyers adopt one method or the other to cheat. Sellers engage in acts such as reduction in measure or scale, hiding the defects on merchandise, giving false oath etc; while buyers take excess measurement, renege on agreement when buying on credit and also falsely swear, even by God, not to have enough money at hand to pay for goods.

Islam advocates transparency in business transaction. Issues relating to this are mentioned in several portions of the Qur'an. For example in relation to reduction in measure and scale, Allah says in *Sūratul Muṭaffifīn*:

“Woe to *Al-Muṭaffifūn* (those who give less in measure and weight). Those who, when they have to receive by measure from men, demand full measure, and when they have to give by measure or weight to (other) men, give less than due.”

According to the hadith above, the only way to receive the blessing of Allah on business transaction is for both the seller and the buyer to be transparent and be sincere to each other. Buyers should not engage in any prank in order to have excessive gains because doing so may amount to mortgaging the blessing of Allah which is a greater reward.

Self-Assessment Exercise 2 (SAEs)

- | |
|---|
| 2. Identify some of the wrong practices common among traders in your neighbourhood. |
|---|

1.3.3 Embezzlement:

Text, Translation, Commentary and Lessons of Hadith

قال رسول الله ﷺ:
مَنْ حَلَفَ عَلَى يَمِينٍ , يَفْتَتِعُ بِهَا مَالَ امْرِئٍ هُوَ عَلَيْهَا فَاجِرٌ. لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ.

TRANSLATION

The Prophet (may the blessing and peace of Allah be upon him), says: "Whoever takes an oath falsely in order to take possession of another man's property, will meet Allah [on the Day of Judgment] in a state of displeasure with him".

COMMENTARY

Taking oath of office, especially by political office holders who are entrusted with public fund and property to administer, is a common phenomenon in many societies. At the end of such oath comes the statement “So help me God” which supposedly presents the oath-taker as one who is conscious of God and who will always put God

first while carrying out his assignments. The oath is basically meant to serve as a check whenever the office holder is being tempted towards wrong doing. But what comes to play after taking the oath is siphoning and embezzling of public fund which amounts to betrayal of people's trust. Many people also indulge in taking false oath in order to wrongly claim other people's property. This act is totally condemnable in Islam. As expressed in the hadith of the Prophet above, those who partake in such wrong doing will meet the wrath of Allah on the Day of Judgement.

Lessons derivable from the unit:

Following are some of the lessons derivable from the discussions in the unit:

1. What one spends for himself and what he spends in charity constitute his real wealth.
2. All other properties acquired by man apart from what he spends by himself are other people's wealth.
3. Faithfulness in business transaction guarantees Allah's blessing on the business.
4. Lying and insincerity in business effaces the blessing of Allah in such business.
5. Whoever embezzles other people's property under false oath will meet the wrath of Allah on the Day of Judgement.

1.4 Conclusion

All that man does in life has effect on the society man lives in. The effect may either be positive or negative. What is important is for man to recognize his status as a representative of his Creator on the earth and thereby do things in readiness for accountability when he comes face-to-face with God on the Day of Judgement. This has been the import of all the hadith discussed in this unit.

1.5 Summary

In this unit we have been able to learn that only that portion of our wealth that we spend by ourselves belongs to us while all other property we pile up are not for us but for other people.

We equally learn that we can attain Allah's blessing on our business if only we are sincere and faithful. We close the lesson with the hadith of the Prophet which taught us the recompense for cheating and embezzlement of other people's property.

Self-Assessment Exercises 3 (SAEs)

- | |
|--|
| <ol style="list-style-type: none">3. With the aid of any prophetic saying, what is the position of Islam on keeping properties?4. Many people embezzle public fund despite having taken oath by God, how will you advise such people using relevant sayings of the Prophet? |
|--|

1.6 Reference / Further Reading

- Quadri Y.A. (1995) *The Sayings of the Prophet (S.A.W.)* Ijebu-Ode. Shebiotimo Publications.
- Abdul, M.O.A. (1983) *The Prophet of Islam (An Introduction to the Study of Hadith)*, Lagos, Islamic Publications Bureau.
- Azami, M.M. (1977) *Studies In Hadith Methodology and Literature*. NP. American Trust Publication.
- IbnHajr (1378 A.H.) *Bulūgh al-Marāmi min adillati-l ahkām*. Kano, Mu'assisatuDārul 'Ulūm.
- Khan M.S.(trans.)(1974) *Gardens of the Righteous (An English translation of Riyād as-Sālihīn of Imām Nawāwī)* London, Curzon Press Ltd.
- Muhammad Ali, (n.d.) *A Manual of Hadith* Lahore, The AhmadiyyaAnjumanIshāt Islam.
- Muhammad Azizullah (1973) *Glimpses Of The Hadith* Pakistan, The Crescent Publications.
- _____ (n.d.) *Sahīh Bukhāri* Dar al-Fikr
- _____ (1978) *Sahīh Muslim* Dar al-Fikr.

1.7 Possible Answers to SAEs

Answer to SAEs 1

1.

يَقُولُ الْعَبْدُ مَالِي مَالِي إِنَّمَا لَهُ مِنْ مَالِهِ ثَلَاثٌ مَا أَكَلَ فَأَقْنَى أَوْ لَبَسَ فَأَبْلَى أَوْ أَعْطَى فَأَقْنَى وَمَا سَوَى ذَلِكَ فَهُوَ دَاهِبٌ وَتَارِكُهُ لِلنَّاسِ.

Answer to SAEs 2

2. Hoarding, Price hike, reduction in measurement.

Answer to SAEs 3

3. According to the Prophet, "A man says: 'My wealth' 'My wealth' In reality his portion of his wealth are three things: what he eats and exhausts, what he wears and is worn out, and what he gives out with pleasure. Anything other than these (three), he will leave it behind for others [to inherit]".

In these *ahādīth*, the Prophet is asking if anyone will prefer keeping and safeguarding the wealth of other people (his heirs) at the expense of his own wealth. According to him, man's real wealth is what he expends for himself and what he puts forth in terms of *Sadaqah* (alms) which he gives out sincerely with the hope of getting reward for it only from Allah.

4. The Prophet (may the blessing and peace of Allah be upon him), says: "Whoever takes an oath falsely in order to take possession of another man's property, will meet Allah [on the Day of Judgment] in a state of displeasure with him".

In view of the above hadith, people should take the following lessons into consideration and take life easy:

1. What one spends for himself and what he spends in charity constitute his real wealth.
2. All other properties acquired by man apart from what he spends by himself are other people's wealth.
3. Faithfulness in business transaction guarantees Allah's blessing on the business.
4. Lying and insincerity in business effaces the blessing of Allah in such business.
5. Whoever embezzles other people's property under false oath will meet the wrath of Allah on the Day of Judgement

Unit 2: Sayings of the Prophet on Economic Activities II

Unit Structure

- 2.1 Introduction
- 2.2 Learning Outcomes
- 2.3 Sayings of the Prophet on Economic Activities
 - 2.3.1 Dignity of Self-empowerment
 - 2.3.2 Eating out of one's sweat
 - 2.3.3 Loan repayment
- 2.4 Conclusion
- 2.5 Summary
- 2.6 Reference / Further Reading
- 2.7 Possible Answers to SAEs

2.1 Introduction:

What we shall be discussing in this unit is a continuation of our discussion in the last unit. The Prophet of Islam, who was raised as a mercy to all, gave so many verbal instructions and teachings for the people of the world so that they might leave in peace with one another. Our attention in this unit therefore, shall be directed towards the sayings of the Prophet on: dignity of self-empowerment, eating from one's handiwork, and payment of loan. It is our belief that students will benefit a lot from all that we are going to discuss here.

2.2 Learning Outcomes

By the end of our discussion in this unit, you will be able to:

1. read the Arabic texts of all the hadith discussed.
2. explain what is meant by self-empowerment.
3. explain what the benefits in eating from one's sweat are.
4. expatiate on the teaching of the Prophet on payment of loan.

2.3 Sayings of the Prophet on Economic Activities

2.3.1 Dignity of Self-empowerment

Text, Translation, Commentary and Lessons of Hadith

قال النبي ﷺ:
لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَةَ فَيَأْتِيَ بِجِزْمَةِ الْحَطَبِ عَلَى ظَهْرِهِ فَيَبِيعَهَا فَيَكْفَ اللَّهُ بِهَا وَجْهَهُ , خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ
أَعْطَوْهُ , أَوْ مَنَعُوهُ .

TRANSLATION

The Prophet (may the blessing and peace of Allah be upon him), says: "If one of you takes a rope [goes to a bush] and comes back with a bunch of fire-wood on his back, sells it and have his problem thus solved by Allah is better for him rather than begging people for alms whether or not they give him."

In-text question: What do you understand by the Prophet's saying above?

COMMENTARY

Begging for living has been chosen by many as a legitimate profession. Beggars, ranging from those who are physically challenged to those without any challenge at all, are found in all the nooks and crannies of our societies. Some even go about as a begging crew while some adopt different gimmicks to get money from donors. It is sad to note that majority of those who engage in this act appear to be Muslims. This makes it appear as if Islam encourages begging. This is not true of Islam. Although the religion does not condemn begging outright if it is the last resort, it however does not encourage it either.

In the above hadith, the Prophet is establishing the position of Islam that it is better for a man to embark on a job however stressful and hard it may be, in order that he may have his living out of the proceed therein, than to ask people for alms. In another tradition, he declared that "the upper hand (the hand that gives) is better than the lower hand (the hand that receives)" which means that it is better for a man to strive and empower himself to be in a position of giving out alms rather than been a beggar. Getting a legitimate work to do, not minding the rigour and hardship involved is a way of contributing one's quota to the growth and development of the society. On the other hand, indolence and laziness never contributes anything to the economic growth of a nation while dependence on other people to live reduces the honour and reputation of man.

2.3.2 Eating out of one's sweat

Text, Translation, Commentary and Lessons of Hadith

قال رسول الله ﷺ:
مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ , وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ.

TRANSLATION

The Apostle of Allah (may the blessing and peace of Allah be upon him), says: "No one eats better food than one who eats from his own sweat. Indeed, a prophet of Allah Dawud, (peace be on him) used to eat from his sweat."

COMMENTARY

This hadith is corroborating what we discussed in the last hadith. It is to establish the fact that there is dignity in self-empowerment. The Prophet here uses the example of Prophet Dawud who fed his household and attended to his needs from the proceeds of his handiwork. Not minding his status as a prophet of God, Dawud was a renowned blacksmith who worked on steel. In *SūratulAmbiyāi*.e. Q21:79-80 Allah says: "...And We subjected the mountains and the birds to glorify Our praises along with Dawud. And it was We Who were the doer (of all things). And We taught him the making of metal coats of mail (for battles), to protect you in your fighting..."

Apart from Prophet Dawud, many other Prophets of Allah engaged in one legitimate business or the other. Some were traders while some were shepherds. There was no record of any Prophet of Allah begging for living. Therefore if highly placed people like the Prophets of Allah could live from the proceeds of their handiwork; there is no justification for any man to take begging as a career except if demanded by necessity.

In-text question: What type of food did the Prophet consider to be the best?

Self-Assessment Exercises 1 (SAEs)

1. Using relevant hadith of the Prophet, how will you correct the misconception that Islam encourages begging?

2.3.3 Loan repayment

Text, Translation, Commentary and Lessons of Hadith

قال رسول الله ﷺ:
مَطْلُ الْغَنِيِّ ظُلْمٌ.

TRANSLATION

The Apostle of Allah, (may the blessing and peace of Allah be upon him), says:

"The delay in paying debt by a wealthy man is oppression".

In another related *hadith* the Prophet says:

مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَاءَهَا , أَدَّى اللَّهُ عَنْهُ وَمَنْ أَخَذَهَا يُرِيدُ إِتْلَافَهَا , أَتْلَفَهُ اللَّهُ.

Meaning: "Whoever receives money from people with the intention of paying it back, Allah will facilitate its payment for him. And whoever receives it with the intention of ruining it, Allah will ruin him".

COMMENTARY

The subject matter of the two hadiths above is on failure to pay back one's indebtedness. It is a common phenomenon that people renege on their promises when it comes to repayment of debts they owe or loans taken either from banks or from individuals. This amounts to breach of trust which their benefactors have in them. When people are in financial difficulties they easily run to people to take loan with the promise of paying it back at an agreed period but after taking care of their problems they forget to fulfil their promise. It also goes for those who take food items on credit from food vendors promising to pay for it at an agreed time but rather than paying up the money they continue to evade payment. The similitude of this bad attitude is mentioned in *SūratulYūnus* i.e. Q10:12 where Allah says: "And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for harm that touched him!..."

This attitude according to the Prophet is *zulmun* or oppression which he, in another hadith, said will put the oppressor in a state of total darkness on the Day of Judgement. However if failure to pay back one's debt is as a result of incapability, Allah would find an easy way for the debtor to pay it back but if it has been deliberate as evident in the second hadith above, then it would lead to total ruin and destruction of such a debtor.

Self-Assessment Exercises 2 (SAEs)

2. Quoting relevant hadith of the Prophet, discuss the position of Islam on payment of one's debt.

Lessons derivable from the unit:

The following lessons are derivable from our discussion in this unit:

1. There is dignity for man in self-reliance.
2. Islam does not encourage begging.
3. The giver of alms is better than the receiver.
4. Many Prophets of Allah earned their living from the proceeds of their handiworks.
5. Intentional failure to pay one's debt is oppression.
6. Oppression leads to total darkness on the Day of Judgement.

2.4 Conclusion

You can see that the topics of our discussions in this unit are very germane and relevant to what goes on in our contemporary societies. Beggars now constitute nuisance in our societies. All efforts being made by some governments to resettle them have yielded no fruits and a lot of people misconceive that Islam encourages them to beg. More so, the attitude of deliberate evasion of debt payment is also common. All

these have been frowned at by Islam and this has been the focus of our discussion in this unit and it is our belief that Students have been more educated on the position of Islam on them.

2.5 Summary

This topic discussed the position of Islam on begging and debt repayment. It has been misconceived by many that Islam is in support of begging which has been taken by some Muslims as a legitimate profession. In this unit, the saying of the Prophet of Islam has made it clear that it is better for man to live on the proceeds of what he labored for rather than to beg others for sustenance. The Prophet had also taught us the need for prompt payment of debt to avoid being thrown into total darkness on the Day of Judgement.

2.6 Reference / Further Reading

- Quadri Y.A. (1995) *The Sayings of the Prophet (S.A.W.)* Ijebu-Ode. Shebiotimo Publications.
- Abdul, M.O.A. (1983) *The Prophet of Islam (An Introduction to the Study of Hadith)*, Lagos, Islamic Publications Bureau.
- Azami, M.M. (1977) *Studies In Hadith Methodology and Literature*. NP. American Trust Publication.
- IbnHajr (1378 A.H.) *Bulūgh al-Marāmi min adillati-l ahkām*. Kano, Mu'assisatuDārul 'Ulūm.
- Khan M.S.(trans.)(1974) *Gardens of the Righteous (An English translation of Riyād as-Sālihīn of Imām Nawāwī)* London, Curzon Press Ltd.
- Muhammad Ali, (n.d.) *A Manual of Hadith* Lahore, The AhmadiyyaAnjumanIshāt Islam.
- Muhammad Azizullah (1973) *Glimpses Of The Hadith* Pakistan, The Crescent Publications.
- _____ (n.d.) *Sahīh Bukhāri* Dar al-Fikr
- _____ (1978) *Sahīh Muslim* Dar al-Fikr.

2.7 Possible Answers to SAEs

Answers to SAEs 1

1. Islam and Begging:

The Prophet says: "If one of you takes a rope [goes to a bush] and comes back with a bunch of fire-wood on his back, sells it and have his problem thus solved by Allah is better for him rather than begging people for alms whether or not they give him."

In the above hadith, the Prophet is establishing the position of Islam that it is better for a man to embark on a job however stressful and hard it may be, in order that he may have his living out of the proceed therein, than to ask people for alms. In another

tradition, he declared that “the upper hand (the hand that gives) is better than the lower hand (the hand that receives)” which means that it is better for a man to strive and empower himself to be in a position of giving out alms rather than been a beggar.

Answers to SAEs 2

2. The Prophet says: Whoever receives money from people with the intention of paying it back, Allah will facilitate its payment for him. And whoever receives it with the intention of ruining it, Allah will ruin him".
When people are in financial difficulties they easily run to people to take loan with the promise of paying it back at an agreed period but after taking care of their problems they forget to fulfil their promise. This attitude is not acceptable to Islam and that is the meaning of the above tradition of the Prophet.

Unit 3: More discussions on the sayings of the Prophet I

Unit Structure

- 3.1 Introduction
- 3.2 Learning Outcomes
- 3.3 More discussions on the sayings of the Prophet
 - 3.3.1 Good neighbourliness
 - 3.3.2 Being one's brother's keeper
 - 3.3.3 Kindness
 - 3.3.4 Unity
- 3.4 Conclusion
- 3.5 Summary
- 3.6 Reference / Further Reading
- 3.7 Possible Answers to SAEs

3.1 Introduction

The last unit focussed on the sayings of the Prophet on some economy-related practices. In this unit, we shall be looking into some sayings of the Prophet on how we relate with other members of our society. This is to guide us on what is expected of us as good citizens and rationale human beings.

3.2 Learning Outcomes

By the end of our discussion in this unit, you will be able to:

1. read and translate the Arabic texts of all the *hadith* discussed in the unit.
2. discuss on what is meant by good neighbourliness.
3. explain the benefits derivable from being kind.
4. summarize the lessons learnt from the unit.

3.3 More discussions on the sayings of the Prophet

3.3.1 Good neighbourliness

Text, Translation, Commentary and Lessons of Hadith

قال النبي ﷺ:
مَا زَالَ جَبْرِيْلُ يُوصِيْنِي بِالْجَارِ , حَتَّى ظَنَنْتُ أَنَّهُ سَيُوْرَتْهُ.

TRANSLATION

The Prophet (may the blessing and peace of Allah be upon him), said: "Angel Gabriel kept on speaking about good neighbourliness to me to the extent that I thought he would make him his neighbour's heir".

COMMENTARY

Good neighbourliness is to ensure the safety of neighbours from evils that may emanate from somebody. It is the ability of a person to live well and safely with people in his neighbourhood. It is one of the features of a good Muslim. The Prophet is reported to have declared that a good Muslim is he whose neighbours are safe from evils that might emanate from his hands and from his tongue.

In a related hadith, the Prophet says:

وَاللّٰهُ لَا يُؤْمِنُ وَاللّٰهُ لَا يُؤْمِنُ وَاللّٰهُ لَا يُؤْمِنُ. قِيلَ: وَمَنْ يَا رَسُولَ اللّٰهِ؟ قَالَ: الَّذِي لَا يَأْمَنُ جَارَهُ بَوَائِقِهِ

Meaning: "I swear by Allah, he is not faithful! I swear by Allah, he is not faithful. I swear by Allah, he is not faithful". Someone asked: "Who is he, O Apostle of Allah?" He replied: "He whose neighbour is not safe from his misdemeanour".

Many people are found to be wicked and terrifying in their attitudes towards their neighbours. Some are known for trouble making, burglary, thug-gery, gossip, backbiting, scoffing, character assassination and such other anti-social vices. All these do not befit a good neighbour. Prophet Muhammad was said to have won many souls to Islam through his good character and good neighbourliness. He had been nicknamed *Al-Amin* (the Trustworthy one) by the people he lived with before he became a Prophet. Neighbours are not limited to only people one is living with. It extends to those one works with in offices or places of work, those one schools with, travels with and even transacts businesses with. All of them must have rest of mind and feel free to live close to a good Muslim.

3.3.2 Being one's brother's keeper

Text, Translation, Commentary and Lessons of Hadith

قال رسول الله ﷺ:
الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ , كَانَ اللَّهُ فِي حَاجَتِهِ.

TRANSLATION

The Apostle of Allah, (may the blessing and peace of Allah be upon him), says: "A Muslim is a brother to his fellow Muslim; he does not wrong him and does not forsake him. Whoever works for the benefit of his Muslim brother, Allah will work for his own benefit, too".

In-text question: List out some of the advantages of being one's brother's keeper.

COMMENTARY

This hadith is stressing the necessity for Muslim brotherhood. Qur'an chapter 49 verse 10 establishes that (Muslim) believers are nothing else but brothers; and so, good relationship must be maintained among brothers. According to this *hadith* a Muslim is not expected to wrong his fellow Muslim brother or forsake him in time of distress. It is not expected of two Muslims to whisper conversation in the presence of the third because this may lead to suspicion which is a threat to the unity of the brothers. This is the teaching of Islam as exemplified by the Prophet.

The principle of brotherhood in Islam wipes away all the differences that exist between people, like lineage, wealth, and all other qualities that people use to distinguish themselves above one another. Islam establishes the fact that all human beings are descendants of Adam. It therefore directs that even at war Muslims should not kill the women and children of their enemies except only those who raise arms against them. Islam recommends that a Muslim should visit his other brother and by extension every other neighbour, when the latter is sick. It is also a duty for a Muslim to ensure security of lives and properties of his neighbours while every effort made at averting any danger from the public environment is regarded to be a charitable act. This is the beauty of Islam in display.

Self-Assessment Exercise 1 (SAEs)

1. Translate into English language, the hadiths in 3.3.1 and 3.3.2 above.

3.3.3 Kindness

Text, Translation, Commentary and Lessons of Hadith

قال النبي ﷺ:

إِنَّ الرَّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا رَأَاهُ . وَلَا يَنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ

TRANSLATION

The Prophet (may the blessing and peace of Allah be upon him), says:

"Certainly if kindness is applied to an issue it will beautify it and if it is taken away from it, it will disfigure it".

COMMENTARY

This hadith of the Prophet is teaching the importance of kindness. Human beings are social animals that live and interact with one another. In the course of our interaction, Allah expects that we should be kind to one another so that our living together will be peaceful. Allah expects us to be accommodative, loving and caring. This behavior was

demonstrated by the Prophet himself, living and dealing kindly with people and this was appreciated by Allah as shown in Q3:159 where He says:

“And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you...”

Our being kind should not be restricted to fellow human beings only but to all other creatures of Allah as He Himself is a kind God to us. Some human beings are wasteful in nature. Rather than giving out what they have in excess to their needy neighbours, they throw them away wastefully out of wickedness. This is forbidden in Islam. It is part of kindness to forgive whoever offends us, the gesture which Allah describes in Q2:237 as being nearer to piety. It is also kindness of highest order to pay back evil with goodness. Reference to this can be drawn from Q2:178.

In another *hadith* the Prophet expresses the importance of showing kindness in trading when he says:

رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ , وَإِذَا اشْتَرَى وَإِذَا أَقْتَضَى.

Meaning: "May Allah have mercy on a man who is kind when he sells, when he buys and when he settles his debt."

The Prophet encourages the extension of our kindness to the animal folk as he prevents Muslims from being cruel to animals. He curses anyone who maltreats, or maims, or mutilates animals and advises that we should ensure that we sharpen our knives very well before slaughtering our animals so that they would not suffer much before their death.

Showing kindness to fellow beings will promote love, harmony, peace and development in the society.

3.3.4 Unity

Text, Translation, Commentary and Lessons of Hadith

قال النبي ﷺ:

إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا وَشَبَّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَابِعَهُ.

TRANSLATION

The Prophet (may the blessing and peace of Allah be upon him), says: "Surely believers are like an edifice [in their unity] each part strengthening the other". The Prophet, (S.A.W) then inter-joined his fingers [by way of illustration].

COMMENTARY

A common saying says: “United we stand and divided we fall”. This statement shows how important it is for Muslims to unite with one another. Islam as a religion of reformation has many enemies who are opposed to its reform agenda. Unity of purpose among Muslims is therefore required to be able to overcome these enemies. It is absurd for Muslims to fight one another rather than being united against their common foes. Islam does not recognise any kind of division among Muslims be it racial, sectarian or territorial. Rather, it emphasizes that our creation into races and nations is only for the purpose of easy identification Q49:13.

In-text question: Explain the expression “United we stand and divided we fall” in relation to the teaching of the Prophet on Unity of the Muslim Ummah.

In another *hadith* the Prophet says:

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِهِمْ , وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ , مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحَمَى .

Meaning: "The similitude of believers (in Allah) concerning their friendly relations, showing human understanding for one another and having mutual affection for one another is like the human body. When a part of it complains, other parts of the body break down [in sympathy with it] having sleeplessness and high temperature".

He has also said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ .

Meaning: "None of you is a believer until he loves for his Muslim brother what he loves for himself".

For the Prophet to have made all these related statements is emphasizing how important it is for Muslims to love one another and to remain united. They should see every member as an integral part of the whole *Ummah* whose joy or distress should be of general concern.

Self-Assessment Exercise 2 (SAEs)

- | |
|---|
| 2. With relevant scriptural passages, discuss the position of Islam on unity among Muslims. |
|---|

Lessons derivable from the unit:

1. Islam advocates good neighbourliness.
2. A Muslim must be his brother's keeper.
3. We must be kind to others as Allah is also very kind unto us.
4. Kindness is not limited to being good to fellow human beings but also other creatures of Allah especially animals.
5. Muslims should unite to be able to face their common challenges.

3.4 Conclusion

The goal of Islam is to see that people in the world live a peaceful life; a life devoid of rancor and suspicion. A fulfilling life based on consciousness of Allah as exemplified by our noble Prophet Muhammad (S.A.W.) who remains the best example for mankind. To achieve this goal is the brain behind the Prophet's teaching and exhortations on good neighbourliness, brotherhood, kindness, and unity as taught in this unit.

3.5 Summary

This unit focused the relevance of good neighbourliness, Muslim brotherhood, unity, kindness and all other good virtues that would make the life worth living. References were also made to some relevant Qur'anic passages to corroborate what the Prophet taught in his *ahādith*.

3.6 Reference / Further Reading

- Quadri Y.A. (1995) *The Sayings of the Prophet (S.A.W.)* Ijebu-Ode. Shebiotimo Publications.
- Abdul, M.O.A. (1983) *The Prophet of Islam (An Introduction to the Study of Hadith)*, Lagos, Islamic Publications Bureau.
- Azami, M.M. (1977) *Studies In Hadith Methodology and Literature*. NP. American Trust Publication.
- IbnHajr (1378 A.H.) *Bulūgh al-Marāmi min adillati-l ahkām*. Kano, Mu'assisatuDārul 'Ulūm.
- Khan M.S.(trans.)(1974) *Gardens of the Righteous (An English translation of Riyād as-Sālihīn of Imām Nawāwī)* London, Curzon Press Ltd.
- Muhammad Ali, (n.d.) *A Manual of Hadith* Lahore, The AhmadiyyaAnjumanIshāt Islam.
- Muhammad Azizullah (1973) *Glimpses Of The Hadith* Pakistan, The Crescent Publications.
- _____ (n.d.) *Sahīh Bukhāri* Dar al-Fikr
- _____ (1978) *Sahīh Muslim* Dar al-Fikr.

3.7 Possible Answers to SAEs

Answers to SAEs 1

1.

3.31: The Prophet said: "Angel Gabriel kept on speaking about good neighbourliness to me to the extent that I thought he would make him his neighbour's heir".

3.3.2: The Prophet said: "A Muslim is a brother to his fellow Muslim; he does not wrong him and does not forsake him. Whoever works for the benefit of his Muslim brother, Allah will work for his own benefit, too".

Answers to SAEs 2

2. In order that Unity and love can exist among Muslims:
Islam advocates good neighbourliness.

A Muslim must be his brother's keeper.

We must be kind to others as Allah is also very kind unto us.

Kindness is not limited to being good to fellow human beings but also other creatures of Allah especially animals.

Muslims should unite to be able to face their common challenges.

Unit 4: More discussions on the sayings of the Prophet II

Unit Structure

- 4.1 Introduction
- 4.2 Objectives
- 4.3 More discussions on the sayings of the Prophet
 - 4.3.1 Intention
 - 4.3.2 Evil Thoughts
 - 4.3.3 Vying for leadership
 - 4.3.4 Oath – Taking
- 4.4 Conclusion
- 4.5 Summary
- 4.6 Reference / Further Reading
- 4.7 Possible Answers to SAEs

4.1 Introduction

You have learnt in the last unit some of the sayings of Prophet Muhammad on some good virtues that are meant to be upheld by Muslims. More of such teachings will also be learnt in this unit. At the end of our lesson, it is hoped that students would have learnt more things that would positively impart their lives.

4.2 Learning Outcomes

By the end of this lesson you will be able to:

1. read and memorize the Arabic texts of all the hadiths discussed in the unit.
2. explain the role which one's intention plays in every action.
3. explain what the Prophet taught on evil thought.
4. discuss the position of Islam on vying for leadership and misuse of power.

4.3 More discussions on the sayings of the Prophet

4.3.1 Intention

Text, Translation, Commentary and Lessons of Hadith

قال رسول الله ﷺ:
الْأَعْمَالُ بِالنِّيَّةِ وَلِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ , فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ
هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَرَوُّجُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ.

TRANSLATION

The Messenger of Allah (May the blessing and peace of Allah be upon him), says:
"Actions shall be judged according to one's intentions while everybody shall obtain what he intends. Whoever emigrates because of Allah and His Messenger, his

emigration shall be for Allah and His Messenger. But whoever emigrates because of worldly things that he desires or because of a woman he intends to marry, then, his emigration shall be for the purpose for which he had emigrated".

COMMENTARY

This *hadith* is a popular one. It is *hadith* number one in the popular *arba 'īna l- ahādith* compiled by An-Nawāwī. It teaches the importance of intention to whatever action carried out by any individual. Intention is said to be in the heart. It is not anything visible. Therefore it is easy for man to embark on any action which may appear to be good but whose intention may be bad. According to this *hadith*, reward for such deed will be given by Allah who sees man's heart and knows well why certain action is carried out. This *hadith* was declared by the Prophet shortly after the Muslims' migration to Madinah. When report of warmth reception and hospitality received by the Muslim migrants from their hosts in Madinah got to some people in Makkah, they (the latter) decided to also migrate to Madinah not for Allah's sake but with the intention of benefitting from such warmth reception. This became known to the Prophet and thus he said this *hadith* to let them know that Allah knows their mission and would reward them accordingly.

Intention for doing good deed should be for winning Allah's favour and not for people to praise us. Many people feed the poor; donate to mosques, and do many other good things with the intention that people should celebrate them. This is not good enough because having been celebrated by people according to their intention they have forfeited their reward from Allah. Allah, when describing those who will enjoy the pleasure He had arranged for the inmates of His paradise, says in *SūratulInsāni*.e. Q76:8-9 thus:

“And they give food, in spite of their love for it (or for the love of Him), to the *Miskīn* (the needy), the orphan, and the captive (Saying): We feed you seeking Allah's countenance only. We wish for no reward, nor thanks from you”.

Allah also condemns showoff even in worship (Q107:4-7).

In-text question: What is the main focus of the *hadith* number one in the popular *arba 'īna l- ahādith* compiled by An-Nawāwī?

Self-Assessment Exercises1 (SAEs)

- | |
|--|
| 1. Memorize the Arabic text of the above <i>hadith</i> |
|--|

4.3.2 Evil Thoughts

Text, Translation, Commentary and Lessons of Hadith

قال النبي ﷺ:

إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي مَا وَسَّوَسَتْ بِهِ صُدُورُهَا مَا لَمْ تَعْمَلْ أَوْ تَكَلِّمْ.

Translation

The Prophet (may the blessing and peace of Allah be upon him), says:

"Allah will disregard whatever evil-thought that may occur in the mind of the members of my community as long as they do not act upon it or speak it out".

COMMENTARY

Man, as a human being, is never perfect. It is Allah alone that is not fallible. As the Creator of man, Allah knows well all what man harbors in his heart (Q50:16). There is tendency for Satan to tempt man by suggesting evil thought into his mind. The Prophets of Allah also are not exempted from this satanic temptation (Q22:52). It is left to a Muslim as a pious servant of Allah to disregard the satanic thought and uphold righteousness. This is the reason it is necessary for a Muslim to always seek refuge in Allah always as He Himself directed in *SūratulA‘arāf* i.e. Q7:200-201 where He says:

“And if an evil whisper comes to you from *Shaitān* (Satan), then seek refuge with Allah. Verily, He is All-Hearer, All-Knower. Verily, those who are al-Muttaqūn (the pious), when an evil thought comes to them from *Shaitān*(Satan), they remember (Allah), and (indeed) they then see (right).”

In this *hadith* being discussed, the Prophet is giving his *Ummah* the glad-tiding that they shall not be blame-worthy for such evil thought that comes to their heart as long as they do not actualize it by saying it all about or putting it into action. Allah’s decision not to blame any member of the *Ummah* on such evil thought is as a result of His mercies and love for the Muslims.

4.3.3 Vying for Leadership

Text, Translation, Commentary and Lessons of Hadith

قال النبي ﷺ:

يَا عَبْدَ الرَّحْمَنِ بْنِ سَمُرَةَ لَا تَسْأَلِ الْأَمَارَةَ فَإِنَّكَ إِنْ أُوتِيَتْهَا عَنْ مَسْأَلَةٍ وَكَلْتِ إِلَيْهَا وَإِنْ أُوتِيَتْهَا مِنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا وَإِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَكْفَرُ عَنْ يَمِينِكَ وَأَنْتَ الَّذِي هُوَ خَيْرٌ.

Translation

The Prophet, (may the blessing and peace of Allah be upon him) says: "O 'Abdur-Rahman son of Samurah, do not request for appointment to lead. If it is given to you on request, you will be left with it. But if you are appointed without requesting for it, you will be assisted to attain success in it. If you swear [to do something] and you discover that something else is better than that, atone for the oath, and do that which is better"

COMMENTARY

Assuming the position of a leader is not a crime in Islam. After all Allah advises Muslims not to forget their portion of the good things of the world (Q28:77). What is forbidden is desperation of people at getting leadership at all costs. What we see at all strata of the society is craving for leadership. People go to any length at fighting for one position or the other even when they are not qualify for such position. Politicians, Civil Servants, Union members and the religious leaders, all struggles to outplay others in the game of leadership tussle. In Islam, struggle for the position of an Imam has been the bane of unity among Muslims in various communities especially among the Yoruba speaking people of Western Nigeria. Many hitherto united members of various mosques have split into rival divisions as a result of fight for leadership. Politically, it is worrisome to see the structure which political campaigns usually assume especially during elections. Huge amount of money is expended on printing of posters, radio jingles, and advertorials in the print media. Some engage in campaign of calumny and character assassination just to ensure that they run discredit their opponents into a particular elective position. During election, politically motivated killings, abductions and kidnapping are rampant. Politicians hire thugs and equipped them with arms to terrorize and harass their opponents' supporters while some rely on the supports from their godfathers to clinch the positions at all costs. However, the position of Islam on seeking for leadership is what the above *hadith* explains. The Prophet advises that a Muslim should not be too desperate in asking for appointment to lead because if the position is given as a result of this desperation, Allah will not assist the person in running the affairs of the people and this will definitely lead to his failure. But on the other hand, if someone has been seen fit for a position and he is given without him lobbying too much for it, Allah will assist him to achieve success in it. Enough as example is the lifestyle of the Prophet and those of his rightly guided companions who at one time or the other became leaders by people's choices. They were all successful at their times and their legacies still shine till today. Let us learn from what goes on around the world today as kingdoms of those who clinch to political positions at all costs are crumbling like edifice built of ashes. Let our Imams see leadership as *amānah* (trust) of Allah which is too heavy a thing to lobby for at all costs. The other part of the *hadith* above teaches us to always atone for any oath we make in the name of Allah but which we could not meet up with.

Self-Assessment Exercises 2 (SAEs)

2. "Allah will disregard whatever evil-thought that may occur in the
--

mind of the members of my community as long as they do not act upon it or speak it out". Discuss this *hadith*.

3.4: Oath – Taking

Text, Translation, Commentary and Lessons of Hadith

قال النبي ﷺ:
مَنْ كَانَ حَالِفًا فَلْيَحْنِفْ بِاللَّهِ أَوْ لِيَصْمُتْ

TRANSLATION

The Prophet (may the blessing and peace of Allah be upon him), says: "Whoever wishes to swear, let him swear by Allah, or kept quiet".

COMMENTARY

The latter part of the last *hadith* discussed in this unit talked about atonement for unfulfilled oath. Islam is not against taking oath on any issue when there is the need but such oath must not be by any other thing, object or deity except by Almighty Allah. Before such an oath is taken, we must be sure that what we make the oath about is nothing but the truth or else we keep our mouth shut. Swearing by Allah on trivial issues should be avoided and discouraged. We must not make an oath by Allah on something we are not sure of. The idea of making oath especially by the politicians promising to carry out certain activities which are beyond their limit is not acceptable in Islam. Traders also should try to avoid swearing in the name of Allah on what they know it is not true. According to the saying of the Prophet as earlier discussed, if situation arises that make it extremely impossible for us to make true our oath, then it should be atoned. How to atone for an oath has been spelt out in *Sūratul-Mā'idah* of the holy Qur'an which is Q5:89 which read thus:

“Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten *Masākīn* (needy persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn...”

According to this Qur'anic passage, three things have been recommended for expiation for oaths. These are: feeding ten needy persons, clothing ten needy persons, and fasting for three days. The first two are preferred going by our understanding of the passage because only those who could not afford to meet up with those two are to choose the third option which is fasting for three days.

In-text question: Why did the Prophet recommend that we should swear only by Allah?

Lessons derivable from the unit

The following lessons could be derived from our discussions in this unit:

1. That we should always have good intention while carrying out any good deed.
2. That we should not be too desperate while aspiring for leadership positions.
3. That anyone who clinches into leadership position at all costs may not be assisted in it by Allah.
4. That Muslims should be cautious of swearing by Allah always.
5. That any oath unfulfilled must be atoned for.

4.4 Conclusion

As Muslims we must ensure that our intention for doing any good thing should be for serving Allah and looking for His favour. We must avoid showoff or doing good deed with the expectation that people should celebrate us or praise us. If that is the purpose for which we do our things, then we may not have any reward for such deed from Allah. Muslims should also not be too anxious to get elected or appointed to leadership position because this may lead them to failure. Rather they should have faith in Allah who enthrones and dethrones. Whatever position He destines for man shall not miss him. We as Muslims should equally be cautious when we make oaths because such oaths must be fulfilled or otherwise atoned for.

4.5 Summary

In this unit students have been able to learn the sayings of the Prophet on variety of topics ranging from having good intention for doing things, avoidance of desperation while aspiring for a position, to cautiousness in making oaths with the name of Allah.

4.6 Reference / Further Reading

- Quadri Y.A. (1995) *The Sayings of the Prophet (S.A.W.)* Ijebu-Ode. Shebiotimo Publications.
- Abdul, M.O.A. (1983) *The Prophet of Islam (An Introduction to the Study of Hadith)*, Lagos, Islamic Publications Bureau.
- Azami, M.M. (1977) *Studies In Hadith Methodology and Literature*. NP. American Trust Publication.
- IbnHajr (1378 A.H.) *Bulūgh al-Marāmi min adillati-l ahkām*. Kano, Mu'assisatuDārul 'Ulūm.
- Khan M.S.(trans.)(1974) *Gardens of the Righteous (An English translation of Riyād as-Sālihīn of ImāmNawāwī)* London, Curzon Press Ltd.
- Muhammad Ali, (n.d.) *A Manual of Hadith* Lahore, The AhmadiyyaAnjumanIshāt Islam.
- Muhammad Azizullah (1973) *Glimpses Of The Hadith* Pakistan, The Crescent Publications.
- _____ (n.d.) *Sahīh Bukhāri* Dar al-Fikr
- _____ (1978) *Sahīh Muslim* Dar al-Fikr.

4.7 Possible Answers to SAEs

Answers to SAEs 1

Unit 5: More discussions on the sayings of the Prophet III

Unit Structure

- 5.1 Introduction
- 5.2 Learning Outcomes
- 5.3 More discussions on the sayings of the Prophet
 - 5.3.1 Misuse of Power
 - 5.3.2 Signs of a Hypocrite
 - 5.3.3 Divine protection
 - 5.3.4 Safeguarding Oneself from Hell-fire
- 5.4 Conclusion
- 5.5 Summary
- 5.6 Reference / Further Reading
- 5.7 Possible Answers to SAEs

5.1 Introduction

We discussed in the last unit about some important topics which included the stand of Islam on seeking for appointment to leadership positions. Here in this unit we shall be looking at some other related topics using some of the sayings of Prophet Muhammad as our guide.

5.2 Learning Outcomes

By the end of our discussions in this unit you will be able to:

1. read the Arabic texts of all the hadith discussed.
2. explain what the Prophet says on misuse of power.
3. mention the seven categories of people that will enjoy divine protection on the Day of Judgement.
4. explain how one can be safeguarded from Hell-fire

5.3 More discussions on the sayings of the Prophet

5.3.1 Misuse of Power

Text, Translation, Commentary and Lessons of Hadith

قال النبي ﷺ
إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا

TRANSLATION

The Prophet (may the blessing and peace of Allah be upon him), says: "Surely, Allah will punish those who punish people [unjustly] on earth".

COMMENTARY

The significance of the above *hadith* is to caution whoever is in position of power from misusing his power. A number of occasions have arisen when innocent people are punished for offences they knew nothing about. Many innocent people have also been punished from the hands of unjust and corrupt Judges who pervert judgement having been induced with bribes. Suspects are assumed to be innocent until they are proved guilty by competent law courts. This is not the case in many occasions as suspects are killed extra-judiciously. In *SūratulHujūrāt* i.e. Q49:6 Allah says:

“O you who believe! If a *Fāsiq* (liar – evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done”.

This Qur’anic verse is calling on administrators, leaders in offices, rulers of communities, heads of schools, security agents and every other person in a position to exercise caution in reacting to rumour or pieces of information brought to them before apportioning blames. Such information should be thoroughly investigated to ascertain the true position of things so that suspects would not be punished unjustly because doing that will attract Allah’s wrath and punishment on such office holders.

Self-Assessment Exercises1

1. Memorize the Arabic text and the English translation of this *hadith*.

5.3.2 Signs of a Hypocrite

Text, Translation, Commentary and Lessons of Hadith

قال النبي ﷺ:

آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذِبًا، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أْتَمِنَ خَانَ.

TRANSLATION

The Prophet (may the blessing and peace of Allah be upon him), says: "The signs of a hypocrite are three. Whenever he talks, he tells lies; whenever he promises, he breaks it, and whenever he is entrusted with anything he betrays it".

In another version of this *hadith* narrated by Abdullah bin Amr as related by ImāmBukhāri in his *Sahīh* Vol. 1 No 33, the Prophet says:

“Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up:

1. Whenever he is entrusted, he betrays (proves dishonest).
2. Whenever he speaks, he tells a lie.

3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.”

COMMENTARY

Hypocrisy is a kind of behaviour in which somebody pretends to have moral standards or opinions that they do not actually have. A hypocrite (*Munāfiq*) can be easily identified by the three signs mentioned in this *hadith* namely: lying when he talks, failing when he promises, and betraying when entrusted. According to the other version of the *hadith*, other characteristic of a hypocrite is his imprudent behaviour whenever he quarrels. It is difficult to ascertain which side a hypocrite belongs. In another related *hadith* the Prophet says:

تَجِدُ مِنْ شَرِّ النَّاسِ يَوْمَ الْقِيَامَةِ عِنْدَ اللَّهِ ذَا الْوَجْهَيْنِ الَّذِي يَأْتِي هَوْلَاءَ بَوَّجِهِ وَهَوْلَاءَ بَوَّجِهِ

Meaning: "The worst of men in the sight of Allah on the Day of Resurrection is someone with two faces (a hypocrite) who goes to a group of people with one face and goes to another group with another face."

A hypocrite cannot be predicted. What he does is always at variance with what he says. The most vulnerable group to hypocrisy are the politicians who would always give empty promises during electioneering campaigns and when they eventually win elections they betray the trust people have in them. Hypocrites are as dangerous as a serpent and should therefore be avoided by pious Muslims. In Q4:142-143, Allah has this to say about them:

“Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for *As-Salāt* (the prayer), they stand with laziness and to be seen of men, and they do not remember Allah but little. (They are) swaying between this and that, belonging neither to these nor to those...”

Hypocrisy is condemned in Islam and the punishment for it is Hell-fire. Although hypocrites are placed in the same category with non-believers whom Allah has promised to put in the Fire of Hell (Q9:68), hypocrites will suffer more punishment as they will be put in the lowest depth (grade) of the Fire (Q4:145).

In-text question: According to the saying of the Prophet, what are the signs of hypocrisy?

5.3.3 Divine protection

Text, Translation, Commentary and Lessons of Hadith

قال النبي ﷺ:

سَبْعَةَ يُظِلُّهُمُ اللَّهُ تَعَالَى فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَدْلٌ , وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ , وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ , وَرَجُلَانِ تَحَابَبَا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ , وَتَفَرَّقَا عَلَيْهِ وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ , فَقَالَ إِنِّي أَخَافُ اللَّهَ , وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ , وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ .

TRANSLATION

The Prophet (may the blessing and peace of Allah be upon him), says: "There are seven categories of people whom the Almighty Allah will put under His shade on a day when there will be no shade except His; they are: a just leader; a youth who grows up in the service of Allah; a man whose mind (always) clings on to the mosque; two men who love each other because of Allah and agree [on issues] because of Him, and disagree (on issues) because of Him; a man who is seduced by a highly placed beautiful woman and he says: 'I fear Allah'; a man who gives out charity and conceals it to the extent that his left hand does not know what his right hand is giving out, and a man who remembers Allah in solitude while his eyes shed tears".

COMMENTARY

The ultimate goal of a Muslim is to escape the punishment of Allah on the Day of Judgement and enter into His paradise. All his faith and devotions here on earth are geared towards achieving this goal. However, the Prophet in this *hadith* enumerates seven categories of people on whom Allah will be so merciful that the scorching heat of the sun will not affect them on the day when it (the sun) will be let loose to shine in its fullest capacity and when no one will have any shade to hide under. This will be the situation of the Day of Judgement as everybody will appear before Allah to give account of his stewardship. The righteous ones who fall within the seven categories mentioned in this *hadith* will be protected from ignominious punishment while the vicious and diabolic people will first be tormented by the heat from the sun before being cast into the Hell-fire. This *hadith* is to encourage pious Muslims who aspire to avert the wrath of Allah, to adopt these beautiful qualities and to enlighten others on the need to adopt such qualities.

5.3.4 Safeguarding Oneself from Hell-fire

Text, Translation, Commentary and Lessons of Hadith

قال رسول الله ﷺ:
اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَإِنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ

TRANSLATION

The Messenger of Allah (may the blessing and peace of Allah be upon him), says: "Beware of hell-fire [and insulate yourself against it] even with a portion of a date fruit and if one cannot get that, let him do so by speaking a kind word".

COMMENTARY

The punishment of Allah is not what a man can endure. It is much severe than any punishment man can imagine. Prophets of Allah are privileged to be more knowledgeable than any other person about rewards and punishment of Allah and this is why the Prophet (S.A.W.) is advising in this *hadith* that we must beware of Allah's punishment in hell-fire. This can be achieved by carrying out Islamic prescriptions

especially on alms-giving to the poor and the less-privileged. The Prophet encourages the Muslims to give out charity with whatever they have however small and that if they are not in position to give out material gift at a certain time they should speak words of encouragement or at least pray for the less-privileged rather than abuse or scoff at them.

Self-Assessment Exercises 2 (SAEs)

2. According to the *hadith*, in what way can one protect himself from hell-fire?

5.4 Conclusion

No doubt that, students would have gained one thing or the other from our discussions in this unit. There are lessons for them to learn as future leaders who should not misuse power, who should avoid being guilty of hypocrisy, who should embrace some good qualities that could grant them divine protections, and who should uphold the dictates of Islam to be able to will the pleasure of Allah and be rewarded with His paradise.

5.5 Summary

This unit discussed the teachings of the Prophet on how to use power God-consciously as Muslims. It also educated us on some characteristics of hypocrisy and advised us to avoid being hypocritical. We were equally informed about seven categories of people who will escape being tormented by the heat of the sun on the Day of Judgement. The unit ended with the exhortation from the Prophet on the need to give alms which is one of the good deeds that leads to Paradise.

Lessons derivable from the unit

Following are some of the lessons that can be derived from our discussions in this unit:

1. The punishment of Allah awaits those who punish people unjustly.
2. Lie, failure to fulfill promises, and betrayal of trust are signs of hypocrisy.
3. Seven categories of people will escape being tormented from the heat of the sun on the Day of Judgement.
4. Giving charity prevents punishment in Hell-fire.
5. Nothing should be considered too small to be given out as charity.
6. Kind words should be said to the poor when material gift could not be given.

5.6 Reference / Further Reading

- Quadri Y.A. (1995) *The Sayings of the Prophet (S.A.W.)* Ijebu-Ode. Shebiotimo Publications.
- Abdul, M.O.A. (1983) *The Prophet of Islam (An Introduction to the Study of Hadith)*, Lagos, Islamic Publications Bureau.

- Azami, M.M. (1977) *Studies In Hadith Methodology and Literature*. NP. American Trust Publication.
- IbnHajr (1378 A.H.) *Bulūgh al-Marāmi min adillati-l ahkām*. Kano, Mu'assisatuDārul 'Ulūm.
- Khan M.S.(trans.)(1974) *Gardens of the Righteous (An English translation of Riyād as-Sālihīn of ImāmNawāwī)* London, Curzon Press Ltd.
- Muhammad Ali, (n.d.) *A Manual of Hadith* Lahore, The AhmadiyyaAnjumanIshāt Islam.
- Muhammad Azizullah (1973) *Glimpses Of The Hadith* Pakistan, The Crescent Publications.
- _____ (n.d.) *Sahīh Bukhāri* Dar al-Fikr
- _____ (1978) *Sahīh Muslim* Dar al-Fikr.

5.7 Possible Answers to SAEs

Answers to SAEs 1

1.

قال النبي ﷺ
 إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا

TRANSLATION

The Prophet (may the blessing and peace of Allah be upon him), says: "Surely, Allah will punish those who punish people [unjustly] on earth".

Answers to SAEs 2

2. According to the Prophet, one may protect himself from hell-fire by giving alms to the poor and or by saying kind words to the poor in the absence of material gift.

MODULE III

Unit 1: Sayings of the Prophet on Social Interaction – I

Unit Structure

- 1.1 Introduction
- 1.2 Learning Outcomes
- 1.3 Sayings of the Prophet on Social Interaction
 - 1.3.1 Two Muslims fighting each other
 - 1.3.2 Settling of Disputes
 - 1.3.3 Misplacement of Trust
 - 1.3.4 Oppression
- 1.4 Conclusion
- 1.5 Summary
- 1.6 Reference / Further Reading
- 1.7 Possible Answers to SAEs

1.1 Introduction

You are welcome to module 3. You will recall that in Modules 1 and 2 above, some *ahādith* of Prophet Muhammad (S.A.W.) on various topics were discussed to educate you on the position of Islam on such topics. More of such guidance will also be met under various units of this module. We will continue to look into some other sayings of the Prophet as he presented them to his Companions who thereafter handed them on to generations after them for the purpose of guiding Muslims in particular and mankind as a whole into living the best of life on earth and at the same time win the mercy of Allah on the Day of Judgement.

1.2 Learning Outcomes

By the end of the discussions in this unit, you will be able to:

1. read and memorize the Arabic texts and the English translations of all the *ahādith* discussed in the unit.
2. explain the disadvantages in two Muslims quarrelling.
3. expatiate on what becomes of anyone who refuses to make peace with his partner.
4. discuss on what is meant by misplacement of Trust.
5. analyze how both the oppressed and the oppressor could be assisted.

1.3 Sayings of the Prophet on Social Interaction

1.3.1 Two Muslims fighting each other

Text, Translation, Commentary and Lessons of Hadith

قال رسول الله ﷺ:
إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَكِلَاهُمَا مِنْ أَهْلِ النَّارِ قِيلَ , فَهَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ قَالَ: إِنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ.

TRANSLATION

The Messenger of Allah (may the blessing and peace of Allah be upon him), says: "When two Muslims draw swords against each other, each one of the two would be an inmate of hell-fire". Someone said: "This is the murderer, what is the case of the murdered?" The Prophet replied: "The latter had intended to kill his partner".

COMMENTARY

When two people engage each other in fight or war using dangerous weapons, both the victor and the vanquished are potential inmates of hell according to the content of this *hadith*. One may wonder why the vanquished may be said to be a potential inmate of hell, the Prophet explains here that he also intended killing his opponent only that his opponent was faster and smarter. The import of this *hadith* is to advise Muslims to live peacefully together and avoid fanning ember of enmity. Fighting or quarrelling fosters enmity and discord in the society. It reduces the strength of love and unity which exists among a united people. Allah warns Muslims against quarrelling in Q8:46 thus:

“And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allah is with those who are *As-Sābirūn*(the patient).”

As social animals, men are bound to live with one another and when they offend one another Allah advocates for patience and acceptance. It is only by so doing that they can safeguard their oneness and prevent being punished by Allah.

In-text question: Why did the Prophet declared two people fighting each other as inmates of hell-fire?

1.3.2 Misplacement of Trust

Text, Translation, Commentary and Lessons of Hadith

عن ابى هريرة رضى الله عنه قال: قال رسول الله ﷺ:
إِذَا ضُيِّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ قَالَ: كَيْفَ إِضَاعَتُهَا يَا رَسُولَ اللَّهِ؟ قَالَ أَسْنَدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ.

TRANSLATION

The Messenger of Allah (may the blessing and peace of Allah be upon him), says: "When trust is lost, then expect the Hour (the Last Day)". (He was asked) "How shall it be lost, O! the Messenger of Allah?" He replied saying: "When matters are entrusted to those who are not qualified for it, then you should expect the Hour".

COMMENTARY

Al-Amānah or Trust is a heavy burden rejected by other creatures of Allah like the heavens, the earth, and the mountains but which man had ignorantly accepted and placed upon himself. Allah says in verse 72 of *SūratulAhzāb* i.e. Qur'an Chapter 33 thus:

"Truly, We did offer *Al-Amānah* (the trust of moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results)."

Accepting a position of responsibility is a trust. What is in vogue these days is that people aspire to get to positions of authority which they are not qualified to be. They employ all means to get there at all costs. The resultant effect is that they perform woefully and squander public resources. Even the judiciary, which is said to be the last hope of the masses, is equally witnessing misplacement of trust. Judges give unjust verdicts after taking bribes. In the above *hadith* the Prophet informs that when this situation arises it signifies the approach of the end of time.

Self-Assessment Exercises 1 (SAEs)

1. Discuss misplacement of trust as a sign for the end of time.

1.3.3 Oppression

Text, Translation, Commentary and Lessons of Hadith

قال رسول الله ﷺ:
آنصر أخاك ظالماً أو مظلوماً , قالوا: يَا رَسُولَ اللَّهِ هَذَا نَنْصُرُهُ مَظْلُوماً , فَكَيْفَ نَنْصُرُهُ ظَالِماً قَالَ تَأْخُذُهُ فَوْقَ يَدَيْهِ

TRANSLATION

The Messenger of Allah (may the blessing and peace of Allah be upon him), says: "Assist your brother whether he is the oppressor or the oppressed". People asked the Messenger of Allah saying. "We shall assist the oppressed. But how do we assist him when he is the oppressor?" He replied. "Put him in check".

COMMENTARY

Az-zālim is someone who uses all opportunity he has to oppress other people while the oppressed are the *Mazlūm*. The Prophet teaches us in this *hadith* that as Muslims we should be ready to give helping hands to both. It may sound odd to hear that we should help an oppressor but the Prophet clarifies that the way to assist an oppressor is to put him in check. In another tradition, the Prophet suggests three ways by which we can correct any wrong situation within the society as using our hands, or using our tongue or rejecting it with our heart. What spoils the society is people's compromise of evils being perpetrated by close relatives. Thieves, burglars, kidnappers, rapists, cultists, assassins and robbers are all human beings living within us. Their activities pose threat not only to their immediate environment but to the entire society at large and because of their closeness to us we fail to report their activities to the security agencies. As Muslims, we owe our society the responsibility of securing it and making it habitable. The Prophet advises us to speak the truth however bitter it may appear to be or even if its consequences will be against our interest. Muslims should not hesitate in giving help to any victim of oppression in whatever way necessary. A Muslim should rise up to the defense of the oppressed. Wherever widows, orphans and the poor are being cheated, it is duty-bound on Muslims to fight their cause. All necessary steps must be taken to help also the oppressors by making them redress their excesses.

In-text question: In what way, in Prophet's view, can an oppressor be helped?

1.3.4 Settling of Disputes

Text, Translation, Commentary and Lessons of Hadith

سَمِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَوْتَ خُصُومٍ بِالْبَابِ عَالِيَةٍ أَسْوَأْتُهُمْ , وَإِذَا أَحَدُهُمَا يَسْتَوْضِعُ الْآخَرَ وَيَسْتَرْفِئُهُ فِي شَيْءٍ , وَهُوَ يَقُولُ وَاللَّهِ لَا أَفْعَلُ , فَرَجَّ عَلَيْهِمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَيُّنِ الْمُتَأَلَّى عَلَى اللَّهِ لَا يَفْعَلُ الْمَعْرُوفَ؟ فَقَالَ: أَنَا يَا رَسُولَ اللَّهِ , وَلَهُ أَيُّ ذَلِكَ أَحَبُّ.

TRANSLATION

The Apostle of Allah (may the blessing and peace of Allah be upon him), heard disputants arguing on the top of their voices by his door. Then, one of them wanted him to be nice to him on something. The other man said: "By Allah I will not do it". Then the Apostle of Allah (S.A.W) came out to meet the two of them, and said: "Where is the one who was swearing by Allah that he would not do good?" He replied "I am, oh, the Apostle of Allah". He added "Let him have either of the two options he chooses".

COMMENTARY

People living together are bound to have misunderstanding at one time or the other. It is however very wrong for someone to be rigid against settlement efforts. In Q49:9-10 Allah directs:

“And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one which outrages till it complies with the Command of Allah. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allah loves those who are the equitable. The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy.”

As has earlier been discussed, the Prophet directs that quarrel or misunderstanding between two Muslims should not extend beyond three days. Muslims should always be prepared for amicable settlement of any misunderstanding. It is therefore wrong for someone to refuse reconciliatory move or else he should be prepared to face the wrath of Allah.

Lessons derivable from the discussions in this unit:

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

1. Muslims should maintain peace and avoid quarrelling.
2. Quarrel should not extend beyond three days.
3. Muslims should intervene for settlement, in any disputes between two other brothers.
4. Oppressors could be assisted by checking their excesses.
5. Misplacement of trust reposed in people is a sign for the coming of end of time.

1.4 Conclusion

The Prophet said he had left two things for Muslims to use as guide towards achieving successful life and everlasting bliss in the hereafter. These are the Qur'an and the *Sunnah*. These two have been the reference points in our discussions. It is expected that students should hearken to what they have learnt and apply same to their everyday life.

1.5 Summary

Various topics have been discussed in this unit. The sayings of the Prophet on quarrelling and how to handle it, on oppression and how to assist both the oppressed and the oppressor, and misplacement of trust and its consequence were discussed.

Tutor Marked Assignment

Self-Assessment Exercises 2 (SAEs)

- | |
|---|
| 2. In what way do you think both the oppressed and the oppressor can be assisted according to Prophet Muhammad? |
|---|

1.6 Reference / Further Reading

- Quadri Y.A. (1995) *The Sayings of the Prophet (S.A.W.)* Ijebu-Ode. Shebiotimo Publications.
- Abdul, M.O.A. (1983) *The Prophet of Islam (An Introduction to the Study of Hadith)*, Lagos, Islamic Publications Bureau.
- Azami, M.M. (1977) *Studies In Hadith Methodology and Literature*. NP. American Trust Publication.
- IbnHajr (1378 A.H.) *Bulūgh al-Marāmi min adillati-l ahkām*. Kano, Mu'assisatuDārul 'Ulūm.
- Khan M.S.(trans.)(1974) *Gardens of the Righteous (An English translation of Riyād as-Sālihīn of Imām Nawāwī)* London, Curzon Press Ltd.
- Muhammad Ali, (n.d.) *A Manual of Hadith* Lahore, The AhmadiyyaAnjumanIshāt Islam.
- Muhammad Azizullah (1973) *Glimpses Of The Hadith* Pakistan, The Crescent Publications.
- _____ (n.d.) *Sahīh Bukhāri* Dar al-Fikr
- _____ (1978) *Sahīh Muslim* Dar al-Fikr.

1.7 Possible Answers to SAEs

Answers to SAEs 1

1. Accepting a position of responsibility is a trust. What is in vogue these days is that people aspire to get to positions of authority which they are not qualified to be. They employ all means to get there at all costs. The resultant effect is that they perform woefully and squander public resources. Even the judiciary, which is said to be the last hope of the masses, is equally witnessing misplacement of trust. Judges give unjust verdicts after taking bribes. In the above *hadith* the Prophet informs that when this situation arises it signifies the approach of the end of time.

Answers to SAEs 2

2. According to the Prophet, the Oppressed can be assisted by defending and protecting him and the Oppressor can also be assisted by making his redress his sins.

Unit 2: Sayings of the Prophet on Social Interaction – II

Unit Structure

- 2.1 Introduction
- 2.2 Learning Outcomes
- 2.3 Sayings of the Prophet on Social Interaction
 - 2.3.1 Benevolent Spending
 - 2.3.2 The Most Highly Rewarded Alms
 - 2.3.3 Hospitality
- 2.4 Conclusion
- 2.5 Summary
- 2.6 Reference / Further Reading
- 2.7 Possible Answers to SAEs

2.1 Introduction

Our discussions in this unit will be continuations of what we have been discussing in previous units. We shall be looking at some other sayings of the Prophet and lessons to be learnt from them. Specifically, we shall look at other sayings of the Prophet on importance of giving alms to assist the poor and also what could be benefited from being hospitable.

2.2 Learning Outcomes

By the end of our discussions in this unit, you will be able to:

1. read the Arabic texts and the English translations of all the *hadith* discussed in the unit.
2. list out some of the benefits of spending one's wealth.
3. explain the sayings of the Prophet on hospitality.

In-text question: What are the stated learning outcomes of this unit?

2.3 Sayings of the Prophet on Social Interaction

2.3.1 Spending for Other People

Text, Translation, Commentary and Lessons of Hadith

عن ابي هريرة رضي الله عنه
ان رسول الله ﷺ قال: قال الله تعالى: انْفِقْ يَا بَنَ آدَمَ انْفِقْ عَلَيْكَ

TRANSLATION

The Messenger of Allah (may the blessing and peace of Allah be upon him), says: "Allah, the Most Exalted says: "Oh son of Adam, spend (for others), and I (Allah) will spend for you". (Abu Hurayrah, may Allah be pleased with him, reported this Hadith).

COMMENTARY

To spend benevolently from what Allah has put in our care is the focus in this *hadith*. There are a lot of the weak, the less-privileged, the oppressed, the poor, the needy, the widows, the orphans, the debtors, and people in captivity around us whose welfare ought to be our major concern. It is duty-bound on the rich and the well-to-do people to spend from their wealth to better the lots of these categories of people. As everybody in a particular society can be made rich, the poor should have a sense of belonging in the society and for this reason is the principle of *Zakat* or *Sadaqah* entrenched in Islam to ensure even distribution of wealth and to bridge the wide gap that exists between the rich and the poor. Spending benevolently attracts much reward from Allah. The similitude of what we spend to assist others is described in Q2:261 thus:

“The likeness of those who spend their wealth in the Way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures’ needs, All-Knower.”

This passage indicates that the reward for charity comes in manifolds. Therefore all that are blessed with wealth should invest in charity as a way of saving in the bank of Allah.

2.3.2: The Most Highly Rewarded Alms

Text, Translation, Commentary and Lessons of Hadith

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ أَيُّ الصَّدَقَةِ أَكْبَرُ أَجْرًا؟ قَالَ: أَنْ تَصَدَّقَ وَأَنْتَ صَاحِبٌ شَحِيحٌ تَخْشَى الْفَقْرَ وَتَأْمَلُ الْعِنَى وَلَا تُمْهَلُ حَتَّى إِذَا بَلَغْتَ الْحُلُوفَ قُلْتَ لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا وَقَدْ كَانَ لِفُلَانٍ.

TRANSLATION

A man came to the Prophet (may the blessing and peace of Allah be upon him), says: "Oh Messenger of Allah, which alms attracts the greatest reward?" He said; "The alms which you give out while you are healthy, covetous, fearing poverty and hoping for riches. Do not delay yourself in giving out charity until the time of your death when you will be saying [on your death-bed] 'give this to so and so'. Your property is already meant for some people [to inherit]".

In a related *hadith* the Prophet says:

مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ اعْطِ مُنْفِقًا خَلْفًا وَيَقُولُ الْآخَرُ: اللَّهُمَّ اعْطِ مُنْسِكًا تَلَفًا

Meaning: "There is no day that human beings wake up in the morning except that two angels will descend. One of the two will say: 'Oh Allah, grant the person who spends

his wealth [according to your wish] a substitute'. The other angel will say: 'Oh Allah, ruin the person who is parsimonious with his wealth'.

COMMENTARY

There is time for everything in life. And a square peg fits well in a square hole. This *hadith* emphasizes the fact that the best charity is the one given out when it will be best valued. Man is expected to give out charity at the time when he appreciates his wealth most and not to delay it unnecessarily till that time when he becomes old and moving close to his grave. According to the Prophet, Angels of Allah pray for those who spend their wealth to assist the cause of Allah while those who are niggardly are cursed. As per those who find it difficult to spend what they have Allah declares in Q9:34-35:

“...And those who hoard up gold and silver and spend them not in the Way of Allah announce to them a painful torment. On the Day when that (*Al-Kanz*: money, the *Zakat* of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said to them): “This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.””

The sharing of wealth when it is no more useful to the owner has no reward because for sure, the wealth belongs to other people when the owner dies.

In-text question: According to the Prophet, which alms is the most highly rewarded?

2.3.3 Hospitality

Text, Translation, Commentary and Lessons of Hadith

قال رسول الله ﷺ:
مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جَانِزَتَهُ يَوْمَ وَلَيْلَةَ وَالضِّيَافَةَ ثَلَاثَةَ أَيَّامٍ فَمَا بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ وَلَا
يَجِلُّ لَهُ أَنْ يَنْوِيَ عِنْدَهُ حَتَّى يُحْرَجَهُ.

TRANSLATION

The Apostle of Allah (may the blessing and peace of Allah be upon him), says:
"Whoever believes in Allah and the Last Day, let him honour his guest for at least a day and a night. However, hospitality is for three days. Anything after that is charity. It is not permissible for him to continue to stay with him in order not to put him (the host) in an embarrassing situation".

COMMENTARY

One of the social teachings of Islam is hospitality. It enjoins Muslims to be hospitable, receptive and accommodating. Muslims should be ready to receive and host a visitor for up to three days. Hospitality begins with warmth greetings. In Q4:86 Allah says:

“When you greeted with a greeting, greet in return with what is better than it, or (at least) return it equally...”

At the early days of Islam, the people of Madinah known as they gave warmth reception and showed high level of hospitality to the *Muhājirūn* who migrated from Makkah along with the Prophet. Hospitality promotes love, affection and brotherhood. It behoves any visitor who has been so hosted to reciprocate by not staying with his host beyond necessary.

Self-Assessment Exercises 1 (SAEs)

3. Which Alms is considered to be the most rewarded?
4. Through your own personal effort, find out and discuss how the *Muhājirūn* were received by the *Ansār* in Madinah.

Lessons derivable from the unit

Following are some of the lessons derivable from our discussions in this unit:

1. That whatever we possess in this life is a trust put in our care
2. That it is good to spend our wealth to assist the less privileged in the society.
3. That we should not hoard our wealth or delay its spending unnecessarily because it is that portion we spend that is ours.
4. That we can host a visitor up to three days and that any additional day will be recorded for us as charity.
5. That hospitality as a social norm in Islam promotes love, peace, and affection.

2.4 Conclusion

In this unit, students have been taken through some teachings of Prophet Muhammad on various topics which are meant to shape their life style in the way fashioned by Allah as exemplified by the Prophet himself and those companions that lived with him. All the lessons derivable from the unit and those earlier should be adopted and adapted in day-to-day activities so that the ideals of Islam would be sustained and the goal of making life worthwhile would be achieved.

2.5 Summary

In this unit, we discussed the sayings of the Prophet on the importance of spending one's wealth in righteous way and the need to spend such wealth at the right time when its value would be appreciated. We equally looked at the teaching of Islam on hospitality as a social norm. We learnt that hospitality promotes peace, love and affection which are parts of the variables needed for achieving egalitarian society.

Self-Assessment Exercises 2 (SAEs)

3. With the aid of Prophetic sayings and relevant Qur'anic passages,

discuss the benefits derivable from spending one's wealth to promote the cause of Allah.

2.6 Reference / Further Reading

- Quadri Y.A. (1995) *The Sayings of the Prophet (S.A.W.)* Ijebu-Ode. Shebiotimo Publications.
- Abdul, M.O.A. (1983) *The Prophet of Islam (An Introduction to the Study of Hadith)*, Lagos, Islamic Publications Bureau.
- Azami, M.M. (1977) *Studies In Hadith Methodology and Literature*. NP. American Trust Publication.
- IbnHajr (1378 A.H.) *Bulūgh al-Marāmi min adillati-l ahkām*. Kano, Mu'assisatuDārul 'Ulūm.
- Khan M.S.(trans.)(1974) *Gardens of the Righteous (An English translation of Riyād as-Sālihīn of Imām Nawāwī)* London, Curzon Press Ltd.
- Muhammad Ali, (n.d.) *A Manual of Hadith* Lahore, The AhmadiyyaAnjumanIshāt Islam.
- Muhammad Azizullah (1973) *Glimpses Of The Hadith* Pakistan, The Crescent Publications.
- _____ (n.d.) *Sahīh Bukhāri* Dar al-Fikr
- _____ (1978) *Sahīh Muslim* Dar al-Fikr.

2.7 Possible Answers to SAEs

Answers to SAEs 1

1. The most highly rewarded alms is the one which you give out while you are healthy, covetous, fearing poverty and hoping for riches.
2. At the early days of Islam, the people of Madinah known as they gave warmth reception and showed high level of hospitality to the *Muhājirūn* who migrated from Makkah along with the Prophet.

Answers to SAES 2

3. One of the social teachings of Islam is hospitality. It enjoins Muslims to be hospitable, receptive and accommodating. Muslims should be ready to receive and host a visitor for up to three days. Hospitality begins with warmth greetings.

Unit 3: Sayings of the Prophet on Social Interaction – III

Unit Structure

- 3.1 Introduction
- 3.2 Learning Outcomes
- 3.3 Sayings of the Prophet on Social Interaction
 - 3.3.1 What Allah looks for in a Man
 - 3.3.2 The Worst Person in the Sight of Allah
 - 3.3.3 The Worst People in Allah's Estimation on the Day of Resurrection
- 3.4 Conclusion
- 3.5 Summary
- 3.6 Reference / Further Reading
- 3.7 Possible Answers to SAEs

3.1 Introduction

This unit is a continuation of our discussions in the previous units. Some other sayings of the Prophet shall be considered as they affect our daily socio-moral activities. Students will find our discussions here interesting and educative.

3.2 Learning Outcomes

By the end of our discussions in this unit, you will be able to:

1. read the Arabic texts and English translations of all the *ahādith* discussed in the unit.
2. explain what Allah looks for in a Man.
3. mention the person considered to be the worst in the sight of Allah.
4. enumerate some of the lessons that can be derived from the unit.

3.3 Sayings of the Prophet on Social Interaction

3.3.1 What Allah looks for in a Man

Text, Translation, Commentary and Lessons of Hadith

قال رسول الله ﷺ:
إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ
TRANSLATION

The Apostle of Allah (may the blessing and peace of Allah be upon him), says:
"Surely, Allah does not look at your forms [shapes] or your wealth, but He looks at your hearts and your deeds".

COMMENTARY

Unlike man who could be influenced by the physique, financial or social status of another person and thereby pass wrong judgement, Allah recognizes good deed and good intention with which it was done. Undue favour is sometimes given to people because of their personalities in the society. Some serving political office holders are given immunity against any charge or arrest and they hide under that to commit a lot of crimes against humanity. Many business moguls engage in financial crimes and use their wealth to buy their ways. Also some people organize beauty pageants to judge who the best man or woman is in the society. All these do not concern Allah at all. Allah does not give credence to human beauty, stature or status. He only considers the most pious man or woman as the best in His sight (Q49:13).

In-text question: What are those things in man that are most attractive to Allah?

3.3.2 The Worst Person in the Sight of Allah

Text, Translation, Commentary and Lessons of Hadith

قال رسول الله ﷺ:
إِنَّ شَرَّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ مَنْ تَرَكَهُ النَّاسُ اتِّقَاءَ شَرِّهِ

TRANSLATION

The Messenger of Allah (may the blessing and peace of Allah be upon him), says: "Surely, the worst person in the sight of Allah on the Day of Resurrection is the one who is left alone by people for fear of his evil deeds".

COMMENTARY

As Allah's representative on the earth and the custodian of His other creatures, man is expected to live well and relate well with other beings. He is expected to be accommodating, kind, merciful, promoter of peace and vanguard of harmonious relationship. When he possesses these characters, then he will be loved by people around him and he will feel secure to stay among them. His joy and his adversary will be shared with people around him. They will consider him as an integral part of them. However, if a man is wicked, diabolical, shrew, avaricious and self-centred, if he is a kind of person who slanders, backbites, defames, scoffs and gossips about, he will be deserted by people. No one will want to associate with him out for fear of insecurity. On the Day of Resurrection when Allah will call upon all men to give account of their stewardship while on earth, according to the *hadith* above, such a person will be counted among the worst ones and will therefore be subjected to punishment and torments of the Day.

In-text question: Who among men is the worst in the sight of Allah?

3.3.3 The Worst People in Allah's Estimation on the Day of Resurrection

Text, Translation, Commentary and Lessons of Hadith

عن النبي ﷺ: قال: قال الله تعالى ثلاثة انا خصمهم يوم القيامة: رجل أعطى بي ثم غدر , ورجل باع حُرًا فأكل ثمنه , ورجل استأجر أجيرًا فاستوفى منه ولم يعطه أجره.

TRANSLATION

It was related from the Prophet, (may the blessing and peace of Allah be upon him), that the Almighty Allah said: "I will be against three people on the Day of Resurrection: a man who is given something (good) because of Me and later acts treacherously, a man who sells a freeborn person and consume the money, and a man who employs the services of another person on an agreed term but defaults in paying his wages."

COMMENTARY

This *hadith* is teaching us the evil consequence of three major practices that are associated with man. Man is found to be treacherous, involving in buying and selling of human beings like him, and usurping other people's right. These three attitudes are so bad that Allah promises to be against those who are guilty of them on the Day of Resurrection as declared by the Prophet in the above *hadith*.

Clergy-men who are entrusted with positions of leadership in the houses of worship are turning out to be treacherous because of worldly materials. Although slavery is presently not as popular as it was during the pre-colonial Africa, it is however still being practised by some people who add different colouration to it. Human trafficking is present in various societies and many children are being abused and trafficked in exchange for money. Workers and employees now suffer a great deal before getting their salaries and wages without any just cause. All of these constitute what brings about the anger of Allah which some people will suffer on the Day of Resurrection.

Self-Assessment Exercises 1 (SAEs)

- | |
|--|
| 1. Memorize the Arabic text of the <i>hadith</i> in 3.3.1 above. |
|--|

Lessons derivable from the unit

Following are some of the lessons that can be derived from our discussions in the unit:

1. Allah does not attach any importance to the physical and social status of man.

2. What is important before Allah is the piety of Allah with which a man carries out any activity.
3. Allah hates those whose deeds are not attractive to other people in the society.
4. Those who involve in treachery, slavery, and usurping other people's rights are considered the worst of all people in the sight of Allah.
5. The Qur'an and the Sunnah of the Prophet are two sources of guidance left behind by the Prophet for his followers.

3.4 Conclusion

The Prophet left two things for his followers who later on passed them on to other generations that came behind them. Whoever follows the two things will not have any cause to regret his stay on earth. The two things are the Qur'an and the *Sunnah* (way of life) of the Prophet. Some of his sayings which serve as guidance for man have been the bases for our discussions in this book. Students must have learnt so much from these discussions and should therefore be ready to apply the lessons to their daily activities.

3.5 Summary

In continuation of our earlier discussions on social interaction, we have discussed in this unit some *ahādith* of the Prophet on Allah's less concern on physical and social outlook of man but that He judges man based on what he harbours in his heart in relation to his deeds. The unit also discussed on attitudes such as wickedness, treachery, dealing in slavery and usurping other people's rights as unwholesome attitudes which may lead to Allah's anger on the Day of Resurrection.

Self-Assessment Exercises 2 (SAEs)

2. Briefly discuss on three groups of people whom Allah will be against on the Day of Resurrection.

3.6 Reference / Further Reading

- Quadri Y.A. (1995) *The Sayings of the Prophet (S.A.W.)* Ijebu-Ode. Shebiotimo Publications.
- Abdul, M.O.A. (1983) *The Prophet of Islam (An Introduction to the Study of Hadith)*, Lagos, Islamic Publications Bureau.
- Azami, M.M. (1977) *Studies In Hadith Methodology and Literature*. NP. American Trust Publication.
- IbnHajr (1378 A.H.) *Bulūgh al-Marāmi min adillati-l ahkām*. Kano, Mu'assisatuDārul 'Ulūm.
- Khan M.S.(trans.)(1974) *Gardens of the Righteous (An English translation of Riyād as-Sālihīn of ImāmNawāwī)* London, Curzon Press Ltd.

- Muhammad Ali, (n.d.) *A Manual of Hadith* Lahore, The Ahmadiyya Anjuman Ishāt Islam.
- Muhammad Azizullah (1973) *Glimpses Of The Hadith* Pakistan, The Crescent Publications.
- _____ (n.d.) *Sahīh Bukhāri* Dar al-Fikr
- _____ (1978) *Sahīh Muslim* Dar al-Fikr.

3.7 Possible Answers to SAEs Answers to SAEs 2

1.

قال رسول الله ﷺ:
إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

Answers to SAEs 2

2. Three group of people Allah will be angry upon on the Day of Judgement
- a man who is given something (good) because of Me and later acts treacherously,
 - a man who sells a freeborn person and consume the money, and
 - a man who employs the services of another person on an agreed term but defaults in paying his wages.

Unit 4: Prophetic words of wisdom I

Unit Structure

- 4.1 Introduction
- 4.2 Learning Outcomes
- 4.3 Prophetic words of wisdom
 - 4.3.1 Allah's Patience and Strategy
 - 4.3.2 The Grave Sins
 - 4.3.3 Patience in the real sense
 - 4.3.4 The consequences of Injustice and Stinginess
- 4.4 Conclusion
- 4.5 Summary
- 4.6 Reference / Further Reading
- 4.7 Possible Answers to SAEs

4.1 Introduction

In the previous units, students have been taken through some *ahādith* of the Prophet on varieties of topics. Our focus in this unit is to consider some other sayings of the Prophet and their relevance to our contemporary situations.

4.2 Learning Outcomes

By the end of our discussions in this unit, you will be able to:

1. read the Arabic texts of the *ahādith* discussed in the unit.
2. give reasons why Allah exercises patience before dealing with any wrong doer.
3. expatiate on what constitutes grave sins according to the Prophet.
4. mention some of the consequences of injustice and stinginess.
5. explain how the lessons learnt in the unit be applied to our daily lives.

4.3 Prophetic words of wisdom

4.3.1 Allah's Patience and Strategy

Text, Translation, Commentary and Lessons of Hadith

قال رسول الله ﷺ:
إِنَّ اللَّهَ لَيُؤَلِّمُ لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ.

TRANSLATION

The Messenger of Allah (may the blessing and peace of Allah be upon him), says: "Certainly Allah gives an oppressor a long rope but when He grabs him he cannot escape from Him".

COMMENTARY

Allah is a compassionate God who has been so kind and merciful to His creatures. He always gives room for His sinful servants to repent their sins and retrace their sinful steps and move towards righteousness. Many people have however taken this compassion of Allah for granted. Instead of them running away from their sins, they engage more in it thinking that nothing would come after. People may wonder why armed robbers, assassins, rapists, cultists and ritual practitioners are left un-dealt with despite their diabolical and wicked acts. In this *hadith*, the Prophet tells us that Allah is only giving them a little respite and that by the time Allah's appointed time comes, the time which can neither be delayed nor advanced even for an hour (Q7:34), such wrong doers would be seized in a way that they would find no escape route. This is confirmed by Allah Himself in the Q10:11 when He declares:

“And were Allah to hasten for mankind the evil (they invoke for themselves and for their children, while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction.”

When the respite period is up, evil doers will plead to be given second chance to afford them opportunity to seek for repentance and redress their wrong doings but to no avail. This is contained in Q23:99-100 thus:

“Until, when death comes to one of them (evil doers), he says: “My Lord! Send me back, So that I may do good in that which I have left behind!” No! It is but a word that he speaks; and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected.”

Self-Assessment Exercises1

1. In your own understanding, explain why evil doers are not given on-the-spot punishments for their sins

4.3.2The Grave Sins

Text, Translation, Commentary and Lessons of Hadith

سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْكَبَائِرِ قَالَ: الْإِشْرَاقُ بِاللَّهِ , وَعُفُوقُ الْوَالِدَيْنِ , وَقَتْلُ النَّفْسِ , وَشَهَادَةُ الزُّورِ.

TRANSLATION

The Prophet (may the blessing and peace of Allah be upon him), was questioned on grievous sins and he said: "(They are) associating partners with Allah, disobedience to parents, murder, and false testimony".

COMMENTARY

Four things that constitute great sins in Islam are mentioned in this *hadith*. They are:

1. Associating partners with Allah
2. Disobedience to one's parents
3. Committing murder in any form, and
4. Giving false testimony

Allah Almighty is jealous of His unity and independence. He would never accept that any deity be associated with Him. This is the reason why declaration of *Kalimatush-shahādah* i.e. word of testimony, is made the first and the fundamental pillar of Islam. Associating partner with Allah is an unpardonable offence. This is contained in Q4:48 thus:

“Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allah (in worship), he has indeed invented a tremendous sin.”

As regards the parents, children have been seriously warned against sinning against them or disobeying them. In Q17:23-24 Allah declares:

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower to them the wing of submission and humility through mercy, and say: “My Lord! Bestow on them Your Mercy as they did bring me up when I was young.”

Parents are the ‘drivers’ through whom children are conveyed into the world. They undergo serious hardship and take hard risks to ensure the survival of the children. As good children, we owe our parents a great responsibility of showing them our love, affection and mercy at least as a token to appreciate what they have done for us. In one of the sayings of the Prophet he declares that paradise of children is placed under the feet of mothers (parents). This means that the chance of a child entering into paradise of Allah is subject to the satisfaction and consent of his parents. This shows how important the position of parents is. Children are expected to accord their parents the maximum care and respect especially at the time they attain old age and become weak and reduced in strength and vigor (Q36:68).

In-text question: Mention four things that are considered the greatest sins before Allah.

4.3.3 Patience in the real sense

Text, Translation, Commentary and Lessons of Hadith

قال النبي ﷺ:
الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى.
TRANSLATION

The Prophet (may the blessing and peace of Allah be upon him), says: "Real patience is the one exercised at the first shock".

COMMENTARY

This *hadith* is explaining what the real patience is. Someone's ability to control his temperament when he is first hit by any shocking situation is the parameter to measure his patience and endurance. It is a good thing for a man to be able to persevere and endure at the face of sudden attack. It does not behoove a rational man to overreact especially negatively at any point of shock because it may lead to aftermath regret. Man's faith is bound to be tested in various ways and the extent to which he can exercise patience at the point of trial and tribulations will determine the strength of his faith in God. In Q2:155 Allah says:

“And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sābirūn* (the patient)”

The above *hadith* therefore encourages us to always control our emotion and tells us about the need for us to develop a shock absorber for any calamity that might befall us.

4.3.4 The Consequences of Injustice and Stinginess

Text, Translation, Commentary and Lessons of Hadith

قال النبي ﷺ:
إِتَّقُوا الظُّلْمَ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ اتَّقُوا الشَّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ
وَاسْتَحَلُّوا مَحَارِمَهُمْ.

TRANSLATION

The Prophet, (may the blessing and peace of Allah be upon him) says: "Beware of injustice. Surely, injustice shall be symbolized by darkness on the Day of Resurrection. Also, beware of being stingy. Surely, people before you were perished because of stinginess. It induced them to shed their blood and made them legalize unlawful things".

COMMENTARY

The need to maintain justice in whatever situation one finds himself is stressed in the above *hadith*. Injustice is a social crime whose effects may bring people and nations into chaotic situations and disrepute. On the Day of Resurrection, the unjust people will be thrown into total darkness. Likewise is stinginess. Anyone who is stingy and niggardly will not command any respect in the society. Their life is always prone to danger because people who could have alerted them of any impending danger or protect their interest would ignore them for being stingy. The two issues addressed in this *hadith* i.e. injustice and stinginess, are legislated against in Q16:90 which reads:

“Verily, Allah enjoins *Al-‘Adl* (justice) and *Al-Ihsān* (doing of good) and giving (spending in help) to kith and kin...”

Justice and openhandedness as taught by the Prophet in this *hadith* are qualities of good leadership. They are to serve as guiding principles for God-fearing leaders. Anyone in position of authority should not pervert justice for any gratification. He should also make sure that he spends the public fund in his care to benefit people and not to hoard it or keep it in his personal interest. Whoever violates the regulations of Allah and that of His Prophet in this respect will be thrown into darkness on the Day of Resurrection.

Lessons derivable from the unit

Following are some of the lessons that can be derived from our discussion in this unit:

1. Allah gives respite to sinners to repent their sins.
2. When Allah arrests the wrong doers there would be no escape route.
3. Associating partners with Allah, disobedience to parents, committing murder, and giving false testimony all form the categories of grave sins.
4. Ability to endure and persevere at the first shock is the real patience.
5. Injustice and stinginess are social evils which must be avoided by a God-conscious leader.

4.4 Conclusion

Our discussions in this unit are not at variance from what we have been focusing in the preceding units. Some issues that bother with the daily activities of man are discussed with the expectation that students will apply them to their daily lives so that they become responsible personalities the society will be proud of.

4.5 Summary

Discussed in this unit are the sayings of the Prophet concerning: the respite which Allah gives to the wrong doers in order that they may retrace their steps and adopt righteousness, what constitutes real patience and the need to exercise it at the point of

anger and, what the condition of the unjust and the niggardly would be on the Day of Resurrection.

Self-Assessment Exercises2 (SAEs)

2. Injustice will be likened to darkness on the Day of Resurrection. Discuss this statement using relevant hadith and Qur'anic quotations.

4.6 Reference / Further Reading

- Quadri Y.A. (1995) *The Sayings of the Prophet (S.A.W.)* Ijebu-Ode. Shebiotimo Publications.
- Abdul, M.O.A. (1983) *The Prophet of Islam (An Introduction to the Study of Hadith)*, Lagos, Islamic Publications Bureau.
- Azami, M.M. (1977) *Studies In Hadith Methodology and Literature*. NP. American Trust Publication.
- IbnHajr (1378 A.H.) *Bulūgh al-Marāmi min adillati-l ahkām*. Kano, Mu'assisatuDārul 'Ulūm.
- Khan M.S.(trans.)(1974) *Gardens of the Righteous (An English translation of Riyād as-Sālihīn of ImāmNawāwī)* London, Curzon Press Ltd.
- Muhammad Ali, (n.d.) *A Manual of Hadith* Lahore, The AhmadiyyaAnjumanIshāt Islam.
- Muhammad Azizullah (1973) *Glimpses Of The Hadith* Pakistan, The Crescent Publications.
- _____ (n.d.) *Sahīh Bukhāri* Dar al-Fikr
- _____ (1978) *Sahīh Muslim* Dar al-Fikr.

4.7 Possible Answers to SAEs

Answers to SAEs 1

1. This is because Allah is a compassionate God who has been so kind and merciful to His creatures. He always gives room for His sinful servants to repent their sins and retrace their sinful steps and move towards righteousness.

Answers to SAEs 2

2. The Prophet, (may the blessing and peace of Allah be upon him) says: "Beware of injustice. Surely, injustice shall be symbolized by darkness on the Day of Resurrection.
Injustice is a social crime whose effects may bring people and nations into chaotic situations and disrepute. On the Day of Resurrection, the unjust people will be thrown into total darkness.

Unit 5: Prophetic words of wisdom II

Unit Structure

- 5.1 Introduction
- 5.2 Learning Outcomes
- 5.3 Prophetic words of wisdom
 - 5.3.1 Avoiding Ambiguities
 - 5.3.2 *Sadaqah* from farming
 - 5.3.3 Making Things Easy
 - 5.3.4 What benefits the dead
 - 5.3.5 Obedience to Constituted Authority
- 5.4 Conclusion
- 5.5 Summary
- 5.6 Reference / Further Reading
- 5.7 Possible Answers to SAEs

5.1 Introduction

You are welcome to the last unit of our discussion under which we shall be focusing on some other words of wisdom from the noble Prophet Muhammad. Just like our previous discussions, it is our belief that you will find all to be discussed under this topic very interesting as well.

5.2 Learning Outcomes

By the end of our discussions in this unit, you are expected to be able to:

1. Read and memorize the Arabic texts of all the *ahādith* in the unit.
2. Explain what a Muslim should do in an ambiguous situation.
3. Explain how a farmer gets rewards for *Sadaqah* from his crops.

5.3 Prophetic words of wisdom

5.3.1: Avoiding Ambiguities

Text, Translation, Commentary and Lessons of Hadith

قال النبي ﷺ:

الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَةٌ فَمَنْ تَرَكَ مَا شَبِهَ عَلَيْهِ مِنَ الْإِثْمِ , كَانَ لِمَا اسْتَبَانَ أَثْرَكَ وَمَنْ اجْتَرَأَ عَلَى مَا يَشُكُّ فِيهِ مِنَ الْإِثْمِ أَوْ شَكَّ أَنْ يُوَاقِعَ مَا اسْتَبَانَ وَالْمَعَاصِيَ حِمَى اللَّهِ مَنْ يَرْتَعِ حَوْلَ الْحِمَى يُوشِكُ أَنْ يُوَاقِعَهُ.

TRANSLATION

The Prophet (may the blessing and peace of Allah be upon him), says: "What is lawful (*Halal*) is obvious and what is unlawful (*Haram*) is also obvious, but between the two are issues which are ambiguous. Whoever leaves what is ambiguous to him concerning sin, has kept off from committing an obvious sin. Whoever has the audacity to base his action on doubtful things concerning sin, or suspects that he might fall into what is obviously a sinful act [should abstain from acting on doubt]. Sins are the sanctuary of

Allah and whoever grazes around the sanctuary should entertain fear that he might enter it."

COMMENTARY

A lot of people have taken wrong decision as a result of finding themselves in ambiguous situations. This *hadith* is teaching us to always leave whatever is not clear to us and stick to that which we are clear of anytime we are in a fix in taking the right decision. Taking precaution before taking decisions and making sure we take the right decision will safe us in no small measure from embarrassment and regret which may come to us as a result of our taking the wrong decision. Q3:7 reads:

“It is He Who has sent down to you (Muhammad) the Book (this Qur’an). In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah*, and seeking for its hidden meanings...”

Self-Assessment Exercises1 (SAEs)

1. Memorize the Arabic text of the hadith in 5.3.1 and then translate it in your own English word.

5.3.2 Sadaqah from farming

Text, Translation, Commentary and Lessons of Hadith

قال رسول الله ﷺ:

مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ.

TRANSLATION

The Apostle of Allah (may the blessing and peace of Allah be upon him), says: "Any Muslim who plants a plant or cultivates his plantation and a bird, or a human being or an animal eats from it, shall have a reward for charity".

COMMENTARY

Farming is a noble and very important profession which Islam encourages because all the living creatures of Allah need food to survive. This is justified by the above *hadith*. It is for this purpose that Allah created for us the earth and sends water to us to water our crops and to live by it. In Q13:4, Allah says:

“And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields), and date-palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water; yet, some of them We make more excellent than others to eat. Verily, in these things are *Ayāt* (proofs, evidences, lessons, signs) for the people who understand.”

As taught in this *hadith*, for any other creatures of Allah such as birds, rodents, insects and even human beings to feed from the farm produce, a reward is given to the farmer who will be regarded by Allah to have given out charity.

In-text question: Explain how a farmer may indirectly gain a reward of charity.

5.3.3 Making Things Easy

Text, Translation, Commentary and Lessons of Hadith

قال النبي ﷺ:
يَسِّرُوا وَلَا تُعَسِّرُوا وَبَشِّرُوا وَلَا تُنْفِرُوا

TRANSLATION

The Prophet, (may the blessing and peace of Allah be upon him) says: "Make things easy for yourselves, do not be difficult. Give good tidings, do not frighten people".

COMMENTARY

Almighty Allah created every good thing of the world for the comfort of man's stay on earth. He is a loving God who would not place any burden on man (Q2:286). Despite the fact that all the wrong doings of man do not have any effect on Him, Allah still encourages man to make things easy for himself and for others rather than imposing hardship on anyone. A number of people embark on things which they do not have either the physical or financial capability to accomplish. For instance, someone who finds it difficult to feed himself go about marrying two, three, or four wives. How then can the husband, the wives and their children who share a single room apartment live a meaningful and comfortable life? How will a jobless man with three wives and ten children discharge his responsibilities as a good husband and a responsible father? Such a father makes things difficult not only for himself but also for his wives and children. The above *hadith* is teaching us about making life bearable for ourselves and for others by not proving difficult in our thinking and actions. We are enjoined to be sources of happiness and not agents of terrorism. We should allow our actions and attitudes to attract people to us and not to repel. The Prophet himself demonstrated this when he was alive which made many people to embrace Islam even without meeting the Prophet.

Self-Assessment Exercises2 (SAEs)

- | |
|---|
| 2. Discuss the <i>hadith</i> in 5.3.3 above in relation to the activities of political office holders in your locality. |
|---|

5.3.4 What benefits the dead

Text, Translation, Commentary and Lessons of Hadith

قال رسول الله ﷺ:
إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ، إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ.

TRANSLATION

The Apostle of Allah, (may the blessing and peace of Allah be upon him) says: "When a man dies, his deeds have ceased except three. [the reward of the three continues to reach him. They are:] perpetual charity, beneficial knowledge and a good offspring praying for him".

COMMENTARY

Like some other religions in the world, Islam believes that life continues after death. It posits that a dead person remains in a transitory state until the Day of accountability when he will be resurrected to face judgement. In this *hadith* the Prophet is teaching us that all the deeds of man will cease to benefit him after death except three namely:

1. the charity which he gives out while living and from which generations of people continue to benefit for a long time. For example, a man who digs a well for the public or constructs an access road which people utilize and benefit from or build a school or hospital for public use is giving a perpetual charity and will continue to enjoy reward from it even at his death;
2. the useful knowledge which a man imparts on another people. For example, the Muslim clerics who organizes Qur'anic classes not for commercial purpose but with the intention of teaching the word of Allah and spreading Islam, will have his reward flowing to him at his death;
3. and the children whom a man gives Islamic training as a result of which the children remember their parents in prayers. Such prayers will be answered by Allah because it is a fulfillment of His directives contained in Q17:23-24 that children should pray for their children.

Lessons derivable from the unit

Following are some of the lessons that can be derived from our discussions in the above unit:

1. That we should avoid what is ambiguous and embrace what is clear to us.
2. That whatever is eaten by birds, rodents, insects and other living creatures of Allah out of our sweat-earned wealth is recorded as charity for us.
3. Muslims should not overburden themselves with what Allah has not placed on them.
4. Muslims should be agents of peace, love and glad-tidings and not sources of sorrow.

5. A dead person can still get reward from some of his activities while living on earth.

5.4 Conclusion

With our discussions in this unit we have come to the end of our lessons for this course. We have been able to take students through some sayings of the Prophet concerning issues that will help shape their lives towards Godliness and good relation with other creatures of Allah. It is our belief that students would have benefited immensely from our discussions and would apply all they have learnt to their day-to-day life.

5.5 Summary

This unit discussed the *hadith* of the Prophet concerning the necessity for Muslims to avoid such things that are not clear to them and embrace those that are simple and clear and could not be misunderstood. It was equally stated that whatever any other creatures of Allah ate out of the labour of a farmer would serve as a charity put forward by the farmer and for which he would be rewarded. Also taught in the unit is the fact that Allah did not want people to place any unnecessary burden upon themselves and that Muslims should always consider themselves agents of peace and love and not that of sorrow. The unit ended with the teaching about the possibility of a dead man getting reward from good deed he left behind.

5.6 Reference / Further Reading

- Quadri Y.A. (1995) *The Sayings of the Prophet (S.A.W.)* Ijebu-Ode. Shebiotimo Publications.
- Abdul, M.O.A. (1983) *The Prophet of Islam (An Introduction to the Study of Hadith)*, Lagos, Islamic Publications Bureau.
- Azami, M.M. (1977) *Studies In Hadith Methodology and Literature*. NP. American Trust Publication.
- IbnHajr (1378 A.H.) *Bulūgh al-Marāmi min adillati-l ahkām*. Kano, Mu'assisatuDārul 'Ulūm.
- Khan M.S.(trans.)(1974) *Gardens of the Righteous (An English translation of Riyād as-Sālihīn of Imām Nawāwī)* London, Curzon Press Ltd.
- Muhammad Ali, (n.d.) *A Manual of Hadith* Lahore, The AhmadiyyaAnjumanIshāt Islam.
- Muhammad Azizullah (1973) *Glimpses Of The Hadith* Pakistan, The Crescent Publications.
- _____ (n.d.) *Sahīh Bukhāri* Dar al-Fikr
- _____ (1978) *Sahīh Muslim* Dar al-Fikr.

5.7 Possible Answers to SAEs

Answers to SAEs 1

1.

قال النبي ﷺ:

الْحَلَالُ بَيْنَ وَالْحَرَامِ بَيْنٌ وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَةٌ فَمَنْ تَرَكَ مَا شُبِّهَ عَلَيْهِ مِنَ الْإِثْمِ , كَانَ لِمَا اسْتَبَانَ أَتَرَكَ وَمَنْ اجْتَرَأَ عَلَى مَا يَشُكُّ فِيهِ مِنَ الْإِثْمِ أَوْ شَكَّ أَنْ يُوَاقِعَ مَا اسْتَبَانَ وَالْمَعَاصِيَ حَمَى اللَّهِ مَنْ يَرْتَعِ حَوْلَ الْحِمَى يُوشِكُ أَنْ يُوَاقِعَهُ.

Answers to SAEs 2

2. Almighty Allah created every good thing of the world for the comfort of man's stay on earth. He is a loving God who would not place any burden on man (Q2:286). Despite the fact that all the wrong doings of man do not have any effect on Him, Allah still encourages man to make things easy for himself and for others rather than imposing hardship on anyone.