

Lajna Ima'illah UK Ta'lim Lesson Plan

Month: NOVEMBER 2020 (Term 1: October 2020 to January 2021)

Learning Objectives:

- To understand the Hadith number 36 “The Upper Hand is Better than the Lower Hand.”
- To understand the portions of Malfoozat.

ACTIVITY **HADITH NUMBER 36: The Upper Hand is Better than the Lower Hand.**

RESOURCE: Lajna Ima'illah UK Ta'lim Syllabus - February 2020 to September 2022,
Page number 128-130

Time: 10 min

Narrated by Ḥaḍrat ‘Abdullāh bin ‘Umar, Allāh be pleased with him: “In a sermon from the pulpit, the Prophet of Allāh (peace and blessings of Allāh be on him) once enjoined charity and at the same time advised against begging and observed that the upper hand (of the donor) was better than the lower hand (of the receiver).” (Mu’attā Imām Mālik).

Explanatory Note:

In this Ḥadīth, the Holy Prophet^{sa} says that while it is the duty of the rich to help their poor brethren, the poor should, however, refrain from begging and behave with dignity. In order to create among them a feeling of self-respect, he observes ‘the upper hand (i.e., the hand of the donor) is better than the lower hand (the hand of the receiver).’ ...

The holy body of his companions accorded this observation of the Holy Prophet^{sa} the utmost respect.

- In this connection Ḥaḍrat Ḥakīm bin Ḥizām^{ra} says ... he never accepted help from anybody. He was assigned a fixed stipend by the Khalīfah but he always turned it down on the ground that he would not let down his hand that the Holy Prophet^{sa} had commanded to be kept up.
- Ḥaḍrat ‘Alī^{ra}...came of a highly respectable family of the Quraish tribe. After migration to Medina, he would take an axe, go to the jungle, cut firewood and sell it in the market to make a living but would not ask help of anybody.
- There is yet another incident of a still superior type; it relates to another prominent companion whose whip fell down while he was going on horseback. There went along with him some persons on foot. He did not request anyone for help but dismounting picked up the whip. When a companion asked him why he did not tell them to hand it back to him, adding that they could have readily obliged him, he replied back that the Prophet of Allāh (peace of Allāh be on him and His blessings) forbade them to seek charity and that if he had asked them to pick up his whip for him, it would have been very near to begging.

... it is the distinct greatness of the teachings of the Holy Prophet^{sa} that, on the one hand, he directed the wealthy not to turn down a request for help and, on the other, commanded the poor to seek an honorable living and abstain from begging. The two commands are, apparently, contradictions in terms but the truth is that in their reconciliation with one another lies the basis of a true brotherhood of the rich and the poor.

ACTIVITY **MALFOOZAT** Time: 15 min

RESOURCE: Lajna Ima'illah UK Ta'lim Syllabus - February 2020 to September 2022,
Page number 132-139

The First Address of the Promised Messiah^{as} at the Annual Convention on 25 December 1897

An Exhortation on Righteousness

- The Promised Messiah^{as} said: I deem it most appropriate, in the best interest of my community, to advise them on righteousness, because a sensible person obviously knows that nothing pleases Allah the Exalted more than piety.
- Allah Almighty states: *Verily, Allah is with those who are righteous and those who do good (An-Nahl, 16:129)*
- It is particularly incumbent upon my community to adopt righteousness, especially in view of the fact that they associate themselves with and swear allegiance to a man who claims to be divinely commissioned. In this way, they shall be delivered from any of the diverse forms of malice, rancour, associating partners with God, and worldly attachment that may plague them.
- Just as Allah the Exalted is Merciful and Munificent, He is also Mighty and punishes those who do wrong. When He observes a community boasting and making tall claims while their practical state is quite the opposite, His fury and wrath are provoked.

Harmony in One's Words and Deeds

- True fear of Allah demands that a person examine the degree to which his words and actions accord with one another. A person whose words and actions are at odds with one another should know that they shall incur the wrath of Allah. If one's heart is impure, it will never find favour in the sight of God no matter how pure one's words may be; in fact, this arouses the wrath of God.
- My community ought to realise that they have come to me so that I may sow the seed which transforms them into a fruitful tree.
- So, everyone ought to examine their selves to become cognisant of their inner and outwardly state.
- If, God-forbid, the hearts of my followers are not in harmony with their words, they shall not be met with a blessed end. Allah the Exalted does not care for a community with hollow hearts who make empty claims, for He is Self -Sufficient.

The Blessings of Righteousness

- We should always appraise the degree to which we have progressed in righteousness and piety.
- The criterion for this is the Quran.
- Allah the Exalted states: *And he who fears Allah — He will make for him a way out, and will provide for him from where he expects not. (At-Talaq, 65:3-4)*
- Allah the Exalted delivers a person who fears Him from any affliction that may befall him, and grants him provision from where he expects not.
- Remember, when a person abandons Allah the Exalted, God forsakes such a person as well.
- Moreover, when the Merciful God leaves a person, Satan definitely develops a relationship with such a one.
- Think not that Allah Almighty is weak. Indeed, He is the possessor of immense power.
- When you put your trust in Him for support in any matter, He shall come to your aid. *And he who puts his trust in Allah — He is sufficient for him. (at-Talaq, 65:4)*

Spiritual Provision for a Righteous Person

- Despite being unlettered, the Holy Prophet^{sa} was to confront the entire world, which included the People of the Book, philosophers, the highly intellectual, scholars and the learned.
- However, the Holy Prophet^{sa} was so amply blessed with spiritual provision that he prevailed over them all and rectified their errors.
- This spiritual provision is unparalleled. In praise of the righteous, at another instance the Quran states: *The saints of Allah the Exalted, that is, the friends of God, are those who are righteous.* (Al-Anfal, 8:35)
- How great a blessing that one should be granted nearness to God by suffering even a little pain in His cause.
- The people of this age are so lowminded that if a ruler or official refers to them as a friend, confers upon them an office or honours them, they begin to boast and swell with pride.
- But, how superior in rank is the person who is deemed a saint or friend by Allah the Exalted Himself.
- Allah the Exalted has conveyed this promise through the tongue of the Noble Messenger^{sa}, as recorded in a Hadith related in Bukhari:

لَا يَزَالُ عَبْدِي، يَتَقَرَّبُ إِلَيَّ بِالتَّوَابِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ، كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَيَدَهُ الَّتِي يَمْسِكُ بِهَا وَإِنْ سَأَلَنِي لَأُعْطِيَنَّهُ وَلَئِنِ اسْتَعَاذَنِي لَأُعِيذَنَّهُ

(Bukhari, Kitab-ur-Riqaq, Bab-ut-Tawadu)

- Allah the Exalted states that through voluntary worship a friend of Mine attains such nearness to Me that I become the ears with which he hears, I become the eyes with which he sees, I become the hands with which he grasps, I become the feet with which he walks. When he asks of Me, I grant him his wish and when he seeks My refuge, I grant him refuge.

Obligations and Voluntary Deeds

- All the virtuous deeds performed by a person may be divided into two categories: obligatory and voluntary.
- Obligatory deeds refer to that which is compulsory on man, such as the repayment of a debt or goodness in kind.
- In addition to these obligations, every good deed is accompanied by an aspect of voluntary service, that is to say, virtue which is above and beyond the call of duty.
- An example of this would be for one to reciprocate greater benevolence than that shown to him by another. This serves to complete and perfect compulsory actions.
- This Hadith expounds that the saints of Allah perfect their religious obligations through the observance of voluntary acts of worship. For example, in addition to zakat, they also give charity.
- Allah the Exalted becomes the friend of such people and states that this relation grows to such intimacy that He becomes the hands, feet, etc. of such a person; in fact, He even becomes the tongue with which such a person speaks.