

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

LESSONS FROM AHÂDEETH SHAREEF

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COMMENTARY ON

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

WITH EMPHASIS ON PERFECTING ONE'S CHARACTER

| LESSON TWENTY-SIX |

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

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

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

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

| HADITH 25 |

EQUAL OPPORTUNITY

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَيْضًا، "أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ ذَهَبَ أَهْلُ الدُّنْيَةِ بِالْأَجْرِ؛ يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ. قَالَ: أَوْلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَأَمْرٍ مَعْرُوفٍ صَدَقَةٌ، وَنَهْيٍ عَنِ مُنْكَرٍ صَدَقَةٌ، وَفِي بَعْضِ أَحَادِكُمْ صَدَقَةٌ. قَالُوا: يَا رَسُولَ اللَّهِ أَيُّ أَيْتِي أَحَدُنَا شَهَوْتَهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ وَزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ، كَانَ لَهُ أَجْرٌ"

[رَوَاهُ مُسْلِمٌ]

Also on the authority of Hazrat Abu Dharr *Radiallahu Anhu* : Some people from amongst the Companions of Rasullullah *Sallallahu Alayhi Wa Sallam* said to Rasullullah *Sallallahu Alayhi Wa Sallam*, "O Rasullullah [*Sallallahu Alayhi Wa Sallam*], the affluent have made off with the rewards; they pray as we pray, they fast as we fast, and they give [much] in charity by virtue of their wealth." He [*Sallallahu Alayhi Wa Sallam*] said, "Has not Allah made things for you to give in charity? Truly every Tasbeehah [saying: 'Subhan-Allah'] is a charity, and every Takbeerah [saying: 'Allahu Akbar'] is a charity, and every Tahmeedah [saying: 'Al-hamdu lillah'] is a charity, and every Tahleelah [saying: 'Laa ilaha ilAllah'] is a charity. And commanding the good is a charity, and forbidding an evil is a charity, and in the bud`i [sexual act] of each one of you there is a charity." They said, "Rasullullah [*Sallallahu Alayhi Wa Sallam*], when one of us fulfils his carnal desire will he have some reward for that?" He [*Sallallahu Alayhi Wa Sallam*] said, "Do you not see that if he were to act upon it [his desire] in an unlawful manner then he would be deserving of punishment? Likewise, if he were to act upon it in a lawful manner then he will be deserving of a reward." [Muslim]



| BRIEF EXPLANTION |

In this Hadith we learn that one can do good works of charity, not necessarily by giving out material possessions (eg: money) to the poor. But, one could also gain the reward of charity by the mere recitation of SubhaanAllah, Allahu Akbar, Alhumdulilah, Laa ilaha ilAllah, or commanding somebody with good, or prohibiting evil, or even the correct utilization of one's private parts and fulfilling one's desires with one's wife. All these are equivalent in reaping the same rewards that a person attains when giving out monetary charity.

We learn further, of the strong desire and eagerness that these Sahabah *Radiallahu Anhum* possessed to perform righteous deeds and actions coupled with the grief that they used to suffer due to not being able to do those good deeds. These Sahabah *Radiallahu Anhum* were very poor and presumed that the only way to give charity was with property and wealth. They lacked material possessions to execute monetary charitable actions of Shariah ... eg: they would grieve over staying behind from expeditions of Jihaad due to lack of weaponry and conveyance that they could not meet the expense of.

Hence, Rasullullah *Sallallahu Alayhi Wa Sallam* explained to them all the varieties of virtues and good actions a person could do, that are regarded to be different types of charity (Sadaqah).