

Al Arba'een An Nawawiyyah Part 19

Assim Al Hakeem

Outline of the Course

1. Prophet's advice for a child
2. What we learn from this Hadeeth
3. An ancient wisdom
4. Things we learn from this Hadeeth
5. Meaning of Eemaan
6. How to remain steadfast on Islam
7. Limiting oneself to the obligatory acts
8. Virtues of good deeds
9. Purity: half of faith
10. Alhamdulillah and Subhanallah
11. Salaah is light
12. Man's helplessness
13. Types of injustice

Course objectives:

1. To know the relationship between doing good acts and salvation
2. To know how to nurture and preserve Eemaan
3. To be aware of the value of some of the Azkaar

QUESTION & ANSWER BUCKET

TRANSCRIPTS

ASSESSMENT

Multiple Choice Questions

Match the Columns

True or False

COURSE DURATION

Video	–	2 hours 30 min
Study Guide	–	30 min
Assessment	–	15 min
Total Duration	–	3 hours 15 mins

Lesson 1: Al Arba'een An Nawawiyyah Part 19

1. Prophet's Advice For A Child

Abdullah bin Abbaas bin Abdul Mattalib, tells us that when he was young while he was riding behind the Prophet on the same mount, the Prophet called him, O young man, I shall teach you some words of advice. Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. If you ask, ask Allah alone. And if you seek help, then seek help from Allah alone. And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with that which Allah had already prescribed for you. And if the nation were to gather together to harm you with anything, they would not harm you except with that which Allah had already prescribed against you. The Pens have been lifted, and the pages have dried.

In another narration. The Prophet said, be mindful of Allah, and you will find Him in front of you; acknowledge Allah in times of ease and prosperity, and He will remember you in times of hardship, and know that what missed you, was not going to get to you, and what has gotten to you was not going to miss you. And know that victory comes with patience, relief with affliction and hardship with ease.

2. What we learn from this Hadeeth

- i. How to be kind to the child and catch his attention with endearing words
- ii. It is permissible to have two persons riding the same mount, as long as the animal can take that and it would not be hard for the animal.
- iii. It is wise to share our knowledge and experiences with the youngsters as they are the infrastructure of tomorrow, and the leaders of the future.
- iv. it revolves around Tawakkol. Tawakkol is the reliance upon Allah, the full dependence and the trust in Allah the Almighty without neglecting the material causes and without depending on them, because they are only means
- v. Be mindful of Allah and you will find Allah in front of you. This means that whenever you want whatever you want, Allah would facilitate that for you. And part of being mindful of Allah is to refrain from sinning.
- vi. You cannot on your own do the simplest thing.

- vii. Allah's preservation can be attained only by preserving His commandments
- viii. Part of Allah's preservation of the righteous person is to preserve their religion.
- ix. If you ask, ask Allah and if you seek assistance, ask assistance from Allah, and this is the ultimate level in Tawakkol.

Lesson 2: Al Arbaeen An Nawawiyyah Part 20

3. An Ancient Wisdom

Abu Mas'ood Al Badri. He tells us that the Prophet (pbuh) said, "Verily from what the people had learned from the speech of the earliest prophecy was, "If you feel no shame, then do as you wish".

The prophet is telling us that the religions that preceded our religion can be also a source of information to us as Muslims, but you have to be careful, because whatever is in the previous religions, it can be one of three;

- i. either it goes side by side with our religion. So we have to follow that
- ii. Or it might go against our religion. So we have to reject this.
- iii. The third option is that it doesn't go against and it is not in accordance to our religion, such as the Stories of the Prophets and what happened to them. In this case, we do not say that it's false. And we do not say that it is true. And we take it as it is, there is no problem.

The meaning of the Wisdom

"If you feel no shame, then do as you wish" is a warning, not a permission.

And what is shame? It is a noble feeling that deters you from doing what is blamable.

However, the Hadith also means that if you're a practising Muslim, and this particular thing, if you do it you don't feel ashamed of doing it, this means that it's permissible.

And bashfulness or Hayaa' is one of the branches of Eemaan. The prophet saw someone reprimanding his brother for being so shy. So the Prophet Alaihis Salaatu Wassalam intervened and said, "Leave him; bashfulness does not bring anything except good".

It is not the bashfulness that prevents you from seeking knowledge and asking about religion. It is not the bashfulness that prevents you from forbidding evil and commanding good. It is the bashfulness that prevents you from awful things.

This bashfulness Eemaanates from knowing Allah from acknowledging His beautiful names and attributes, from knowing that Allah is close to His servants overlooking what they do.

Lesson 3: Al Arbaeen An Nawawiyah Part 21

Sufyaan ibn Abdullah Ath Thaqafi said that I said to the Prophet, O prophet of Allah, tell me something about Al Islam, about which I can ask no one but you. So the Prophet said, "Say, I believe in Allah, and then be steadfast". And this Hadith was narrated by Al Imam Muslim in the Saheeh.

4. Things we learn from this Hadeeth

- i. The keenness of the Sahaabah to ask questions about their religion.
- ii. The Prophet (pbuh) said every deed has a peak and every peak has a downfall to it. So whoever his downfall is to my Sunnah, then he has been rescued and he's saved. And whoever's downfall is to other than my Sunnah, then he's doomed.
- iii. Brevity of the answer of the prophet
- iv. The advice of the prophet is two words, one dealing with the actions of the heart (faith) and the other dealing with the actions of the limb. And this is the definition of Eemaan. Eemaan linguistically means to believe. However, technically, and religiously, you cannot consider Eemaan to be simply as belief without verification with your actions.

5. Meaning of Eemaan

Eemaan in Islam, is to believe with your heart, to submit and state that with your tongue, and to act upon it with your body and limbs. This is the definition of the Eemaan in Islam. You have to have the three.

So when the Prophet says, say, "I believe in Allah", this includes the first two, which is the actions of the heart and the actions of the tongue. You say it and you believe in it, and then be steadfast (Wastaqim) which means that this is the translation of Eemaan through your actions.

So what you do shows what's in your heart. And that is why if someone is doing bad things and then he claims that he's a believer, he is not. He's a Muslim. Yes. But he's not a believer because his actions go against his claim of being a believer.

Now, it's a sensitive issue, because we cannot say that every sinner is not a believer. This is not true. Yet his belief is not complete.

Among the Sahaabah there was one who was brought and flogged more than one time for drinking wine. Yet the prophet said that he loved Allah and His messenger.

Being on the straight path does not mean that you do not sin. Allah says in the Quran. *Fastaqeemoo ilaihi was taghfirooh*, which means that be steadfast to Allah and seek His forgiveness. So you can be steadfast, but this does not mean that you do not make any sins.

6. How to remain steadfast on Islam?

- i. By supplicating with the Dua of the prophet, (O, Turner of hearts, make me steadfast on Your religion).
- ii. Among the things that will make you steadfast is that you ponder upon the verses of the Quran
- iii. The more you read about the Seerah, the biography of the prophet (pbuh), his life in Makkah, his life in Medinah, the things he suffered, the things he went through all of this just to convey the religion to us. The more you read this, the stronger your Eemaan is.
- iv. Surround yourself with practising Muslims. Be with the group of Muslims.

Lesson 4: Al Arba'een An Nawawiyyah Part 22

7. Limiting oneself to the obligatory acts

Hadith number 22 was Narrated by Abu Abdullah Jaabir bin Abdullah and with his father, he tells us that a man came to the Prophet and said if I perform the obligatory prayers, fast Ramadan treat as lawful that which is Halal and treat as forbidden that which is Haram and do not increase upon that. Then, do you think I shall enter Paradise? The prophet (pbuh) said, Yes.

High life aspirations

The Sahaabah had the hereafter as their main concern, and were always keen to get closer to Allah. This world never attracted them.

Haram bin Milhaan, was sent by the prophet to invite the chief of a tribe to Islam. But as he was speaking to him, he gestured to one of his men, and he went round and stabbed Haram in his back through his chest. When he saw the blood, he touched it and said, I have won, by the lord of the Ka'bah, meaning he won paradise and martyrdom.

This is because his main aim was to enter Paradise.

Rabee'ah bin Ka'b Al Aslami, who used to serve the Prophet. Once the prophet told him, ask me your need. He did not ask for the glitter of the world, but he said he wanted to accompany the prophet in Paradise.

The prophet asked him if he wanted anything else, but he insisted that he wanted only to be with the prophet in Paradise. Such was the generation of the Sahaabah, competing to getting into Paradise.

Entering Paradise is by the mercy of Allah

The Prophet said, none of you will enter Paradise due to their good deeds. The Companions asked the Prophet, "Even you?" He said, even I. I will not enter Paradise because of my good deeds, unless Allah would overwhelm me with His mercy.

Then he said, "Do you think that if I make permissible what's permissible and prohibit what is Haram, will I enter Paradise? The answer the prophet gives is 'Yes'.

Lesson 5: Al Arbaeen An Nawawiyyah Part 23

8. Virtues of good deeds

Prophet (pbuh) said, "Purity is half of Eemaan (of faith). Alhamdulillah fills the scales. Subhanallah and Alhamdulillah fills that which is between heavens and earth, and the prayer — the Salaah— is a light and charity is a proof and patience is illumination. And the Quran is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it, or causing it to ruin.

9. Purity half of faith

How can purity consist and be half of Eemaan? Scholars have many interpretations to this, but it appears that the most authentic of all is that it is half of Eemaan because the branches of Eemaan are either concealed and hidden or exposed and visible.

Purity can be physical in the form of washing one's body or making ablution or spiritual in the form of purifying one's soul from anything that goes against Allah's order.

The prophet said to Bilal when I visited Paradise, I heard you flip flop in front of me, how could you reach that privilege?

And Bilal said I don't know, prophet of Allah. But Whenever I answered the call of nature, I believe that it is Allah's right upon me to perform Wudu', and then pray two Rak'ahs. So he was constantly in the state of Wudu'. And this highlights to us the importance of Wudu'.

The prophet tells us that whenever a person performs Wudu', his sins fall out with every drop that falls out or down from his body. He also said, none but a believer preserve his Wudu'.

10. Alhamdulillah and Subhaanallaah

Then the Prophet says Alhamdulillah fills up the scale. And what is Alhamdulillah? Alhamdulillah is praising Allah the Almighty. And this is done by describing Allah, the Almighty with all feelings of love and glorification. And Allah is the only one who's praised with full feelings of love and glorification, giving him all the beautiful attributes of perfection. And the prophet tells us that this saying Alhamdulillah fills up the scales.

There will be a scale with two pans and a tongue that speaks on the Day of Judgment. This will happen and what would be put in these pans? Scholars differ. Some say it's the deeds that you do

good deeds and bad deeds. Others say it's the records that the deeds are written in, that would be in these pans. And thirdly, some scholars say that it is the person himself.

What is Subhanallaah? Subhanallaah is a word that states that Allah is secure and far away from whatever does not benefit Him and from whatever is imperfect. So we should not attribute to Allah anything that is imperfect or reduces His perfection, or simulates Allah to His creation.

11. Salaah is light

The Prophet goes on to say that prayer is light, and it is a light. Your prayer, your Salaah is a light in your heart; it's a light in your face, and it's a light in your grave. It's a light on the day of judgment, and whoever truly believes, and whoever truly prays will find this light in his life.

The priority in your life should come to prayer, and everything follows. The Prophet (pbuh) tells us about charity. And he tells us that charity is proof of one's Eemaan. It proves that you truly and sincerely depend on Allah, the Almighty and the prophet tells us about patience and how it illuminates life.

Lesson 6: Al Arbaeen An Nawawiyyah Part 24

In this Hadeeth, Prophet conveys Allah's statements. This type of Hadeeth is called Hadith Qudusi, meaning that this is a Hadeeth in which the Prophet reports what Allah has said; yet it is not Quran.

12. Man's helplessness

In this Hadeeth, Allah, the Almighty says, O My servant, I have forbidden Zulm (injustice) upon Myself, and I have made it forbidden amongst you. So do not oppress one another. O My servants, all of you are astray, except those whom I have guided, so seek guidance from Me, and I shall guide you. O My servants, all of you are hungry, except those whom I have fed. So seek food from me, and I shall feed you. O My servants, all of you are naked, except those whom I have clothed. So seek clothing from Me, and I shall clothe you. O my servants, you commit sins by day, and by night, and I forgive all sins, so seek forgiveness from Me, and I shall forgive you. O my servants, you will not attain harming Me, so as to harm Me, and you will not attain benefiting Me so as to benefit Me. O my servants, if the first and the last of you, the humans and the Jinn of you, if they were all as pious as the most pious heart of any individual amongst you, then this would not increase My dominion anything. O My servants, if the first and the last of you, the humans and the jinns, among you, were all as wicked as the most wicked heart of any individual amongst you, then this would not decrease my kingdom anything. O my servants, if the first and the last of you, the human, and the jinns of you, were all to stand together in one place, and ask of Me, and I were to give everyone and each one of them what he requested, then, that would not decrease what I possess, except as much as a needle takes when it is dipped into the sea. O my servants, it is but your deeds that I account for you, and then recompense you for them. So who finds good, let him praise Allah. Let him say Alhamdulillah and He who finds other than that, let him blame no one but himself.

When Allah prohibits oppression or injustice upon Himself, this puts you at ease that whatever Allah does, is just and fair.

13. Types of Injustice

So first of all, injustice is not a question that you can ask about Allah Azza Wa Jal. Allah made that forbidden upon Himself. Therefore, He made it also forbidden upon the humans. The type of injustice that Allah does not forgive is Shirk, disbelief, associating others with Allah.

The second record book of injustice is the sins that an individual does between him and Allah.

The third record book is the Zulm, the injustice that is between you and the fellow men. And this has to be settled on the Day of Judgment.

Question and Answer Bucket

1. Is it allowed to seek help from people?

Ans. Allah said, (You only we worship and You only we seek help). And the prophet said, "When you ask, ask Allah, and when you seek help seek help from Allah." However, we can ask for the assistance of others in things that they have power to do, meaning the physical help, such as helping me to lift something heavy or the like. In this case, it is permissible in Islam to seek help and assistance in things that individuals can do. What's not permissible is to ask someone else for things that only Allah can do. So it's not permissible for someone to go to a shaman or to a sorcerer and ask him for children.

2. How was the Arabs' value system before Islam?

Ans. Even before Islam, the Arabs felt it shameful to lie, fornicate, or do shameful acts.

When Hind bint Utbah went to give the pledge of allegiance to the Prophet Alaihis Salaatu Wassalaam, and when she heard the Prophet Alaihis Salaatu Wassalaam say, "Give me the Pledge of Allegiance that you do not fornicate or commit adultery", she said, Prophet of Allah, does a free woman fornicate? This is unimaginable. And this shows you the amount of bashfulness they had as Arabs before Islam.

When her husband, Abu Sufyaan, was summoned at the court of the Byzantium ruler, and he wanted to ask him about the Prophet Alaihis Salaatu Wassalaam. Abu Sufyaan was at that time a Mushrik (an idol worshiper). He was an enemy of the Prophet Alaihis Salaatu Wassalaam and the ruler kept on asking him questions. Abu Sufyaan said, By Allah, had I not feared that they would circulate among themselves that I lied, I would have lied. But I was bashful. I was shy of people circulating among them that Abu Sufyan had lied. So this feeling was there, even before Islam.

3. What are the types of Sabr (patience)?

Ans. Patience is of three types: that which is required to fulfill the command, that which is required to refrain from the Haram, and that which is required at the time of calamities, which prevents one from complaining against Allah's decree.