

# Al Arbaeen An Nawawiyyah Part 5

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# Course Outline

## Course topics:

1. Meaning and Types of Sadaqah in Islaam
2. What we Learn from this Hadeeth
3. A Charity for Every Joint in the Body
4. Simple Acts of Great Reward
5. The Sahaabah Helping One Another
6. Al Birr: Meaning and Scope
7. An Impactful Piece of Advice from the Prophet (pbuh)
8. Meaning of Taqwallah
9. Obedience to the Leader
10. Abiding by the Sunnah

## Course objectives:

1. To instil in the learner the love of doing good deeds
2. To make the learner aware of the variety of the good deeds
3. To make the learners aware of what to do regarding the Sunnah of the Prophet (pbuh) and the instructions of the rulers.

QUESTION & ANSWER BUCKET

TRANSCRIPTS

ASSESSMENT

Multiple Choice Questions

Match the Columns

True or False

## COURSE DURATION

Video	–	2 hours 5 min
Study Guide	–	30 min
Assessment	–	15 min
Total Duration	–	2 hours 50 mins

# Lesson 1: Al Ar Baeen An Nawawiyyah Part 25

## 1. Meaning and Types of Sadaqah in Islaam

Abu Darr narrated that a group of the companions of the prophet came to him and complained, saying, prophet of Allah, the rich have gone off with the rewards. They pray as we pray; they fast as we fast; and they give in charity, by virtue of their extra wealth. The Prophet Sallallahu Alaihi Wa Sallam said, "Has Allah not given you what you can give in charity? Truly, every Tasbeehah [saying Subhaanallah] is a Sadaqah (charity); and every Takbeerah [saying Allahu Akbar] is a charity; every Tahmeedah [saying Alhamdulillah] is a charity and every Tahleelah [saying La ilaaha illallah] is a charity, and commanding the good is a charity and forbidding evil is a charity. And in sexual intercourse of each one of you, there is a charity". The companions said, "O messenger of Allah, when one of us fulfils his desire, will he be rewarded for that?" And the Prophet said Alaihis Salaatu Wassalam, said, "Tell me, if he were to fulfil his sexual desire in an unlawful manner, would he be deserving of punishment? Likewise, if he were to act upon it in a lawful manner, then he will be deserving of the reward".

## 2. What we Learn from this Hadeeth

- i. Asking students questions before giving the right answer is a prophetic way of education.
- ii. The eagerness and the interest of the companions to reach the highest level of reward.
- iii. The motive of the companions to make such a comparison is not envy as envy is Haraam. This is a competition for rewards.
- iv. Every Tasbeehah, every Takbeerah, every Tahmeedah, and every Tahleelah, are considered to be forms of charity. Thus, Dhikr is one of the main factors for getting a Muslim closer to Allah.

When a man came to the Prophet Alaihi Salaatu Wassalaam, and asked him for advice that would entitle him to enter Jannah (Paradise), he said, "If you want Paradise, your tongue should always be wet with celebrating the name of Allah". In one gathering the prophet Sallallahu Alaihi Wasallam, would make Istighfaar 100 times.

- v. Enjoining good and forbidding evil are forms of charity. And in the Qur'aan (3:110), they are the distinctive features of the Muslims that are described as the best of nations. Allah said, "You are the best nation produced [as An example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allaah."

Conditions to be fulfilled before enjoining good and forbidding evil:

1. One should have sound knowledge that what he is forbidding is evil and what he is enjoining is good.

2. Make sure that such evil has been committed by the person you are addressing. Telling someone not to do something he does not do is not proper.

Attempting to forbid evil takes its legal position based on the potential results: when the evil is totally or partially removed, it is obligatory to attempt forbidding it. However, if by attempting to remove evil, we only increase it, it is not allowed to make such an attempt because it only increases it.

iv. Fulfilling one's sexual desire lawfully is rewarded in Islaam, and vice versa.

## Lesson 2: Al Ar Baeen An Nawawiyyah Part 26

### 3. A Charity for Every Joint in the Body

It is narrated by Abu Hurayrah that the Prophet (pbuh) said “For every joint in a person's body, a charity must be performed on his behalf, every single day the sun rises.

To judge justly between two people is a charity; to help a man with his mount, lifting him on to it or hoisting up his belongings onto it is a charity. And the good word is a charity. And every step that you take towards prayer is a charity; and removing a harmful object from the road is a charity.

In another Hadeeth, the prophet is reported to have said that there are 360 joints in the body. And based on these two Hadeeths, one may ask, “How can a poor Muslim pay 360 charities a day?”

The prophet Alaihis Salaatu Wassalaam had given us an easy way out when he said that if you pray two Rak'ahs of Duha, this would pay off the 360 good deeds required. And how do I pray these two Rak'ahs? The time starts about 20 minutes after the sunrise. And it continues until about five or 10 minutes before the Adhaan of Zuhr.

### 4. Simple Acts of Great Reward

According to the Hadeeth, the following acts are forms of good deeds and charities:

i. performing Al Fajr Salaah in the masjid and remaining in the same spot, remembering Allah until 20 minutes after sunrise, and then praying two Rak'ahs. It is considered a complete Umrah and Hajj.

iv. Giving the other a hand of help no matter how small it may be. There is a Hadith where the prophet says it starts from even when you pour water from your bucket to your friend's bucket. This is a charity.

v. Helping others through one's reputation and social position.

vi. A good word is a charity.

vii. Reciting the Qur'aan

viii. The steps you take to the masjid, each raises you by a degree, erases a sin and records a good deed.

## 5. The Sahaabah Helping One Another

The stories that were narrated about the Sahaabahs' helping one another are mind blowing. When the migrants from Makkah, (Al Muhaajireen) arrived Madinah, the prophet of Allah Sallallahu Alaihi Wasallam, united everyone from the migrants of Makkah with one from the local citizens of Madinah (Al Ansaar) in brotherhood bonds, by which virtue they share and help each other, and they even initially inherited each other.

Abdur Rahman bin Awf was united by the prophet with Sa'd Bin Ar Rabee'. Sa'd Bin Ar Rabee' was rich and married to more than one wife. He offered to split his wealth into two halves and give Abdur Rahman a half, and also told Abdur Rahman to choose one of his wives and he would divorce her for him.

The reaction of Abdur Rahman was astonishing. He turned down the offer politely and prayed for Sa'd, and all that he requested is to be led to the marketplace to start a business so as to be independent.

## Lesson 3: Al Ar Baeen An Nawawiyyah Part 27

### 6. Al Birr: Meaning and Scope

The Prophet Sallallahu Alaihi Wasallam said, “Al Birru [which can be roughly translated into righteousness] is in good character. And wrongdoing is that which wavers in your soul, and which you dislike people finding out about it”. And in another narration by Waabisah bin Ma’bad, he said that I came to the Prophet Sallallahu Alaihi Wasallam, and when he saw me, he asked me, “Have you come to ask about righteousness?”

And I said, “Yes, O prophet of Allah”. The Prophet said to him, “Consult your heart. Righteousness is that about which the soul and the heart feel at ease and tranquil, and wrongdoing is that which wavers in the soul and goes back and forth in the chest, even though people may repeatedly give their legal opinion in its favour”.

#### Points Understood from the Hadeeth:

i. Al Birr in Arabic, is like a big umbrella that has all that is good and virtuous under it. But the Prophet Alaihis Salaatu Wassalaam highlighted the importance of good character, and among the highest levels of Birr to others is your Birr to your parents..

ii. How can I offer Birr to my parents, by being kind to them, by being respectful, by obeying them, by going out of your way to please them and by doing your best to fulfil their needs.

iii. By saying that righteousness is good character, the Prophet Alaihis Salaatu Wassalaam does not limit righteousness to good character, but it highlights the importance of good character,

The Prophet (pbuh) says that among the closest to me, from you, on the day of judgment are those who have good character”.

iv. Wrongdoing is that which wavers in your soul, and you don't want people to know about it. In the other hadeeth, Halaal is clear and Haram is clear and between them there are doubtful things and the safest way is to abstain from them in order to guard your faith.

v. The instruction to consult one’s heart as regards the identification of sinful things does not apply to those who never feel guilt while committing any evil.

They do not feel guilty because their hearts are sealed. When a person does not have a pure soul and a clean heart, then he is doomed. The prophet tells us Alaihis Salaatu Wassalaam “Whoever skips three Friday prayers in a row, Allah would seal his heart”.



Allah would seal your heart when you see something that is completely clear in front of you, and you're unable to see it. This is part of sealing the heart. Their souls have been corrupted, and their hearts have died.

vi. By talking the man his question before he uttered it, the prophet follows a very good way of breaking the ice, and removing all barriers that may prevent him from presenting his doubts to the prophet (pbuh).

vii. The instruction "consult your heart" has to be looked into it, while looking at the other evidences as well. The prophet is addressing a companion seeking the truth. He is not addressing a sinful person who is indulged in sins, without an end.

He is advising a person who is righteous who fears Allah and who is a companion looking for the truth. Besides, he is referring to the cases where we do not have concrete evidence to support either view, in which case we do not know that this is Halal or Haram.. In this case, consult your heart.

viii. when there is a dispute, you have to refer back to the Qur'aan and Sunnah. And if there is not anything in the Qur'aan or in the Sunnah that gives you a clear answer, and there is no knowledgeable person to guide you, and you have a clear soul and a pure heart. In this case, ask yourself. After that, do not follow the Fatwa of people if you feel that it is a sin. This is your best ability.

## Lesson 4: Al Ar Baeen An Nawawiyyah Part 28

### 7. An Impactful Piece of Advice from the Prophet (pbuh)

Al Irbaadh Bin Saariyah narrated that the Prophet Sallallahu Alaihi Wa Sallam gave us a sermon by which our hearts were filled with fear, and our eyes were filled with tears. So, we said to the Prophet, O Messenger of Allah, it is as though this is a farewell sermon. So, order us. So, the Prophet Alaihis Salatu Wassalam said,

I order you to have Taqwa and to listen and obey your leaders, even if a slave were to become your leader. Verily, he among you who will live long will see great controversy. So, you must keep to my Sunnah and to the Sunnah of the Khulafaa' Raashideen, the Rightly Guided Caliphs. Abide by it as if you bite it with your molar teeth. Beware of newly innovated matters in the religion, for virtually every innovation, every Bid'ah is misguidance.

i. This beautiful Hadith highlights to us the importance of giving a reminder every now and then, but not to the extent of becoming boring. Following the prophet's guidance, Abdullah bin Mas'ood gave people a reminder every Thursday.

ii. The companions were very keen to get reminders to revive their Eman. Hanzalah Al Asadi went to the Prophet (pbuh) and said, O prophet of Allah, Hanzalah [referring to himself] has become a hypocrite. He explained, when we are with you, and we hear you giving us a reminder, we become so deeply affected by what you say, to the extent that we almost can see Heaven and Hell.

But the minute we go back to our homes, and we sit with the children and the wives, and we see the wealth and we see our farms and get a little bit away from your reminders, we feel that our hearts are not the same. So, the Prophet Alaihis Salatu Wassallaam told him, if you were in your houses as you are here with me, then you would be in a level of Eman that the angels will descend and shake hands with you in broad daylight.

iii. A reminder or a sermon should be eloquent and should be effective.

A group of people came to Al Hassan Al Basri and said, O Imam, we sit with a group of people who remind us of Hell, as if we can see it, and our hearts are filled with fear from Hell. So, they're complaining to the Imam. So, Al Hasan Al Basri, may Allah have mercy on his soul, told them:

By Allah, to sit with a group of people that intimidate you and scare you from Hell, until you reach Paradise is better than to sit with a group of people that would keep on telling you you're doing well, don't be afraid, don't be scared, until they would make you enter Hell, because of what they had said.

It should be noted that fabricated or weak Hadeeths should not be included.

Scholars are of three types:

i. Aalimu Dawlah a scholar of the state. And he is the one who gives fatwa that pleases the government, even if it is against the Sharia.

ii. Aalimu Ummah and this is the scholar of the nation. And this scholar follows what the people want. So, if the majority say that we want this, he looks in the books and issues a Fatwa that it is Halal.

iii. Aalimiu Millah. The third type of Scholars is a scholar of Millah, or a scholar of the religion. He issues Fatwa based on the Qur'aan and the Sunnah, whether you like it or not, whether the government approves of it or not, this is what Allah Azza Wa Jal mentioned in the Qur'aan and the Sunnah, and these scholars are few, because they have to be objective.

## Lesson 5: Al Ar Baeen An Nawawiyyah Part 29

### 8. Meaning of Taqwallaah

Taqwallaah is to fear Allah, to adhere to what Allah orders and to abstain from what He forbids. It means to protect yourself from Hellfire with following and complying with Allah's commands.

Allah said in the Qur'aan (4:131), "To Allah belong all things in the heavens and on earth. Verily we have directed the People of the Book before you, and you (O Muslims) to maintain Taqwa. But if you deny Him, lo! unto Allah belong all things in the heavens and on earth, and Allah is free of all wants, worthy of all praise.

### 9. Obedience to the Leader

The Prophet, Alayhis Salatu Wassalam, said, "Even if a slave were to become your emir, or leader, you have to obey and listen to him. And this is part of our religion. Otherwise, who will maintain the system?"

That is why in Surah Nisa, Allah Azza Wa Jal says "O you who believe, obey Allah, and obey the messenger and those assuming authority among you." It should be noted that the command 'obey' is used in relation to Allah and His messenger as obedience here is absolute. Obedience to the rulers is limited, however. If what they command us to do is pleasing to Allah, we should obey. If what they command us to do is displeasing to Allah, we should not obey. They should also be obeyed in matters that are to the public good, such as the rules and regulations they make to establish peace, safety, etc.

And the prophet tells us and gives us the guidelines when to revolt when we're capable and prepared. And that is when we have clear-cut evidences of the ruler's disbelief.

The Prophet, Alaihis Salaatu Wassalaam, says, "Obey and adhere and listen to your ruler, even if he flogs your back and takes your money. Even if he's unfair, and oppressing you and he is doing injustice to you, and he is taking your money, or depriving you of your rights, you still have to obey Him.

### 10. Abiding by the Sunnah

Allah said in the Qur'aan "Whatever the messenger brought for you take it, and whatever he forbids you avoid it".

Then the Prophet Alaihis Salatu Wassalam ordered his companions and us to abide by his Sunnah and the Sunnah of the four rightly guided caliphs: Abu Bakr, Omar, Othman,

and Ali. Whoever insults or curses Abu Bakr Omar, Othman, he's a disbeliever. Claiming to follow the Qur'aan and rejecting the Sunnah of the prophet is An act of disbelief.

Just as following the Sunnah is mandatory, adding things to religion or creating innovations therein is a Bid'ah, or Haraam innovation and Dalaalah or misguidance. The Prophet says in the Hadith of Aishah, "Whoever innovates in our religion what is not part of it, is rejected". Bid'ah leads to division and separation in the Ummah.

Omar's resumption of Taraaweeh is not a Bid'ah in the religious sense. He only revived something that the messenger of Allah started and interrupted for fear of being made obligatory. After the death of the prophet this fear is no longer reasonable. Innovation in non-religious matter is acceptable, however.

## Question and Answer Bucket

### 1. Is envy permissible in Islam?

**Ans.** No. Envy is not permissible in Islam. Envy is to want to have something as certain people have, and to wish that they lose what they have. So, I could have a car. And when I see my neighbour's car, I feel envious, and I wish he has an accident and he loses that car. This is Haraam. However, wishing to be like the other is not Haraam, unless you wish to have as he has of wealth and wish to spend it in evil ways as he has done, in this case, you will be like him in sin.

### 2. What is the advantage of varying the good deeds that lead to Paradise?

**Ans.** With the grace of Allah, Allah did not limit means of getting closer to Him in one, two or three things. Imagine that Allah has limited getting closer to Him to paying money in charity, some Muslims would not be able to do this because they are poor or stingy. So, they will be deprived of this. And some of the Muslims have this. stinginess in them,

People are different as regards what acts of worship they love to do. Some love fasting, some praying and others other acts. So, varying this is a sign of Allah's mercy.

### 3. Is lying permitted in Islaam?

**Ans.** Lying is forbidden in Islam, except in three cases:

i. In war, where you can and give misleading information about the Muslim army, plans, etc.

ii. When you lie to your spouse, and express high opinion about her although you are not speaking the truth, because this strengthens the relationship.

iii. When reconciling and making peace between fighting parties. You can make up your own reports to each party that the other party speaks positively about them, so as to restore their good relation.