

Benefits & Principles

From

The Forty Ahadeeth

Of

Imam

Nawawi

-Rahimuhullaah-

Hadeeth No. 25

The affluent have made off with the rewards

Translated & Compiled

By

Abbas Abu Yahya

In the name of Allaah the Most the Most Merciful

Praise be to Allaah, Lord of all that exists. Here we present various benefits and principles attached to the Ahadeeth from one of the most famous collections of Ahadeeth amongst the works of the scholars. 'Araba'een an-Nawawi – Forty Hadeeth Nawawi.

In these translations you will find benefits from various different explanations of this famous compilation. Also, you will find various other topics ranging across the different sciences of Islaam adhering to authenticity and referencing to its sources.

Written by the one in need of his Creator's forgiveness

Abbas Abu Yahya¹

¹ May Allaah reward with goodness all those who participated in preparing this work.

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Hadeeth No. 25

"ذهب أهل الدثور بالأجور "

عَنْ أَبِي ذَرٍّ أَيْضًا، "أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ قَالُوا لِلنَّبِيِّ ﷺ يَا رَسُولَ اللَّهِ ذَهَبَ أَهْلُ الدُّثُورِ بِالْأَجُورِ؛ 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، وَأَمْرٌ بِمَعْرُوفٍ صَدَقَةٌ، وَنَهْيٌ عَنِ مُنْكَرٍ صَدَقَةٌ، وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ. قَالُوا: يَا رَسُولَ اللَّهِ أَيَّانِي أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ وَزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ، كَانَ لَهُ أَجْرٌ".

رَوَاهُ مُسْلِمٌ

From Abu Dharr -Radi Allaahu anhu-:

Some of the companions of the Messenger of Allaah -sallAllaahu alayhi wa sallam- said:

‘O Messenger of Allaah, the affluent have made off with the rewards, they pray as we pray they fast as we fast, and they give away in charity the excess of their wealth.’

He -sallAllaahu alayhi wa sallam- said:

‘Has not Allah made things for you to give away in charity? Every Tasbihah (saying SubhanAllaah) is a charity, every Takbirah (saying Allaahu Akbar) is a charity, every Tahmidah (saying Alhamdulillah) is a charity, and every Tahlilah (saying La ilaha ila Allaah) is a charity, to enjoin a good action is a charity, to forbid an evil action is a charity, and in fulfilling your desire with your wife there is a charity.’

They said: ‘O Messenger of Allah, when one of us fulfils his desire will he have some reward for that?’

He -sallAllaahu alayhi wa sallam- said:

‘Do you not think that were he to act upon it unlawfully he would be sinning? Likewise, if he has acted upon it lawfully, he will have a reward.’

[Collected by Muslim]

1- Ahlul –Dathoor – the Affluent People

Shaykh Salih al-Fawzan said:

‘This hadeeth is an explanation of the many paths of goodness, and Allaah –Subhanahu wa Ta’ala – made the paths to goodness easy for everyone who intends good, the rich person and the poor person.’

[Taken from ‘al-Minhatul ar-Rabbaneeyah fee Sharh al-Arbaeen an-Nawaweeyah’ by Salih al-Fawzan p.207]

Shaykh Muhammed bin Salih al-Uthaymeen (d.1421) said:

‘The haste of the Companions *-Radi Allaahu anhum-* and their competing in righteous actions, because those who came to the Messenger *-sallAllaahu alayhi wa sallam-* said: ‘Indeed the rich people have taken the reward...’ the Companions did not intend jealousy, but they wanted the Prophet *-sallAllaahu alayhi wa sallam-* to open the door for them so that they could catch up in this race.

Also, that the Companions *-Radi Allaahu anhum-* would utilize their wealth for those matters in which there is goodness in the Duniya and Hereafter, and that is in them giving charity.’

[Taken from ‘Sharh al-Arbaeen an-Nawawi’ – Shaykh Muhammad bin Salih al-Uthaymeen p.279]

Ibn Rajab al-Hanbali (d.795) *-Rahimahullaah-* said:

‘In this hadeeth the poor people were envious of the Ahl-ul-Duthoor (those who possessed wealth and gave it in charity), Duthoor is the wealth with which they can achieve the reward of charity from their own wealth, so the Prophet *-sallAllaahu alayhi wa sallam-* indicated to the poor people the different types of charity which they can give.

It is mentioned in Bukhari and Muslim from Abu Salih from Abu Hurairah *-Radi Allaahu anhu-*: ‘That the poor from the Muhajiroon came to the Prophet *-sallAllaahu alayhi wa sallam-* and said:

‘The Ahl-ul-Dauthoor (rich people) have taken the high grades and the everlasting blessing.’

The Messenger *-sallAllaahu alayhi wa sallam-* asked: ‘and what is that?’

They answered: ‘They pray like we pray, they fast like we fast, they give charity but we cannot give charity, they free slaves but we cannot free slaves.’

The Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

‘Shall I not teach you something by which you can catch up to those who preceded you, and you will precede those who come after you, and there will be no-one better than you, except the one who does the like of what you do?’

They said: ‘of course O Messenger of Allaah.’

He *-sallAllaahu alayhi wa sallam-* said:

‘Saying *SubhanAllaah, AllaahuAkbar* and *Alhamdulillah* at the end of every prayer thirty-three times.’

Abu Salih said: ‘The poor of the Muhajiroon came back to the Messenger of Allaah –*sallAllaahu alayhi wa sallam*- and said: Our brothers those who possess wealth heard of what we do, so they do what we do, so the Messenger of Allaah –*sallAllaahu alayhi wa sallam*- said:

‘That is the excellence of Allaah which He gives to whom so ever He wills.’

[Collected by Bukhari & Muslim]

[Jamia al-Uloom 2/p.29]

2- Wealth

Shaykh Salih al-Fawzan said:

‘Allaah –Jala wa Ulaa – says:

<<O you who believe! Spend of that with which We have provided for you, >> [Al-Baqarah :254]

And Allaah said:

<< and spend of that whereof He has made you trustees. >> [al-Hadeed: 7]

So, the purpose is not that a person gathers wealth, and does not give any of it, then his example is the like of a store room in which wealth is gathered and no benefit is gained from it, and he is like a guard for wealth and he does not make use of any of this wealth for his own self.

This person does not really have this wealth, he only owns that which he gives, whether it is a little or a lot, this is his real wealth, as for what he does not give then that wealth is for other than him. As for the poor person then he has no wealth, so how can he give Sadaqah/charity?

This is why the poor from the Companions of the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* complained about this.

In this is a proof that it is necessary for a Muslim to strive to do good actions, and that he should feel regret if he cannot perform good actions, since he will be rewarded for his regret.

This is like the person who sees a rich person giving charity and wishes that he had wealth to give in charity like him. It is mentioned in the hadeeth from the Prophet *-SallAllaahu alayhi wa Sallam-* that he said:

‘This Ummah is the like of four people, one of which is a man whom Allaah gave wealth and knowledge. He acts upon the knowledge and spends rightfully from the wealth. Another person is the one whom Allaah gave knowledge but did not give wealth and he says, if I had the like of wealth as that person I would do the like of what he does.’

The Messenger of Allaah *-SallAllaahu alayhi wa sallam-* continued: ‘They are equal in their reward.’

[Collected by Ibn Majah, Ahmad, Tabarani and authenticated by Albaani]

One person was rewarded for spending in charity and the other for his good intention.’

[Taken from ‘al-Minhatul ar-Rabbaneeyah fee Sharh al-Arbaeen an-Nawaweeyah’ by Salih al-Fawazan p.208]

Some Ahadeeth Regarding Wealth

" إن الله عز وجل قال : إنا أنزلنا المال لإقام الصلاة و إيتاء الزكاة و لو كان لابن آدم واد لأحب أن يكون إليه ثان و لو كان له واديان لأحب أن يكون إليهما ثالث ، و لا يملأ جوف ابن آدم إلا التراب ، ثم يتوب الله على من تاب " .

A- ‘Indeed Allaah – Azza wa Jal- said: ‘Indeed we sent down wealth for the prayer to be established and the Zakat to be given and if Ibn Adam had a valley of gold he would love to have a second and if he had two valleys he would love to have a third, and nothing fills the inside (nothing satisfies) of Ibn Adam except dirt, and Allaah turns to the one who repents.’

[Collected by Ahmad and Tabraani in ‘al-Kabeer’ from Abu Waaqid al-Laythee who said: ‘We would come to the Prophet -*sallAllaahu alayhi wa sallam*- when the revelation would come down to him, so he would narrate to us, and he said to us that day. . . ’

Albaani said: and this Isnad is Hasan, and it is upon the condition of Muslim. Taken from ‘Silsilah Ahadeeth As-Saheehah’ vol. hadeeth no.1639]

• " الشيخ يكبر و يضعف جسمه ، و قلبه شاب على حب اثنتين : طول الحياة و حب المال " .

B ~ ‘A senior person becomes older and his body becomes weak, but his heart remains young for the love of two things: a long life and love of wealth.’

[Collected by Ahmad narrated by Abu Huraira ascribed to the Prophet -*sallAllaahu alayhi wa sallam*.

Al-Albaani said: ‘and this Isnad is Hasan.’]

In another narration: ‘. . . collecting wealth and a long life.’

[Collected by Muslim & Ahmad]

In another narration: ‘. . . love of life and love of wealth.’

Also in another narration: ‘. . . a long life and lots of wealth.’

[Collected by Tirmidhi, Ibn Majah and Hakim said: ‘It is Saheeh upon the conditions of Bukhari & Muslim.’]

Bukhari collected it with the wording:

‘The heart of a senior person continues to remain young for two things for love of the Dunyia and having high expectations from the Duniya.’

And it has a supporting narration from the hadeeth of Anas ascribed to the Prophet *-sallAllaahu alayhi wa sallam-*:

‘Ibn Adam becomes old and two things become young: desire for wealth and desire for life.’

[Collected by Muslim & Tirmidhi]

[Taken from ‘Silsilah Ahadeeth As-Saheehah’ vol.1 hadeeth no. 1906]

The Prophet – *SallAllaahu alayhi wa sallam-* said:

" من يرد الله به خيرا يفقهه في الدين و إن هذا المال حلو خضر فمن يأخذه بحقه يبارك له فيه ، و إياكم و التمايح فإنه الذبح "

‘Whoever Allaah intends good for, He gives him the understanding of the Deen, and indeed wealth is sweet and green, so whoever acquires it rightfully then he is blessed in it, and be careful of continuously praising someone in his presence since indeed it is like being slaughtered.’

Collected by Tahawee in ‘al-Mushkil’ and Ahmad from Ma’bud al-Juhni who said: ‘Muwaweeyah would rarely narrate anything from the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* but he would say this statement and would rarely leave off mentioning it or narrating it in a large gathering from the Prophet *-sallAllaahu alayhi wa sallam-* who said:

[‘Whoever Allaah intends good for, He gives him the understanding of the Deen, and indeed wealth is sweet and green, so whoever acquires it

rightfully then he is blessed in it, and be careful of continuously praising someone in his presence since indeed it is like being slaughtered.’].

[This chain is Hasan, its narrators are all trustworthy, they narrate in the six books of hadeeth, except for al-Juhni. Abu Hatim said about him: ‘He is the first person to reject al-Qadr but he was trustworthy in hadeeth.’ Al-Hafidh said something similar to this in at-Taqreeb.]

[Taken from ‘Silsilah Ahadeeth As-Saheehah’ vol.1 hadeeth no. 1196]

From Anas bin Malik that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* came to visit Umm Haraam, and we brought him dates, clarified butter, and he said:

" ردوا هذا في وعائه و هذا في سقائه فإني صائم "

‘Return this to its container, and this to its water container, for indeed I am fasting.’

From Anas bin Malik who said: ‘Then the Messenger *-sallAllaahu alayhi wa sallam-* stood and prayed two optional Rakat. Umm Haraam and Umm Sulaym stood behind us, and the Messenger *-sallAllaahu alayhi wa sallam-* made me stand on his right side. He prayed an optional prayer on a mat, when he finished the prayer, Umm Sulaym said: ‘Indeed I have a special request regarding your young servant Anas, supplicate to Allaah for him. So, on that day, the Messenger *-sallAllaahu alayhi wa sallam-* did not leave any good from the good of the Duniya and the hereafter except that he supplicated that for me that the Messenger *-sallAllaahu alayhi wa sallam-* said:

اللهم أكثر ماله و ولده و بارك له فيه

‘O Allaah increase his wealth and offspring a lot and bless him in that.’

Anas *-Radi Allaahu anhu-* said: My daughter informed me that I was bestowed with ninety some offspring from me.

In the narration of Ahmad: ‘Then the Messenger *-sallAllaahu alayhi wa sallam-* supplicated for Umm Sulaym and her family.’

And the narrator mentions: ‘And Anas mentioned that his eldest daughter Ameenah informed him that there were more than one hundred and twenty from his offspring buried until the time of al-Hajjaj.’

Albaani said: that this Isnad of three narrators is authentic upon the conditions of Bukhari & Muslim.’

Albaani Commented:

‘From the benefits of the hadeeth and its Fiqh:

there are many benefits in this hadeeth, I will mention some of them briefly except where it is necessary to elaborate its explanation:

1- That supplicating for increase in wealth and offspring is something which is legislated.

Bukhari brought a chapter heading for this hadeeth: ‘Chapter: Supplicating for blessings in having lots of wealth and offspring.’

2- And that wealth and offspring are a blessing and goodness if Allaah -
Tabaraka wa Ta’ala – is obeyed in respect/regard to them.

3- Allaah answered the Dua’ of His Prophet *-sallAllaahu alayhi wa sallam-* for Anas, and it became reality, until he became the one with the most wealth and offspring from amongst the Ansar.

4- That it is allowed for the one fasting an optional fast, when he visits a people and food is presented to him that he does not have to break his fast, but he supplicates for the host with goodness. From the chapters of Bukhari: ‘Chapter whoever visits a people and does not break his fast with them.’

5- That if a man is led in prayer by another man then he stands on the right of the one leading the prayer. What is apparent is that he stands right next to him, not forward nor just behind him, because if anything like this occurred then the narrator would have narrated it, especially since the Messenger *-sallAllaahu alayhi wa sallam-* repeatedly led individual companions in prayer.

There is a hadeeth of Ibn Abbas regarding this in Saheeh Bukhari and Muslim, and Bukhari brought a chapter heading for the hadeeth of Ibn Abbas, which is: ‘Chapter if there are two people praying then one stands equal next to the one leading the prayer.’

Al-Hafidh said in ‘al-Fath’ (2/160):

‘Regarding the saying of Bukhari: ‘equal’ means that he does not stand forward from the Imam or just behind him, it is as if the collector (Bukhari) indicates to what occurs in some of the narrations from Ibn Abbas with the wording: ‘So I stood next to him’ and that apparently means equal to him.

AbdurRazzaq narrates from Ibn Juraij who said: I said to ‘Atta: ‘A man prays along with another man, where should he stand?’

He answered: ‘On his right-hand side.’

So, I asked: ‘Does he stand equal to him in that he is in line with him and one is not ahead of the other?’

He answered: ‘Yes.’

I asked: ‘Do you like it that, they stand equal so there is no gap between them?’

He answered: ‘Yes.’

In ‘al-Muwatta’ from Abdullaah bin Utbah bin Mas’ood who said:

‘I entered upon Umar bin al-Khattab when the weather was very hot and I found him in Ruku so I stood in prayer behind him, and he brought me forward until he placed me next to him on his right side.’

I (Albaani) say: This Athar in ‘al-Muwatta’ - with an authentic chain from Umar -*Radi Allaahu anhu-*, along with the previously mentioned Ahadeeth are a strong proof of the previously mentioned standing equally in the prayer.

As for the saying that it is recommended that the single person following the Imam should stand slightly behind the Imam, as is mentioned by some of the Madhahib (schools of thought), with some of them elaborating in this issue – along with there being no evidence for it from the Sunnah, it also opposes what is apparent from these Ahadeeth, and this narration of Umar, and the previously mentioned statement of ‘Atta and he is the Imam, the noble Taba’ee (Successor of the Companions) Ibn Abee Rabah and likewise the other statements.

It is more befitting for the believer to leave those statements of the Madhahib (schools of thought) to the founders of those Madhahib (schools of thought) believing that they are rewarded for it, because they endeavoured and formulated an opinion intending the truth. However, it is upon the believer to follow what is established in the Sunnah, since indeed the best guidance is the guidance of the Messenger -*sallAllaahu alayhi wa sallam.*

[Taken from ‘Silsilah Ahadeeth As-Saheehah’ hadeeth no. 141]

The Prophet -SallAllaahu alayhi wa Sallam- said:

" اثنتان يكرههما ابن آدم : يكره الموت و الموت خير للمؤمن من الفتنة و يكره قلة المال و قلة المال أقل للحساب "

‘There are two things that the son of Adam dislikes: he dislikes death, whereas death is better for a believer than Fitnah. And he dislikes having little wealth, whereas having little wealth is less to be taken to account for.’

[Taken from ‘Silsilah Ahadeeth As-Saheehah’ vol.1 hadeeth no. 813 p.263 – 267]

F- From Abu Huraira, from the Messenger of Allaah -sallAllaahu alayhi wa sallam- that he said:

" أمركم بثلاث و أنهاركم عن ثلاث ، أمركم أن تعبدوا الله و لا تشركوا به شيئا و تعتصموا بحبل الله جميعا و لا تفرقوا و تطيعوا لمن ولاة الله عليكم أمركم . و أنهاركم عن قيل و قال و كثرة السؤال و إضاعة المال " .

‘I order you with three and I prohibit you from three; I order you to worship Allaah and not to associate anyone with Him.

Hold together to the Rope of Allaah and do not separate.

Obey the one whom Allaah places as a ruler over you.

And I prohibit you from gossip, asking too many questions and wasting wealth.’

[Taken from ‘Silsilah Ahadeeth As-Saheehah’ vol.1 hadeeth no. 685 p.263 – 267]

2714 - " إن الله قسم بينكم أخلاقكم كما قسم بينكم أرزاقكم ، و إن الله يعطي الدنيا من يحب و من لا يحب و لا يعطي

الإيمان إلا من أحب ، فمن ضن بالمال أن ينفقه و خاف العدو أن يجاهده و هاب الليل أن يكابده ، فليكثر من قول : سبحان

الله ، [والحمد لله] و لا إله إلا الله ، و الله أكبر " .

G - 2714 - From Abdullaah who said that the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

'Verily Allaah has distributed your manners between yourselves just like He distributed your provisions between yourselves.

Allaah gives the *Duniya* (world) to the one He loves and the one whom He does not love, but He does not give *Eemaan* (faith) except to the one whom He loves. Whosoever is too miserly with his wealth to spend it, and is too fearful to fight the enemy, and is too weak to stand the night in prayer, then he should say '*SubhanAllaah, wal-Hamdulillaah, wa la illah ill Allaah, wa Allaahu Akbar.*' a lot.

[Taken from 'Silsilah Ahadeeth As-Saheehah' vol.1 hadeeth no. 2714 p.263 – 267]

عن كعب بن عياض قال : سمعت النبي صلى الله عليه وسلم يقول " إن لكل أمة فتننة و فتننة أمتي المال

H- 592- From K'aab bin 'Ayaad who said: I heard the Prophet -*sallAllaahu alayhi wa sallam*- saying:

'Indeed, every Ummah has a Fitnah and the Fitnah of my Ummah is wealth.'

[Collected by Tirmidhi, Bukhari in 'Tareekh al-Kabeer', Ibn Hibban and Ahmad. Taken from 'Silsilah Ahadeeth As-Saheehah' vol.1 hadeeth no. 592 p.263 – 267]

3- Allaah encourages enjoining the good and forbidding evil

He –Subhanahu wa Ta'ala – said:

<<Let there arise out of you a group of people inviting to all that is good (Islaam), enjoining *Al-Ma'rûf* (good) and forbidding *Al-Munkar* (evil). And it is they who are the successful.>> [Aal-'Imran: 104]

From Abu Saeed Al-Khudri *-Radi Allaahu anhu-* who said: I heard the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* say:

‘Whosoever of you sees an evil action, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart; and that is the weakest of faith.’

[Collected by Muslim. No. 34 from 40 Nawawi] [Durar Saneeyah bifawaid 40 Nawawi p.103]

Shaykh Muhammed bin Salih al-Uthaymeen (d.1421) said:

‘There are two conditions necessary for enjoining the good:

First condition: that the person commanding the good has knowledge that this thing he is commanding is good. If he is ignorant then it is not allowed for him to speak about this, because if he orders with that which he is ignorant of then he has spoken about Allaah Ta’ala without knowledge.

Second condition: that one knows that the one being ordered has left a good action. If one does not know that a person has left it, then he seeks an explanation. The proof for this condition is that a man entered on the day of Jumma while the Prophet *-sallAllaahu alayhi wa sallam-* was giving the Khutbah and the man sat down.

So the Messenger *-sallAllaahu alayhi wa sallam-* said to him: ‘Did you pray?’

He answered: ‘No.’

The Messenger *-sallAllaahu alayhi wa sallam-* said:

‘Get up and pray two Rakah and make them short.’

[Bukhari & Muslim]

Here the Messenger *-sallAllaahu alayhi wa sallam-* did not order him with the prayer of two Rakah until he had asked him had he prayed them or not, so it is necessary for one to know that the person has actually left that good deed.

Forbidding Evil

There are conditions to forbidding evil too:

First condition: that one knows with evidence from the Sharia’ that this matter is evil, not by taste, or by custom, nor by jealousy nor by emotions, and it is not just because you view it as an evil that it is definitely evil, since perhaps a person criticizes that what could actually be a good deed.

Second condition: that one knows that the person one is addressing has actually committed evil, if it is known then it is permissible to prohibit it.

Third condition: that you do not get rid of an evil to cause a greater evil. If it does lead to a greater evil then criticizing this evil is prohibited, because in this circumstance criticizing would mean that we changed it from something small to something severe.

There are four divisions regarding this issue:

First type: that evil is removed totally.

Second type: that it is lessened.

Third type: that it is changed to a similar evil.

The fourth type: that it is changed to a greater evil.

[Taken from ‘Sharh al-Arbaeen an-Nawawi’ – Shaykh Muhammad bin Salih al-Uthaymeen p.280-281]

4- Different types of Charity

Ibn Rajab al-Hanbali (d.795) *-Rahimahullaah-* talks about the different types of Sadaqah which is done without wealth:

‘That charity is imparting kindness to the creation, so that it is beneficial for them.

Perhaps this is better than giving charity with wealth, and this is like enjoining good and forbidding evil, since indeed it is calling to the obedience of Allaah and the prevention from disobeying Him, and that is better than benefitting someone with wealth.

Likewise teaching beneficial knowledge, reading the Qur’aan, removing harm from the pathway, striving to bring a benefit for the people and preventing them from harm. Likewise, Sadaqah which is done without wealth is by supplicating for the Muslims and seeking forgiveness from them.’

[Jamia’ al-Uloom wal-Hikam – by Ibn Rajab (d.795 A.H.) 2/p.31]

Sadaqah includes all types of Good Actions

Ibn Rajab al-Hanbali (d.795) *-Rahimahullaah-* said:

‘The meaning of this is that the poor people thought that charity is only by giving wealth, and they were incapable of giving wealth. The Prophet *-sallAllaahu*

alayhi wa sallam- informed them that all types of good actions and being good are charity.

In the Saheeh of Muslim from Hodayfah from the Prophet *-sallAllaahu alayhi wa sallam-* who said: ‘Every good action is Sadaqah.’

[Jamia’ al-Uloom wal-Hikam – by Ibn Rajab (d.795 A.H.) 2/p.30]

1-feeding your family

The Prophet *-sallAllaahu alayhi wa sallam-* said:

‘Indeed you do not spend wealth desiring by it the Face of Allaah except that you will be rewarded for it, even the food you place in your wife’s mouth.’

[Bukhari Kitab al-Eemaan]

2- helping People

Ibn Abbas *-Radi Allaahu anhu-*:

‘Whoever travels and fulfils a right of his brother then for every step there is a charity.’

[‘Tayseer Rab al-Bariya fee Sharh al-Arba’een an-Nawawi’ p.386]

3- Not harming people

From Abu Dharr *-Radi Allaahu anhu-* who said: ‘I asked O Messenger of Allaah which is the best of the actions?’

The Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

‘Belief in Allaah and striving in the path of Allaah.’

I asked: ‘If I did not do this?’

He *-sallAllaahu alayhi wa sallam-* said:

‘Help the weak or do good for a person who cannot work for himself.’

I asked: ‘What if I was too weak to carry out some good deeds?’

He *-sallAllaahu alayhi wa sallam-* said:

‘Do not perpetrate your evil on to the people; indeed it is Sadaqah (charity).’

[Bukhari Kitaab al-Raqeeq (Fath al-Bari 5/148) & Muslim]

4- Planting a Tree

From Abu Darda *-Radi Allaahu anhu-* that a man walked past him while he was planting a tree in Damascus, and the man said to him: ‘You are doing this, even though you are a Companion of the Messenger of Allaah *-sallAllaahu alayhi wa sallam?*’

Abu Darda said: ‘Do not be hasty about me, I heard the Messenger of Allaah say:

‘Whoever plants a tree, there is none who eats from it, whether a human, nor a creature from the creation of Allaah except that it will be Sadaqah for the person who plants it.’

[Collected by Ahmad and its Isnaad is Hasan ‘Silsilah Ahadeeth As-Saheehah’ vol.1 hadeeth no. 2600]

5- Continuous Charity

From Abu Huraira *-Radi Allaahu anhu-* that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

‘Indeed from that which a believer receives from his actions and his good reward after his death is knowledge which he taught and disseminated, of left behind a righteous son, or a Mus’haf which he inherited, or a Masjid that he built, or a house he built for a traveller, or Sadaqah that

he gave from his wealth while he is healthy and during his lifetime, which he receives after his death.’

[Collected by Ibn Majah, Ibn Khuzaimah in his ‘Saheeh’, al-Bayhaqi the Isnaad of Ibn Majah is Hasan.]

6 -Teaching the Qur’aan

Narrated by Abu Malik al-Ashja’ae from his father who said the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

‘Whoever teaches an Ayaah from the Book of Allaah – Azza wa Jal-, then he will receive its reward whenever it is recited.’

[Collected by Abu Sahl in ‘His Hadeeth from his Shuyookh’ ‘Silsilah Ahadeeth As-Saheehah’ hadeeth no. 1335]