

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

LESSONS FROM AHÂDEETH SHAREEF

BY MOULANA NAEEM MOTALA

...

COMMENTARY ON

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

WITH EMPHASIS ON PERFECTING ONE'S CHARACTER

| LESSON FORTY-ONE |

...

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 عَبْدَهُ وَرَسُولَهُ

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

...

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 40 |

| BE IN THIS WORLD AS A TRAVELLER

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنِّي، وَقَالَ: "كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ".
وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: إِذَا أَمْسَيْتَ فَلَا تَتَنَتَّرُ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَتَنَتَّرُ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ
حَيَاتِكَ لِمَوْتِكَ

On the authority of Abdullah ibn Umar *Radiallahu Anhu*, who said : Rasullullah *Sallallahu Alayhi Wa Sallam* took me by the shoulder and said, “**Be in this world as though you were a stranger or a wayfarer.**” And Ibn Umar *Radiallahu Anhu* used to say, “**In the evening do not expect [to live until] the morning, and in the morning do not expect [to live until] the evening. Take [advantage of] your health before times of sickness, and [take advantage of] your life before your death.**” [Al-Bukhari]



| BRIEF EXPLANTION |

This Hadith is a basic source on the need to have little wishful thinking about the world, and that the Believer ought not to take the world as his permanent residence. In fact, on the contrary, he should be in this world as if he were on the point of departure, preparing his equipment and needs for this journey.

Someone mentioned : “*Cross it and do not inhabit it...*”. In other words, cross the world and do not inhabit the world. “*Who is there who would build a house on the waves of the sea?*” ie: do not take the world as a dwelling place. The world is retreating and Aakhirah is advancing...so how could one become pre-occupied with that which is leaving and turn away from that which is approaching.

Since this world is not the residence or the homeland, then the state of a Mu'min should be either of the two : (a) he should be as if he was a stranger in a foreign country who's concern is to gather provision for this journey and return to his homeland, or (b) he should be as if he was a traveller (night and day) who is not a resident at all to the land where he intends.

It is for this reason that Ibn Umar *Radiallahu Anhu's* advice that he derived from this Hadith, comprises extreme restriction of one's expectations... that, when someone enters the evening, he does not anticipate the morning and when someone enters the morning, he does not anticipate the evening, but rather on the contrary he thinks that his expected term will come to him before that.

Therefore he further mentioned : “*Take [advantage of] your health before times of sickness, and [take advantage of] your life before your death.*”... meaning, gain from righteous actions whilst you are healthy before ill health interposes between you and righteous actions, and during your life, before death interposes between you and good actions.

One should be very cautious with regard to anything that will impede the performance of righteous actions and anything that will pre-occupy one away from earning for the Aakhirah,. Hence, one should hasten to do righteous actions before he cannot perform them.