

Mawlana Shaykh Muhammad Adil ar-Rabbani

Ḥadīth Lesson: On Wealth: Giving and Receiving

As-Salamu ‘Alaykum wa RaḥmatuLlāhi wa Barakātuh.

A‘ūdhu BiLlāhi Minash-shayṭāni r-rajīm. BismiLlāhi r-Raḥmāni r-Raḥīm.

Wa ṣ-Salātu wa s-Salāmu ‘alā Rasūlinā Muḥammadin Sayyidi l-Anwālina wa l-Akḥirīn.

Madad yā RasūlAllāh, Madad yā Sādāti Aṣḥābi RasūlilLāh, Madad yā Mashāyikhinā,

Dastūr Mawlana Sheikh Abdullāh al-Fā’iz ad-Dāghistāni, Sheikh Muḥammad

Nāẓim al-Ḥaqqānī. Madad.

1- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

الْتَمِسُوا الْخَيْرَ عِنْدَ حَسَانِ الْوَجْهِ

Our Holy Prophet ﷺ is saying, **“Seek goodness and blessing in beautiful faces.”** Allāh ﷻ has undoubtedly bestowed goodness upon those with beautiful faces; He ﷻ granted that beauty for His ﷻ pleasure.

2- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

إِنَّ الرَّجُلَ لَيَطْلُبُ الْحَاجَةَ فَيَرْوِيهَا اللَّهُ عَنْهُ لِمَا هُوَ خَيْرٌ لَهُ فِيَتَّهِمُ النَّاسَ ظَالِمًا لَهُمْ
فَيَقُولُ مَنْ يَسْعُنِي

Our Holy Prophet ﷺ is saying, **“A person asks for something from Allāh ﷻ and Allāh ﷻ does not fulfill his need because he knows that it would be better for him not to receive it.”** People want goodness. Now, there are many ignorant people. Some of them become angry and rebel against Allāh ﷻ, saying, “I asked Allāh ﷻ, I made du‘ā, but my du‘ā was not accepted.” There are such ignorant people. However, our Prophet ṣallā Llāhu ‘alayhi wa-sallam says that Allāh ‘Azza wa-Jalla did not grant that person’s need because it was better not to grant it. “Thereupon, that person oppressed the people and accused them, saying, “Who defeated me? Who prevented my du‘ā from being answered?” This is how ignorant people blame others because their du‘ā’s are not accepted. As if it was their fault. However, it is better for him that Allāh ‘Azza wa-Jalla does not give it to him. This is a very important issue for people of this time. When one makes du‘ā and is not given, one must believe that Allāh ﷻ will give something better, something beneficial. We should not think to

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attack others, “My du’ā’ was not accepted because of you. This did me harm, that’s why it didn’t happen.” Everything must be left to the will of Allāh ‘Azza wa-Jalla.

3- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

جزاء الغنى من الفقير النصيحة والدعاء

Our Holy Prophet ﷺ says, **“What the rich gain from the poor is sincere counsel and du’ā’.”** Our Prophet ṣallā Llāhu ‘alayhi wa-sallam, says, “It is both advice and du’ā’.” These are the things one can ask from a poor person. What more could one want from the poor? Certainly not money and wealth. Only advice and du’ā’s are requested.

4- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

إِنَّ الصَّدَقَةَ يُبْتَغَى بِهَا وَجْهُ اللَّهِ تَعَالَى، وَالْهَدِيَّةُ يُبْتَغَى بِهَا وَجْهُ الرَّسُولِ وَقَضَاءُ
الْحَاجَةِ

Our Holy Prophet ﷺ says, **“The consent of Allāh ﷻ is taken into consideration through charity.”** When alms are given, it is given for the sake of Allāh ﷻ. **“With gifts, the consent of the Messenger of Allāh ﷻ and the fulfillment of a need are sought.”** So both are a big benefit. Both the consent of Allāh ﷻ and the consent of our Prophet ṣallā Llāhu ‘alayhi wa-sallam are gained.

5- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

إِنَّ الْمَعْرُوفَ لَا يَصْلُحُ إِلَّا لِذِي دِينٍ، أَوْ لِذِي حَسَبٍ، أَوْ لِذِي حِلْمٍ

Our Holy Prophet ﷺ says, **“Undoubtedly, goodness finds its place in the presence of no one other than a pious, noble, honorable or forbearing person, that is, a benign person.”** When you do a good deed, the value of that good deed is appreciated by a pious, noble, honorable or compassionate person; That is, people who are calm, forbearing and well-behaved know. Kindness is done to everyone, but few

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people understand goodness. Those who know goodness are undoubtedly religious, God-fearing and noble people who value good deeds done with a nobility that comes from family. A person who is not like this, who is not religious and noble, will not be satisfied no matter what you give him; He does not know the value of what is given. He doesn't even say thank you for what he's given.

6- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

لَا تَصْلُحُ الصَّنِيعَةُ إِلَّا عِنْدَ ذِي حَسَبٍ أَوْ دِينٍ

Our Holy Prophet ﷺ is saying, **“The good deed you do finds its place only in the presence of a noble, honorable or pious person.”** They are the ones who appreciate it. They say thank you, and if they have something to give in return, they give. But to people who are not like this, it is given only for the sake of Allāh ﷻ, and no reward is expected from them.

7- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

إن هذا المال خضرة حلوة، فمن أخذه بحقه بورك له فيه، ومن أخذه بإشرف نفس لم يبارك له فيه، وكان كالذي يأكل ولا يشبع، واليد العليا خير من اليد السفلى

Our Holy Prophet ﷺ is saying, **“This wealth,”** that is, the money and property in one's possession, is **“attractive and sweet,”** he says. Whether the wealth is ḥalāl or ḥarām, they look beautiful and attractive. It attracts people's desires, people love money. But of course, a righteous person wants ḥalāl money. **“Whoever takes it without insisting, it will be blessed for him.”** There is no problem as long as the money is ḥalāl. Prophet ṣallā Llāhu ‘alayhi wa-sallam says, “Even if it is attractive and sweet, once it is ḥalāl, no matter how much it is, it will be of barakah.” **“And whoever takes it with avarice, it will not be blessed for him.”** If he says “No matter how it comes” and commits deceit and fraud, that money will not be ḥalāl. We see now, there is no limit to greed. Greed has no limits. If a person had enough money for seven ancestors, he would still want it; He doesn't say ḥalāl or ḥarām, he eats it. May Allāh ﷻ improve them. May Allāh ﷻ protect us from the evil of our egos. Here's how beautiful it is; When acquired properly, wealth becomes of barakah for people. Otherwise, if it is taken out of greed,

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that money will not be made abundant and of barakah. The most important thing here is barakah. Barakah is the consent of Allāh ﷻ and the consent of our Holy Prophet ﷺ. **“He is like one who eats and is not satisfied.”** This is the situation of the greedy person. **“And the upper hand is better than the lower hand.”**

8- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷻ (peace be upon him ﷺ) says:

إِنَّ هَذَا الْمَالَ حُلْوٌ خَضِرٌ، مَنْ أَصَابَهُ بِحَقِّهِ بُورِكَ لَهُ فِيهِ، وَرُبَّ مُتَخَوِّضٍ فِيمَا
شَاءَتْ نَفْسُهُ مِنْ مَالِ اللَّهِ عَزَّ وَجَلَّ وَرَسُولِهِ لَيْسَ لَهُ يَوْمَ الْقِيَامَةِ إِلَّا النَّارُ

Our Holy Prophet ﷺ is saying, **“Indeed this wealth is green and sweet.”** It draws a person in, can deceive them, and feels very sweet. **“Whoever gets what he deserves of it,”** that is, if he obtains that money through ḥalāl means, **“Then he shall be blessed (barakah) in it. And many a person who deals with what he wants for himself, from the wealth of Allah and His Messenger, gets nothing on the Day of Judgment but the Fire.”** If he acquires wealth through illicit means, that wealth will become hell for him on the day of judgment. He burns in hell until he is cleansed of his sins; May Allāh ﷻ protect us.

9- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷻ (peace be upon him ﷺ) says:

وَإِنْ كُنْتَ لَا بُدَّ سَائِلًا فَاسْأَلِ الصَّالِحِينَ

Our Holy Prophet ﷺ is saying, **“But if you have no alternative but to ask, then ask the righteous.”** So, do not ask from others, because other people’s wealth holds no benefit.

10- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷻ (peace be upon him ﷺ) says:

مَا الَّذِي يُعْطَى مِنْ سَعَةٍ بِأَعْظَمِ أَجْرٍ مِنَ الَّذِي يَقْبَلُ إِذَا كَانَ مُحْتَاجًا

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Our Holy Prophet ﷺ is saying, **“The person who is well-off and gives is not superior in terms of reward to the person who accepts what is given just because he is in need.”** Our Prophet ﷺ indicates that when a needy person accepts what is given to them— without having asked for it—both parties earn the same reward.

11- *Qala RasuluLlah salla Llāhu ‘alayhi wa-sallam*

The Messenger of Allāh ﷺ (peace be upon him ﷺ) says:

مَا الْمُعْطَى مِنْ سَعَةٍ بِأَفْضَلَ مِنَ الْآخِذِ إِذَا كَانَ مُحْتَاجًا

Our Holy Prophet ﷺ is saying, **“The person who is well off and gives is not better than the person who is in need and receives.”** Allah Azza wa Jalla made one of them a giver, and the other one accepted that due to need. He wouldn't have accepted it if he didn't need it; Therefore, both of them earn the same reward.

May Allāh ﷻ accept from us, insha'Allah.

Sadaqa RasuluLlah fi ma qal, aw kama qal.

The Messenger of Allāh ﷺ says the truth in what he ﷺ said or as he ﷺ said.



Ihda' – Dedication:

Ziyadatan ila sharafi' 'n-Nabi, sallaLlahu `alayhi wa sallam wa Alihi wa Asahabihi l-kiram, wa ila arwahi jamee'i al Anbiya'i wa l-Mursalin wa Khudama'i sharai'ihim wa ila arwahi al 'Aimmati al arba'a, wa ila arwahi Mashayyikhina fi t-Tariqati n-Naqshbandiyyati l-Aliyyah, khassatan Imamu t-Tariqah wa Ghawthu l-Khaliqah Khwaja Bahauddin Muhammad al-Uwaisiyi l-Bukhari, Sayyidina Abdul Khaliq al Ghujduwani, Mawlana Shaykh Sharafuddin al Daghestani, Mawlana Shaykh Abdullah al Faiz al Daghestani, Mawlana Shaykh Muhammad Nazim Adil al Haqqani, wa sai'ri Sadatina wa s-Siddiqiyun, wa man nahnun fi hadratihim wa jiwarihim. To the souls of all our ancestors. For the souls of all Muslims and believers. For the souls of all martyrs. For goodness to come and evil to be warded off. Li-Llahi Ta'ala, Al-Fatiha.

[(Translation)] To the honor of the Prophet, Prayers and Peace be upon Him, and his family, and his companions, and the souls of all the prophets as well as of His messengers and of those who served their Sharia, and to the souls of the four Imams. And to the souls of our Mashayikh of the Most Distinguished Naqshbandi Tariqa, in

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particular to the soul of the Imam of the Tariqa Ghawth al-Khaliqa (the Help of Creation), Khwaja Bahauddin Muhammad al-Uwaisiyi l-Bukhari, Sayyidina Abdul Khaliq al Ghujduwani, Mawlana Shaykh Sharafuddin al Daghestani, Mawlana Shaykh Abdullah al Faiz al Daghestani, Mawlana Shaykh Muhammad Nazim Adil al Haqqani, and the rest of our masters and Siddiqiyun, and to whom we are in their presence and near them. To the souls of all our ancestors. For the souls of all Muslims and believers. For the souls of all martyrs. For goodness to come and evil to be warded off. To Allah Almighty. Al Fatiha.]

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