

Riyadus Saaliheen Part 2

Haitham Al Haddad

Outline of the Course

1. Centrality of the heart
2. The other function of the Qalb (heart)
3. Heart-limb interaction
4. Accepted Jihaad
5. The sinful Victim
6. Actionless Intentions are rewarded
7. Reward Multiplication rates for good deeds
8. Exceptional reward for Fasting
9. How intention is rewarded in Islaam
10. Meaning of the 'Hamm' mentioned in the Hadeeth
11. Virtue of Salaatul Jamaa'ah

Course Objectives:

1. To learn the role of intention in bringing reward and punishment
2. To know how to earn huge rewards with little effort
3. To be aware how an evil intention can be the cause of one's doom

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: Riyadus Saaliheen Part 7

1. Centrality of the heart

The Prophet Sallallahu Alayhi Wa Sallam said, “Allah does not look at your bodies or appearances, but He looks at your hearts”.

Ibn Al Qayyim, Rahimahullah, said that the heart is the place where Allah looks because it is the controller of the rest of the body. Physical shape, beauty, etc., are Allah’s selection and creation, whereas the content of the heart is our earning.

Allah said, “And say, work righteousness. Soon will Allah and His messenger and the believers observe your work; soon will you be brought back to the Knower of what is hidden and what is open then will He show you the truth of all that you did. (Al Qur’aan: 9:105)

Allah also said in the Qur’aan, that whoever who does good deeds, whether a male or a female while he is believing, then We will give him the best life.

The heart is like the king and the limbs are the army who receive commands from the king. The prophet (pbuh) said, (There is a piece of flesh in the body that when it becomes sound, the whole body turns to be sound. And when it becomes corrupted, then the whole body becomes corrupted. “Alaa wa hiyal qalb” (Indeed it is the heart).

2. The other function of the Qalb (heart)

Ibn Al Qayyim said that the heart is something spiritual connected to the physical heart. So, it is not just the physical heart, the flesh, or it is something spiritual. it is both connected together.

Allah, based the reward and punishment on the actions of the heart. For example, Allah Jalla Wa Ala says in the Qur’aan that He does not count on unintended oaths but He counts on what your hearts earn.

The heart is the key or the deciding factor for the success on the Day of Resurrection. Ibraheem prayed Allah, saying (Don't humiliate me on the Day of Resurrection) on which nothing helps except coming to Allah with a sound heart. And the scholars said that a sound heart is the heart that is free from two evils, doubts and desires.

Furthermore, it is pertinent to note that the Quloob (plural of Qalb, heart) are of three types: a sound heart, an ill heart and a dead heart. Ibnul Qayyim said “The hearts are three: a sound heart, a dead heart, and in between, an ill heart.

In the Hadeeth, the Prophet Sallallahu Alayhi Wa Sallam said, in the long Hadith on Amanah, illustrated the stages the heart experiences, saying that in the beginning the heart is Sound; then as the human being commits sins, it starts to get black spots; the spots get larger until they conceal the whole heart. When it reaches this stage, it does not distinguish between what is right what is wrong.

3. Heart-limb interaction

The Prophet Sallallahu Alayhi Wa Sallam said, “There is a piece of flesh in the body that when it is sound, then the whole body becomes sound. If it is corrupted, then the whole body becomes corrupted”. It is here where Allah looks; Allah looks at our inner side whereas most of the people show more concern about their outward looks.

Furthermore, in the other Hadeeth, the prophet Sallallahu Alayhi Wa Sallam, told us that the Taqwa (God-consciousness) lies in the heart. Also, the Emaan is seeded first in the heart, then it is reflected on the actions of the heart; and then it is reflected on the body (physical activity).

So, when we do the good deeds, those good deeds will increase the Eman in the heart and because of the Emaan in the heart, the body engages in more good deeds.

On the other side. If the heart commands the limbs to commit a sin, the sins will be committed by the limbs, and this will lead to a dark spot on the heart. In this condition, the heart becomes susceptible to Fitnah. When the heart is covered, it accepts the Fitnah (evil temptation).

Sins' imprint on the heart

When a person sins, a dark spot is put on the heart, and the more they sin, the larger the spot gets, until all the heart is totally darkened. Then once the person does Istighfaar, the Istighfaar will wash those dark spots that were spotted on the heart. So, through Istighfaar, Tawbah, repentance, Allah restores the heart's original condition of soundness.

The Fitnah (pl. of Fitnah) will inevitably attack the heart, one after the other. So, if the heart is not strong and sound, the heart will accept this Fitnah. And when it is sound and strong, the Fitnah will not penetrate the heart.

The heart's ailment comes from doubts and desires. Doubts are ideological, whereas desires are corporeal. However, they are both connected. Hence, when the person commits sins that are not ideological, his Eman becomes weak, then his heart becomes prone to accept doubts.

Lesson 2: Riyadus Saaliheen Part 8

4. Accepted Jihaad

Abu Musa Al Ashari said, the Prophet Sallallahu Alayhi Wa Sallam was asked, "Which of the three persons carries on Jihad for the sake of Allah, the one who fights to show his chivalry, or one who fights for the sake of self-respect and honour, or one who fights ostentatiously. He Sallallahu Alayhi Wa Sallam replied, "The one who fights to uphold the message of Allah is the person who carries on Jihad in the Cause of Allah".

The following points are understood from the Hadeeth:

- i. The importance of Ikhlaas (doing good deeds only for the sake of Allah)
- ii. Without Ikhlaas, actions are not counted or rewarded
- iii. The rewards are proportional to the degree of Ikhlaas
- iv. Ikhlaas is by itself is rewarded even when not associated with actions
- v. Fighting for booty, for money, for fame for honour or for tribal causes, are all not considered as Jihaad
- vi. Only that Jihaad which is carried out to establish Allah's order is rewarded.
- v. Doing Jihaad for vested interests is no more than self-deception.
- vi. Before doing anything, one has to correct his intention and purpose. Allah cannot be deceived.

Before doing any act, we should ask ourselves why we are doing it. Is it for the sake of Allah, or for materialistic purposes?

That is why the early righteous generations were very keen to hide their actions. Some used to pretend to be asleep whereas they were making late-night optional prayer. Imam Ahmad was worried because of his fame. He wished he was not known. Others used to exchange seats with students so as not to be recognised as being the teacher who teaches the students the Qur'aan and Islaam. Some used to take his food with him although he was fasting so as to hide his fast.

Degrees of Ikhlaas

- i. Where one does good deeds only to please Allah and this is the highest level.
- ii. Where you feel embarrassed to displease Him when He is your Creator

iii. Where you do good deeds or abstain from evil deeds only to avoid His punishment.
This is more linked with fearing Allah

Lesson 3: Riyadus Saaliheen Part 9

5. The Sinful Victim

Abu Bakrah Atha Thaqafi narrated that the Prophet Sallallahu Alaihi Wa Sallam said, "When two Muslims face each other with swords in hands and one is killed, both the killed and the killer are destined for Hellfire". I said, "Messenger of Allah, as to the one who kills the other, it is understandable, but why should the other who is killed go to Hell?" He answered, "The other was also eager to kill his opponent".

Lessons understood from this hadeeth

- i. Evil intention is enough to incur punishment
- ii. Murder is an awful deed, and in another Hadeeth, it is an act of Kufr (disbelief, denial, etc).
- iii. Being determined to commit a crime, even when you fail to do it is a sin.

The original principle is, Muslims should not fight at all. The Prophet Sallallahu Alaihi Wasallam said, Sibaabul Muslim Fusooq (to curse the Muslim is Fusooq, rebellion) and Qitaaluhu Kufr (and to fight with him, whereby there is a physical engagement and one of you might kill the other is an act of Kufr, disbelief).

And this discussion leads to many other discussions:

- i. The importance of unity between Muslims
- ii. The importance of reconciling between Muslims
- iii. The scholars all agree that capital punishment is the punishment of the murderer in this world. In the hereafter, his punishment is Allah's anger, curse and eternal Hell (Al Qur'aan: 4:9)

6. Actionless Intentions are rewarded

The companion Abdullah Ibn Abbas has narrated that the Prophet Sallallahu Alaihi Wasallam repeated Allah's affirmation that "He has defined good and evil and has expounded their gradation. Therefore, one who makes up his mind to do a good deed is rewarded by Allah for one full measure of it, and if He then proceeds to carry it out, Allah rewards him from 10 to 700 times and even many times more. He who is inclined

towards an evil deed, but does not carry it out, is rewarded by Allah for one full measure of good deeds. Should he carry it out, it is deducted only by one evil deed.”

Lessons derived from this Hadeeth

- i. It is only Allah’s prerogative to decide what is right and what is wrong
- ii. One is rewarded with full single Hasanah for intending to do a good deed but not doing it
- iii. If such intended action is carried out, then Allah will give a reward for it that ranges from 10-700 times its worth, and even more, depending on the degree of Ikhlāas.
- iii. One is rewarded with full single Hasanah if one intends to do an evil deed but does not do it for the sake of Allah
- iv. If such evil deed is done, then it is recorded as one single evil deed (not multiplied)
- v. In order to outweigh one single Hasanah, you need 10 Sayyi’ah.

Other aspects of Allah’s generosity and mercy

- i. Allah nurtures His servant’s charity as any one of us nurtures his foal
- ii. Allah rewards for doing routine activities if they are done for His sake.

Based on that, Allah will reward you for:

- i. Putting money in your pocket for the purpose of giving it to the poor on the way, even you do not find any poor person to give
- ii. Sleeping early in order to wake up for Fajr Salaah
- iii. Having rest in order to resume work to earn Halaal income

Lesson 4: Riyadus Saaliheen Part 10

7. Reward Multiplication rates for good deeds

The companion Abdullah Ibn Abbas has narrated that the Prophet Sallallahu Alaihi Wasallam repeated Allah's affirmation that he has defined good and evil and has expounded their gradation. Therefore, one who makes up his mind to do a good deed is rewarded by Allah for one full measure of it, and if He then proceeds to carry it out, Allah rewards him from 10 to 700 times its worth, and even many times more. He who is inclined towards an evil deed, but does not carry it out, is rewarded by Allah for one full measure of good deed. Should he carry it out, it is deducted only by one evil deed.

What is derived from this Hadeeth?

- i. Allaah is the sole Legislator. No one shares this right with Allah.
- ii. Part of the worship of Allah, is to believe that legislation is His own and none else's.
- iii. A good deed is multiplied at least ten times whereas a bad deed is counted maximum as one.
- iv. Abstention from doing an evil deed for the sake of Allah is rewarded
- iii. The mercy of Allah is overwhelming.

8. Exceptional Rewards for Fasting

Allah is reported by the Prophet (pbuh) as saying, "Each action of the son of Adam is for him, rewarded ten times (in another narration, up to 700 times) its worth".

It means if a person fasts one day, he might get a reward of 700 days. If you give a charity of \$1, you might be rewarded by 700 folds on the Day of Resurrection and even more. That's why Allah says, "Who is that person who is going to give a Qard to Allah, and He will multiply it for Him by many times. Qard means loan. So whatever you give in this world for the sake of Allah, it will be fully given back to you.

This is the standard measure of reward. But Allah here points out that fasting is not subject to this rate of multiplication. Fasting is said in this Hadeeth to be exceptional and the rate of multiplication is unknown. It is far beyond that because fasting belongs to Allah, who did not define a specific reward for it.

In the other Hadeeth, Allah makes it clear that the multiplication of rewards by ten times is the least that can be given. That is why the Prophet Sallallahu Alaihi Wasallam, said

that whoever fasts the month of Ramadan followed by six days of Shawwaal it will be as if he has fasted the full year. This is because the month of Ramadhān is multiplied by ten becoming ten months, and six days are multiplied by ten to become 60 or two months. This is a full year.

Lesson 5: Riyadus Saaliheen Part 11

9. How intention is rewarded in Islaam

- i. When two Muslims are fighting, and one kills the others both will go to hell: one for killing and the other for his determination to kill if he is enabled to do so.
- ii. One is rewarded for his intention to do a particular good deed, even if he does not do it, and is rewarded for refraining from a bad deed he has intended to commit. Intention avails the reward even when bereft of action, provided that it is made for the sake of Allah.

Allah said in the Qur'aan: (79:40- 41) "And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower desires, their abode will be the Garden."

The phrase "Khaafa maqaama rabbih" that is mentioned in the verse above has two meanings: either he fears standing before Allah on the day of resurrection, or that he fears the status of Allah. In both ways, he fears Allah, and that is the only thing that prevented him from sinning.

10. Meaning of the 'Hamm' mentioned in the Hadeeth

Scholars also discussed a very important point in the Hadeeth, which is, "Man hamma", which means, "the one who intends" to do a good deed, or a bad deed.

Scholars explain that there are different levels of Hamm (intentions or thoughts or plans). So, they said that a very first-off intention, is Al Khaatirah, which means a passing thought. Now he has not yet seriously considered doing it. He did not even capture it. And this is Waswaas. Most of the scholars said even this, you will not get a Hasanah for it because it is just a passing thought.

The next level is when he captures the thought. And now he started to think about either doing it or not doing it. Most of the scholars said at this level it is counted and recorded.

Now, once this person moves to another level, which is, 'Let me do it'. Now. He wanted to do it, although not Confirmed. This is the Hamm that is mentioned in the Hadeeth, and which is translated as intention.

the fourth level is when he is 100% determined to do it. If it was a good deed, it will be recorded for him as a good deed. If it was a bad deed and after the strong determination to do it, he refrains, it will be counted for him as a good deed.

The fifth level is when the person starts to carry out some actions in order to do the bad deed. So, he's now moved from a sphere of planning internally or thinking or taking the decision internally to carry out certain actions, preparations. Preparations for actions take their rule. If such actions are Haraam, then the preparations are Haraam too, and vice versa.

Lesson 6: Riyadus Saaliheen Part 12

11. Virtue of Salaatul Jamaa'ah

Abu Hurayrah reported that the Prophet Sallallahu Alaihi Wa Sallam said, "Prayer in congregation is more than 25 times greater in merit than prayer at home or in the shop. Therefore, when a person makes his ablution carefully, and proceeds to the mosque with the sole purpose of joining in the service, his status rises in grade at every step, and one of his sins is wiped out.

From the moment he enters the mosque, he is accounted as a participant in the prayer while waiting for the prayer to begin. And so long as he causes no inconvenience to anyone and he is in a state of purity, the angels continue to pray for His salvation, and they shall say, 'O Allah, have mercy upon him. O Allah, forgive him, O Allah, be compassionate for him'".

Lessons derived from this hadeeth:

- i. Going out for the sole purpose of Salaatul Jamaa'ah avail much reward and degrees for the doer.
- ii. The rewards of Salaah in congregation is 20-odd, (in another narration) 25 or (in another narration) 27 times more virtuous than performing Salaah individually at home, in the shop or anywhere else.
- iii. Some scholars view that when the person prays by himself, he receives a singular reward but when he prays in Jamaa'ah, he gets 25 or 27 folds or multiples of what he normally gets when he prays by himself, not because of the Jamaa'ah. The Salaah of Jamaa'ah itself has 25 or 27 other virtues for good deeds that are inevitably associated with Salaah in congregation in the masjid, such as walking to the masjid, greeting the people, praying in the masjid, etc.

Each step to the masjid will remove one sin, add one reward and raise the person by one degree in Paradise. Furthermore, the prophet (pbuh) advised some people who wanted to take houses near the masjid to remain where they were, explaining that their steps to the masjid will be recorded for them.

In another Hadeeth, the prophet (pbuh) said that a person will be considered in Salaah so long as he is waiting in the masjid. Added to that is the fact that while waiting for the Salaah, the angels, seek forgiveness, mercy and repentance for him. They will keep praying for him as long as he is in the masjid waiting for the Salaah, or staying in the masjid after the Salaah, provided he does not commit Hadath. Hadith refers to impurities that break the Wudu' or innovation. So, unless he breaks his Wudu' or makes any innovation in faith, he will be rewarded so long as he is waiting for the Salaah.

Certain issues to be stressed:

- i. Praying in congregation in the masjid is a must.

- ii. So long as one hears the call to prayer, one has no excuses to miss praying it in the masjid, unless forced by something beyond his power such as illness. This is understood from the Hadeeth of the blind man who came asking the prophet if he was exempted from attending the congregational prayer in the masjid. The prophet told him since you hear the Adhan you have to attend in the masjid.

- iii. The Qur'aan makes it clear that even while fighting in battlefield, Salaah should be held in congregation as much as possible.

Question and Answer Bucket

1. Why should we be extremely keen to attend Salaatul Jamaa'ah?

Suppose you have a job, and the employer tells you that there are two ways to go to that job. If you choose to go this way, you will get a salary of \$1,000; If you go the other way, you will get \$27,000 for doing the same job. Naturally, all will choose the second way. If yet one chooses the first way, it is arrogance.

2. Is it compulsory upon you to attend the Masjid for congregational prayer?

Ans. The scholars said if the masjid is nearby, such that you can hear the normal Adhan then it is Wajib upon you to attend the Masjid, because a blind person came to the Prophet Sallallaahu Alaihi Wasallam and said, "I am a blind person. I don't find anyone to guide me to the masjid. Am I allowed not to attend the Masjid?" Then the Prophet Sallallaahu Alaihi Wasallam said, "Yes". Then the Wahy (the revelation) came to Muhammad Sallallaahu Alaihi Wasallam to correct him. Then he called him back and said, "Do you hear the Adhan?" And he said, "Yes". He said "It is not allowed for you not to attend the congregation except for a valid excuse". So, attending the congregation in the masjid is the highest level. If you cannot attend the congregation in the masjid, do it with your friends, or form a Jamaa'ah with anyone.

3. Is it a contradiction in the Qur'an that those who fear Allah are promised in one Ayah (one) Jannah and in the other Jannataan (two)?

Ans. The Jannah promised to those who fear Allah is Ismu-jins, signifying the type rather than the number. So, those people whose fear of Allah prevents them from committing sins, will be dwelling in the Jannah, meaning in Paradise, in general. Therefore, there is no contradiction between this Ayah and the verse that sets Jannataan (two Jannah) as the reward, where number is clearly meant.

