

# Riyadus Saaliheen Part 3

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# Course Outline

## Course topics:

1. Importance of performing Salaah in congregation
2. Ikhlaas extricates believers from distresses
3. What we learn from the story of those trapped in the cave
4. Story of the third person shut in the cave
5. Waseelah in Du'a
6. Ikhlaas
7. Impact of Intention
8. Tawbah
9. Validity of Tawbah
10. Importance of Istighfaar

## Course objectives:

1. To learn the rules relating to Ikhlaas and intention so as to preserve our acts of worship from nullification.
2. To enhance our intentions so as to get the maximum rewards
3. To avoid all that would nullify or decrease the reward of our deeds

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 13

## 1. Importance of Performing Salaah in Congregation

Many of the people living in non-Muslim countries take Salaatul Jamaa'ah (Salaah in Congregation) lightly, and give themselves the justification that this is not a Muslim country, concluding that they cannot perform Salaatul Jamaa'ah. Moreover, the response of some of them is as if they are saying — Astaghfirullah — O Allaah, it is enough that we are praying, and they count the smallest act of worship as great enough to attain Allaah's recognition and appreciation. But this is arrogance. We should realise that we are in need of Allaah and realise that Allaah is not in need of our worship. It is all for our salvation.

The true believer does not count on his good deeds, remembering:

- i. Allaah's might, supremacy and greatness.
- ii. That we are worshiping the One who brought us from nothing.
- iii. That whatever we do is nothing in exchange for Allaah's blessings upon us
- iv. That we need to be saved from Hell, which is something exclusively in the hands of Allaah.
- v. That if someone at the age of 60 happens to commit only ten sins per day, the burden of sins accumulated for 60 years is incredibly unbearable. So, we are in need of Allaah's pardon.

For the above considerations we should also make our children attend the Salaah in the masjid in congregation. Protecting them from the punishment of Hell is our responsibility, as stated in the Qur'aan (66:6).

Mujahid, one of the students of Ibn Abbas, said: I heard the conversation between one of the companions and his son. He said to him: "My son, have you attended the Jamaa'ah? He said: Yes, my father. He said: Have you attended Takberatul Ihraam (saying "Allahu akbar" with which Salaah is initiated)?" He said: No, my father, I missed it. He said: My son, Wallaahi, what you missed is more valuable than the best camels.

Suleiman Abu Hamzah, one of the judges of Baitul Maqdis, was about 90, when he said that he missed Salaatul Jamaa'ah only twice in his lifetime.

When Sa'eed bin Al Musayyib, one of the early scholars, was on his deathbed in his fifties, his daughter was worried about him. He said to her: My daughter, don't be worried about your father; by Allaah, I have never prayed in the second line. I have never seen the back of a person in Salaah, which means that he never prayed in the second row.

Allaah commanded even those in the battlefield to perform Salaah in congregation as stated in the Qur'aan (4:102). This shows how important it is to perform Salaah in congregation.

In Islaam, building a masjid is highly rewardable. In fact, by building a masjid in the world, you are building a house for yourself in heaven, as the prophet Sallallaahu Alaihi Wasallam, said. By not performing Salaah in the masjid, you are actually making the masjid lose its function, and mosques will be vacated in Muslim communities, which is a sin.

Stressing on performing Salaah in congregation is not impracticable. Many of those who shirk performing it in congregation under the pretext of work pressure, do not even perform it in congregation during the holidays. May Allah guide us all.

## Lesson 2: Riyadus Saaliheen - Part 14

### 2. How Ikhlāas Extricates Believers from Distresses

It was authentically narrated that Abdullah bin Omar related that he heard the Prophet Sallallaahu Alaihi Wasallam recounting the following:

Three people of the nations before you, were on a journey when they were overtaken by a storm and therefore, they took shelter in a cave. A rock slipped down from the mountain and blocked the exit of the cave. One of them said that the only way for deliverance left is to beseech Allaah in the name of some virtuous deeds. Thereupon, one of them supplicated: O Lord, my parents were very old. I used to offer them their nightly drink of milk before my children and the other members of my family. One day, I went far in search of green trees, and could return only after my parents had gone to sleep. When I milked the animals and brought their nightly drink to them, I did not like to disturb them, nor would I give milk to my children, till after my parents had had their drink. Thus, with the vessel in my hand, I awaited their awakening till the flush of dawn, while the children cried out of hunger at my feet. When they woke up, they had their drink. O, Lord, if I did this, seeking only Your pleasure, then do relieve us of the distress wrought upon us by this rock. Thereupon, the rock moved a little but not enough to let them pass out. Then the second person supplicated: O Lord, I had a cousin whom I loved more passionately than any man loves a woman. I tried to seduce her, but she would have none of me, till in the season of great hardship due to famine, she approached me for help. And I gave her 120 dinars on condition that she would have sexual intercourse with me. She agreed. And then we got together and I was just going to have intercourse with her, then she pleaded, "Fear God, and do not break the seal unlawfully", whereupon I moved away from her, despite the fact that I had desired her most passionately and I let her keep the money I had given her. O Lord, if I did this thing, seeking only your pleasure, do move this distress in which we find ourselves. Again, the rock moved a little but not enough to let them pass out. (The Hadeeth is continued in the next lesson).

### 3. What We Learn from the Story of Those Men Trapped in the Cave

- i. This story is a real story narrated by the prophet, Sallallaahu Alaihi Wasallam, to give lessons to his Ummah. Names of people and places are not important.
- ii. Sincere Dua and sincere good deeds relieve people from calamities
- iii. These actions with which these people pleaded for deliverance of the calamity are all against human desires, which were sacrificed for the sake of Allaah.

- iv. Respect of the parents in a way rarely found in any community. The son did not want to disturb them nor give them the last share. He did not give the crying children despite the fact that if he did that, it would not be Haram or against the respect due to his parents.
- v. These people battled with their emotions and curbed them for the sake of Allaah
- vi. Enjoining best treatment for the parents came in the Qur'aan paired with the command to worship Allaah. This is how honourable it is in the sight of Allaah.

There is another Hadeeth by the prophet, Sallallahu Alaihi Wasallm, that on the day of judgement when the sun will be too close to people that they will be submerged in their sweat, seven categories of people will suffer none of that and will enjoy a God-given shade. One of such people will be a man called for illegal sex by a beautiful lady who had a notable position, but he declines that because of his fear of Allaah.

## Lesson 3: Riyadus Saaliheen - Part 15

### 4. Story of the third person trapped in the cave

At the very beginning it should be noted that relating stories is an effective method of teaching and preaching. In the Qur'an for example, there is an entire Surah about the story of the prophet Yusuf, peace be upon him, and there is an entire Surah called Al Qasas or the Stories.

In the Qur'an, the prophet Sallallaahu Alaihi Wasallam is told that the purpose of relating stories to him is to make his heart steadfast. Allaah said in the Qur'an (11:120), "All that we relate to you of the stories of the messengers; with it We make firm your heart."

In the Hadeeth in lesson 14 the prophet Sallallaahu Alaihi Wasallam, speaks about three people, who were shut in a cave by a rock that slipped from the mountain. They thought of a way out of this distress and found out that the only way is supplicate to Allaah in the name of their good deeds in which they maintained the highest level of sincerity to Allaah. In the previous chapter, two persons of the three have been dealt with. The third is related in the last part in this way:

Then the third supplicated O Lord, I hired some labourers and paid them their dues, but one of them left, leaving behind what was due to him. I invested it in business and the business prospered greatly. After a time, the labourer came back and said, O servant of Allaah, hand over to me my wages. I said to him, all that you see is yours, camels, cattle, goats and slaves. He said: Don't play jokes with me, O servant of Allaah. I showed him I'm not joking. So, he took all of it sparing nothing. O

Lord, if I did that seeking only your pleasure, do relieve us of our distress. The Rock then moved away and all the three came out of the cave safe and sound.

#### Lessons we learn from this story

- i. We, without the help of Allaah, Jalla Wa Ala, are nothing.
- ii. Doing the best for people, seeking the pleasure of Allah brings high rewards.
- iii. The more sincere you are, the more Allaah will be pleased with you.
- iv. if you are mindful of Allaah in times of comfort, Allaah will be mindful of you in times of need
- v. Dua is a very effective means of getting out of distresses.
- vi. The calamities that befall people are part of Allaah's mercy, for they act as reminders to bring people back to Allaah.
- vii. Having Ikhlaas (sincerity) and doing things for the sake of Allaah, Jalla Wa Ala will have a major impact on your life in the this world and the next.



## 5. Waseelah in Du'a

The people in the story used their good deeds as Waseelah (a means) to make Dua to get out. This is sanctioned by the Prophet Sallallaahu Alaihi Wasallam. Others say, Ya Allaah because of Muhammad Sallallaahu Alaihi Wasallam, help me or Yaa Allaah because of this saint or this righteous person or this Wali or this great scholar or this noble person, Ya Allaah because of him help me.

With regard to making Dua, a few points have to be made clear:

- i. Dua is an act of Ibaadah and should not be directed to anyone apart from Allaah. Making Dua to anyone besides Allaah is Major Shirk. Going to the graves and invoking dead people, including the saints and even messengers, is Shirk.
- ii. Seeking the help of people in matters they are able to help is permissible. You may ask anyone to do you any favour.
- iii. Seeking the help of people in matters that Allaah alone can help, such as curing, is Shirk.
- iv. Going to the grave and asking the buried person to intercede for you with Allaah is wrong, since the companions of the Prophet never did it after the demise of the prophet, Sallallaahu Alaihi Wasallam.
- v. Saying O Allaah, help me because of my love for the prophet Sallallaahu Alaihi Wasallam, is correct.

## Lesson 4: Riyadus Saaliheen - Part 16

### 6. Ikhlas

Al Ikhlaas (sincerity) is to worship Allaah alone, which means that you do not associate anyone with Allaah in worship. This means that Ikhlaas is nothing but Tawheed. Allaah says, “And they were not commanded except to worship Allaah, [being] sincere to Him in religion,”. Ikhlaas is Tawheed, and with Tawheed a person enters into Islaam. Once the person enters into Islaam, he needs Tawheed all of the time, to keep away from Shirk, and for the same purpose he needs Ikhlaas.

Allaah Jalla Wa Ala says “I have only created Jinns and men, that they may serve Me”. “Ya’budooni” mean to worship Me alone, which is Ikhlaas, and that’s why any action without Ikhlaas will be invalid.

No action can be perfect and acceptable if it is not correct in itself (i.e., following the prophet’s Sunnah) or if it does not fulfil Ikhlaas as Allaah said in the Qur’aan (18:110). “Whoever hopes to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner.”

Allaah also said, “For those who do good is Al Husna (Paradise) and more (Seeing Allaah on the day of judgement). This ‘seeing’ is proportional to your considering Allaah’s watch over you while doing good deeds, and making sure that they are devoted to Allaah alone. Seeing Allaah will be the greatest pleasure in Paradise and by seeing Allaah, the people of Paradise will be given more beauty. Antithetic to that is doing deeds to impress people. For this, no reward can be expected but severe punishment.

### 7. Impact of Intention

The impact of intention on human deeds can be seen in the following aspects:

- i. All human deeds, including, drinking, eating, etc., can be transformed into acts of worship by making Allaah’s pleasure as one’s ultimate aim. For example, if I make my intention for sleeping early the waking up for Fajr Salaah, because it is for the sake of Allaah, this sleep becomes an act of worship due to this intention.
- ii. The intention determines the validity of the action as well as the level of the reward. If the intention behind doing a certain good deed is pure for Allah, it is valid. If the intention is for a worldly gain or status, etc., it is not valid. Moreover, the more purely it is for Allah, the more abundantly it is rewarded. Abdullah bin Al Mobarak said (maybe a small deed is multiplied by many times by virtue of the intention).

- iii. The intention by itself is rewarded independent of the action: If one is determined to do a certain good deed, but does not do it, one Hasanah is recorded for him. If he does it, it is rewarded ten times its worth, or more.

Conversely, making up one's mind to do a bad deed, and then refraining from it, adds to one's credit one good deed. However, if it is only a passing thought, it is not counted for reward or punishment. If he plans to do a bad deeds and starts the process but then external factors prevent him from doing it, then he is not rewarded for not doing it.

The prophet Sallallaahu Alaihi Wasallam, said, "If two Muslims fight, the killer and the killed are in Hell." When the prophet was asked about the victim, he said that he will be in Hell because he was keen to kill his companion. They are not necessarily equal, however.

- iv. The intention can be rewarded the same as the action. The Prophet, Sallallaahu Alaihi Wasallam, categorised people as regards their goals in life into four:
  - i. The person who is bestowed with wisdom and wealth. Because of his wisdom, he is spending his wealth for the best deeds. This is the highest in Jannah.
  - ii. The second is a person whom Allaah has given wisdom but not wealth. So, he promises Allaah if he is given as the first one, he will be as charitable as he is. So, they are the same in reward.
  - iii. The third is a person whom Allaah has given wealth but not wisdom. So, he spends it in evil.
  - iv. The fourth is a person who has been given neither wealth nor wisdom. So, he promises that if he is given wealth as the previous person, then he will practise the same evil. So, they are the same in sin.

## Lesson 5: Riyadus Saaliheen - Part 17

### 8. Tawbah

Allaah said in the Qur'aan (24: 31), "And turn unto Allaah together, O believers, in order that you may succeed" And Allaah said in the Qur'aan (11:52), "Ask forgiveness of your Lord, and turn to Him (in repentance), He will send you the skies pouring abundant rain, and add strength to your strength. So, turn ye not back in sin!" Allaah also said in the Qur'aan (11:3), "(And to preach thus), 'Seek you the forgiveness of your Lord, and turn to Him in repentance; that He may grant you enjoyment, good (and true), for a term appointed, and bestow His abounding grace on all who abound in merit!'"

Tawbah means to repent to Allaah sincerely for His sake.

Ibn Al Qayyim said that Tawbah is the first step people take towards Allaah, those who want to travel to Allaah. Tawbah means to ask Allaah to forgive all your sins. Tawbah means that you regret that you have committed sins in the first place. If the sinner does not feel the guilt, it means there is no Tawbah. Tawbah means to turn to Allaah after being away from Him. It is obligatory upon human beings, Muslims and non-Muslims, to turn to Allaah in repentance.

The one who does not ask Allaah for forgiveness is arrogant. It is also a sign of arrogance to think that you are not in need of Allaah's reward. It is characteristic of the hypocrites to show no interest in seeking forgiveness. Allaah said in the Qur'aan (63:5) about them "And when it is said to them, 'Come, the Messenger of Allaah will pray for your forgiveness', they turn aside their heads, and you would see them turning away their faces in arrogance."

The Prophet, Sallallahu Alaihi Wasallam, commanded us to repent and said "By Allaah, I make Istighfaar every day **more** than 70 times.

Many points of be taken from the above quotations:

- i. That we should repent
- ii. That it is a command, and therefore, if we do not fulfil it and repent, we will be sinful.
- iii. We repent not only from committing sins, but also from falling short of fulfilling the commandments as they should.
- iv. Without Tawbah there is no success in the Akhirah and any success in the Dunya without the success of the Akhirah is not a real success.
- v. Living a luxurious life is not a sign of success.

Luxury in Dunya does not mean success and many live a miserable life despite affluent. And a poor person in this world may attain great success as regards the eternal life. So,

whoever would like to attain success in both lives should always return to Allah in repentance. That's why in the other Ayah, Allaah said in the Qur'aan (11:3), "(And to preach thus), 'Seek you the forgiveness of your Lord, and turn to Him in repentance; that He may grant you enjoyment, good (and true), for a term appointed, and bestow His abounding grace on all who abound in merit!'"

## Lesson 6: Riyadus Saaliheen - Part 18

### 9. Validity of Tawbah

Allaah said in the Qur'aan (66:8), "O you who believe! Turn to Allaah with sincere repentance". The Tawbah required here is qualified to be NasooH, which means pure and sincere. The NasooH Tawbah is such as to meet four conditions:

- i. Quitting the sin
- ii. Committing not to do the sin again
- iii. Regretting doing it
- iv. If the sins involve violating others' rights, such rights should be returned and oppressed people should be asked for forgiveness. One should settle them in the world before no material compensation will be accepted.

So, anyone who committed injustice against his brother through taking his money unlawfully, or maybe through backbiting him, or he slandered him, or he did anything wrong against him, such person should ask him to free him from the responsibility. This is what the prophet Sallallaahu Alaihi Wasallam, commanded to be done before the Day of Resurrection, when there will be no compensation by money. There is compensation by good deeds.

The prophet Sallallaahu Alaihi Wasallam, once asked his companions, "Do you know who the Mufliis is?" Mufliis means bankrupt. So, they interpreted it in material terms. The prophet Sallallaahu Alaihi Wasallam, said in negation to that that the term actually applies more to one who, despite his great good deeds, comes on the day of judgement with no good deeds as all will be given out in compensating the people whom he wronged physically, verbally or otherwise, in the worldly life. Allaah will take his good deeds and give them to the people whom he slandered, abused, tortured, backbit, or harmed in any way. When all his good deeds are depleted and still there are rights uncompensated, some of their bad deeds will be cast on him. This is the real bankrupt. Hence, the fourth condition is of paramount importance. So, make sure to return what you have taken unlawfully or ask the forgiveness of those people.

Then after these four conditions are fulfilled the person who has committed the sin becomes sinless as if he committed nothing, as the prophet Sallallaahu Alaihi Wasallam, said.

### 10. Importance of Istighfaar

The importance of istighfaar can be inferred from the following:

- i. The prophet's practice as he used to make Istighfaar a hundred times every day

- ii. Allaah said in the Qur'aan (5:74) to those Christians who insulted Him by believing in a triune god, "Will they not rather turn unto Allaah and seek forgiveness of Him? For Allaah is Forgiving, Merciful."
- iii. Istighfaar is a sign of gratitude to Allaah When Aaysha asked the messenger of Allaah why he observed Qiyaamullayl till his feet swelled, he replied, "Shall I not be a grateful slave (of Allaah).
- iv. Istighfaar is a God given opportunity to get rid of sins.
- v. The messenger of Allaah said: If you did not sin, Allaah would create another creation, who would sin and seek forgiveness.

## Question and Answer Bucket

### **1. Why should we go through all these sufferings in life, when the disbelievers enjoy a luxurious life?**

**Ans.** The Prophet Sallallaahu Alaihi Wasallam, said in one amazing Hadith that on the Day of Resurrection, Allaah, Jalla Wa Ala will bring two people, one of them is about to go to Hellfire, and the other one is about to go to Jannah. The one who will go to the Hellfire was a very successful person in materialistic terms. Allaah will bring him and will dip him for a few seconds in the fire of Hell, then Allaah will take him out. Then Allaah will ask him, Have you ever experienced any pleasure or happiness in this life? He will answer in the negative, because of a few seconds in the fire of Hell.

Then Allaah will bring the person who is about to go to Jannah, but was living a very difficult worldly life. Allaah will dip him in Jannah for a few seconds. Then Allaah will take out and then will ask him, "Have you ever faced any difficulty or hardship in your life?" he will reply in the negative just because of a few seconds in Jannah. So, the real success is there In the Akhirah.

### **2. What if one starts doing Salaah solely for the sake of Allaah, but then he sees people around, and extends it to impress them? Does all his Salaah become invalid?**

**Ans.** The original Salaah is Halal and rewardable, but the extension is not. Therefore, we should beware of the changing of our intentions. Sufyaan Ath Thawri said: I have never treated something more difficult to be treated like Ikhlaas.

### **3. Is man innately disposed to believe in one God?**

**Ans.** Allaah said in the Qur'an (7:172-173): When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (who cherishes and sustains you)?"- They said: "Indeed! We do testify!" (This), lest you should say on the Day of Judgment: "Of this we were never mindful. Or lest you should say: "Our fathers before us may have

taken false gods, but we are (their) descendants after them: Will You then destroy us because of the deeds of men who were futile?"

The Prophet Sallallaahu Alaihi Wasallam, said that each baby is born upon Fitrah, then his parents would make him a Jew or a Christian. The Prophet Sallallaahu Alaihi Wasallam, didn't say they will make him a Muslim because he is born on Islaam. What is Islaam? To submit to Allaah.