

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وَلَدِ آدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

Allah azza wajal, in Whose Name we begin, The Most Compassionate, The Most Merciful
All Praise is due to Allah azza wajal, Countless Peace and Blessings be upon
His Beloved Messenger Sallal Laahu 'Alayhi Wasallam

Riyaadus Saaliheen

Hadith #19

The Seeker of Knowledge

The status and position of a Seeker of Knowledge

عَنْ زُرَّابْنِ حُبَيْشٍ، قَالَ أَتَيْتُ صَفْوَانَ بْنَ عَسَّالٍ رَضِيَ اللَّهُ عَنْهُ أَسْأَلُهُ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ،
فَقَالَ مَا جَاءَ بِكَ يَا زُرَّابْنُ فَقُلْتُ ابْتِغَاءَ الْعِلْمِ، فَقَالَ: إِنَّ الْبَلَايَةَ تَضَعُ أَجْنَحَتَهَا لِطَالِبِ
الْعِلْمِ رَضِيَ بِهَا يَطْلُبُ فَقُلْتُ: إِنَّهُ قَدْ حَكَ فِي صَدْرِي الْمَسْحُ عَلَى الْخُفَّيْنِ بَعْدَ الْغَائِطِ
وَالْبَوْلِ، وَكُنْتُ إِمْرِيٍّ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجِئْتُ أَسْأَلُكَ: هَلْ سَبَعْتَهُ
يَذْكُرُنِي ذَلِكَ شَيْئًا قَالَ: نَعَمْ، كَانَ يَأْمُرُنَا إِذَا كُنَّا سَفَرًا أَوْ مُسَافِرِينَ أَنْ لَا تَنْزِعَ خِفَافَنَا ثَلَاثَةَ

أَيَّامٍ وَلَيَالِيَهُنَّ إِلَّا مِنْ جَنَابَةٍ، لَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ - فَقُلْتُ: هَلْ سَبَعْتَهُ يَدُكَ فِي الْهَوَى شَيْئاً؟ قَالَ: نَعَمْ، كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ، فَبَيْنَا نَحْنُ عِنْدَهُ إِذْ نَادَاهُ أَعْرَابِيٌّ بِصَوْتٍ لَهُ جَهْوَرِيٌّ يَا مُحَمَّدُ! فَأَجَابَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوًا مِنْ صَوْتِهِ: 'هَؤُومٌ' فَقُلْتُ لَهُ: وَيْحَكَ أَعْضُضْ مِنْ صَوْتِكَ فَإِنَّكَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَدْ نُهِيتَ عَنْ هَذَا! فَقَالَ: وَاللَّهِ لَا أَعْضُضُ، قَالَ الْأَعْرَابِيُّ: الْبَرُّ يُحِبُّ الْقَوْمَ وَلَسَّ يَدْحَقُ بِهِمْ؟ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 'الْبَرُّ مَعَ مَنْ أَحَبَّ يَوْمَ الْقِيَامَةِ' فَمَا زَالَ يُحَدِّثُنَا حَتَّى ذَكَرَ بَاباً مِنَ الْبُغْرِ مَسِيرَةً عَرَضَهُ أَوْ يَسِيرُ الرَّكِبُ فِي عَرَضِهِ أَرْبَعِينَ أَوْ سَبْعِينَ عَاماً - قَالَ سُفْيَانُ أَحَدُ الرُّوَاةِ: قَبْلَ الشَّامِ خَلَقَهُ اللَّهُ تَعَالَى يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مَفْتُوحاً لِتَوْبَةٍ لَا يُغْلَقُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْهُ - رواه الترمذی وغیره۔

(ترمذی، کتاب الدعوات، باب فی فضل التوبة گ الخ، ۱۱۱۱، حدیث: ۳۵۴۱)

Hadrat Sayyiduna Zirr bin Hubais *Radi Allahu 'Anhu* relates:

“I once presented myself in front of Hadrat Sayyiduna Safwaan bin Assaal *Radi Allahu 'Anhu* to inquire about the command of making masah on the Mouzo (leather sock). He asked me, ‘O Zirr! Why did you come?’ I replied that I had come to seek knowledge. He declared, ‘The Angels lay out their wings for the purpose of happiness for these seekers of knowledge.’

“I then asked, ‘After visiting the toilet, I have some doubt in my heart about making masah on one’s leather sock. You are a companion of the Holy Prophet *Sallal Laahu*

'Alayhi Wasallam, hence I have come to you. Have you heard anything about this from the Holy Prophet *Sallal Laahu 'Alayhi Wasallam*?'

"He replied, 'Yes, the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* used to say to us that, 'When on a journey, besides (when one becomes unclean through sleeping with one's wife), we should not remove our leather socks even though going to the toilet or through sleeping for three days and night.'

"I then asked him, 'Have you heard the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* say something about love.'

"He replied, 'Yes, once while on a journey and we were in the company of the Holy Prophet *Sallal Laahu 'Alayhi Wasallam*, a Bedouin approached and called out to the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* in a loud voice. The Holy Prophet *Sallal Laahu 'Alayhi Wasallam* also replied in a loud voice by replying, 'I am here.'

"I then informed the Bedouin, 'You should be ashamed. You should lower your voice because you are in front of the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* and you have been prohibited from this (type of loud) tone.'

"He replied, 'By Allah! I will not lower my voice.'

"The Bedouin then asked the Holy Prophet *Sallal Laahu 'Alayhi Wasallam*, 'O Prophet of Allah! If a person loves a nation and until now he has not met that nation?'

When he heard this, the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* immediately replied, 'On the Day of Judgement, every person will be with his beloved.'"

Hadrat Sayyiduna Zirr bin Hubais *Radi Allahu 'Anhu* further relates:

"Hadrat Sayyiduna Safwaan *Radi Allahu 'Anhu* continued to relate this Hadith Shareef until he pointed towards a door in the direction of the west and explained that the width of this door is equal to a journey of forty to seventy years. He also explained that a speedy horse would take nearly forty to seventy years to travel (from one side to the next). Hadrat Sayyiduna Safwaan *Radi Allahu 'Anhu* explained that the door is in the direction of Syria and that Allah *azza wajal* had created that door when He had created

the heaven and earth and it will remain open for Taubah until the moment when the sun rises from the West.” (Tirmidhi Shareef)

The true inheritors of the Prophets!

Allama Badrudeen Aini *Alaihir Rahmah* explains in *Umdatul Qari* that, “The ‘Ulama are the inheritors of the Prophets”.

Hadrat Sayyiduna Abu Darda *Radi Allahu ‘Anhu* narrates that, “He who goes out to seek knowledge Allah *azza wajaal* will make easy for him the road to Jannah. The Angels lay down their wings for the seeker of knowledge. And everything on earth and in the heavens make Istighfaar for him even until the fishes in the ocean”.

The excellence of a scholar over a person worshipping is like the excellence of the moon on the fourteenth night over all the stars. Also, the ‘Ulama are the inheritors of the Prophets and the Prophets do not make (their inheritors, inheritors) of Dirhams and Dinaars but they make their inheritors (inheritors) of knowledge. (Umdatul Qari)

In this Hadith Shareef, the excellence of knowledge, the issue of making masah on the leather sock, the love that Muslims should have and the acceptance of Taubah is explained.

There are many excellences and benefit of seeking knowledge. Seeking knowledge is indeed a most able companion. It is a means of Barakah and a never ending wealth. The following will explaining this even further.

Hadrat Sayyiduna Ma’az bin Jabal *Radi Allahu ‘Anhu* narrates that the Holy Prophet *Sallal Laahu ‘Alayhi Wasallam* has declared that, “To seek knowledge for the Divine Pleasure of Allah *azza wajaal* is (proof) of having fear for Him. To seek (this knowledge) is Ibadah. To revise this is Tasbeeh. To search for it is Jihad. To teach this to someone who is unlearned is charity. To spend on those who are fit for it is a (form) of goodness.”

The reason is that knowledge is a means of recognizing what is Halaal and what is Haraam. It is a sign for the road to Jannah. It is a (form) of peace when one is disturbed. It is a companion on a journey. It is a friend when one is alone. It is a guide when one

is well off and happy. It is a weapon again the enemy. It is a (form) of beauty in front of friends.

Through it, Allah *azza wajaal* gives status and eminence to a nation and makes them a leader in (performing) good. Then their signs and deeds are followed and their path is considered the final verdict. The Angels vie to become their friends and touch them with their wings. Every wet and dry object and the fishes in the ocean (and all other animals on dry and wet land) seek Istighfaar for them because knowledge compared to ignorance is a light for the heart.

In darkness, it is a light for the eyes. Through knowledge, a person becomes an Akhyaar. (In other words a great Saint or achieves various other higher stages of Sainthood). He reaches a high status in the world and in the Hereafter. To study knowledge is equal to fasting and to learn and teach it, is equal to Salaah. Through it, good family relationship is created and through it one becomes aware of what is Halaal and what is Haraam. It is the leader of action and action is a follower. The lucky ones are given knowledge as inspiration (or inspiration to study knowledge) while the unlucky ones are not given this. (Al Jamia- Ibn Abdul Barr)

The ink of a Scholar and the blood of a Martyr

Hadrat Sayyiduna Abu Darda *Radi Allahu ‘Anhu* narrates that the Holy Prophet *Sallal Laahu ‘Alayhi Wasallam* has declared that, “On the Day of Judgement, the ink of a scholar and the blood of a Martyr will be measured.” (Al Jamia)

In another narration it is mentioned that, “The ink of a scholar will become mightier than the blood of a Martyr.” (Taarikh Baghdad)

A worshipper and a scholar

Hadrat Sayyiduna Abu Umaamah *Radi Allahu ‘Anhu* narrates that the Holy Prophet *Sallal Laahu ‘Alayhi Wasallam* has declared that, “On the Day of Judgement, the scholar and a worshipper will arise. It will be said to the worshipper to enter Jannah, however, to the scholar, it will be told (to him) to wait until he seeks intercession (for others also).” (Shuhubul Imaan)

To make Masah on the leather sock

Certain important points to remember on this issue.

1. A person who has worn the leather sock may make masah on it during Wudu instead of washing the feet. It is however, better to wash the feet. Of course this must be done, (washing the feet instead), if he stills believes that making masah on the leather sock is permissible. There are many Ahadith which proves the permissibility of making masah on the leather sock. In fact, some of these Ahadith have reached the state of being considered absolutely authentic. Imam Kharkhi '*Alahir Rahmah* has even declared that, "Those who declare that it is not permissible, there is a possibility that they could become heretics (through this thought of theirs)". Shaikhul Islam has declared that, "Those who do not think it permissible, have become misled." (Bahareh Shariah)
2. Those on whom Ghusal or ritual bathing is Fard, they cannot make masah on the leather sock.

There are certain conditions attached to this:

1. The leather sock should be able to block the entire ankle. There is no need for it to be larger than this. If however, it is one finger length less, still too, the masah will be considered as proper.
2. It is must attached to the feet properly so that a person can walk easily.
3. It must be made from leather.
4. It was worn after one had performed proper Wudu. If one wears it after washing the feet and a little while later and performs the Wudu, still too one is allowed to make masah on the leather sock.
5. It cannot be worn when one requires Ghusal or after one becomes in a state when one requires Ghusal.
6. It must be worn within the stipulated period. For a stationary person it is one day and one night and for a traveller it is three days and three night.
7. The leather sock should not be torn more than the length of the three small toes on the feet. In other words, when a person walks, more than three small toe length must not be seen. If three small toe lengths are torn but less than three small toe lengths are

visible, then too, masah would be permissible. Three small toe lengths are the norm in determining this issue. (Bahareh Shariah)

8. It is not permissible to make masah on cotton or woollen sock. It is Fard to remove these type of socks and wash the feet. (Bahareh Shariah)

There are 2 Fard in making masah on the leather sock

1. Masah over the leather is equivalent to three small finger lengths.
2. The masah is performed over the leather sock.

The manner of making Masah over the leather sock

It should be done with the three small fingers, the right hand over the right leather sock and the left hand over the left leather sock towards the ankle. It is Sunnah to also include the ankle in this. It is also necessary for the fingers to be wet. After washing the hands, the wetness which remains, it is also permissible to use these wet hands to make masah.

What actions nullify the Masah?

1. Those acts which break or nullify the Wudu also breaks and nullifies the Wudu.
2. When the recommended period is over, the masah is also nullified. After this, if one still has Wudu, he can merely re-wash his legs and put on the leather sock. There would be no need to repeat the Wudu again. However, it is recommended that one makes the complete Wudu again.
3. If the time period for the validity of the masah is complete and one fears that if he removes the leather sock his feet would be damaged, then he is allowed to remake masah over all the areas of the leather sock.
4. When one removes one leather sock, the masah is considered as nullified. In the same manner, if one part of the feet comes out of the leather sock even half way, the Masah is nullified.
5. If the feet becomes wet inside the leather sock, whether half or complete, the masah is nullified.

Further clarification can be sought from Bahareh Shariah, Vol. 2.

The Prophetic kindness of the Holy Prophet *Sallal Laahu 'Alayhi Wasallam*

The blessed companions were fully aware and educated about the respect and decorum that should be displayed in front of the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* which is why they prohibited this Bedouin from speaking in a loud tone. At the same time, it must be realised that since we have an ordinary villager who came from afar, he had no idea what respect and decorum should be displayed. Hence, he spoke in this loud tone.

However, look at the kindness of the Holy Prophet *Sallal Laahu 'Alayhi Wasallam*, in that instead of scolding this villager he spoke to him in the same tone so that the villager would not feel embarrassed or uncomfortable. We cannot even begin to explain and describe the kindness and mercy of the Holy Prophet *Sallal Laahu 'Alayhi Wasallam*.

Respect to be accorded in the Prophet's court

In Surah Hujuraat, verse 2, Allah *azza wajal* declares that:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ
أَنْ تَحِطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ۔

“O believers! Raise not your voices above the voice of the Communicator of the Unseen (the Prophet), and speak not aloud in his presence as you shout to one another, lest your works become vain while you are unaware.”

Hadrat Moulana Na'eemudeen Muradabadi *'Alaihir Rahmah* explains that, “When you speak or implore in the court of the Holy Prophet *Sallal Laahu 'Alayhi Wasallam*, then lower your voice. This is showing respect and adab in his court”.

In this verse, the respect, the decorum and adab for the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* is being highlighted and explained. In other words, when we address the Holy Prophet *Sallal Laahu 'Alayhi Wasallam*, we should address him with respect while all the time using respectful titles to do so. If this is not done, then all our good deeds could be destroyed and wiped out and we would not even be aware of it.

The reason for this Revelation!

Hadrat Sayyiduna Abdullah ibn Abbas *Radi Allahu ‘Anhuma* explains that this verse was revealed in relationship to Sayyiduna Thaabit bin Qais bin Shammaas *Radi Allahu ‘Anhu*.

Sayyiduna Thaabit bin Qais bin Shammaas *Radi Allahu ‘Anhu* had a problem with hearing and because of this, he used to speak in a loud voice. It is also said that when this verse was revealed, Sayyiduna Thaabit bin Qais *Radi Allahu ‘Anhu* was so fearful of appearing in front of the Holy Prophet *Sallal Laahu ‘Alayhi Wasallam* that he sat in his house fearing that he was a person who would be entering the Fire of Hell.

One day, the Holy Prophet *Sallal Laahu ‘Alayhi Wasallam* inquired from Hadrat Sa’ad *Radi Allahu ‘Anhu* about his condition and he replied, “He is my neighbour and I do not have any knowledge whether he is ill”.

Hadrat Sa’ad *Radi Allahu ‘Anhu* then visited Hadrat Thaabit *Radi Allahu ‘Anhu* and informed him about the inquiry of the Holy Prophet *Sallal Laahu ‘Alayhi Wasallam*. Sayyiduna Thaabit bin Qais *Radi Allahu ‘Anhu* replied, “Since this verse was revealed and you know that I speak the loudest among you, therefore I am a person who will enter Hell.”

When Hadrat Sa’ad *Radi Allahu ‘Anhu* reported this to the Holy Prophet *Sallal Laahu ‘Alayhi Wasallam*, he declared, “(Definitely not), he is a person of Jannah.” (Muslim Shareef)

Allama Mullah Ali Qari explaining the incident of the Bedouin states that the Bedouin did not deliberately speak in a loud tone. He was genuinely unaware of the rules when speaking or addressing the Holy Prophet *Sallal Laahu ‘Alayhi Wasallam*. (Mirqaatul Mafaatih)

Imam Ahle Sunnah, Sayyidi Ala Hadrat *‘Alaihir Rahmah* explains that, “The ‘Ulama have clearly mentioned that taking the name of the Holy Prophet *Sallal Laahu ‘Alayhi Wasallam* directly and addressing him is Haraam. And there is no doubt that when the Creator Himself has shown such love when addressing his Prophet, who are we, who

are merely the servants of the Prophet *Sallal Laahu 'Alayhi Wasallam* to address him any way we wish to”.

Imam Zainudeen Maraaghi *'Alaihir Rahmah* etc. have even explained that, “If this (blessed name) appears in any Du'a, still too, in that instance, we must choose to use his titles instead, such as 'Ya Rasoolullah' and Ya Nabi Allah' etc. There is no difference in the meaning of this Du'a thereafter also.” (Fatawah Radawiyyah)

The person who insults the Holy Prophet *Sallal Laahu 'Alayhi Wasallam*, a person who dishonours him and uses foul words to describe him instantly becomes a heretic.

The punishment for one who disrespect the Holy Prophet *Sallal Laahu 'Alayhi Wasallam*.

Hadrat Allama Qadi Ayyaz Maliki *'Alaihir Rahmah* has explained that, “The 'Ulama are unanimous that a person who insults the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* or scorns him, he is a disbeliever. The Divine punishment of Allah *azza wajaal* will descend upon him. In the eyes of the Muslims, the command for such a person is that he will be killed. A person who doubts this persons Kufr and ultimate punishment and damnation, he himself becomes a Kaafir.” (Ash Shifa Shareef)

On the Day of Judgement, every person would be with the one he loves.

In the Hadith Shareef it is mentioned that on the Day of judgement, a person would be (in the company) of that person he loves.

Hadrat Sayyiduna Abu Zarr *Radi Allahu 'Anhu* once asked, “O Prophet of Allah! A person loves a certain nation, but he does not perform action like that nation.” The Holy Prophet *Sallal Laahu 'Alayhi Wasallam* replied, “O Abu Zarr! You will be with those you love.” I then declared, “I love Allah *azza wajaal* and His Prophet *Sallal Laahu 'Alayhi Wasallam*”. He replied, “O Abu Zarr! Whom you love, you will be with them.” (Abu Daud Shareef)

This also teaches us be in the company of good people and those who perform noble deeds because if we love them we will be in their company on the Day of Judgement.

The company of evil people who possess evil beliefs and thoughts is indeed a very dangerous poison.

Protect yourself from evil and misled people and safeguard your Imaan!

Imam Ahle Sunnah, Sayyidi Ala Hadrat *'Alaihir Rahmah* explains that, “The company of these people is Haraam. To interact with them is Haraam even though it may be your father, brother or even a son”. (Fatawah Radawiyah)

Allah *azza wajal* declares in Surah An'am, verse 68, that:

وَأَمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ الظَّالِمِينَ

“and whatever they say, the (Satan) may make you forget, thereafter you should not sit not after recollection with the unjust people.”

In Surah Mujaadilah, verse 22, Allah *azza wajal* declares that:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

“You will not find a people who believe in Allah and the last Day taking as their friends those who opposed Allah and His Messenger, even though they (may) be their fathers or their sons or their brethren or their kinsmen.”

If one remains in the company of such people but sincerely believes that these people are Kaafirs, still to, merely being in the company of these people would make a person a great sinner. To make such a person an Imam and to read Salaah behind such a person is considered as Makruh Tahreemi or close to Haraam. If one does read one's Salaah behind such a person, it has to be repeated and this repetition is considered as Waajib. If one continues to keep such company then there is a danger of one falling into Kufr.

Imam Jalaaludeen Suyuti *'Alaihir Rahmah* explains that, “There was once a person who used to always sit in the company of Shias and when he was about to die, people started to encourage him to recite the Kalimah. He replied, ‘I cannot read this.’ When he was

asked why, he replied, ‘There are two people standing in front of me who are saying to me that you used to be in the company of those people who used to insult Abu Bakr and ‘Umar and now you wish to read the Kalimah, we will not allow you to read the Kalimah.’” (Sharhus Sudoor)

If this is the condition of those people who used to insult Hadrat Sayyiduna Abu Bakr and Hadrat Sayyiduna ‘Umar *Radi Allahu ‘Anhuma* what will be the condition of those who insult Allah *azza wajal* and His beloved Prophet *Sallal Laahu ‘Alayhi Wasallam* and actually spend their time in such peoples company? There are people who call themselves Muslims and yet they continue to insult Allah *azza wajal* and His beloved Prophet *Sallal Laahu ‘Alayhi Wasallam*. They try to lower their Dignity and Esteem and attribute all types of defects to them.

The one’s who sits in the company of such people should be even more fearful. (They would certainly not be blessed with reciting the Kalimah during their final moments in this world, that is for sure). (Fatawah Radawiyyah)

The doors of Taubah!

It is a Great Divine Mercy of Allah *azza wajal* in that He will keep the doors of Taubah opened until the moment the sun rises from the West. In fact, Allah *azza wajal* continues to give people the chance time and again to make Taubah. If we look, we will see that Allah *azza wajal* continues to bless us every moment with bounties and He also keeps the door of Taubah open all the time. How, therefore, can we continue to disobey Him. A person should endeavour to make Taubah all the time sincerely believing that Allah *azza wajal* would forgive him and pardon his sins.

Continuous Taubah and continuous Divine Forgiveness

In Surah Bani Israel, verse 25, Allah *azza wajal* declares that,

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوْبِينَ

غَفُورًا

“Your Lord knows well what is in your hearts, if you be righteous, then no doubt. He is Forgiving to those who repent”.

Hadrat Sayyiduna Sa’eed bin Musayyib *Radi Allahu ‘Anhu* explains that, “This Divine declaration is for that person who commits sin and then seeks forgiveness.” (Az Zuhd)

Good news for those who make Taubah

Hadrat Sayyiduna Fuzail bin Ayyaz *Radi Allahu ‘Anhu* explains that, “Give good news to the sinner that if they make Tauba, it will be accepted.” (Ihya ul Uloom)

Displaying regret when one sins

Hadrat Sayyiduna Abdullah ibn ‘Umar *Radi Allahu ‘Anhuma* declares that, “Whosoever remembers his sins and clears his heart of this sin, then this would also be deleted from his record of deeds.” (Ihya ul Uloom)

The Satan regrets this action

Some eminent Awliyah explain that, “A person sins and continues to regret this until he enters Jannah. The Satan cries out, ‘If only I had gotten this person involved in sin.’”

I used to fear this sin!

Hadrat Sayyiduna Urwah bin Aamir *Radi Allahu ‘Anhu* explains that, “On the Day of Judgement, a certain sin of a person would be presented in front of him. He will then (regretfully) declare, “I used to fear for this sin.” Thereafter, because of this, he will be forgiven.” (Az Zuhd)

A sin would be forgiven before the eyes blink!

Hadrat Sayyiduna Abdullah bin Salaam *Radi Allahu ‘Anhu* has stated that, “Whatever I will say to you, it is a something sent to a certain Prophet or from the Book which was sent to a (certain) Prophet. Without doubt! When a person commits a certain sin

and then becomes regretful even for the time (period) it takes to blink an eye, then he is forgiven even quicker than it takes to blink one's eyes." (Ihya ul Uloom)

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The heart of a person becomes soft

Ameerul Mo'mineen, Hadrat Sayyiduna 'Umar *Radi Allahu 'Anhu* has stated that, "Sit among the company of those who make Taubah because their hearts are very soft (indeed)." (Az Zuhd)

Taubah in the morning and evening

Hadrat Sayyiduna Talqi ibn Habeeb *Radi Allahu 'Anhu* states, "The rights of the Allah *azza wajaal* are so many on a person which he can never fulfil. However, he should make Taubah morning and evening." (Az Zuhd)

He made Taubah 20 years later!

It is reported that there was once a young man in the Bani Israel who sincerely worshipped Allah *azza wajaal* for twenty years. He also disobeyed Allah *azza wajaal* the same amount of years. One day, he saw the grey hairs on his beard and became regretful of sins. He then pleaded in the Divine Court of Allah *azza wajaal*, "O Allah, for twenty years I worshipped only You and for twenty years, I disobeyed you. If I turn to You, would You forgive me?"

A Voice from the Unseen was heard saying. "When you became our friend, We began to love you. When you turned away from Us, we turned our attention away from you. When you disobeyed Us, We gave you a chance and today if you turn towards Us, we will (still) accept you." (Al Aqdul Fareed)

When will the Day of Judgement occur?

Hadrat Sayyiduna Anas *Radi Allahu 'Anhu* narrates that a person once asked the Holy Prophet *Sallal Laahu 'Alayhi Wasallam*, "O Prophet of Allah! When will the Day of Judgement occur?" The Holy Prophet *Sallal Laahu 'Alayhi Wasallam* asked in return, "What preparations have you made for it?" He replied, "I do not have much Salaah,

fasting and charity but I love Allah *azza wajaal* and His Prophet *Sallal Laahu 'Alayhi Wasallam* the most." The Holy Prophet *Sallal Laahu 'Alayhi Wasallam* declared, "You will be with those whom you love." (Bukhaai Shareef)

You will be with those whom you love!

Hadrat Sayyiduna Safwaan bin Qudaamah *Radi Allahu 'Anhu* narrates that the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* has stated that, "A person will be with those whom he loves." (Tirmidhi Shareef)

Love for the Ahle Bait!

Ameerul Mo'mineen, Hadrat Sayyiduna Ali bin Abi Talib *Radi Allahu 'Anhu* narrates that the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* has declared that, "Whosoever loves Hasan and Husain and their mother and father *Radi Allahu 'Anhum*, on the Day of Judgement, they will be with me." (Tirmidhi Shareef)

I find peace in the company of the Holy Prophet *Sallal Laahu 'Alayhi Wasallam*!

A person once appeared in front of the Holy Prophet *Sallal Laahu 'Alayhi Wasallam* and declared, "O Prophet of Allah! You are more beloved to me than my family and wealth. My heart always remembers you. Until I do not see you with my own eyes, I do not have peace and rest. (However), when I think of my death and separation from you then I think that you will be in the company of the Prophets in a much higher level (place in Jannah) and if I enter Jannah, I will not be able to see you. (Therefore, how will I get this peace again)?"

It is mentioned that after this incident, the verse in Surah Nisaa, verse 69, was revealed which is:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا۔

“And he who obeys Allah and His messenger, then he will get the company of those who have been blessed by, Allah, (namely), the Prophets, and the truthful, and martyrs and the righteous, and what good companions they are.”

It is mentioned that when this verse was revealed, the Holy Prophet *Sallal Laahu ‘Alayhi Wasallam* called this beloved companion of his and mentioned this verse to him. (Shuhubul Imaan)

A similar incident!

On another occasion, a person approached the Holy Prophet *Sallal Laahu ‘Alayhi Wasallam* and began to look at him continuously without shifting his gaze. The Holy Prophet *Sallal Laahu ‘Alayhi Wasallam* asked him his condition and he replied, “My mother and father be sacrificed for you! When I look at you, my heart becomes peaceful. On the Day of judgement, you will (certainly) be given a most lofty position. (At that time, what will be my position when I am not able to see you).” It is said that this verse in Surah Nisaa was revealed after this incident. (Shifa Shareef)

Have no ill feeling in your heart for anyone!

Hadrat Sayyiduna Anas *Radi Allahu ‘Anhu* narrates that once the Holy Prophet *Sallal Laahu ‘Alayhi Wasallam* advised him, “If you have the power that your morning and evening is passed in such a manner wherein your heart is pure of contempt for anyone, then you should (strive) to be like this.” After this, he also declared, “O my son! This is my Sunnah and whosoever has made my Sunnah alive, he has loved me and whosoever loves me, he will be with me in Jannah.” (Tirmidhi Shareef).

Important points to bear in mind

1. To travel far wide for the sake of seeking knowledge is the Sunnah of the Ashaab *Radi Allahu ‘Anhum*.
2. To address the Holy Prophet *Sallal Laahu ‘Alayhi Wasallam* in a loud voice is a means for one’s good deeds to be destroyed.
3. When one sees un-Islamic acts being performed, one should try and prohibit it according to one’s means.

4. The period of validity for the masah on the leather sock is one day and night for the person who is stationary and three days and night for the traveller.
5. One should speak to people according to their intellectual capacity.
6. Whosoever loves a certain group, nation or community, on the Day of Judgement, he will be with those people.

Four hundred Nafil Salaah when he suffered from a headache

It is reported that whenever Hadrat Sayyiduna Fatha Mousili '*Alaihir Rahmah* used to get a headache, he used to declare, "All Praise is for Allah *azza wajal* who allowed me to be in that illness, which (even) the Prophets suffered from. As a mark of gratitude, I will now perform four hundred Nafil Salaah.