

Ramadan Immersion



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Hadith #4: Wishing for Death

- People would often cite the story of Imam Bukhari when it comes to the topic addressed in this Hadith.
- The Story of Imam Bukhari:
 - Imam Bukhari faced two major trials towards the end of his life:
 - 1. Heretical belief
 - A mass propaganda campaign was initiated against him in Nishapur. People were made to believe that he considers the word of Allah as created. Everyone disconnected ties with him and stopped attending his lectures. When things went out of control, he decided to leave Nishapur and returned to his hometown Bukhara.
 - 2. Political trial
 - The governor of Bukhara had asked Imam Bukhari to teach his children. In response to the offer, he replied: "I do not want to abuse knowledge and carry it to the doorstep of the ruler. If anybody wants to learn, they should come to my school." The governor became angry. A fatwa was issued by a group of ulama against him, to banish him from Bukhara.

- His death:
 - Towards Imam Bukhari was distressed to leave his homeland. Thus, he decided to go to Samarkand. On his way he stopped at a village called Kharteng. He spent two months there and became ill. In Kharteng, he made a powerful du'a, "O Allah, the earth, despite its vastness, is becoming narrow and troubling me greatly, so bring me back to You".
 - He went from having many people attending his lessons to only a few of his loyal students with him. Hence, this du'a shows us how restricted and constrained he felt at that time.
- Interpretations of scholars:
 - The scholars say that he wasn't wishing for death but longing to return to Allah, being in the companionship of Allah and seeking Allah's reward. And the other opinion is that even if he had done something impermissible, he was going through a very difficult time; but he was still a Muslim.
- **None of you should wish for death nor pray for it before it comes to him**
 - This Hadith is a prohibition from the Prophet (ﷺ) to never wish for death. Asking for death is considered as sinful and hence, we cannot make du'a for it.
 - In another Hadith, the Prophet (ﷺ) instead advised asking Allah to prolong life if it is better.
 - Anas bin Malik narrated: The Prophet (ﷺ) said,

" لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ مِنْ ضَرٍّ أَصَابَهُ، فَإِنْ كَانَ لَا بُدَّ فَاعِلًا فَلْيَقُلِ اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي . "

"None of you should wish for death because of a calamity befalling him; but if he has to wish for death, he should say: 'O Allah! Keep me alive as long as life is better for me, and let me die if death is better for me.' " (Sahih al-Bukhari)

- **When one of you dies, his deeds come to an end**

- The function of the life of this world:
 - We are meant to use this life to facilitate our ranks in Jannah. None will enter Jannah except with the mercy of Allah. However, our ranking is dictated by our good deeds.
 - This world is a means and opportunity for us to do as many good deeds as we can in order to increase our rank in the Hereafter.
 - As human beings we all sin and make mistakes. Thus, this is to purify our sins and mistakes.
- One must be pure before entering into Jannah. Allah has given us five stages of purification:
 - 1. Trials and tribulations we face while we are alive; through illness, loss, sadness etc.
 - 2. At the time of our death; the special type of pain experienced
 - 3. While we are in our graves; the questioning in the grave
 - 4. On the Day of Judgment; the series of events that we will face (i.e. sweating according to the level of sins etc.)
 - 5. Entry into Jahannam; the believers will experience hellfire for a brief period of time until they are purified
- Pain is an inevitable reality of this life. Nevertheless, its function is the purification of ourselves before our entry into Jannah.
- It is much better to be purified in this world than at any other place; as it becomes more difficult and intense later on.
- The Prophet (ﷺ) reminds us that there is khair in everything we are experiencing in this world.
- When we die, our deeds will come to an end; though only three things will remain.
- Abu Hurairah reported: The Messenger of Allah (ﷺ) said,

إذا مات ابن آدم انقطع عمله إلا من ثلاث: صدقة جارية، أو علم ينتفع به، أو ولد صالح يدعو له

"When a man dies, his deeds come to an end except for three things: Sadaqah Jariyah (ceaseless charity); a knowledge which is beneficial, or a virtuous descendant who prays for him (for the deceased)." (Muslim)

- These deeds mentioned are those which will have the most impact on a great amount of people. They will cause others to remember us in goodness and make du'a for our forgiveness.
- **And the life of a believer is not prolonged but for goodness**
 - If Allah prolongs the life of a believer, it is only because Allah has a good plan for them.
 - Ibn Qayyim emphasized on the balance between hope and fear. We should fear Allah for a vast majority of our lives, except as we get closer to death. When we are closer to death, we should be hopeful that Allah has prepared something good for us.
 - Getting older gets more difficult but we must never forget that everything happens with a purpose. Allah does not allow anything to happen except that there's trade in it.

Hadith #5: Wanting to Meet Allah

- When a believer is given glad tidings of Allah's mercy; His pleasure and Paradise, he loves to meet Allah. But when a disbeliever is given glad tidings of Allah's punishment; his wrath, he dislikes meeting Allah.
- In a separate Hadith, the Prophet (ﷺ) had informed us for the journey of the soul. The believing soul and disbelieving soul have two different journeys.
- The believing soul parts with ease, while the disbelieving soul experiences difficulty. This is mentioned in the narration below.
 - Al-Bara' b. 'Azib said:

خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَانْتَهَيْنَا إِلَى الْقَبْرِ وَلَمَّا يُلْحَدُ فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَلَسْنَا حَوْلَهُ كَأَن عَلَى رُؤُوسِنَا الطَّيْرَ وَفِي يَدِهِ عُودٌ يَنْكُتُ بِهِ فِي الْأَرْضِ فَرَفَعَ رَأْسَهُ فَقَالَ: «اسْتَعِيدُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ» مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ قَالَ: " إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ نَزَلَ إِلَيْهِ مِنَ السَّمَاءِ مَلَائِكَةٌ بَيضُ الْوُجُوهِ كَأَنَّ وُجُوهَهُمُ الشَّمْسُ مَعَهُمْ كَفَنٌ مِنْ أَكْفَانِ الْجَنَّةِ وَحَنُوطٌ مِنْ حَنُوطِ الْجَنَّةِ حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرِ ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ فَيَقُولُ: أَيَّتَهَا النَّفْسُ الطَّيِّبَةُ اخْرُجِي إِلَى مَغْفِرَةٍ مِنَ اللَّهِ وَرِضْوَانٍ " قَالَ: «فَتَخْرُجُ تَسِيلٌ كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فِي السَّقَاءِ فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةً عَيْنٍ حَتَّى يَأْخُذَهَا فَيَجْعَلُوهَا فِي ذَلِكَ الْكَفَنِ وَفِي ذَلِكَ الْحَنُوطِ وَيَخْرُجُ مِنْهَا كَأَطْيَبِ نَفْحَةٍ مِثْلِكِ وَجِدَتْ عَلَى وَجْهِ الْأَرْضِ» قَالَ: " فَيَصْعَدُونَ بِهَا فَلَا يَمُرُّونَ - يَعْنِي بِهَا - عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا: مَا هَذِهِ الرُّوحُ الطَّيِّبُ فَيَقُولُونَ: فَلَانِ بْنِ فَلَانٍ بِأَحْسَنِ أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي الدُّنْيَا حَتَّى يَنْتَهَوْا بِهَا إِلَى سَّمَاءِ الدُّنْيَا فَيَسْتَفْتَحُونَ لَهُ فَيَفْتَحُ لَهُ فَيُشَيِّعُهُ مِنْ كُلِّ سَمَاءٍ مُقَرَّبُوهَا إِلَى السَّمَاءِ الَّتِي تَلِيهَا حَتَّى يَنْتَهِيَ بِهَا إِلَى السَّمَاءِ السَّابِعَةِ - فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: اكْتُبُوا كِتَابَ عَبْدِي فِي عِلِّيِّينَ وَأَعِيدُوهُ إِلَى الْأَرْضِ فَإِنِّي مِنْهَا خَلَقْتُهُمْ وَفِيهَا أَعِيدُهُمْ وَمِنْهَا أَخْرَجْتُهُمْ تَارَةً أُخْرَى قَالَ: " فتعاد روحه فيأتيه ملكان فيجلسانه فيقولون له: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ فَيَقُولُونَ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: دِينِي الْإِسْلَامُ فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولَانِ لَهُ: وَمَا عِلْمُكَ؟ فَيَقُولُ: قَرَأْتُ كِتَابَ اللَّهِ فَأَمَنْتُ بِهِ وَصَدَّقْتُ فِينَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ قَدْ صَدَقَ فَأَفْرِشُوهُ مِنَ الْجَنَّةِ وَالْإِسْوَءِ مِنَ الْجَنَّةِ وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ " قَالَ: «فَيَأْتِيهِ مِنْ رَوْحِهَا وَطِيبِهَا وَيُفْسَخُ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ» قَالَ: " وَيَأْتِيهِ رَجُلٌ حَسَنُ الْوَجْهِ حَسَنُ الثِّيَابِ طِيبُ الرَّيْحِ فَيَقُولُ: أَبَشِّرُ بِالَّذِي يَسُرُّكَ هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ فَيَقُولُ لَهُ: مَنْ أَنْتَ؟ فَوَجْهُكَ الْوَجْهُ يَجِيءُ بِالْخَيْرِ فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِحُ فَيَقُولُ: رَبِّ أَقِمِ السَّاعَةَ رَبِّ أَقِمِ السَّاعَةَ حَتَّى أَرْجِعَ إِلَى أَهْلِي وَمَالِي " قَالَ: " وَإِنَّ الْعَبْدَ الْكَافِرَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ نَزَلَ إِلَيْهِ مِنَ السَّمَاءِ مَلَائِكَةٌ سُودُ الْوُجُوهِ مَعَهُمُ الْمُسُوحُ فَيَجْلِسُونَ مِنْهُ مَدَّ الْبَصَرِ ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ فَيَقُولُ: أَيَّتَهَا النَّفْسُ الْخَبِيثَةُ اخْرُجِي إِلَى سَخَطٍ مِنَ اللَّهِ " قَالَ: " فَتُفَرَّقُ فِي جَسَدِهِ فَيَنْتَزِعُهَا كَمَا يَنْتَزِعُ السَّفُودُ مِنَ الصُّوفِ الْمَبْلُولِ فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةً عَيْنٍ حَتَّى يَجْعَلُوهَا فِي تِلْكَ الْمُسُوحِ وَيَخْرُجُ مِنْهَا كَأَنَّ رِيحَ جِيفَةٍ وَجِدَتْ عَلَى وَجْهِ الْأَرْضِ فَيَصْعَدُونَ بِهَا فَلَا يَمُرُّونَ بِهَا عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا: مَا هَذَا الرُّوحُ الْخَبِيثُ؟

فَيَقُولُونَ: فَلَانُ بْنُ فُلَانٍ - بِأَقْبَحِ أَسْمَائِهِ الَّتِي كَانَ يُسَمَّى بِهَا فِي الدُّنْيَا - حَتَّى يَنْتَهِي بِهَا إِلَى السَّمَاءِ الدُّنْيَا فَيُسْتَفْتَحُ لَهُ فَلَا يَفْتَحُ لَهُ " ثُمَّ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (لَا تَفْتَحْ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلْجَ الْجَمَلُ فِي سَمِ الْخِيَاطِ) فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: اكْتُبُوا كِتَابَهُ فِي سَجِّينَ فِي الْأَرْضِ السُّفْلَى فَتَطْرَحُ رُوحُهُ طَرَحًا ثُمَّ قَرَأَ: (وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ) فَتَعَادُ رُوحُهُ فِي جَسَدِهِ وَيَأْتِيهِ مَلَكَانِ فَيَجْلِسَانِيهِ فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي فَيَبْدِي مَنَادٍ مِنَ السَّمَاءِ أَنْ كَذَبَ عَبْدِي فَأَفْرَشُوا لَهُ مِنَ النَّارِ وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ فَيَأْتِيهِ حَرُّهَا وَسُمُومُهَا وَيُضَيِّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ وَيَأْتِيهِ رَجُلٌ قَبِيحُ الْوَجْهِ قَبِيحُ الثِّيَابِ مُنْتِنُ الرِّيحِ فَيَقُولُ أَبْشِرْ بِالَّذِي يَسُوءُكَ هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوَعِّدُ فَيَقُولُ: مَنْ أَنْتَ؟ فَوَجْهَكَ الْوَجْهُ يَجِيءُ بِالْشَّرِّ فَيَقُولُ: أَنَا عَمَلُكَ الْخَبِيثُ فَيَقُولُ: رَبِّ لَا تُقِمِ السَّاعَةَ وَفِي رِوَايَةٍ نَحْوُهُ وَزَادَ فِيهِ: إِذَا خَرَجَ رُوحُهُ صَلَّى عَلَيْهِ كُلُّ مَلَكٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ وَكُلُّ مَلَكٍ فِي السَّمَاءِ وَفَتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ لَيْسَ مِنْ أَهْلِ بَابٍ إِلَّا وَهُمْ يَدْعُونَ اللَّهَ أَنْ يُعْرِجَ بِرُوحِهِ مِنْ قَبْلِهِمْ. وَتُنَزَّعُ نَفْسُهُ يَغْنِي الْكَافِرَ مَعَ الْعُرُوقِ فَيَلْعَنُهُ كُلُّ مَلَكٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ وَكُلُّ مَلَكٍ فِي السَّمَاءِ وَتُغْلَقُ أَبْوَابُ السَّمَاءِ لَيْسَ مِنْ أَهْلِ بَابٍ إِلَّا وَهُمْ يَدْعُونَ اللَّهَ أَنْ لَا يُعْرِجَ رُوحَهُ مِنْ قَبْلِهِمْ

We went out with the Prophet to the funeral of a man of the Ansar and came to the grave. It had not yet been dug, so God's messenger sat down and we sat down around him quietly. He had in his hand a stick with which he was making marks on the ground. Then he raised his head and said, "Seek refuge in God from the punishment of the grave saying it twice or thrice. He then said, "When a believer is about to leave the world and go forward to the next world, angels with faces white as the sun come down to him from heaven with one of the shrouds of paradise and some of the perfume of paradise and sit away from him as far as the eye can see. Then the angel of death comes and sits at his head and says, 'Good soul, come out to forgiveness and acceptance from God.' It then comes out as a drop flows from a water-skin and he seizes it; and when he does so, they do not leave it in his hand for an instant, but take it and place it in that shroud and that perfume, and from it there comes forth a fragrance like that of the sweetest musk found on the face of the earth. They then take it up and do not bring it past a company of angels without their asking, "Who is this good soul?" to which they reply, 'So and so, the son of so and so,' using the best of his names by which people called him on the earth. They then bring him to the lowest heaven and ask that the gate should be opened for him.

This is done, and from every heaven its archangels escort him to the next heaven till he is brought to the seventh heaven, and God who is great and glorious says, 'Record the book of my servant in 'Illiyun (Cf. Qur'an, lxxxiii, 18) and take him back to earth, for I created mankind from it, I shall return them into it, and from it I shall bring them forth another time.' His soul is then restored to his body, two angels come to him, and making him sit up say to him, 'Who is your Lord?' He replies, 'My Lord is God.' They ask, 'What is your religion?' and he replies, 'My religion is Islam.' They ask, 'Who is this man who was sent among you?' and he replies, 'He is God's messenger.' They ask, 'What is your [source of] knowledge?' and he replies, 'I have read God's Book, believed in it and declared it to be true.' Then one cries from heaven, 'My servant has spoken the truth, so spread out carpets from paradise for him, clothe him from paradise, and open a gate for him into paradise.' Then some of its joy and fragrance comes to him, his grave is made spacious for him as far as the eye can see, and a man with a beautiful face, beautiful garments and a sweet odour comes to him and says, 'Rejoice in what pleases you for this is your day which you have been promised.' He asks, 'Who are you, for your face is perfectly beautiful and brings good?' He replies, 'I am your good deeds.' He then says, 'My Lord, bring the last hour; my Lord, bring the last hour, so that I may return to my people and my property.' But when an infidel is about to leave the world and proceed to the next world, angels with black faces come down to him from heaven with hair-cloth and sit away from him as far as the eye can see. Then the angel of death comes and sits at his head and says, 'Wicked soul, come out to displeasure from God.' Then it becomes dissipated in his body, and he draws it out as a spit is drawn out from moistened wool. He then seizes it, and when he does so they do not leave it in his hand for an instant, but put it in that hair-cloth and from it there comes forth a stench like the most offensive stench of a corpse found on the face of the earth. They then take it up and do not bring it past a company of angels without their asking, 'Who is this wicked soul?' to which they reply, 'So and so, the son of so and so,' using the worst names he was called in the world. When he is brought to the lowest heaven request is made that the gate be opened for him, but it is not opened for him. (God's messenger then recited, 'The gates of heaven will not be opened for them and they will not enter paradise until a camel can pass through the eye of a needle.')(Qur'an, vii, 40) God who is great and glorious then says, 'Record his book in Sijjin (Cf. Qur'an, lxxxiii, 7 ff) in the lowest earth,' and his soul is thrown down. (He then recited, 'He who assigns partners to God is as if he had fallen down from heaven and been snatched up by birds, or made to fall by the wind in a place far distant.')(Qur'an, xxii, 31).

His soul is then restored to his body, two angels come to him, and making him sit up say to him, 'Who is your Lord?'. He replies, 'Alas, alas, I do not know.' They ask, 'What is your religion?' and he replies, 'Alas, alas, I do not know.' They ask, 'Who is this man who was sent among you?' and he replies, 'Alas, alas, I do not know.' Then one cries from heaven, 'He has lied, so spread out carpets from hell for him, and open a gate for him into hell.' Then some of its heat and hot air comes to him, his grave is made narrow for him so that his ribs are pressed together in it, and a man with an ugly, face, ugly garments and an offensive odour come to him and says, 'Be grieved with what displeases you, for this is your day which you have been promised.' He asks, 'Who are you, for your face is most ugly and brings evil?' He replies, 'I am your wicked deeds.' He then says, 'My Lord, do not bring the last hour.'” In a version there is something similar containing an addition: “When his soul comes out every angel between heaven and earth and every angel in heaven invoke blessings on him, and the gates of heaven are opened for him, no guardians of a gate failing to supplicate God that his soul may be taken up beyond them. But his soul, i.e., the infidel's, is pulled out along with the veins and every angel between heaven and earth and every angel in heaven curse him, and the gates of heaven are locked, no guardians of a gate failing to supplicate God that his soul may not be taken up beyond them.

(Ahmad)

- As for the believing souls that weren't righteous, the scholars say they will have the journey of the disbelieving soul but with slight variations.
- When we understand this, we are aware that there is a spiritual world out there. Both Jannah and Jahannam are waiting to be filled with its inhabitants.
- Allah only grants iman to those whom He loves. This is why if we are blessed with iman, we should increase our love for Allah, increase in our gratitude toward Him as well as increase in our wanting to meet Him.
- Through the iman we have, Allah has proven to us that He loves us. Thus, we must have certainty that He has similarly prepared Jannah for us in the Hereafter out of His mercy. Jannah is an immense blessing as it only increases in goodness.

- Allah is the one who answers all our du'as, He is the one who is always there for us no matter the situation, He is a kind Lord who generously provides for us and He forgives us no matter how many times we've sinned. Acknowledging how honorable he has been toward us should increase our desire to meet Him.
- Our longing to meet Allah has a direct affiliation with the deeds that we do. The more sins we commit, the more fearful we become, and the less we want to meet Allah. In contrast, the more good we do, the more we will be rewarded for it and the more we would want to meet Allah.
- As long as we assume the best of Allah and we desire to meet Him, then He too, loves to meet us. Imagine the day when we finally get to meet Allah and He tells us that He loves us etc.; we should utilize such motivational factors to continue our longing to meet Allah.

Hadith #6: Praying for Punishment

- This Hadith speaks about the inevitable reality that we all make mistakes and we will sin. However, whenever we do, we should follow it up with asking forgiveness from Allah and making tawbah, while seeking His protection.
- In this Hadith we see the Prophet (ﷺ) correcting the man and making du'a for him.
- The du'as that we make for ourselves, even if it is evil, it can come true. Hence, we should never make du'as against ourselves and others.
- The sickness of this man indicates his purification before his entry into Jannah.
- Rather than asking for punishment, we should ask Allah for protection. It is a reminder that we are dealing with a Lord that loves to forgive and pardon, not a Lord that enjoys punishing His creation.
- The Prophet (ﷺ) taught this man the du'a which we recite at the Rukn al-Yamani at the corner of the Ka'bah – it is a part of umrah and hajj.

- It shows us a portion of our du'a should be for the dunya (one-third) and another portion for the akhirah (two-thirds).
- We don't supplicate to Allah, "O Allah, Grant me the good from this world and save me from the trials of this world" because every trial we go through has a purpose behind it; which is to purify us to enter Jannah.
- We don't want to be purified in the Hereafter, and therefore, we seek protection from it in this world.
- We are meant to embrace our trials as they come and we realize through it that we are purified for the Hereafter. Whatever trial Allah has put us through, He knows we are able to bear it.
- Allah cured the man after the Prophet (ﷺ) made du'a for him. This shows us the special rank the Prophet (ﷺ) had amongst those who were alive.
- The Prophet (ﷺ) was able to make du'a for others and Allah answered his du'as with an exception of a few – because His plan is greater.
- This also teaches a good practice of making du'a for others; asking Allah for goodness.

Hadith #7: Asking for Goodness

- Anas ibn Malik was the servant of the Prophet (ﷺ); he was a young boy who went with him everywhere he went. Thus, he had access to things most did not have. For example, he counted that the Prophet (ﷺ) had 19 white hairs on his head at a certain point in his life.
- Due to his proximity to the Prophet (ﷺ), his narration with regards to du'as the Prophet (ﷺ) would make, holds a significant value.
- In this du'a mentioned, the Prophet (ﷺ) asked for the best from the dunya, the best of the akhirah and protection from the punishment of the Hellfire. Hence, it is amongst the du'as we should regularly make.
- It was his Sunnah to supplicate it regularly and thus, there is an extra element of reward if we follow him in doing so.

- This du'a can be made in sajdah, before the taslim (Salam) at the end of the prayer, in the last third of the night, when it is raining, while we are fasting etc.

Hadith #8: The Virtue of Gatherings of Dhikr

- Dhikr in a group setting refers to the gathering of remembrance of Allah; gatherings of knowledge.
- This Hadith reminds us to look at the world from a spiritual lens. It is the reason why we revise the Qur'an and Hadith.
- Whenever we encounter any gatherings of knowledge; whether in-person or online, it is implemented as the angels are roaming the Earth.
- When the angels hear us remembering Allah, they join in our gatherings, they encompass us with their wings and fill all the spaces between us. And when they return, Allah asks them about us.
- Allah is All-Knowing; He knows better than the angels themselves – He simply wants to brag and boast about His slaves to the angels.
- This shows us that we should be praising Allah, asking for His forgiveness, for Jannah and protection from Jahannam.
- Allah is aware of the human condition – despite not seeing Jannah, we long for it and desire it because it is the ultimate abode for the believers.
- It teaches that we should never give up on seeking Allah's forgiveness because He said:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

But Allah would never punish them while you 'O Prophet' were in their midst. Nor would He ever punish them if they prayed for forgiveness. (8:33)

- From this, we learn that the gatherings of knowledge are so blessed, that it is from the times that our du'as are answered. Thus, if we want our du'as answered, we should continue seeking knowledge and at the end of seeking knowledge, make du'a to Allah.

- It teaches us that any gatherings with people of knowledge are beneficial. Even those who had no intention of seeking knowledge yet entered upon a gathering, will get the blessings of knowledge due to the blessings of the people of knowledge.
- It is a reminder for us to seek knowledge at every opportunity we have, no matter where we are in the world as there's always khair in it.
- If we come to a gathering with a mindset of learning and a mindset of growth, we will always take something away with us.
- Gatherings of knowledge will bring us closer to Allah, earn His pleasure as well as Paradise. It is also a means of forgiveness and du'as being answered, and it distances us away from the Hellfire.
- Through such gatherings, we will also gain righteous companionship in this life and in the Hereafter.