

Living Islam

Muslims balance
following way of life
leading giving
living being persisting
submitting

Living Islam

Because only that benefits

Mirza Yawar Baig

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Foreword

I thank Allahﷻ for giving me the opportunity to compile this small book and ask Him to accept this work.

I remind myself and you that Islam is not the name of an ideology, philosophy or theory. Islam is the name of a practice, a way of life. A complete way of life that impacts all aspects of human existence and endeavor. That is why there is no such thing as a non-practicing Muslim just as there is no such thing as a non-practicing Karate expert.

Islam touches five aspects of our lives – Aqeeda (Creed), Ibaadah (Worship), Akhlaaq (Manners), Mua'amilaat (Dealings) and Mo'ashirah (Society). This book is divided into these five sections with an additional section on Heart Softeners to prepare the heart to become receptive to the orders of Allahﷻ and the Way of His Messengerﷺ. This preparation is important because we are all beset with Shaytaan and engrossed in the life of this world which leads to forgetfulness about our meeting with Allahﷻ and the Aakhira (Hereafter).

Each section consists of Ayaat of the Qur'an and Ahadith of Rasoolullah ﷺ. that deal with that aspect of our life and living. In Islam we have two sets of responsibilities relating to the Rights of Allah ﷻ (Huqooq-ullah) and the Rights of the People (Huqooq ul Ibaad). It is essential to keep these responsibilities in mind because we will be questioned about them and rewarded or punished depending on what we did or chose not to do.

In the sections of this book, the first two – Aqeeda and Ibaadah – have to do with Huqooq-ullah and the other three – Akhlaaq, Mu'amilaat and Mo'ashira have to do with Huqooq ul Ibaad.

We will not be asked, 'What happened?' We will be asked, 'What did you do?'

How is the book organized?

The book is organized with the idea of making it easy for us to implement what we learn and to monitor our progress in applying the learning. So each section ends with some pages which I've designed called the **Learning Journal**. I encourage you to make notes about your progress so that you can identify the **Enablers** and **Inhibitors** to living Islam.

I remind myself and you that in the end it is not what we learnt but what we did, which will make the difference between success and failure in this world and the next. Ignorance is not bliss but darkness and misguidance leading to disaster. On the other hand, what we learn but don't practice will become a witness against us on the Day of Judgment.

What we learn and practice however is a means of benefit in this life itself as well as a source of our forgiveness by Allah ﷻ and the means of earning His Pleasure and Jannah on the Day when we will meet Him **إن شاء الله**. So learning and practicing what we learn is absolutely critical to success in both this life and the next. That is the reason the Learning Journal is placed at the end of each section to help us to monitor how we are doing.

How to use this book?

Sit with your family and read one Ayah and one Hadith from the first section. Then talk about how you are doing with respect to living by that Ayah and Hadith. Let everyone make notes about what is easy and what is not easy and the reasons for that. Talk about what in your lifestyle, daily routine, social circle and professional life either aids or inhibits the practice of Islam. Then take one item at a time and

talk about what needs to change and how you will go about changing it. Ask each other for any help that you may need from them to enable you to succeed. And most importantly offer any help that you believe you can give to others in helping them to succeed.

Talk about yourself, not about others. Don't criticize other people. Don't let this degenerate into a slandering session talking about and criticizing others. Talk about what you need to change and how you intend to do it. Remember that your success is about your own choices, speech and actions. Not about what anyone else does or doesn't do.

For example you may discover that you are unable to pray Tahajjud and sometimes even miss Fajr because you stay up late in the night. Identify what makes you stay up late. Seek the help of your family in sleeping early and waking in time for Tahajjud. Tell them that you will make dua for them especially if they help you. That way you will enable each other to get close to Allahﷻ and to have your duas accepted.

Another thing you may discover is that the reason you are unable to wear Hijab or to keep a beard is because of the kind

of friends you have and the social circle you move around in. Identify what needs to change so that you are able to obey the orders of Allahﷻ and follow the Sunnah of His Messengerﷺ and reap the huge benefits of both. Identify the changes in friends, activities and lifestyle you will need to make for this to happen. Seek the help of your family to enable you to do this.

One outcome of this way of reading this book, I hope, will be that you will grow close as a family and learn to love one another and invest in one another and become a source of support for one another. That alone is a worthwhile reason to use this book in this way.

If you live alone, then I would suggest that you form a small group of friends with whom you sit together and use this book in this way. Please remember to follow the rules about segregation between men and women and let not men and women sit together to read this book. Men sit with men and women with women. You can't break the law to follow the law.

Dua

I ask Allah ﷻ to accept this work and to make it a source of revival of the Sunnah of Rasoolullah ﷺ and a means for us to bring our lives on to the Siratul Mustaqeem (Path of Steadfastness) which we ask Allah ﷻ for, in every Raka'at of every Salah. I ask Allah ﷻ to protect us from the fate where our lives give the lie to our dua – where we ask Allah ﷻ for guidance to the Sunnah of Rasoolullah ﷺ (Siratul Mustaqeem) and then live our lives in ways that go directly against it.

I ask Allah ﷻ to make this easy for us and to ease the path leading to His Pleasure so that when we stand before Him on the Day about which there is no doubt, we will be forgiven by Him and rewarded for living our lives according to the beautiful method He sent for all of mankind to live by – the Blessed Sunnah of Rasoolullah ﷺ.

I request you for your dua that Allah ﷻ forgives my faults and covers my weaknesses and is pleased with this work.

والسلام

Mirza Yawar Baig

المقدمة - Introduction

(1) عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " بَدَأَ الْإِسْلَامُ غَرِيبًا وَسَيَعُودُ كَمَا بَدَأَ غَرِيبًا فَطُوبَى لِلْغُرَبَاءِ " (مسلم ، الترمذي)

وفي رواية: "... وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ وَهُوَ يَأْرُرُ بَيْنَ الْمَسْجِدَيْنِ كَمَا تَأْرُرُ الْحَيَّةُ فِي جُحْرِهَا " (مسلم)

وفي رواية: "... فَطُوبَى لِلْغُرَبَاءِ الَّذِينَ يُصْلِحُونَ مَا أَفْسَدَ النَّاسُ مِنْ بَعْدِي مِنْ سُنَّتِي " (الترمذي)

وفي رواية... قَالُوا : يَا رَسُولَ اللَّهِ ، وَمَنِ الْغُرَبَاءُ ؟ قَالَ : ”الَّذِينَ يُصْلِحُونَ إِذَا فَسَدَ النَّاسُ، وَلَا يُمَارُونَ فِي دِينِ اللَّهِ ، وَلَا يُكْفَرُونَ أَحَدًا مِنْ أَهْلِ التَّوْحِيدِ بِذَنْبِهِ “ (الطَّبْرَانِيُّ ، الهيثمي)

Narrated Abu Huraira (رضي الله عنه):

Rasoolullah ﷺ said: Islam began as something strange and it will revert to how it began as something strange. So glad tidings of Jannah to the Strangers.
(Sahih Muslim 145, Jami` at-Tirmidhi 2628)

In another narration: "... and it would again revert to how it began as something strange and it would recede between the two masjids just as the serpent crawls back into its hole." (Sahih Muslim 146)

In another narration: "... So give glad tidings to the *Strangers*, those who have set aright, after I am gone, that of my *Sunnah* which the people have corrupted." (Jami` at-Tirmidhi 2629)

In another narration: They said, "Ya Rasoolullah ﷺ, who are the *Ghuraba*? He replied "Those who rectify [themselves and others] when the people become corrupt, those who don't dispute [unnecessarily] in matters of Allah's *deen*, and those who don't declare *kufr* on a person of *tawheed* because of his sins."

Rasoolullah ﷺ explained "*Tuba* is a tree in Jannah. The time it takes to transverse it is one hundred years. The clothing of the inhabitants of Jannah are taken from its sheaths." (Ahmad, at-Tabari, and Ibn Hibban)

(2) عَنْ عُمَرَ بْنِ الْخَطَّابِ . رَضِيَ اللَّهُ عَنْهُ . عَلَى
الْمِنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَقُولُ " إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ ."

Narrated 'Umar bin Al-Khattab(رضي الله عنه): I heard Rasoolullahﷺ saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for." Sahih al-Bukhari 1

(3) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا . قَالَ
 أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي فَقَالَ "
 كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ " . وَكَانَ
 ابْنُ عُمَرَ يَقُولُ إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ، وَإِذَا
 أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ
 لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ.

`Abdullah bin `Umar(ﷺ) said: "Rasoolullah ﷺ took hold of my shoulder and said, 'Be in this world as if you were a stranger or a traveler.'" The sub-narrator added: Ibn `Umar(ﷺ) used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death." Sahih al-Bukhari 6416

الرفاق - Heart Softeners

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ. إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ
(الشعراء: 88-89)

The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah ﷻ with a sound heart.

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ
إِيمَانِهِمْ (الفتح: 4)

It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their [present] faith.

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابِي تَقْشَعِرُّ مِنْهُ
جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ
اللَّهِ ۚ ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ ۚ وَمَنْ يُضْلِلِ
اللَّهُ فَمَا لَهُ مِنْ هَادٍ (الزمر: 23)

Allah ﷻ has sent down the best statement: a consistent Book wherein is reiteration. The skins

shiver therefrom of those who fear their Rabb; then their skins and their hearts relax at the remembrance of Allah ﷻ. That is the guidance of Allah ﷻ by which He guides whom He wills. And one whom Allah ﷻ leaves astray - for him there is no guide.

(1) عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 " إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا
 تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا
 يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ
 سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي
 يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لِأُعْطِيَنَّهُ، وَلَئِنْ
 اسْتَعَاذَنِي لِأُعِيدَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي
 عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ "

Narrated Abu Huraira(رضي الله عنه): Rasoolullah ﷺ said, " Allah ﷻ said, 'I will declare war against him who shows hostility to a pious worshipper of mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined (made

obligatory) upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him." Sahih al-Bukhari 6502

(2) عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " قَالَ اللَّهُ عَزَّ وَجَلَّ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ حَيْثُ يَذْكُرُنِي وَاللَّهُ لِلَّهِ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ بِالْفَلَاةِ وَمَنْ تَقَرَّبَ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا وَمَنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا وَإِذَا أَقْبَلَ إِلَيَّ يَمْشِي أَقْبَلْتُ إِلَيْهِ أَهْرُولُ. "

Abu Hurairah (رضي الله عنه) reported: Rasoolullah ﷺ said, "Allah ﷻ says: 'I am just as My slave thinks of Me when he remembers Me.' By Allah ﷻ! Allah ﷻ is more pleased with the repentance of His slave than one of you who unexpectedly finds in the desert his lost camel. 'He who comes closer to Me one span, I come closer to him a cubit; and he who comes closer to Me a cubit, I come closer to him a fathom; and if he comes to Me walking, I come to him running'. Sahih Muslim 2675

(3) قَالَ حُذَيْفَةُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " تُعْرَضُ الْفِتْنَةُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُودًا عُودًا فَأَيُّ قَلْبٍ أَشْرَبَهَا نُكِبَتْ فِيهِ نُكْتَةٌ سَوْدَاءٌ وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكِبَتْ فِيهِ نُكْتَةٌ بَيْضَاءٌ حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ عَلَى أَبْيَضٍ مِثْلَ الصَّفَا فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ وَالْآخِرُ أَسْوَدُ مُرَبَادًّا كَالْكُوزِ مُجْحِيًّا لَا يَعْرِفُ مَعْرُوفًا وَلَا يُنْكِرُ مُنْكَرًا إِلَّا مَا أَشْرَبَ مِنْ هَوَاهُ "

Hudhaifa (رضي الله عنه) said: I heard Rasoolullah ﷺ observing: Temptations will be presented to men's hearts as reed mat is woven stick by stick and any heart which is impregnated by them will have a black mark put into it, but any heart which rejects them will have a white mark put in it. The result is that there will become two types of hearts: one white like a white stone which will not be harmed by any turmoil or temptation, so long as the heavens and the earth endure; and the other black and dust-colored like a vessel which is upset, not recognizing what is good or rejecting what is abominable, but being impregnated with passion. (Part of) Sahih Muslim 144

(4) عَنْ عَبْدِ الرَّحْمَنِ، أَنَّهُ حَدَّثَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ . رَضِيَ
 اللَّهُ عَنْهُ . أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "
 إِنَّمَا مَثَلِي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا، فَلَمَّا أَضَاءَتْ
 مَا حَوْلَهُ جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي تَقَعُ فِي النَّارِ يَقَعْنَ
 فِيهَا، فَجَعَلَ يَنْزِعُهُنَّ وَيَغْلِبْنَهُ فَيَقْتَحِمْنَ فِيهَا، فَأَنَا آخِذٌ
 بِحُجْرَتِكُمْ عَنِ النَّارِ، وَأَنْتُمْ تَقْتَحِمُونَ فِيهَا " .

Narrated Abu Huraira (رضي الله عنه): I heard Rasoolullah ﷺ saying, "My example and the example of the people is that of a man who made a fire, and when it lit what was around it, moths and other insects started falling into the fire. The man tried (his best) to prevent them, (from falling in the fire) but they overpowered him and rushed into the fire. Rasoolullah ﷺ added: Now, similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the Fire, but you insist on falling into it." Sahih al-Bukhari 6483

(5) عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "كُلُّ نَبِيٍّ سَأَلَ سُؤلاً. أَوْ قَالَ لِكُلِّ نَبِيٍّ دَعْوَةٌ قَدْ دَعَا بِهَا. فَاسْتُجِيبَ، فَجَعَلْتُ دَعْوَتِي شَفَاعَةً لَأُمَّتِي يَوْمَ الْقِيَامَةِ".

Narrated Anas(رضي الله عنه): Rasoolullah ﷺ said, "For every prophet there is a *du`a* that surely will be responded by Allah ﷻ," (or said), "For every prophet there was a *du`a* with which he appealed to Allah ﷻ, and his *du`a* was accepted (in his lifetime), but I kept my (this special) *du`a* to intercede for my followers on the Day of Resurrection." Sahih al-Bukhari 6305

(6) عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يُوشِكُ الْأَمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الْأَكَلَةُ إِلَى قَصْعَتِهَا " . فَقَالَ قَائِلٌ وَمِنْ قِلَّةٍ نَحْنُ يَوْمَئِذٍ قَالَ " بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ وَلَكِنَّكُمْ غُثَاءٌ كَغُثَاءِ السَّيْلِ وَلَيَنْزِعَنَّ اللَّهُ مِنْ صُذُورِ عَدُوِّكُمْ الْمَهَابَةَ مِنْكُمْ وَلَيَقْذِفَنَّ اللَّهُ فِي قُلُوبِكُمُ الْوَهْنَ " . فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ وَمَا الْوَهْنُ قَالَ " حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ " .

On the authority of Thawbaan, Rasoolullah ﷺ said: "The People will soon summon one another to attack you as people when eating invite others to share their food." Someone asked, "Will that be because of our small numbers at that time?" He replied, "No, you will be numerous at that time: but you will be froth and scum like that carried down by a torrent (of water), and Allah ﷻ will take the fear of you from the breasts (hearts) of your enemy and cast al-wahn into your hearts." Someone asked, "Ya Rasoolullah ﷺ, what is al-wahn?" He replied, "Love of the world and dislike of death." Sunan Abi Dawud 4297

(7) عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّ اللَّهَ خَلَقَ الرَّحْمَةَ يَوْمَ خَلَقَهَا مِائَةَ رَحْمَةٍ، فَأَمْسَكَ عِنْدَهُ تِسْعًا وَتِسْعِينَ رَحْمَةً، وَأَرْسَلَ فِي خَلْقِهِ كُلِّهِمْ رَحْمَةً وَاحِدَةً، فَلَوْ يَعْلَمُ الْكَافِرُ بِكُلِّ الَّذِي عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ لَمْ يَيْئَسْ مِنَ الْجَنَّةِ، وَلَوْ يَعْلَمُ الْمُؤْمِنُ بِكُلِّ الَّذِي عِنْدَ اللَّهِ مِنَ الْعَذَابِ لَمْ يَأْمَنْ مِنَ النَّارِ " .

Narrated Abu Huraira (رضي الله عنه): I heard Rasoolullah ﷺ saying, "Verily Allah ﷻ created Mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had the non-believer known of all the Mercy which is in the Hands of Allah ﷻ, he would not lose hope of entering Paradise, and had the believer known of all the punishment which is present with Allah ﷻ, he would not consider himself safe from the Hell-Fire." Sahih al-Bukhari 6469

(8) عَنْ ابْنِ عَبَّاسٍ . رَضِيَ اللَّهُ عَنْهُمَا . عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ قَالَ " إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ، ثُمَّ بَيَّنَ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً ، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً ، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً وَاحِدَةً " .

Narrated Ibn `Abbas (رضي الله عنه):

Rasoolullah ﷺ narrating about his Rabb and said, " Allah ﷻ ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allah ﷻ will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allah ﷻ will write for him (in his account) with Him (its reward equal)

from ten to seven hundred times to many more times: and if somebody intended to do a bad deed and he does not do it, then Allah ﷻ will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allah ﷻ will write one bad deed (in his account)

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(9) عَنْ عَبْدِ اللَّهِ . رَضِيَ اللَّهُ عَنْهُ . قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنِّي لَأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولاً رَجُلٌ يَخْرُجُ مِنَ النَّارِ كَبُوءًا، فَيَقُولُ اللَّهُ اذْهَبْ فَادْخُلِ الْجَنَّةَ . فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلَأَى، فَيَرْجِعُ فَيَقُولُ يَا رَبِّ وَجَدْتُهَا مَلَأَى، فَيَقُولُ اذْهَبْ فَادْخُلِ الْجَنَّةَ . فَيَأْتِيهَا فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلَأَى . فَيَقُولُ يَا رَبِّ وَجَدْتُهَا مَلَأَى، فَيَقُولُ اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشْرَةَ أَمْثَالِهَا . أَوْ إِنَّ لَكَ مِثْلَ عَشْرَةِ أَمْثَالِ الدُّنْيَا . فَيَقُولُ تَسْخَرُ مِنِّي، أَوْ تَضْحَكُ مِنِّي وَأَنْتَ الْمَلِكُ " . فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ، وَكَانَ يُقَالُ

ذَلِكَ أَذْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً.

'Abdullah bin Mas'ud(ﷺ) reported: Rasoolullahﷺ said, "I know of the last of the inhabitants of the Hell to be taken out from there and the last one to enter Jannah. He is a man who will come out of the Fire, crawling on all fours. Allahﷻ, the Rabb of glory and honor will say to him: 'Go and enter Jannah.' He will go to it and think that it is full up. He will then come back and say: 'O my Rabb, it is full up.' Allahﷻ will say to him: 'Go and enter Jannah.' He will again go to it and think that it is full up. So he will turn back. Allahﷻ will again say: 'Go and enter Jannah. For you have what is equal to ten times the world.' He will say: 'Are You making fun of me while You are the King?" At this I (i.e., the narrator) saw Rasoolullahﷺ Rasoolullahﷺ laugh till his premolars were visible and he said, "Such man will be the last dweller of Jannah in its lowest rank." Sahih al-Bukhari 6571

Application of Learning

Enablers

Inhibitors

Solutions

العقيدة - Aqīdah

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ
 لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ
 عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا
 يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ
 السَّمَاوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ
 الْعَظِيمُ (البقرة: 255)

Allah ﷻ - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ
مِّنْ إِلَهِ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ
(الأعراف:59)

We had certainly sent Noah to his people, and he said, "O my people worship Allahﷻ; you have no deity other than Him. Indeed, I fear for you the punishment of a tremendous Day.

اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ
(الزمر:62)

Allahﷻ is the Creator of all things, and He is, over all things, Disposer of affairs.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۖ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۖ هُوَ
الرَّحْمَنُ الرَّحِيمُ. هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ
السَّلَامُ الْمُؤْمِنُ الْمُهِيمُنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۖ سُبْحَانَ
اللَّهِ عَمَّا يُشْرِكُونَ. هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۖ لَهُ

الْأَسْمَاءُ الْحُسْنَى ۖ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ
وَهُوَ الْعَزِيزُ الْحَكِيمُ (الحشر: 24-22)

He is Allah ﷻ, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful. He is Allah ﷻ, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, and the Superior. Exalted is Allah ﷻ above whatever they associate with Him. He is Allah ﷻ, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.

... لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ
(الشورى: 11)

There is nothing like unto Him, and He is the Hearing, the Seeing.

(1) عَنْ يَحْيَى بْنِ يَعْمَرَ، ... فَأَنْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ
الرَّحْمَنِ الْحِمَيْرِيُّ ... فَوُفِّقَ لَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنُ الْخَطَّابِ
دَاخِلًا الْمَسْجِدَ ... ثُمَّ قَالَ حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ
قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ
يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ
الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ
إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ
كَفَّيْهِ عَلَى فَخْذَيْهِ وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ . فَقَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا
إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ
وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا . قَالَ
صَدَقْتَ . قَالَ فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ . قَالَ فَأَخْبِرْنِي عَنِ
الْإِيمَانِ . قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ
الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ " . قَالَ صَدَقْتَ . قَالَ
فَأَخْبِرْنِي عَنِ الْإِحْسَانِ . قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ
لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ . " قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ . قَالَ "

مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. " قَالَ فَأَخْبِرْنِي عَنْ
 أَمَارَتِهَا . قَالَ " أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا وَأَنْ تَرَى الْخِفَاءَ الْعُرَاءَ
 الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ " . قَالَ ثُمَّ انْطَلَقَ
 فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي " يَا عُمَرُ أَتَدْرِي مِنَ السَّائِلِ " . قُلْتُ
 اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ
 . "

It is narrated on the authority of Yahya b. Ya'mur that he came across Abdullah ibn Umar ibn al-Khattabؓ, while he was entering the mosque. ... He (Abdullah ibn Umarؓ) said: My father, Umar ibn al-Khattabؓ, told me: One day we were sitting in the company of Rasoolullahﷺ when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. At last he sat with Rasoolullahﷺ. He knelt before him, placed his palms on his thighs, and said: Muhammadﷺ, inform me about al-Islam. Rasoolullahﷺ said: Al-Islam is that you testify that there is no deity but Allahﷻ and that Muhammadﷺ is Rasool of Allahﷻ, and you establish prayer, pay *zakat*, observe the fast of *Ramadan*, and

perform *Hajj* if you are able (to bear the expense of) the journey. He (the inquirer) said: You have told the truth. He (Umar ibn al-Khattabؓ) said: It amazed us that he would put the question and then he would himself verify the truth. He (the inquirer) said: Inform me about Iman (faith). He (the Holy Prophet) replied: That you affirm your faith in Allahﷻ, in His angels, in His Books, in His Messengers, in the Day of Judgment, and you affirm your faith in *qadr* about good and evil. He (the inquirer) said: You have told the truth. He (the inquirer) again said: Inform me about al-Ihsan. He (Rasoolullahﷺ) said: That you worship Allahﷻ as if you are seeing Him, for though you don't see Him, He, verily, sees you. He (the inquirer) again said: Inform me about the hour (of the Resurrection). He (Rasoolullahﷺ) remarked: The one who is asked knows no more than the one who is inquiring (about it). He (the inquirer) said: Tell me some of its indications. He (Rasoolullahﷺ) said: That the slave-girl will give birth to her mistress, that you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings. He (the narrator, Umar ibn al-Khattabؓ) said: Then he (the inquirer) went on his way but I

stayed with him (Rasoolullah ﷺ) for a long while. He then, said to me: Umar, do you know who this inquirer was? I replied: Allah ﷻ and His Messenger know best. He (Rasoolullah ﷺ) remarked: He was Jibril. He came to you in order to instruct you in matters of religion.

Sahih Muslim 8

(2) عَنْ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ " .

Narrated Aisha(رضي الله عنها): Rasoolullah ﷺ said, "If somebody innovates something which is not from the principles of our religion, that thing is rejected." **Sahih al-Bukhari 2697, Arba'in Nawawi 5**

(3) عَنْ ابْنِ عَبَّاسٍ، قَالَ كُنْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ " يَا غُلَامُ إِنِّي أَعَلِّمُكَ كَلِمَاتٍ أَحْفَظِ اللَّهَ يَحْفَظَكَ أَحْفَظِ اللَّهَ بَجِدْهُ بُجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ

وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى
 أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ
 اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ
 كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ. " قَالَ أَبُو
 عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Ibn 'Abbas(رضي الله عنه) narrated: "I was behind Rasoolullahﷺ one day when he said: 'O boy! I will teach you a statement: Be mindful of Allahﷻ and He will protect you. Be mindful of Allahﷻ and you will find Him before you. When you ask, ask Allahﷻ, and when you seek aid, seek Allah's aid. Know that if the entire creation were to gather together to do something to benefit you, you would never get any benefit except that which Allahﷻ had written for you. And if they were to gather to do something to harm you, you would not be harmed except by that which Allahﷻ had written for you. The pens are lifted and the pages are dried." Jami` at-Tirmidhi 2706, Arba`in Nawawi 19

(4) عَنْ أَبِي عَامِرٍ الْهَوَزِيِّ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، أَنَّهُ

قَامَ فِينَا فَقَالَ أَلَا إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ فِينَا
 فَقَالَ " أَلَا إِنَّ مَنْ قَبْلَكُمْ مِنْ أَهْلِ الْكِتَابِ افْتَرَقُوا عَلَى ثِنْتَيْنِ
 وَسَبْعِينَ مِلَّةً وَإِنَّ هَذِهِ الْمِلَّةَ سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ
 ثِنْتَانِ وَسَبْعُونَ فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ وَهِيَ الْجَمَاعَةُ "

Abu 'Amir al-Hawdhani said: Mu'awiyah b. Abi Sufiyan stood among us and said: Beware! Rasoolullah ﷺ stood among us and said: Beware! The people of the Book before were split up into seventy two sects, and this community will be split into seventy three: seventy-two of them will go to Hell and one of them will go to Paradise, and it is the *Jama'ah*. Sunan Abi Dawud 4597 (variant in Jami` at-Tirmidhi 2641)

Application of Learning

Enablers

Inhibitors

Solutions

العبادات – Ibadāt

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ
لَعَلَّكُمْ
تَتَّقُونَ (البقرة: 21)

O mankind, worship your Rabb, who created you
and those before you, that you may become righteous

(1) عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَصْبَحْتُ يَوْمًا قَرِيبًا مِنْهُ وَنَحْنُ نَسِيرُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي مِنَ النَّارِ . قَالَ " لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ وَإِنَّهُ لَيْسِيرٌ عَلَى مَنْ يَسِّرُهُ اللَّهُ عَلَيْهِ تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ " . ثُمَّ قَالَ " أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ الصَّوْمُ جُنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْحَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ . " قَالَ ثُمَّ تَلَا : (تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ) حَتَّى بَلَغَ : (يَعْمَلُونَ) ثُمَّ قَالَ " أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ كُلِّهِ وَعَمُودِهِ وَذُرْوَةِ سَنَامِهِ " . قُلْتُ بَلَى يَا رَسُولَ اللَّهِ . قَالَ " رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذُرْوَةُ سَنَامِهِ الْجِهَادُ " . ثُمَّ قَالَ " أَلَا أُخْبِرُكَ بِمَلَكَ ذَلِكَ كُلِّهِ . " قُلْتُ بَلَى يَا نَبِيَّ اللَّهِ قَالَ فَأَخَذَ بِلِسَانِهِ قَالَ " كُفَّ عَلَيْكَ هَذَا " . فَقُلْتُ يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخِذُونَ بِمَا نَتَكَلَّمُ بِهِ فَقَالَ " تَكَلَّمْتَ أُمُّكَ يَا مُعَاذُ وَهَلْ يَكُفُّ النَّاسَ فِي

النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ "

On the authority of Muadh ibn Jabal (رضي الله عنه) who said:

I said, "Ya Rasoolullah ﷺ, tell me of an act which will take me into *Jannah* and will keep me away from the *Nar*." He (ﷺ) said, "You have asked me about a great matter, yet it is easy for him for whom Allah ﷻ makes it easy: worship Allah ﷻ, without associating any partners with Him; establish the prayer; pay the zakat; fast in Ramadan; and make the *hajj* to the House." Then he (ﷺ) said, "Shall I not guide you towards the means of goodness? Fasting is a shield; charity wipes away sin as water extinguishes fire; and the praying of a man in the depths of the night." Then he (ﷺ) recited: "[Those] who forsake their beds, to invoke their Rabb in fear and hope, and they spend (charity in Allah's cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do" [as-Sajdah, 16-17]. Then he (ﷺ) said, "Shall I not inform you of the head of the matter, its pillar and its peak?" I said, "Yes, Ya Rasoolullah ﷺ." He (ﷺ) said, "The head of the matter is Islam, its pillar

is the *Salah* and its peak is *jihad*." Then he (ﷺ) said, "Shall I not tell you of the foundation of all of that?" I said, "Yes, Ya Rasoolullahﷺ." So he took hold of his tongue and said, "Restrain this." I said, "Ya Rasoolullahﷺ, will we be taken to account for what we say with it?" He(ﷺ) said, "May your mother be bereaved of you, O Muadh! Is there anything that throws people into the *Nar* upon their faces — or: on their noses — except the harvests of their tongues?"

Jami` at-Tirmidhi 2825

(2) عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ، يَعْدِلُ بَيْنَ الْإِثْنَيْنِ صَدَقَةٌ، وَيُعِينُ الرَّجُلَ عَلَى دَابَّتِهِ، فَيَحْمِلُ عَلَيْهَا، أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَكُلُّ خَطْوَةٍ يَخْطُوهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَبِمِيطِ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ ."

Narrated Abu Huraira (رضي الله عنه): Rasoolullahﷺ said, "There is a (compulsory) *sadaqah* to be given for every joint of the human body (as a sign of gratitude to Allahﷻ)

every day the sun rises. To judge justly between two persons is regarded as *sadaqah*, and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as *sadaqa*, and (saying) a good word is also *sadaqah*, and every step taken on one's way to offer the (*fard*) *Salah* (in the mosque) is also *sadaqah* and to remove a harmful thing from the way is also *sadaqah*." Sahih al-Bukhari 2989

(3) حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، أَنَّ عَمْرُو بْنَ أَوْسٍ، أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنِ الْعَاصِ . رَضِيَ اللَّهُ عَنْهُمَا . أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ " أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ . عَلَيْهِ السَّلَامُ . وَأَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، وَكَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ، وَيَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا . "

Narrated `Abdullah bin `Amr bin Al-`As (رضي الله عنه): Rasoolullah ﷺ told me, "The most beloved prayer to

Allah ﷺ is that of Dawud and the most beloved fasts to Allah ﷺ are those of Dawud. He used to sleep for half of the night and then pray for one third of the night and again sleep for its sixth part and used to fast on alternate days." Sahih al-Bukhari 1131

(4) عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ يَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ."

Narrated Abu Huraira (رضي الله عنه): Rasoolullah ﷺ said, "Our Rabb, tabaraka wa ta'ala, descends every night to the nearest heaven when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?" Sahih al-Bukhari 1145

(5) عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا

وَعِنْدَهَا امْرَأَةٌ قَالَ " مَنْ هَذِهِ ". قَالَتْ فُلَانَةٌ. تَذْكُرُ مِنْ صَلَاتِهَا. قَالَ " مَهْ، عَلَيْكُمْ بِمَا تُطِيقُونَ، فَوَاللَّهِ لَا يَمَلُّ اللَّهُ حَتَّى تَمُوتُوا ". وَكَانَ أَحَبَّ الدِّينِ إِلَيْهِ مَا دَامَ عَلَيْهِ صَاحِبُهُ.

Narrated 'Aisha (رضي الله عنها): Once Rasoolullah ﷺ came while a woman was sitting with me. He said, "Who is she?" I replied, "She is so and so," and told him about her (excessive) praying. He said disapprovingly, "Do (good) deeds which is within your capacity (without being overtaxed) as Allah ﷻ does not get tired (of giving rewards) but (surely) you will get tired and the best deed (act of worship) in the sight of Allah ﷻ is that which is done regularly." Sahih al-Bukhari 43

(6) عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الدُّعَاءُ هُوَ الْعِبَادَةُ { قَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ { "

Narrated An-Nu'man ibn Bashir:(رضي الله عنه) Rasoolullah ﷺ said: Supplication (du'a') is itself the worship. (He then recited :) "And your Rabb said: Call on Me, I will answer you" (Ghafir: 60) Sunan Abi

Dawud 1479

(7) عَنْ أَنَسٍ . رَضِيَ اللَّهُ عَنْهُ . قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ، وَقَدْ أَضَلَّهُ فِي أَرْضٍ فَلَاةٍ ."

Narrated Anas bin Malik(رضي الله عنه): Rasoolullahﷺ said, " Allahﷻ is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in the desert."

Application of Learning

Enablers

Inhibitors

Solutions

المعاملات – Mu`amalāt

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ
 أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ
 أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلُوتُوا أَوْ تَعْرِضُوا
 فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

Nisa 4:135 O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allâh is Ever Well Acquainted with what you do

مَنْ أَجَلَ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ
 نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ
 أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَ تَهُم رُسُلُنَا
 بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

Maaida 5: 32. Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in

the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allah ﷻ by committing the major sins) in the land!.

(1) عَنْ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ سَمِعْتُهُ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَأَهْوَى النُّعْمَانُ بِإِصْبَعِيهِ إِلَى أُذُنَيْهِ " إِنَّ الْحَلَالَ بَيْنَ وَابْنَيْنِ وَإِنَّ الْحَرَامَ بَيْنَ وَابْنَيْنِ وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ " .

Nu'man b. Bashir(ﷺ) reported: I heard Rasoolullah ﷺ as having said this (and Nu'man) pointed towards his ears with his fingers): What is lawful is clear and what is unlawful is clear, and in between them are the doubtful things which many people do not know about. So he who guards against the doubtful things keeps his religion and honor blameless, and he who indulges in doubtful things indulges in fact in unlawful things, just as a shepherd who pastures his animals round a preserve will soon pasture them in it. Beware, every king has a preserve (*Hima*), and Allah's *Hima* are those things He has made *haram*. Beware, in the body there is a piece of flesh; if it is sound, the whole body is sound and if it is corrupt the whole body is corrupt, and indeed it is the heart.

Sahih Muslim 1599

(2) عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " قَالَ اللَّهُ ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ، رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ، وَلَمْ يُعْطِ أَجْرَهُ " .

Narrated Abu Huraira (رضي الله عنه):

Rasoolullah ﷺ said, "Allah ﷻ says, 'I will be against three persons on the Day of Resurrection:

1. One who makes a covenant in My Name, but he proves treacherous.
2. One who sells a free person (as a slave) and eats the price
3. And one who employs a laborer and gets the full work done by him but does not pay him his wages." Sahih al-Bukhari 2227

(3) عَنْ ابْنِ عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا . عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " بَيْنَمَا ثَلَاثَةٌ نَفَرٍ يَتَمَشُّونَ أَخَذَهُمُ الْمَطَرُ، فَمَالُوا إِلَى غَارٍ فِي الْجَبَلِ، فَانْحَطَّتْ عَلَى فَمِ غَارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ، فَأُطْبِقَتْ عَلَيْهِمْ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ انْظُرُوا أَعْمَالًا عَمِلْتُمُوهَا لِلَّهِ صَالِحَةً، فَادْعُوا اللَّهَ بِهَا لَعَلَّهُ يَفْرُجُهَا. فَقَالَ أَحَدُهُمُ اللَّهُمَّ إِنَّهُ كَانَ لِي وَالِدَانِ شَيْخَانِ كَبِيرَانِ، وَلِي صَبِيَّةٌ صِغَارٌ كُنْتُ أَرْعَى عَلَيْهِمْ، فَإِذَا رُحْتُ عَلَيْهِمْ فَحَلَبْتُ بَدَأْتُ بِوَالِدَيَّ أَسْقِيهِمَا قَبْلَ وَلَدِي، وَإِنَّهُ نَاءٌ

بِ الشَّجَرِ فَمَا أَتَيْتُ حَتَّى أَمْسَيْتُ، فَوَجَدْتُهُمَا قَدْ نَامَا،
فَحَلَبْتُ كَمَا كُنْتُ أَحْلُبُ، فَجِئْتُ بِالْحِلَابِ فَقُمْتُ عِنْدَ
رُءُوسِهِمَا، أَكْرَهُ أَنْ أُوقِظَهُمَا مِنْ نَوْمِهِمَا، وَأَكْرَهُ أَنْ أَبْدَأَ
بِالصَّبِيَةِ قَبْلَهُمَا، وَالصَّبِيَةُ يَتَضَاغُونَ عِنْدَ قَدَمَيَّ، فَلَمْ يَزَلْ
ذَلِكَ دَائِي وَدَأْبُهُمْ حَتَّى طَلَعَ الْفَجْرُ، فَإِنْ كُنْتُ تَعْلَمُ أَنِّي
فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ، فَافْرُجْ لَنَا فُرْجَةً نَرَى مِنْهَا
السَّمَاءَ، فَفَرَجَ اللَّهُ لَهُمْ فُرْجَةً حَتَّى يَرَوْنَ مِنْهَا السَّمَاءَ.

وَقَالَ الثَّانِي اللَّهُمَّ إِنَّهُ كَانَتْ لِي ابْنَةٌ عَمٌّ، أَحْبَبْتُهَا كَأَشَدِّ مَا
يُحِبُّ الرِّجَالُ النِّسَاءَ، فَطَلَبْتُ إِلَيْهَا نَفْسَهَا، فَأَبَتْ حَتَّى آتَيْهَا
بِمِائَةِ دِينَارٍ، فَسَعَيْتُ حَتَّى جَمَعْتُ مِائَةَ دِينَارٍ، فَلَقَيْتُهَا بِهَا،
فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا قَالَتْ يَا عَبْدَ اللَّهِ اتَّقِ اللَّهَ، وَلَا تَفْتَحِ
الْحَتَّامَ. فَقُمْتُ عَنْهَا، اللَّهُمَّ فَإِنْ كُنْتُ تَعْلَمُ أَنِّي قَدْ فَعَلْتُ
ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ لَنَا مِنْهَا فَفَرَجَ لَهُمْ فُرْجَةً. وَقَالَ
الْآخَرُ اللَّهُمَّ إِنِّي كُنْتُ اسْتَأْجَرْتُ أَجِيرًا بِفَرَقِ أَرْزُ فَلَمَّا قَضَى
عَمَلَهُ قَالَ أَعْطِنِي حَقِّي. فَعَرَضْتُ عَلَيْهِ حَقَّهُ، فَتَرَكَهُ وَرَغِبَ

عَنْهُ، فَلَمْ أَزَلْ أَزْرَعُهُ حَتَّى جَمَعْتُ مِنْهُ بَقَرًا وَرَاعِيَهَا، فَجَاءَنِي فَقَالَ اتَّقِ اللَّهَ وَلَا تَظْلِمْنِي، وَأَعْطِنِي حَقِّي. فَقُلْتُ اذْهَبْ إِلَى ذَلِكَ الْبَقَرِ وَرَاعِيَهَا. فَقَالَ اتَّقِ اللَّهَ وَلَا تَهْزَأْ بِي. فَقُلْتُ إِنِّي لَا أَهْزَأُ بِكَ، فَخُذْ ذَلِكَ الْبَقَرِ وَرَاعِيَهَا. فَأَخَذَهُ فَاَنْطَلَقَ بِهَا، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهِكَ، فَافْرُجْ مَا بَقِيَ، فَفَرَجَ اللَّهُ عَنْهُمْ " .

Narrated Ibn `Umar (رضي الله عنه): Rasoolullah ﷺ said, "While three persons were traveling, they were overtaken by rain and they took shelter in a cave in a mountain. A big rock fell from the mountain over the mouth of the cave and blocked it. They said to each other. 'Think of such good (righteous) deeds which, you did for Allah's sake only, and invoke Allah ﷻ by giving reference to those deeds so that Allah ﷻ may relieve you from your difficulty. One of them said, 'O Allah ﷻ! I had my parents who were very old and I had small children for whose sake I used to work as a shepherd. When I returned to them at night and milked (the sheep), I used to start giving the milk to my parents first before giving to my children. And

one day I went far away in search of a grazing place (for my sheep), and didn't return home till late at night and found that my parents had slept. I milked (my livestock) as usual and brought the milk vessel and stood at their heads, and I disliked to wake them up from their sleep, and I also disliked to give the milk to my children before my parents though my children were crying (from hunger) at my feet. So this state of mine and theirs continued till the day dawned.

(O Allahﷻ!) If you considered that I had done that only for seeking Your pleasure, then please let there be an opening through which we can see the sky.' So Allahﷻ made for them an opening through which they could see the sky. Then the second person said, 'O Allahﷻ! I had a (girl) cousin whom I loved as much as a passionate man loves a woman. I tried to seduce her but she refused till I paid her one-hundred *dinars*. So I worked hard till I collected one hundred Dinars and went to her with that. But when I sat in between her legs (to have intercourse with her), she said, 'O Allah's slave! Be afraid of Allahﷻ! Do not deflower me except legally (by marriage

contract). So I left her O Allahﷻ! If you consider that I had done that only for seeking Your pleasure then please let the rock move a little to have a (wider) opening.' So Allahﷻ shifted that rock to make the opening wider for them. And the last (third) person said 'O Allahﷻ! I employed a laborer for wages equal to a *faraq* (a certain measure of rice), and when he had finished his job he demanded his wages, but when I presented his due to him, he gave it up and refused to take it. Then I kept on sowing that rice for him (several times) till I managed to acquire some cows and a shepherd with the price of the yield. Later on the laborer came to me and said. '(O Allah's slave!) Fear Allahﷻ, and do not be unjust to me and give me my due.' I said (to him). 'Go and take those cows and their shepherd. So he took them and went away. (So, O Allahﷻ!) If You consider that I had done that for seeking Your pleasure, then please remove the remaining part of the rock.' And so Allahﷻ released them (from their difficulty). Sahih al-Bukhari 5974

(4) عَنْ حَنْظَلَةَ الْأَسِيدِيِّ، قَالَ - وَكَانَ مِنْ كُتَّابِ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ - لَقِينِي أَبُو بَكْرٍ فَقَالَ كَيْفَ
أَنْتَ يَا حَنْظَلَةُ قَالَ قُلْتُ نَافَقَ حَنْظَلَةُ قَالَ سُبْحَانَ اللَّهِ مَا
تَقُولُ قَالَ قُلْتُ نَكُونُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ حَتَّى كَأَنَّا رَأَى عَيْنٍ فَإِذَا خَرَجْنَا مِنْ عِنْدِ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَافَسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ
وَالضَّيِّعَاتِ فَنَسِينَا كَثِيرًا قَالَ أَبُو بَكْرٍ فَوَاللَّهِ إِنَّا لَنَلْقَى مِثْلَ
هَذَا . فَأَنْطَلَقْتُ أَنَا وَأَبُو بَكْرٍ حَتَّى دَخَلْنَا عَلَى رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ نَافَقَ حَنْظَلَةُ يَا رَسُولَ اللَّهِ . فَقَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَمَا ذَاكَ " .

قُلْتُ يَا رَسُولَ اللَّهِ نَكُونُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ حَتَّى كَأَنَّا
رَأَى عَيْنٍ فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ عَافَسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ
وَالضَّيِّعَاتِ نَسِينَا كَثِيرًا . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وسلم " وَالَّذِي نَفْسِي بِيَدِهِ إِنْ لَوْ تَدُومُونَ عَلَى مَا تَكُونُونَ
عِنْدِي وَفِي الذِّكْرِ لَصَافَحْتُكُمْ الْمَلَائِكَةُ عَلَى فُرْشِكُمْ وَفِي

طُرِقُكُمْ وَلَكِنْ يَا حَنْظَلَةُ سَاعَةً وَسَاعَةً " . ثَلَاثَ مَرَّاتٍ .

Hanzala Usayyidi, who was amongst the scribes of Rasoolullah ﷺ reported:

I met Abu Bakr ؓ. He said: Who are you? He (Hanzala) said: Hanzala has turned to be a hypocrite. He (Abu Bakr ؓ) said: *subhan Allah*, what are you saying? Thereupon he said: I say that when we are in the company of Rasoolullah ﷺ we ponder over the *Nar* and *Jannah* as if we are seeing them with our very eyes and when we are away from Rasoolullah ﷺ we attend to our wives, our children, our business; most of these things (pertaining to *akhirah*) slip out of our minds. Abu Bakr ؓ said: By Allah ﷻ, I also experience the same. So I and Abu Bakr ؓ went to Rasoolullah ﷺ and said to him: Ya Rasoolullah ﷺ, Hanzala has turned to be a hypocrite. Thereupon Rasoolullah ﷺ said: What has happened to you? I said: Ya Rasoolullah ﷺ, when we are in your company, we are reminded of *Nar* and *jannah* as if we are seeing them with our own eyes, but whenever we go away from you and attend to our wives, children and business, much of these things go out of our minds. Thereupon Rasoolullah ﷺ said: By Him in Whose Hand is my life, if your state of mind remains the same as it is in

my presence and you are always busy in remembrance (of Allah ﷻ), the Angels will shake hands with you in your beds and in your paths but, Hanzala, time should be devoted (to the worldly affairs) and time (should be devoted to prayer and meditation). He (Rasoolullah ﷺ) said this thrice. Sahih Muslim 2750

(5) وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم صعد المنبر فقال آمين آمين آمين قیل یا رسول الله إنك صعدت المنبر فقلت آمين آمين آمين فقال إن جبریل علیه السلام أتاني فقال من أدرك شهر رمضان فلم يغفر له فدخل النار فأبعده الله قل آمين فقلت آمين ومن أدرك أبويه أو أحدهما فلم يبرهما فمات فدخل النار فأبعده الله قل آمين فقلت آمين ومن ذكرت عنده فلم يصل عليك فمات فدخل النار فأبعده الله قل آمين فقلت آمين رواه ابن خزيمة وابن حبان في صحيحه واللفظ له

It was narrated that Abu Hurayrah (رضي الله عنه) said: Rasoolullah ﷺ ascended the minbar and said: "Ameen, Ameen, Ameen." It was said: 'Ya Rasoolullah ﷺ, you ascended the minbar and said, 'Ameen, Ameen, Ameen.'" He said: "Jibreel (عليه السلام) came to me and said: 'If Ramadan comes and a person is not forgiven, he will enter Hell and Allah ﷻ will cast him far away. Say Ameen.' So I said Ameen. He said: 'if both or one of a person's parents are alive and he does not honor them and he dies, he will enter Hell and Allah ﷻ will cast him far away. Say Ameen.' So I said Ameen. He said: 'If you are mentioned in a person's presence and he does not send blessings upon you and he dies, he will enter Hell and Allah ﷻ will cast him far away. Say Ameen.' So I said Ameen."

Narrated by **Ibn Hibbaan**, 3/188; classed as saheeh by al-Shaykh al-Albaani in Saheeh al-Targheeb, 1679.

Application of Learning

Enablers

Inhibitors

Solutions

الأخلاق - Akhlāq

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (القلم:4)

And indeed, you [Rasoolullah ﷺ Muhammad (ﷺ)] are of a great moral character.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ
الْجَاهِلُونَ قَالُوا سَلَامًا (الفرقان:63)

And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace.

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ
وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ
اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَلًا فَخُورًا (النساء:36)

Worship Allah ﷻ and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away,

the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah ﷻ does not like those who are self-deluding and boastful.

وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ... (الإسراء: 53)

And tell My servants to say that which is best ...

(1) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

Narrated Abu Huraira (رضي الله عنه): Rasoolullah ﷺ said "I have only been sent to perfect righteous behavior." **Musnad Ahmad**

(2) عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . أَنَّ رَجُلًا ، قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْصِنِي . قَالَ " لَا تَغْضَبْ " . فَرَدَّدَ مِرَارًا ، قَالَ " لَا تَغْضَبْ " .

Narrated Abu Huraira (رضي الله عنه): A man said to Rasoolullah ﷺ "Advise me!" "Rasoolullah ﷺ said, "Do not become angry and furious." The man asked (the same) again and again, and Rasoolullah ﷺ said in each case, "Do not become angry and furious." Sahih al-Bukhari 6116

(3) عَنْ أَبِي ذَرٍّ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَأَتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ "

Abu Dharr (رضي الله عنه) said: " Rasoolullah ﷺ said to me: 'Have Taqwa of Allah ﷻ wherever you are, and follow an evil deed with a good one to wipe it out, and treat the people with good behavior." Jami` at-Tirmidhi 1986

(4) عَنْ سَعْدِ بْنِ هِشَامٍ ... قَالَ يَا أُمَّ الْمُؤْمِنِينَ أَنْبِئِي عَنِ خُلُقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَتْ أَلَيْسَ تَقْرَأُ الْقُرْآنَ قَالَ قُلْتُ بَلَى . قَالَتْ فَإِنَّ خُلُقَ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنُ.

It was narrated from Sa'd bin Hisham that:

... He said: "O Mother of the Believers, tell me about the character of Rasoolullah ﷺ." She said: "Don't you read the Qur'an?" I said: "Yes." She said "The character of Rasoolullah ﷺ was the Qur'an."

Sunan an-Nasa'i 1612 (this hadith appears with minor differences in Sahih Muslim 746)

(5) عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ خُلُقًا " .

Abu Hurairah (رضي الله عنه) reported: Rasoolullah ﷺ said, "The believers who show the most perfect Faith are those who have the best behavior, and the best of you are those who are the best to their wives". Jami` at-Tirmidhi 1162

(6) حَدَّثَنَا أَنَسٌ . رَضِيَ اللَّهُ عَنْهُ . قَالَ خَدَمْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِينَ، فَمَا قَالَ لِي أُفٌّ . وَلَا لَمْ صَنَعْتَ وَلَا أَلَّا صَنَعْتَ.

Narrated Anas (رضي الله عنه): I served Rasoolullah ﷺ for ten years, and he never said to me, "Uf" (a minor harsh word denoting impatience) and never blamed me by saying, "Why did you do so or why didn't you do so?" Sahih al-Bukhari 6038

(7) عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا مِنْ شَيْءٍ أَثْقَلُ فِي الْمِيزَانِ مِنْ حُسْنِ الْخُلُقِ " .

Narrated Abu ad-Darda' (رضي الله عنه): Rasoolullah ﷺ said: There is nothing heavier than good character put in the scale of a believer on the Day of Resurrection. Sunan Abi Dawud 4799

(8) عَنْ عَائِشَةَ، رَحِمَهَا اللَّهُ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّ الْمُؤْمِنَ لَيُذْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةً الصَّائِمِ الْقَائِمِ " .

Narrated Aisha (رضي الله عنها), Ummul Mu'mineen: Rasoolullah ﷺ said: By his good character a believer will attain the degree of one who prays during the night and fasts during the day.

(9) إِنَّ اللَّهَ تَعَالَى جَمِيلٌ يُحِبُّ الْجَمَالَ ، وَ يُحِبُّ مَعَالِيَ الْأَخْلَاقِ ، وَ يَكْرَهُ سَفْسَافَهَا

Allah ﷻ is beautiful and loves beauty, and He loves noble akhlaaq (ma'ali akhlaaq) and He despises lowly characteristics. Sahih al-Jami` 1743, Silsilat Ahadith Saheehah 1626, collected by Ibn `Asakir (narrated by Jabir).

(10) عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَتَدْرُونَ مَا الْمُفْلِسُ " . قَالُوا الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ . فَقَالَ " إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ "

Abu Huraira(رضي الله عنه) reported Rasoolullahﷺ as saying:

Do you know who is poor? They (the Companions of Rasoolullahﷺ) said: A poor man amongst us is one who has neither dirham with him nor wealth. He (Rasoolullahﷺ) said: The poor of my Ummah would be he who would come on the Day of Resurrection with prayers and fasts and Zakat but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues) since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others, and his

virtues would be credited to the account of one (who suffered at his hand). And if his good deeds fall short to clear the account, then his sins would be entered in (his account) and he would be thrown in the Hell-Fire. Sahih Muslim 2581

(11) عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ وَأَقْرَبُكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ أَحْسَنُكُمْ أَخْلَاقًا وَإِنَّ أَبْغَضَكُمْ إِلَيَّ وَأَبْعَدَكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ الثَّرَثَارُونَ وَالْمُتَشَدِّقُونَ وَالْمُتَفَيْهِقُونَ " . قَالُوا يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا الثَّرَثَارُونَ وَالْمُتَشَدِّقُونَ فَمَا الْمُتَفَيْهِقُونَ قَالَ " الْمُتَكَبِّرُونَ " .

Jabir(رضي الله عنه) narrated that Rasoolullahﷺ said: "Indeed the most beloved among you to me, and the nearest to sit with me on the Day of Judgment is the best of you in character. And indeed, the most disliked among you to me, and the one sitting furthest from me on the Day of Judgment are the Thartharun, and the Mutashaddiqun and the Mufaihiqun." They said: "Ya Rasoolullahﷺ! We know about the Thartharun,

and the Mutashaddiqun, but what about the Mutafaihiqun?" He said: "The arrogant." Jami` at-Tirmidhi 2018

(12) عَنْ ابْنِ عُمَرَ . رَضِيَ اللَّهُ عَنْهُمَا . قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "انْهَكُوا الشَّوَارِبَ، وَأَعْفُوا اللَّحَى " .

Narrated Ibn `Umar(رضي الله عنه): Rasoolullahﷺ said, "Trim the moustaches and leave the beard (as it is)." Sahih al-Bukhari 5893

(13) عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَحَاسِدُوا وَلَا تَنَاجَشُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَلَا يَبِغِ بَعْضُكُمْ عَلَى بَعْضٍ وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا . الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَحْقِرُهُ . التَّقْوَى هَاهُنَا " . وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ " بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ " .

On the authority of Abu Hurayrah (رضي الله عنه) who said:

Rasoolullah ﷺ said, "Do not envy one another, and do not inflate prices for one another, and do not hate one another, and do not turn away from one another, and do not undercut one another in trade, but [rather] be slaves of Allah ﷻ and brothers [amongst yourselves]. A Muslim is the brother of a Muslim: he does not oppress him, nor does he fail him, nor does he lie to him, nor does he hold him in contempt. Taqwa (piety) is right here [and he pointed to his chest three times]. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim is inviolable for another Muslim: his blood, his property, and his honor." Sahih Muslim 2564, Arba'in Nawawi 35

(14) عَنْ عَلِيِّ بْنِ حُسَيْنٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ " .

On the authority of Abu Hurayrah(رضي الله عنه) who said: Rasoolullah ﷺ said, "Part of the perfection of one's Islam is his leaving that which does not concern

him."

Jami` at-Tirmidhi 2488, Arba'in Nawawi 12

(15) عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا، أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ " .

Narrated Abu Huraira (رضي الله عنه):

Rasoolullah ﷺ said, "Whoever believes in Allah ﷻ and the Last Day should speak that which is good or keep silent, and whoever believes in Allah ﷻ and the Last Day should not hurt (or insult) his neighbor; and whoever believes in Allah ﷻ and the Last Day, should entertain his guest generously."

Sahih al-Bukhari 6475

(16) عَنْ تَمِيمِ الدَّارِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الدِّينُ النَّصِيحَةُ " قُلْنَا لِمَنْ قَالَ " لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ " .

On the authority of Tameem ibn Aus ad-Daree (رضي الله عنه):

Rasoolullah ﷺ (advice, sincerity)." We said "To whom?" He (ﷺ) said "To Allah ﷻ, His Book, His Messenger, and to the leaders of the Muslims and their common folk." Sahih Muslim 55

(17) عَنْ ابْنِ مَسْعُودٍ . رَضِيَ اللَّهُ عَنْهُ . قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَى هَلَكْتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا " .

Narrated Ibn Mas`ud: (رضي الله عنه)

I heard Rasoolullah ﷺ saying, "There is no envy except in two: a person whom Allah ﷻ has given wealth and he spends it in the right way, and a person whom Allah ﷻ has given wisdom (i.e.

religious knowledge) and he gives his decisions accordingly and teaches it to others." Sahih al-Bukhari 1409

Application of Learning

Enablers

Inhibitors

Solutions

المعاشرة - Mu`āsharah

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ
 لَعَلَّكُمْ تُرْحَمُونَ. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ
 عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن
 يَكُنَّ خَيْرًا مِّنْهُنَّ ۖ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ
 ۚ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ
 هُمُ الظَّالِمُونَ. يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ
 بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا ۚ
 أَيُّحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا
 اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ. يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن
 ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ
 عِندَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات: 13-10)

The believers are but brothers, so make settlement between your brothers. And fear Allah ﷻ that you may receive mercy. O you who have believed let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other]

women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers. O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allahﷻ; indeed, Allahﷻ is Accepting of repentance and Merciful. O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allahﷻ is the most righteous of you. Indeed, Allahﷻ is Knowing and Acquainted.

(1) عَنْ طَارِقِ بْنِ شِهَابٍ، - وَهَذَا حَدِيثُ أَبِي بَكْرٍ - قَالَ
 أَوَّلُ مَنْ بَدَأَ بِالْخُطْبَةِ يَوْمَ الْعِيدِ قَبْلَ الصَّلَاةِ مَرْوَانُ فَقَامَ إِلَيْهِ
 رَجُلٌ فَقَالَ الصَّلَاةُ قَبْلَ الْخُطْبَةِ . فَقَالَ قَدْ تُرِكَ مَا هُنَالِكَ .
 فَقَالَ أَبُو سَعِيدٍ أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ
 بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ
 أَضْعَفُ الْإِيمَانِ " .

It is narrated on the authority of Tariq b. Shihab:

It was Marwan who initiated (the practice) of delivering khutbah (address) before the prayer on the 'Id day. A man stood up and said: Prayer should precede khutbah. He (Marwan) remarked, This (practice) has been done away with. Upon this Abu Sa'id remarked: This man has performed (his duty) laid on him. I heard Rasoolullah ﷺ as saying: He who amongst you sees a *munkar* should modify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not

strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith.

Sahih Muslim 49

(2) عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ نَقَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَقَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ وَحَفَّتْهُمْ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ " .

On the authority of Abu Hurairah (رضي الله عنه), Rasoolullah ﷺ said: "He who removes from a believer one of his difficulties of this world, Allah ﷻ will remove one of his troubles on the Day of Resurrection; and he who

finds relief for a hard-pressed person, Allahﷻ will make things easy for him on the Day of Resurrection; he who covers up (the faults and sins) of a Muslim, Allahﷻ will cover up (his faults and sins) in this world and in the Hereafter. Allahﷻ supports His slave as long as the slave is supportive of his brother; and he who treads the path in search of knowledge, Allahﷻ will make easy for him a path to *Jannah*. No people gather together in one of the Houses of Allahﷻ, reciting the Book of Allahﷻ and studying it among themselves, except that *sakinah* (tranquility) descends upon them, and mercy envelops them, and the angels surround them, and Allahﷻ mentions them in the presence of those near Him; and he who lags behind in doing good deeds, his noble lineage will not make him go ahead." Sahih Muslim 2699

(3) عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يَسْتُرُ عَبْدٌ عَبْدًا فِي الدُّنْيَا إِلَّا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ " .

Abu Huraira(رضي الله عنه), reported Rasoolullahﷺ as saying: The servant (who conceals) the faults of others in this world, Allahﷻ would conceal his faults on the Day of

Resurrection. Sahih Muslim 2590

(4) عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِرَجُلٍ قَدْ شَرِبَ قَالَ " اضْرِبُوهُ " . قَالَ أَبُو هُرَيْرَةَ فَمِنَّا الضَّارِبُ بِيَدِهِ، وَالضَّارِبُ بِنَعْلِهِ، وَالضَّارِبُ بِثَوْبِهِ، فَلَمَّا انْصَرَفَ قَالَ بَعْضُ الْقَوْمِ أَخْزَاكَ اللَّهُ. قَالَ " لَا تَقُولُوا هَكَذَا لَا تُعِينُوا عَلَيْهِ الشَّيْطَانَ " .

Abu Hurairah(رضي الله عنه) reported: A man who had drunk wine was brought to Rasoolullahﷺ and he asked us to beat him; some struck him with their hands, some with their garments (making a whip) and some with their sandals. When he (the drunkard) had gone, some of the people said: "May Allahﷻ disgrace you!" He (Rasoolullahﷺ) said, "Do not say so. Do not help the devil against him." Sahih al-Bukhari 6777

(5) عَنْ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا زَالَ يُوصِينِي جِبْرِيلُ بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ " .

Narrated `Aisha(رضي الله عنها): Rasoolullahﷺ said "Jibril continued to exhort me to treat neighbors kindly and politely so much so that I thought he would order me to make them as my heirs." Sahih al-Bukhari 6014

(6) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ ابْنُ مُنَيَّرٍ وَأَبُو بَكْرٍ يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي حَدِيثٍ زُهَيْرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ وَكِلْتَا يَدَيْهِ يَمِينُ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا " .

Rasoolullahﷺ said: "Indeed, the dispensers of justice will be seated on pulpits of light beside Allahﷻ, on the right side of Ar-Rahman (رحمن). Either side of Him is the right side (both are equally meritorious). (The Dispensers of justice are) those who do justice in their

rulings/decisions, in matters relating to their families, and in all that they undertake to do. Sahih Muslim 1827

(7) عَنْ أَبِي أَيُّوبَ . رَضِيَ اللَّهُ عَنْهُ . عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ ، يَلْتَقِيَانِ فَيَصُدُّ هَذَا ، وَيَصُدُّ هَذَا ، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ " (البخاري)

عَنْ أَبِي هُرَيْرَةَ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يَحِلُّ لِمُؤْمِنٍ أَنْ يَهْجُرَ مُؤْمِنًا فَوْقَ ثَلَاثٍ فَإِنْ مَرَّتْ بِهِ ثَلَاثٌ فَلْيَلْقَهُ فَلْيُسَلِّمْ عَلَيْهِ فَإِنْ رَدَّ عَلَيْهِ السَّلَامَ فَقَدْ اشْتَرَكَا فِي الْأَجْرِ وَإِنْ لَمْ يَرُدَّ عَلَيْهِ فَقَدْ بَاءَ بِالْإِثْمِ " . زَادَ أَحْمَدُ " وَخَرَجَ الْمُسْلِمُ مِنَ الْهَجْرَةِ " (رواه أبو داود بإسناد حسن قال أبو

داود: إذا كانت الهجرة لله تعالى، فليس من هذا في شيء)

عَنْ أَبِي هُرَيْرَةَ ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ فَمَنْ هَجَرَ فَوْقَ ثَلَاثٍ فَمَاتَ دَخَلَ النَّارَ " (رواه أبو داود)

Narrated Abu Aiyub (رضي الله عنه):

Rasoolullah ﷺ said, "It is not lawful for a Muslim to desert (not to speak to) his brother Muslim for more than three days while meeting, one turns his face to one side and the other turns his face to the other side. Lo! The better of the two is the one who starts greeting the other." (Sahih al-Bukhari 6237)

Narrated Abu Hurairah (رضي الله عنه):

Rasoolullah ﷺ said: It is not allowable for a believer to keep from a believer for more than three days. If three days pass, he should meet him and give him a salutation, and if he replies to it they will both have shared in the reward; but if he does not reply he will bear his sin (according to Ahmad's version) and the one who gives the salutation will have come forth from the sin of keeping apart. (Sunan Abi Dawud 4912)

Narrated Abu Hurairah (رضي الله عنه): Rasoolullah ﷺ said: It is not allowable for a Muslim to keep apart from his brother for more than three days, for one who does so and dies will enter Hell. (Sunan Abi Dawud 4914)

Application of Learning

Enablers

Inhibitors

Solutions

Sunnah - السنة

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ
ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ (آل عمران: 31)

Say, [O Muhammad ﷺ], "If you should love Allah ﷻ then follow me, [so] Allah ﷻ will love you and forgive you your sins. And Allah ﷻ is Forgiving and Merciful."

... وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ
وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (الحشر: 7)

And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah ﷻ; indeed, Allah ﷻ is severe in penalty.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ... (النساء: 80)

He who obeys the Messenger has obeyed Allah ﷻ ...

(1) قَالَ حَدَّثَنِي أَبُو عَقِيلٍ، زُهْرَةُ بْنُ مَعْبُدٍ أَنَّهُ سَمِعَ جَدَّهُ عَبْدَ اللَّهِ بْنَ هِشَامٍ، قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ آخِذٌ بِيَدِ عُمَرَ بْنِ الْخَطَّابِ فَقَالَ لَهُ عُمَرُ يَا رَسُولَ اللَّهِ لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ كُلِّ شَيْءٍ إِلَّا مِنْ نَفْسِي. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا وَالَّذِي نَفْسِي بِيَدِهِ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ ". فَقَالَ لَهُ عُمَرُ فَإِنَّهُ الْآنَ وَاللَّهِ لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْآنَ يَا عُمَرُ "

Narrated `Abdullah bin Hisham(رضي الله عنه): We were with Rasoolullahﷺ and he was holding the hand of `Umar bin Al-Khattab(رضي الله عنه). `Umar said to Him, "Ya Rasoolullahﷺ! You are dearer to me than everything except my own self." Rasoolullahﷺ said, "No, by Him in Whose Hand my soul is, (you will not have complete faith) till I am dearer to you than your own self." Then `Umar said to him, "However, now, by Allahﷻ, you are dearer to me than my own self." Rasoolullahﷺ said, "Now, O `Umar, (now you are a believer). Sahih al-Bukhari 6632

(2) عَنْ أَبِي وَائِلٍ، قَالَ جَلَسْتُ إِلَى شَيْبَةَ فِي هَذَا الْمَسْجِدِ
 قَالَ جَلَسَ إِلَيَّ عُمَرُ فِي مَجْلِسِكَ هَذَا فَقَالَ هَمَمْتُ أَنْ لَا أَدَعَ
 فِيهَا صَفَرَاءَ وَلَا بَيْضَاءَ إِلَّا قَسَمْتُهَا بَيْنَ الْمُسْلِمِينَ. قُلْتُ مَا
 أَنْتَ بِفَاعِلٍ. قَالَ لَمْ. قُلْتُ لَمْ يَفْعَلْهُ صَاحِبَاكَ قَالَ هُمَا الْمَرَّانِ
 يُقْتَدَى بِهِمَا

Narrated Abu Wail: I sat with Shaiba in this Mosque (Al-Masjid-Al-Haram), and he said, "Umar once sat beside me here as you are now sitting, and said, 'I feel like distributing all the gold and silver that are in it (i.e., the Ka'ba) among the Muslims'. I said, 'You cannot do that.' Umar said, 'Why?' I said, 'Your two (previous) companions (Rasoolullah ﷺ and Abu Bakr رضي الله عنه) did not do it. Umar said, 'They are the two persons whom one must follow.'" Sahih al-Bukhari 7275

(3) عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
 "كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ، إِلَّا مَنْ أَبَى". قَالُوا يَا رَسُولَ اللَّهِ
 وَمَنْ يَأْبَى قَالَ " مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ
 أَبَى "

Narrated Abu Huraira(رضي الله عنه): Rasoolullah ﷺ said "All my followers will enter *jannah* except those who refuse." They said, "Ya Rasoolullah ﷺ Who would refuse?" He said, "Whoever obeys me will enter *jannah*, and whoever disobeys me is the one who refuses (to enter it). Sahih al-Bukhari 7280

(4) عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، حَدَّثَنِي إِيَّاسُ بْنُ سَلَمَةَ بْنِ الْأَكْوَعِ، أَنَّ أَبَاهُ، حَدَّثَهُ أَنَّ رَجُلًا أَكَلَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشِمَالِهِ فَقَالَ "كُلْ بِيَمِينِكَ." قَالَ لَا أَسْتَطِيعُ قَالَ "لَا اسْتَطَعْتَ" . مَا مَنَعَهُ إِلَّا الْكِبَرُ . قَالَ فَمَا رَفَعَهَا إِلَى فِيهِ .

Salama b. Akwa' reported on the authority of his father that a person ate in the presence of Rasoolullah ﷺ with his left hand, whereupon he said: Eat with your right hand. He said: I cannot do that, whereupon he (the Messenger) said: May you not be able to do that. It was vanity that prevented him from doing it, and he could not raise it (the right hand) up to his mouth. Sahih Muslim 2021

(5) عَنْ عَابِسِ بْنِ رَبِيعَةَ، عَنْ عُمَرَ . رَضِيَ اللَّهُ عَنْهُ . أَنَّهُ جَاءَ إِلَى الْحَجَرِ الْأَسْوَدِ فَقَبَّلَهُ، فَقَالَ إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ، وَلَوْلَا أَنِّي رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَبِّلُكَ مَا قَبَّلْتُكَ.

Narrated `Abis bin Rabi'a: `Umar (رضي الله عنه) came near the Black Stone and kissed it and said "No doubt, I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Rasoolullah ﷺ kissing you I would not have kissed you." Sahih al-Bukhari 1597

(6) عَنْ أَبِي هُرَيْرَةَ، قَالَ خَطَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّاسَ فَقَالَ " إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ فَرَضَ عَلَيْكُمُ الْحَجَّ " . فَقَالَ رَجُلٌ فِي كُلِّ عَامٍ فَسَكَتَ عَنْهُ حَتَّى أَعَادَهُ ثَلَاثًا فَقَالَ " لَوْ قُلْتُ نَعَمْ لَوَجِبَتْ وَلَوْ وَجِبَتْ مَا قُمْتُمْ بِهَا ذَرُونِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَكٌ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا أَمَرْتُكُمْ بِالشَّيْءِ فَخُذُوا بِهِ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ " .

It was narrated that Abu Hurairah (رضي الله عنه) said: "Rasoolullah ﷺ addressed the people and said: 'Allah ﷻ, the Mighty and Sublime, has enjoined upon you Hajj.' A man said: 'Every year?' He remained silent until he had repeated it three times. Then he said: 'If I said yes, it would be obligatory, and if it were obligatory you would not be able to do it. Leave me alone so long as I have left you alone. Those who came before you were destroyed because they asked too many questions and differed with their prophets. If I command you to do something then follow it as much as you can, and if I forbid you to do something then avoid it.'" (Sahih) Sunan an-Nasa'i 2619 (variants in al-Bukhari and Muslim)

(7) عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ اسْتَأْذَنَ أَبُو مُوسَى عَلَى عُمَرَ فَكَأَنَّهُ وَجَدَهُ مَشْغُولًا فَرَجَعَ، فَقَالَ عُمَرُ أَلَمْ أَسْمَعْ صَوْتَ عَبْدِ اللَّهِ بْنِ قَيْسٍ، ائْذِنُوا لَهُ. فَدُعِيَ لَهُ فَقَالَ مَا حَمَلَكَ عَلَى مَا صَنَعْتَ فَقَالَ إِنَّا كُنَّا نُؤْمَرُ بِهَذَا. قَالَ فَأْتِنِي عَلَى هَذَا بَيِّنَةٍ أَوْ لَأَفْعَلَنَّ بِكَ. فَانْطَلَقَ إِلَى مَجْلِسٍ مِنَ الْأَنْصَارِ فَقَالُوا لَا يَشْهَدُ إِلَّا أَصَاغِرُنَا. فَقَامَ أَبُو سَعِيدٍ الْخُدْرِيُّ فَقَالَ قَدْ كُنَّا نُؤْمَرُ بِهَذَا.

فَقَالَ عُمَرُ خَفِيَ عَلَيَّ هَذَا مِنْ أَمْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، أَهْلَانِي الصَّفْقُ بِالْأَسْوَاقِ.

Narrated 'Ubaid bin 'Umar: Abu Musa asked permission to enter upon 'Umar, but seeing that he was busy, he went away. 'Umar then said, "Didn't I hear the voice of 'Abdullah bin Qais? Allow him to come in." He was called in and 'Umar said to him, "What made you do what you did." He replied, "We have been instructed thus by Rasoolullahﷺ" 'Umar said, "Bring proof (witness) for this, otherwise I will do so-and-so to you." Then 'Abdullah bin Qais went to a gathering of the Ansar who then said, "None but the youngest of us will give the witness for it." So Abu Sa'id Al-Khudri got up and said, "We used to be instructed thus (by Rasoolullahﷺ)." 'Umar said, "This tradition of Rasoolullahﷺ remained hidden from me. Business in the market kept me busy." **Bukhari 7353**

(8) عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ، قَالَ وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا بَعْدَ صَلَاةِ الْغَدَاةِ مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجَلَتْ مِنْهَا الْقُلُوبُ فَقَالَ رَجُلٌ إِنَّ هَذِهِ مَوْعِظَةٌ مُودِّعٌ فَمَاذَا تَعْهَدُ إِلَيْنَا يَا رَسُولَ اللَّهِ قَالَ " أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدٌ حَبَشِيٌّ فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ يَرَى اخْتِلَافًا كَثِيرًا وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّهَا ضَلَالَةٌ فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَعَلَيْهِ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ " .

On the authority of Abu Najeeh al-'Irbaad ibn Saariyah (رضي الله عنه) who said: Rasoolullah ﷺ gave us a sermon by which our hearts were filled with fear and tears came to our eyes. So we said, "Ya Rasoolullah ﷺ! It is as though this is a farewell sermon, so counsel us." He (peace and blessings of Allah ﷺ be upon him) said, "I counsel you to have taqwa (fear) of Allah ﷻ, and to listen and obey [your leader], even if a slave were to become your ameer. Verily he among you who lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah of the Khulafa ar-Rashideen (the rightly guided caliphs),

those who guide to the right way. Cling to it stubbornly [literally: with your molar teeth]. Beware of newly invented matters [in the religion], for verily every bidah (innovation) is misguidance." Jami` at-Tirmidhi 2791

(9) عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُفْرِدَ يَوْمَ أُحُدٍ فِي سَبْعَةٍ مِنَ الْأَنْصَارِ وَرَجُلَيْنِ مِنْ قُرَيْشٍ فَلَمَّا رَهَقُوهُ قَالَ " مَنْ يَرُدُّهُمْ عَنَّا وَلَهُ الْجَنَّةُ أَوْ هُوَ رَفِيقِي فِي الْجَنَّةِ " . فَتَقَدَّمَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَاتَلَ حَتَّى قُتِلَ ثُمَّ رَهَقُوهُ أَيْضًا فَقَالَ " مَنْ يَرُدُّهُمْ عَنَّا وَلَهُ الْجَنَّةُ أَوْ هُوَ رَفِيقِي فِي الْجَنَّةِ " . فَتَقَدَّمَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَاتَلَ حَتَّى قُتِلَ فَلَمْ يَزَلْ كَذَلِكَ حَتَّى قُتِلَ السَّبْعَةُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِصَاحِبَيْهِ " مَا أَنْصَفْنَا أَصْحَابَنَا "

It has been reported on the authority of Anas b. Malik (رضي الله عنه) that (when the enemy got the upper hand) on the day of the Battle of Uhud, Rasoolullah ﷺ was left with only seven men from the Ansar and two men from the Quraish. When the enemy advanced towards him

and overwhelmed him, he said:

Whoso turns them away from us will attain *jannah* or will be my Companion in *jannah*. A man from the Ansar came forward and fought (the enemy) until he was killed. The enemy advanced and overwhelmed him again and he repeated the words: Whoso turns them away, from us will attain *jannah* or will be my Companion in *jannah*. A man from the Ansar came forward and fought until he was killed. This continued until the seven Ansar were killed (one after the other). Now, Rasoolullah ﷺ said to his two Companions: We have not done justice to our Companions.

Sahih Muslim 1789

After the martyrdom of the seventh Ansari in Uhud, two Quraishis were left guarding Rasoolullah ﷺ: Talha bin Ubaidullah and Sad bin Abi Waqas. These two Sahabas bravely fought the Quraish and used their own bodies as shields to protect Rasoolullah ﷺ. Such was their love for him.

Narrated Qais: I saw Talha's paralyzed hand with which he had protected Rasoolullah ﷺ on the day of

Uhud. [Sahih al-Bukhari 4063]

If a man carrying a quiver full of arrows passed by, Rasoolullah ﷺ would say (to him), put (scatter) its contents for Abu Talha." Rasoolullah ﷺ would raise his head to look at the enemy, whereupon Abu Talha would say, "Let my father and mother be sacrificed for you! Do not raise your head, lest an arrow of the enemy should hit you. (Let) my neck (be struck) rather than your neck." [Sahih al-Bukhari 4064]

(10) أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ، قَالَ سَأَلُوا أَنَسَ بْنَ مَالِكٍ عَنِ الْفَضِيخِ، فَقَالَ مَا كَانَتْ لَنَا خَمْرٌ غَيْرَ فَضِيخِكُمْ هَذَا الَّذِي تُسَمُّونَهُ الْفَضِيخَ إِنِّي لَقَائِمٌ أَسْقِيهَا أَبَا طَلْحَةَ وَأَبَا أَيُّوبَ وَرِجَالًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِنَا إِذْ جَاءَ رَجُلٌ فَقَالَ هَلْ بَلَغَكُمْ الْخَبْرُ قُلْنَا لَا قَالَ فَإِنَّ الْخَمْرَ قَدْ حُرِّمَتْ فَقَالَ يَا أَنَسُ أَرِقْ هَذِهِ الْقِلَالُ قَالَ فَمَا رَاجِعُوهَا وَلَا سَأَلُوا عَنْهَا بَعْدَ خَبَرِ الرَّجُلِ

'Abd al-Aziz b. Suhaib reported:

They (some persons) asked Anas b. Malik, about

Fadikh (that is, a wine prepared from fresh dates), whereupon he said: There was no liquor with us except this Fadikih of yours. It was only this Fadikh that I had been serving to Abu Talha and Abu Ayyub and some persons from amongst the Companions of Rasoolullah ﷺ (may peace be upon him) in our house. When a person came and said: Has the news reached you? We said, No. He said: Verily liquor has been declared forbidden. Thereupon, Abu Talha said: Anas, spill these large pitchers. He (the narrator) said: They then never reverted to it, nor even asked about this after the announcement by that person.

Sahih Muslim 1980

Aishah (رضي الله عنها) noticed the devotion of Abdullah ibn `Umar to Rasoolullah ﷺ and remarked: "There was no one who followed the footsteps of Rasoolullah ﷺ, may Allah ﷻ bless him and grant him peace, in the places where he alighted as did Ibn Umar (رضي الله عنه)."

Abdullah ibn `Uma (رضي الله عنه) would observe and scrutinize closely every saying and action of Rasoolullah ﷺ in various situations and he would practice what he

observed closely and with devotion. For example, if he saw Rasoolullah ﷺ performing *Salah* in a particular place, he would later pray in the same place. If he saw Rasoolullah ﷺ making a supplication while standing, he would also make a *du`a* while standing. If he saw him making a *du`a* while sitting, he would do the same. On a journey if he saw Rasoolullah ﷺ descend from his camel at a particular place and pray two *raka`at*, and he had occasion to pass on the same route, he would stop at the same place and pray two *raka`at*. In a particular place in *Makkah*, he once observed Rasoolullah's (ﷺ) camel making two complete turns before he dismounted and prayed two *raka`at*. It may have been that the camel did that involuntarily but Abdullah ibn Umar (رضي الله عنه) when he happened to be in the same place at another time, made his camel complete two turns before making it kneel and dismounting. He then prayed two *raka`at* in precisely the same manner as he had seen Rasoolullah ﷺ do.

[from "The Prophet Muhammad and His Companions"]

Application of Learning

Enablers

Inhibitors

Solutions

It is not what we know but what we do with it, which makes the difference. This is the foundational principle in Islam where Allah ﷻ combined Imaan (Faith) with A'maal us Saalih (good deeds). If we claim to have Imaan (faith) we have to prove that claim by practicing that faith. That is not restricted to outward appearance and formal worship alone but goes far beyond to permeate every aspect of the life of a Muslim. That is the purpose of the coming of Rasoolullah ﷺ who demonstrated how to live this life such that every action is converted to an act of worship. That is the power of the Sunnah - the practice of Islam. As long as Muslims lived by this code and ensured that Islam was reflected in every aspect of their lives, Islam spread in the world. When Muslims left the way of their own Prophet and started following the false messengers of commercialism, Islam became the target of the world. What we need to realize is that Allah ﷻ sent us to show the world how to live - not to learn from them. Allah ﷻ sent us to stand out as beacons of goodness, justice and compassion for all those who live on this planet - not for Muslims alone. Allah ﷻ sent us to live as benchmarks for others to follow not as chickens scratching in the dirt competing for worms. Allah ﷻ sent us to win hearts - not to win arguments. This book is an attempt to help us to do that once again by concentrating on practicing Islam in every aspect of our lives - not restrict ourselves to simply talking about it and lecturing others. I ask Allah ﷻ for His Pleasure and acceptance for that is the only thing that matters.

- Mirza Yawar Baig