

INTERESTING POINTS OF BENEFIT IN ISLAM

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بسم الله الرحمن الرحيم

In The name of Allah, Most Gracious, Most merciful

This is a compilation of Ayaat in the Book of Allah (Qur'an) and Ahaadeeth (plural of hadith) of the Messenger of Allah May Allah send peace and blessings upon him. This book is intended as a gift to **my generous brother Ahmad**, whom I hope may benefit from this compilation. I hope others may benefit from this compilation as well.

The sources used for the explanations are mostly originally in the Arabic language, I have translated some if not most of the explanations of the Ahaadeeth and relied upon the translation of others as well.

The intent behind this book is to show the interesting benefits you learn in Islam and as well as to encourage or spark in my Generous Brother Ahmad, and my brothers and sisters in Islam the desire to learn their beautiful Religion Islam.

I recommend those new to Islam and those beginning to read more in general, or even new to learning about Islam to read the following books:

Qur'an (Translation of Muhsin Khan and/or Taqiyyudin Al Hilaali)

Jawami ul-Akhbar: A Selection of Hadeeths which Contain the Comprehensive Speech of the Messenger of Allah (May peace and blessings be upon him) By: ('Allamah 'Abdur-Rahman bin Nasir as-Sa'di)

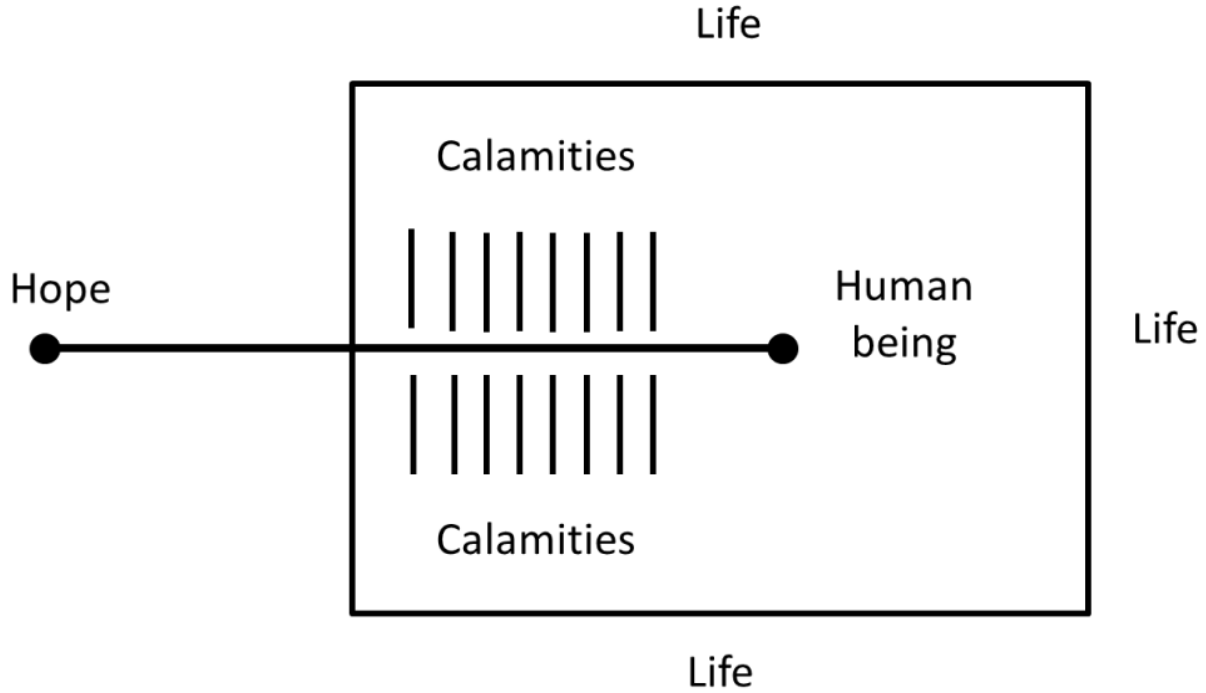
The Islamic Library is very large Alhamdulillah, perhaps you will meet a person of knowledge one day who will direct you to more good.

Alhamdulillah,

“And my success only lies with Allah”

[Surah Hud (11):88]

Paradigm of the Life of the Human Being



The photo above represents the example of the Human being mentioned in the following hadith

عَنْ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ خَطَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطًّا مُرَبَّعًا، وَخَطَّ خَطًّا فِي الْوَسْطِ خَارِجًا مِنْهُ، وَخَطَّ خُطُّطًا صِغَارًا إِلَى هَذَا الَّذِي فِي الْوَسْطِ، مِنْ جَانِبِهِ الَّذِي فِي الْوَسْطِ وَقَالَ " هَذَا الْإِنْسَانُ، وَهَذَا أَجَلُهُ مُحِيطٌ بِهِ - أَوْ قَدْ أَحَاطَ بِهِ - وَهَذَا الَّذِي هُوَ خَارِجٌ أَمَلُهُ، وَهَذِهِ الْخُطُّطُ الصِّغَارُ الْأَعْرَاضُ، فَإِنْ أَحْطَاهُ هَذَا نَهَشَهُ هَذَا، وَإِنْ أَحْطَاهُ هَذَا نَهَشَهُ هَذَا

صحيح البخاري

Narrated `Abdullah:

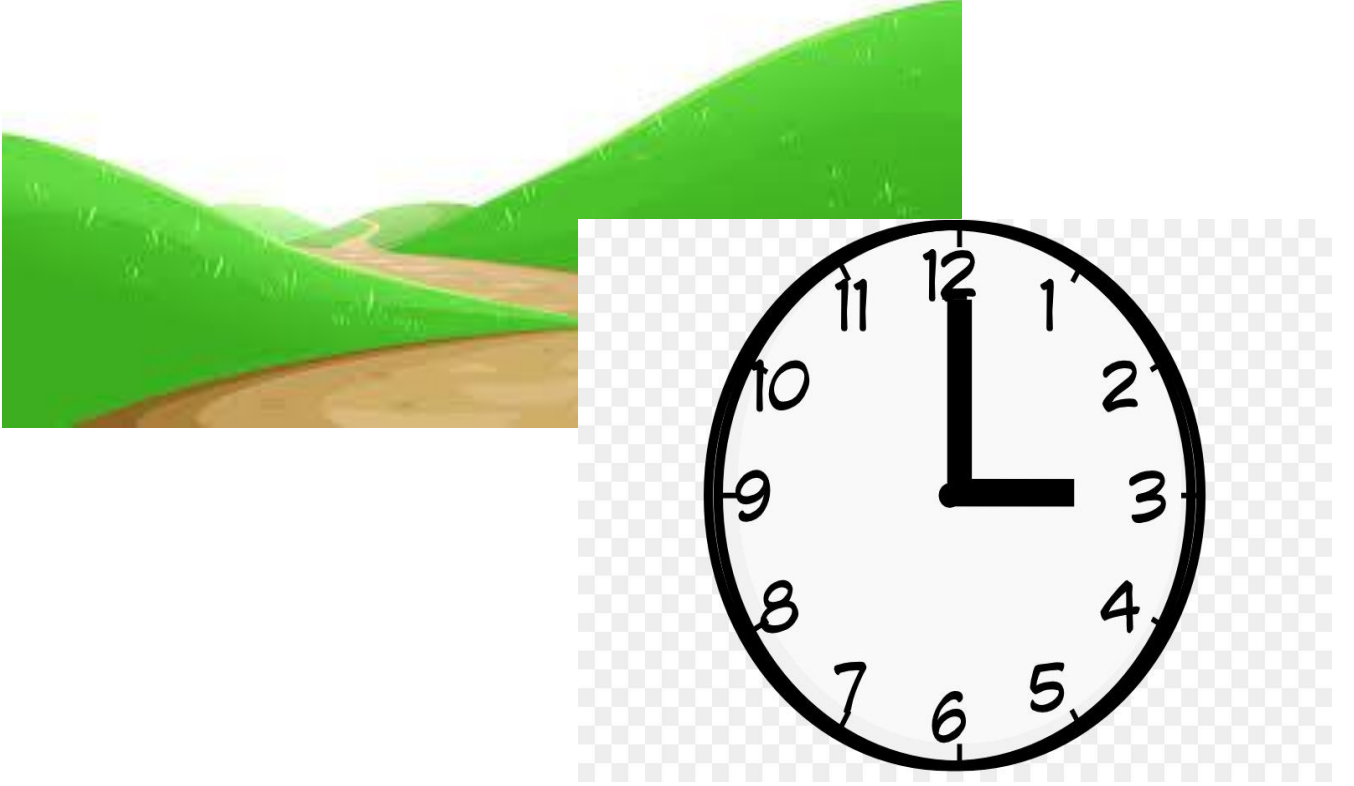
The Prophet (ﷺ) drew a square and then drew a line in the middle of it and let it extend outside the square and then drew several small lines attached to that central line, and said, "This is the human being, and this, (the square) in his lease of life, encircles him from all sides (or has encircled him), and this (line), which is outside (the square), is his hope, and these small lines are the calamities and troubles (which may befall him), and if one misses him, another will snap (i.e. overtake) him, and if the other misses him, a third will snap (i.e. overtake) him."¹

“meaning four lines connecting to one another, and drew in the middle a leaving line from it protruding out (from the square), and drew around it lines; meaning: that the hope of man goes beyond what is decreed for him, so the four lines are surrounding him it is not possible to leave from it, but his hope is far, man could hope to live one hundred years and not live one month, so hope is beyond limits, and death is surrounding him from every side, and the calamities which lead to the coming of death, on the right and left, so if he is safe from one the other will catch him, until he passes away, so hope fades away and is lost. So upon us is to take the time before it takes us, as for hope then verily it can be far and away, man does not know will it overtake him or not, how many times a man hoped to go to his family for lunch, or dinner, then he does not take lunch, nor dinner and Allah is the one whose aid is sought.”²

¹ Sahih Bukhari

² Sharh Sahih Bukhari Chapter: heart Softeners Shaikh Ibn Uthaymeen May Allah have mercy on him

Two Valuable Blessings



قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ، الصِّحَّةُ وَالْفَرَاغُ

صَحِيحُ الْبُخَارِيِّ

The Messenger of Allah may Allah send peace and blessings upon him said "There two blessings which many people waste: Health and Free Time"³

“many people their health is wasted without benefit and use their time in that which does not benefit, the healthy body he has free time but does not use it in that which benefits him, what brings him closer to Allah, what benefits him in this world, so this is wasting in these two blessings, it is only befitting for the believer to busy himself with these blessings in what pleases Allah, what benefits him in Business, ways of earning Halal income, increasing in Fasting, prayer, remembrance(of Allah), acts of obedience, visiting the sick, commanding the good and prohibiting the evil, Da'wah(calling) to Allah Mighty and Majestic is he to other than this from the ways of good”⁴

³ Sahih Bukhari

⁴ Explanation of Shaikh Ibn Baz Source: Noor ala Darb <https://binbaz.org.sa/fatwas/8363/>

Worship is not accepted except with two

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

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

صحيح البخاري

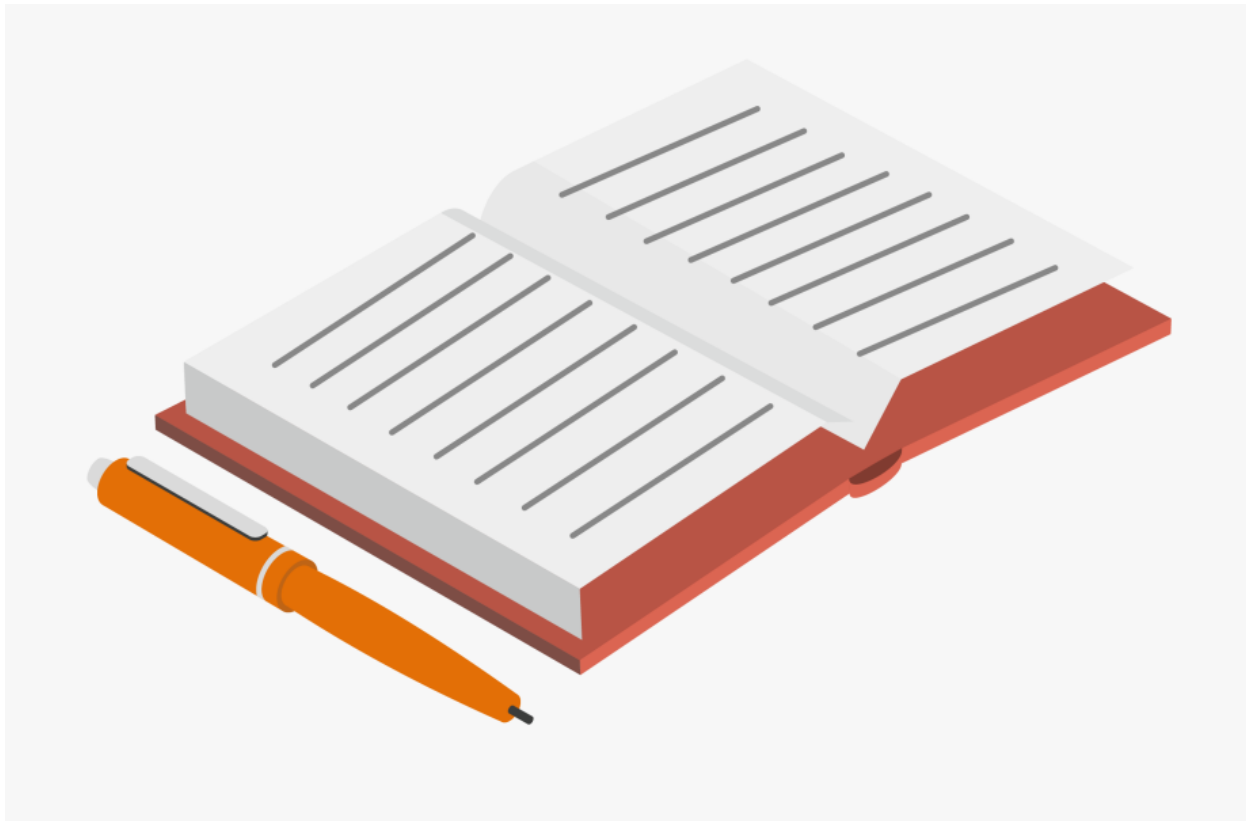
The messenger of Allah May Allah send peace and blessings upon him said: “Indeed Actions are (Judged) by intentions and everyone will have what he intended.”⁵

“Indeed Actions are(Judged) by intentions” is connected to inward actions and it is one half, for the Religion is inward and outward, inward actions connected to the heart and outward actions connected to the limbs, and this is connected to the heart, and the hadith of Aisha "**whoever innovates in this matter of ours what is not from it then it is rejected**" "**whoever does an action that is not in accordance to our matter then it is rejected**" and what came in the meaning of them both is the second half connected to outward actions, so worship is not acceptance except with two affairs: sincerity and in accordance to the Legislation(Islam), this is the righteous action that's according to the legislation of Allah sincerity to Allah Mighty and Majestic is he”⁶

⁵ Sahih Bukhari

⁶ Sharh Sahih Bukhari of Shaikh ibn Baz source: <https://binbaz.org.sa/audios/2123/01->

The path to paradise made easier



قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ"

صحيح مسلم

The messenger of Allah May Allah send peace and blessings upon him said

"Whoever treads a path seeking knowledge Allah makes a path to Jannah easy for him"⁷

⁷ Sahih Muslim

“so this clarifies that seeking (Islamic)knowledge is from the means of entering Jannah(Paradise) and being saved from the Fire, and in another wording (The Prophet may Allah send peace and blessings upon him said) **"whoever Allah wants good for he gives him understanding of the religion"**⁸⁹

“In it (this hadith) is the virtue of seeking knowledge, and it is fitting for the believer to strive in seeking knowledge, and to tread the conductive paths to it: by travelling to the scholar, research, revision, writing, seeking knowledge and gains understanding of the religion.”¹⁰

⁸ Sahih Bukhari

⁹ Sharh Riyadh Saliheen Ibn Baz source: <https://binbaz.org.sa/audios/2738/438->

¹⁰ Explanation of Shaikh Ibn Baz source: <https://binbaz.org.sa/>

The Greatest Chapter in the Qur'an

The surah (chapter) in the Qur'an is surah Fatihah, this is what the Prophet mentioned may Allah send peace and blessings upon him when asked by one of his companions

“Did you not say that you would teach me the greatest chapter in the Quran?”

The Prophet may Allah send peace and blessings upon him said, **“All praise is due to Allah, the Lord of the worlds (Surah Fatihah), the seven oft-repeated verses and the great recitation given to me.”**¹¹

¹¹ Source: Ṣaḥīḥ al-Bukhārī 4720

Surah Fatihah (Chapter the Opening)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Beneficent, the Most Merciful. (1:1)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists). (1:2)

الرَّحْمَنِ الرَّحِيمِ

The Most Beneficent, the Most Merciful. (1:3)

مَالِكِ يَوْمِ الدِّينِ

The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)
(1:4)

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You (Alone) we worship, and you (Alone) we ask for help (for each and everything). (1:5)

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the Straight Way (1:6)

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The Way of those on whom you have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray. (1:7)

Foundations or Hadith of Angel Gabriel

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ: " بَيْنَمَا نَحْنُ جُلُوسٌ 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

إِقَالَ: صَدَقْتَ . فَعَجَبْنَا لَهُ بِسَأَلِهِ وَيُصَدِّقُهُ

قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ

قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ وَالْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ

قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ

قَالَ: أَنْ تُعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تُكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ

قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْخُفَاءَ الْعُرَاءَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُيُوتِ. ثُمَّ انْطَلَقَ، فَلَيْثُمَ مَلِيًّا،

ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟

قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.

قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ "

رَوَاهُ مُسْلِمٌ

On the authority of `Umar (may Allah be pleased with him) who said:

While we were one day sitting with the Messenger of Allah (ﷺ) there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet (ﷺ) rested his knees against the knees of the Prophet (ﷺ) and placed his palms over his thighs, and said: "O Muhammad! Inform me about Islam." The Messenger of Allah (ﷺ) replied: **"Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger (ﷺ), that you should perform Salah (ritual prayer), pay the Zakah, fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka`bah at Makkah), if you can find a way to it (or find the means for making the journey to it)."** He said: "You have spoken the truth." We were astonished at his thus questioning him (ﷺ) and then telling him that he was right, but he went on to say, "Inform me about Iman (faith)." He (the Prophet) answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in fate (qadar), both in its good and in its evil aspects." He said, "You have spoken the truth." Then he (the man) said, "Inform me about Ihsaan (Goodness)" He (the Prophet) answered, **"It is that you should worship Allah as though you could see Him, for though you cannot see Him yet He sees you."** He said, "Inform me about the Hour." He (the Prophet) said, **"About that the one questioned knows no more than the questioner."** So he said, "Well, inform me about its signs." He said, **"They are that the slave-girl will give birth to her mistress and that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings."** Thereupon the man went off. I waited a while, and then he (the Prophet) said, "O `Umar, do you know who that questioner was?" I replied, "Allah and His Messenger know better." He said, **"That was Jibril. He came to teach you your religion."**¹²

¹² Sahih Muslim

Who is most deserving of your fine treatment?



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عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ بِحُسْنِ الصُّحْبَةِ قَالَ " أُمُّكَ ثُمَّ أُمُّكَ ثُمَّ أَبُوكَ ثُمَّ أَدْنَاكَ أَدْنَاكَ

صحيح المسلم

Abu Huraira reported that a person said:

O Messenger of Allah, who amongst the people is most deserving of my good treatment? He said:

"Your mother, again your mother, again your mother, then your father, then your nearest relatives according to the order (of nearness)." ¹³

"So he mentioned the mother three times and the father on the fourth due to the greatness of her right" ¹⁴

¹³ Sahih Muslim

¹⁴ Sharh Riyadh Saliheen Shaikh Ibn Baz Source: <https://binbaz.org.sa/>

Six Rights on one another



عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتُّ " . قِيلَ مَا هُنَّ يَا رَسُولَ اللَّهِ قَالَ " إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ
وَإِذَا دَعَاكَ فَأَجِبْهُ وَإِذَا اسْتَنْصَحَكَ فَانْصَحْ لَهُ وَإِذَا عَطَسَ فَحَمِدَ اللَّهَ فَسَمِّتْهُ وَإِذَا مَرَضَ فَعُدَّهُ وَإِذَا مَاتَ فَاتَّبِعْهُ

صَحِيحُ مُسْلِمٍ

The Messenger of Allah (ﷺ) May Allah send peace and blessings upon him said:

“Six are the rights of a Muslim over another Muslim. It was said to him: Allah's Messenger, what are these? Thereupon he said: When you meet him, offer him greetings; when he invites you to a feast accept it. When he seeks your advice give him, and when he sneezes and says: (الحمد لله) Alhamdulillah "All praise is due to Allah," you say “(يَرْحَمُكَ اللهُ) Yarhamuk Allah (May Allah show mercy to you)”; and when he falls ill visit him; and when he dies follow his bier.”¹⁵

¹⁵ Sahih Muslim

The Golden Rule



قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

رَوَاهُ الْبُخَارِيُّ

The messenger of Allah may Allah send peace and blessings upon him said:

“None of you have true faith until he loves for his brother what he loves for himself”¹⁶

¹⁶ Sahih Bukhari

“This is interpreted as brotherhood in general, such that it includes the disbeliever and the Muslim. So he should love for his brother, the disbeliever, what he loves for himself which is his entering Islam, just as he should love for his brother Muslim that he remains in Islam. For this reason, it is recommended to supplicate for the disbeliever to be guided. The meaning of love here is an intention for good and benefit, and this meaning is religious love, not human love.”¹⁷

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ أَحَبَّ أَنْ يُزَحَّزَ عَنِ النَّارِ وَيَدْخُلَ الْجَنَّةَ فَلْتُدْرِكْهُ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْتِي إِلَى النَّاسِ مَا يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ

صحيح المسئل

The messenger of Allah may Allah send peace and blessings upon him said:

“Whoever wishes to be delivered from the fire and enter the garden should die with faith in Allah and the Last Day and should treat the people as he wishes to be treated by them.”¹⁸

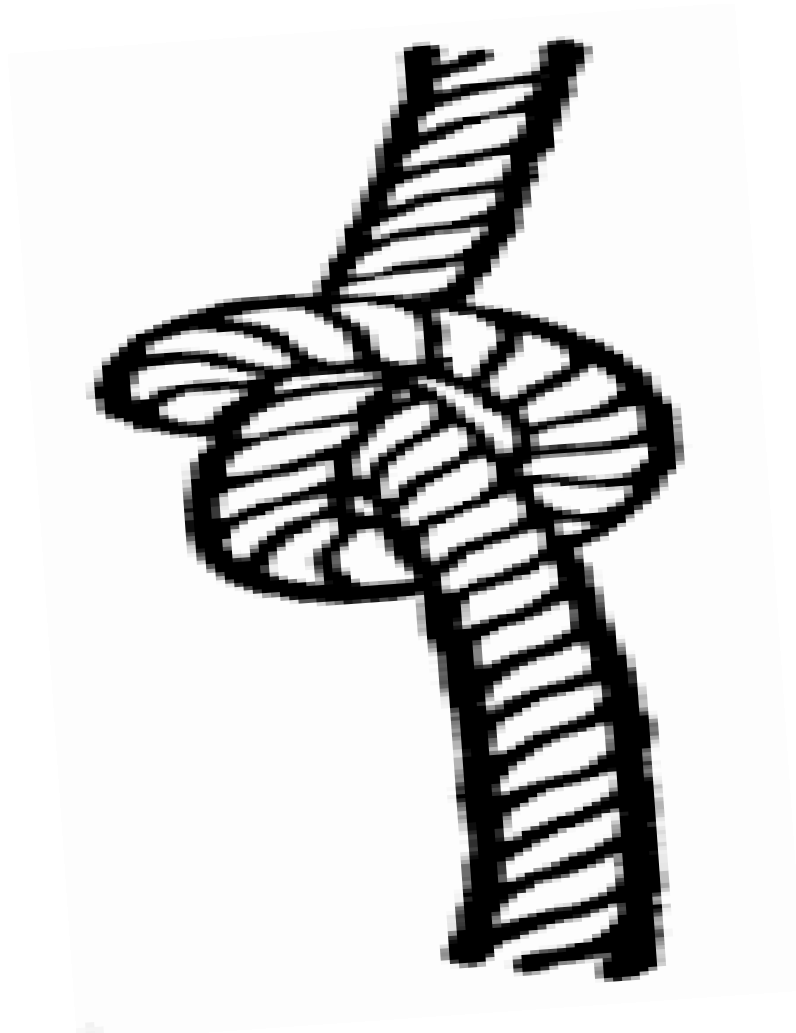
“This is among the comprehensive sayings of the Prophet, his marvelous wisdom, and an important rule. It deserves to be given close attention that the human being must not deal with people except in a way he would love to be treated by them.”¹⁹

¹⁷ Sharḥ al-Arbaʿīn 13 (An Nawawee)

¹⁸ Sahih Muslim

¹⁹ Sharḥ Ṣaḥīḥ Muslim 1844 (An Nawawee)

What brings Love between people?



قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا . أَوَّلَ أَدْلُكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْسُوا السَّلَامَ بَيْنَكُمْ

صَحِيحُ مُسْلِمٍ

The Messenger of Allah (ﷺ) May Allah send peace and blessings upon him said

"By Him in Whose Hand is my life! You will not enter Jannah until you believe, and you will not believe until you love one another. Shall I inform you of something which, if you do, you will love one another?

Promote greetings amongst yourselves."²⁰

“So he made spreading the greetings of peace from the means of loving one another, from the means of completeness of faith and from the means of entering Jannah. And like this is the hadith of Abdullah ibn salaam which Tirmidhee and other than him narrated (that) when he came to Madinah may peace and blessings be upon him he said **“O people spread the salaams, feed the poor, join the ties of kinship, pray at night when people are sleeping you will enter Jannah in peace”**. These qualities are also from the means of bringing the hearts together spreading salaams, feeding the needy and maintaining the ties of kinship are from the greatest of means in joining the hearts between everyone, between relatives and non-relatives.”²¹

²⁰ Sahih Muslim

²¹ Explanation of Shaikh ibn Baz Source: <https://binbaz.org.sa/>

Signs of Hypocrisy

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَرْبَعُ جَلَالٍ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا مَنْ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَهَا

صَاحِبُ الْبُخَارِيِّ

The messenger of Allah said ""Whoever has (the following) four characteristics will be a pure hypocrite: "If he speaks, he tells a lie; if he gives a promise, he breaks it, if he makes a covenant he proves treacherous; and if he quarrels, he behaves in a very imprudent evil insulting manner (unjust). And whoever has one of these characteristics, has one characteristic of a hypocrite, unless he gives it up."²²

“So this indicates that the hypocrite from his characteristics is breaking promises, lying in speech, betrayal in regards to trusts and that when he argues he behaves immorally. And his immorality expands to sins and lying and when he makes a covenant he betrays it when he makes a covenant with his brothers or makes a covenant with the disbelievers he betrays them and does not fulfill the covenant due to his weak Eeman(faith) or nonexistent Faith and when he argues he lies in his arguments and it expands to lying, immorality, oppression and transgression due to his nonexistent Eeman or weak Eeman, we seek refuge with Allah, this is the affair of the hypocrites due to their nonexistent faith(No Eeman with them).”²³

²² Sahih Bukhari and Sahih Muslim

²³ Explanation of Shaikh Ibn Baz Source: <https://binbaz.org.sa/fatwas/13138/>

The Definition of Pride



عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ " . قَالَ رَجُلٌ إِنَّ الرَّجُلَ
يُحِبُّ أَنْ يَكُونَ تَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً . قَالَ " إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ الْكِبَرُ بَطَرُ الْحَقِّ وَغَمَطُ النَّاسِ

رواه مسلم

It is narrated on the authority of Abdullah b. Mas'ud that the Messenger of Allah (ﷺ), observed:

He who has in his heart the weight of a mustard seed of pride shall not enter Paradise. A person (amongst his hearers) said: Verily a person loves that his dress should be fine, and his shoes should be fine. He (the Holy Prophet) remarked: “Verily, Allah is Graceful and He loves Grace. **Pride is rejecting the truth and contempt for the people (looking down on them).**”²⁴

“...this is kibr, rejecting the truth because it goes against his desires and looking down on people because they do not come like him or his desire, so he looks down on them. So kibr is rejecting the truth and despising people, meaning looking down on the people, so it is befitting for the believer to be far from that, and to be cautious from arrogance, self-amazement and all of what Allah prohibited from. Likewise the hadith of ibn Masood he (the messenger of Allah) says May Allah send peace and blessings upon him **"no one who has a mustard seed of pride will enter Jannah"** this is a severe threat, and caution should be taken. so it is obligatory on the believer to strive against himself in being humble and leaving arrogance and self-amazement, because the servant is in danger, as he could deceive himself, the Dunya could deceive him, his profession could deceive himself, so be cautious”²⁵

²⁴ Sahih Muslim

²⁵ Sharh Riyadh Saliheen of Shaikh Ibn Baz Source: <https://binbaz.org.sa>

Advice of Prophet Nuh (Noah) on his Death bed

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

إِنَّ نَبِيَّ اللَّهِ نُوْحًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ لِابْنِهِ: إِنِّي قَاصٌّ عَلَيْكَ الْوَصِيَّةَ: أَمُرُكَ بِاثْنَتَيْنِ وَأَنْهَاكَ عَنْ اثْنَتَيْنِ؛ أَمُرُكَ بِلَا إِلَهَ إِلَّا اللَّهُ؛ فَإِنَّ السَّمَوَاتِ السَّبْعَ وَالْأَرْضِينَ السَّبْعَ، لَوْ وُضِعَتْ فِي كِفَّةٍ وَوُضِعَتْ لَا إِلَهَ إِلَّا اللَّهُ فِي كِفَّةٍ، رَجَحَتْ بِهِنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَلَوْ أَنَّ السَّمَوَاتِ السَّبْعَ وَالْأَرْضِينَ السَّبْعَ كُنَّ حَلَقَةً مُنْهَمَةً، قَصَمْتُهُنَّ لَا إِلَهَ إِلَّا اللَّهُ وَسُبْحَانَ اللَّهِ وَبِحَمْدِهِ؛ فَإِنَّهَا صَلَاةٌ كُلَّ شَيْءٍ، وَبِهَا يُرْزَقُ الْخَلْقُ، وَأَنْهَاكَ عَنِ الشِّرْكِ وَالْكِبْرِ

مسند أحمد صحيح

“When death was approaching the Prophet of Allah Nuh -May Allah send peace and blessings upon him – he said to his son: I will narrate to you my bequest; I command you with two things and prohibit you from two things. I command you with ‘La ilaha ‘illa Allaah’ (‘There is none worthy of worship in truth except Allah) if the seven heavens and the seven earths were placed upon a scale and ‘La ilaha ‘illa Allaah’ was placed on the other, then ‘La ilaha ‘illa Allaah’ would be heavier.

If the seven heavens and the seven earths were a closed off circle then ‘La ilaha ‘illa Allaah’ would be able to break it.

The second thing I command you with is Subhanallahi wa bihamdihi (Far is Allaah from imperfection and praise is for Him), since it is a supplication for everything, and by it the creation is given its provision. I prohibit you from shirk and pride."²⁶

²⁶ Musnad Ahmad Sahih

Humbleness and Forgiving Others

Stay
Humble

عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ

رواه مسلم

أَبُو كَبْشَةَ الْأَنْمَارِيُّ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " ثَلَاثَةٌ أُقْسِمُ عَلَيْهِنَّ وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ " . قَالَ " مَا نَقَصَ مَالٌ عَبْدًا مِنْ صَدَقَةٍ وَلَا ظَلَمَ عَبْدٌ مَظْلَمَةً فَصَبَرَ عَلَيْهَا إِلَّا زَادَهُ اللَّهُ عِزًّا وَلَا فَتَحَ عَبْدٌ بَابَ مَسْأَلَةٍ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ أَوْ كَلِمَةً نُحَوِّمَهَا

جامع الترمذي

Abu Hurairah narrated that the Messenger of Allah (May Allah send peace and blessings upon him) said:

"Charity does not diminish wealth, Allah does not increase a man in anything for his forgiving (of others) but in honor, and none humbles himself for the sake of Allah but Allah raises him."²⁷

"meaning the person when he gives charity then shaytan says to him if you give charity your money will decrease, you have 100 riyals when you give 10 riyals in charity you only have 90 riyals left when it decreases wealth don't give in charity every time you give in charity then it decreases wealth but rather the one who doesn't speak from his desires says "indeed charity does not decrease wealth" it could decrease in quantity but it increases it in the howness and blessings..."²⁸

Abu Kabshah Al-Anmari narrated that the Messenger of Allah (May Allah send peace and blessings upon him) said:

"There are three things for which I swear and narrate to you about, so remember it." He said: "The wealth of a slave (of Allah) shall not be decreased by charity, no slave (of Allah) suffers injustice and is patient with it except that Allah adds to his honor; no slave (of Allah) opens up a door to begging except that Allah opens a door for him to poverty"- or a statement similar-²⁹

²⁷ Sahih Muslim

²⁸ Sharh Riyadh Saliheen Ibn Uthaymeen

²⁹ Jaami Tirmidhi

“So by charity Allah increases wealth, sends down blessings by it and Allah replaces in it for the person a lot of good.

And humbleness for the sake of Allah and no arrogance are from the means of being raised in status in this world and the hereafter

And forgiveness of wrongdoings, forgiving and pardoning his brother when he causes him harm has a lot of good: And Allah does not increase a man in his pardoning except in honor, and whoever is wronged then he has a great reward”³⁰

“So it is befitting for the person to stay far from asking except in a need, and it’s upon him to search for good halal source of income until he is self-sufficient from the hands of the people, as in the Hadith” **“It is better for anyone of you to take a rope (and cut) and bring a bundle of wood (from the forest) over his back and sell it and Allah will save his face (from the Hell-Fire) because of that, rather than to ask the people who may give him or not.”**³¹ And like this his (The Prophet) statement May Allah send peace and blessings upon him **“Be eager on what benefits you and seek Allah’s aid”**³²³³

³⁰ Sharh Riyadh Saliheen Shaikh Ibn baz Source: <https://binbaz.org.sa/audios/2514/191->

³¹ Sahih Bukhari

³² Sahih Muslim The Hadith “Be eager on what benefits you and seek Allah’s aid”

³³ Sharh Riyadh Saliheen Shaikh Ibn baz Source: <https://binbaz.org.sa/audios/2514/191->

Spending and being spent on

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

قَالَ اللَّهُ: أَنْفِقْ يَا ابْنَ آدَمَ، أَنْفِقْ عَلَيْكَ

رواه البخاري و مسلم

On the authority of Abu Hurairah (may Allah be pleased with him) from the Messenger of Allah (ﷺ) (May Allah send peace and blessings upon him) who said:

Allah (mighty and sublime be He) said: “Spend (on charity), O son of Adam, and I shall spend on you.”³⁴

³⁴ Sahih Bukhari and Sahih Muslim

The Job of the Prophet Zakariyyah (Zechariah)



قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كَانَ زَكَرِيَّاءُ نَجَّارًا

صَاحِبُ مِسْجِدٍ

The messenger of Allah may Allah send peace and blessings upon him said

“Zakariyyah was a Carpenter”³⁵

³⁵ Sahih Muslim

“this is indicating that work and having a career isn't a deficiency, because the prophets may peace and blessings be upon them used to work, and no doubt that this is better than asking people(for money), even the messenger may peace and blessings be upon him said **"for one of you to tie a rope with wood on your back then sell it"**³⁶ meaning take what he earns from selling it(the wood) **"is better for you than asking the people either they give him or do not"**³⁷

³⁶ Sahih Muslim

³⁷ Sharh Riyadh Saliheen Shaikh Ibn Uthaymeen

The common work of Prophets

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا رَعَى الْغَنَمَ ". فَقَالَ أَصْحَابُهُ وَأَنْتَ فَقَالَ " نَعَمْ كُنْتُ
أَرْعَاهَا عَلَى قَرَارِيطَ لِأَهْلِ مَكَّةَ

صحيح البخاري

Narrated Abu Hurairah may Allah be pleased with him:

The Messenger of Allah (ﷺ) may Allah send peace and blessings upon him said:

"Allah never sent any prophet except he was a shepherd" then his companions asked, "Were you a shepherd?" He replied, "Yes, I used to shepherd the sheep of the people of Mecca for some Qirats (type of unit of weight)"³⁸

³⁸ Sahih Bukhari

"The scholars say the wisdom in that is that man is training **as a shepherd** to be able to take care of the people and direct them to what rectifies them because the shepherd over sheep at times directs them to a blooming green valley, at times to a valley of what is opposed to that, at times to a land that does not have this nor that, at times does not shepherd them at all, and at times makes them stay in one place..."

"Sheep were chosen because the people who deal with sheep are people of tranquility, calmness and peacefulness; opposed to camels, the people who deal with camels majority of the time have harshness and roughness. Likewise camels have harshness and roughness in them, so due to this Allah glorified and exalted is he chose for his messengers to shepherd sheep until they get used to and practice on tending on the creation."³⁹

³⁹ Sharh Riyadh Saliheen Shaykh ibn Uthaymeen

Common Saying of the prophets

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ إِذَا لَمْ تَسْتَجِ فَاصْنَعْ مَا شِئْتَ

صَحِيحُ الْبُخَارِيِّ

Narrated Abu Mus'ud:

The Prophet (ﷺ) said, "One of the sayings of the prophets which the people have got is, 'If you do not feel ashamed, then do whatever you like.'⁴⁰

“This has in it a warning for those who have no shyness doing whatever he wants while Allah never misses what he decrees, rather he’s in danger under the decree of Allah majestic and exalted is he, so caution is obligatory and the person to feel shyness in front of his lord, he does not proceed to what Allah made haraam and leave what he obligated, the believer is shy in front of Allah with true shyness, he may Allah send peace and blessings upon him says in another hadith “Modesty is from faith”⁴¹⁴²

⁴⁰ Sahih Bukhari

⁴¹ Sahih Bukhari “The hadeeth Modesty is from Faith”

⁴² Sharh Riyadh Saliheen Shaikh Ibn Baz <https://binbaz.org.sa/audios/2643/577->

The Number of sects in Islam



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قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً فَوَاحِدَةٌ فِي الْجَنَّةِ وَسَبْعُونَ فِي النَّارِ وَافْتَرَقَتِ النَّصَارَى عَلَى ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً فِإِحْدَى وَسَبْعُونَ فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَنَفْتَرِقَنَّ أُمَّيَّ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً فَوَاحِدَةٌ فِي الْجَنَّةِ وَثِنْتَانِ وَسَبْعُونَ فِي النَّارِ " . قِيلَ يَا رَسُولَ اللَّهِ مَنْ هُمْ قَالَ " الْجَمَاعَةُ

رواه ابن ماجه

و في رواية قال النبي صلى الله عليه و سلم

ما انا عليه و أصحابي

رواه الترمذي

The Messenger of Allah (ﷺ) May Allah send peace and blessings upon him said:

“The Jews split into seventy-one sects, one of which will be in Paradise and seventy in Hell. The Christians split into seventy-two sects, seventy-one of which will be in Hell and one in Paradise. I swear by the One Whose Hand is the soul of Muhammad, my nation will split into seventy-three sects, one of which will be in Paradise and seventy-two in Hell.” It was said: “O Messenger of Allah, who are they?” He said:

“Al Jamaa’ah (The main body.)”⁴³

And in another narration, the Prophet (May Allah send peace and blessings upon him) said:

“What I and my Companions are upon”⁴⁴

He said "the Jews split into seventy one sects" meaning: all of them are destroyed except one sect and "the Christians split into seventy two sects" meaning: all of them are destroyed except one and **"this Ummah will split into seventy three sects"**, so the one (group) is the people of the Sunnah and Jamaa'ah,”

“the Ummah will split into seventy three sects like what the prophet may Allah send peace and blessings upon him said and the saved group is the one group which will tread on the methodology of the prophet may Allah send peace and blessings upon him and the methodology of his companions, as for the seventy two then from them are the disbeliever, sinner, innovator are in danger, but the saved group which is on the path of the prophet may Allah send peace and blessings upon him and the path of his companions like what came in the hadith **"whoever is upon what I and my companions are upon"** and in another wording **"it is the Jama'ah"** they are those who gather upon the path of the prophet may Allah send peace and blessings upon him and his way may peace and blessings be upon him”⁴⁵

⁴³ Sunan Ibn Maajah

⁴⁴ Tirmidhi Hadeeth Hasan

⁴⁵ Explanation of Shaikh Ibn Baz found at the source: <https://binbaz.org.sa/>

The Throne of Shaytan

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ إِبْلِيسَ يَضَعُ عَرْشَهُ عَلَى الْمَاءِ ثُمَّ يَبْعَثُ سَرَايَاهُ فَأَدْنَاهُمْ مِنْهُ مَنْزِلَةً أَعْظَمُهُمْ فَتْنَةً يَجِيءُ أَحَدُهُمْ فَيَقُولُ
فَعَلْتُ كَذَا وَكَذَا فَيَقُولُ مَا صَنَعْتَ شَيْئًا قَالَ ثُمَّ يَجِيءُ أَحَدُهُمْ فَيَقُولُ مَا تَرَكْنَاهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ امْرَأَتِهِ - قَالَ - فَيُدْنِيهِ مِنْهُ وَيَقُولُ نَعَمْ أَنْتَ "
. قَالَ الْأَعْمَشُ أَرَاهُ قَالَ " فَيُلْتَزِمُهُ

صَحِيحُ مُسْلِمٍ

Jabir reported that The Messenger of Allah (ﷺ) may Allah send peace and blessings upon him said:

Iblis places his throne upon water; he then sends detachments (for creating dissension); the nearer to him in rank are those who are most notorious in creating dissension. One of them comes and says: "I did so and so." And he says: "You have done nothing." Then one amongst them comes and says: "I did not spare so and so until I sowed the seed of discord between a husband and a wife." The Satan goes near him and says: "You have done well."⁴⁶

⁴⁶ Sahih Muslim

Five Commandments to Prophet Yahya

أَنَّ الْحَارِثَ الْأَشْعَرِيَّ حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ اللَّهَ أَمَرَ يَحْيَى بْنَ زَكَرِيَّا بِخَمْسَ كَلِمَاتٍ أَنْ يَعْمَلَ بِهَا وَيَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا وَإِنَّهُ كَادَ أَنْ يُبْطِئَ بِهَا فَقَالَ عِيسَى إِنَّ اللَّهَ أَمَرَكَ بِخَمْسِ كَلِمَاتٍ لِتَعْمَلَ بِهَا وَتَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا فَإِنَّمَا أَنْ تَأْمُرَهُمْ وَإِنَّمَا أَنَا أَمُرُهُمْ . فَقَالَ يَحْيَى أَخَشَى أَنْ سَبَقْتَنِي بِهَا أَنْ يُخَسَفَ بِي أَوْ أُعَذَّبَ فَجَمَعَ النَّاسَ فِي بَيْتِ الْمَقْدِسِ فَأَمْتَلًا الْمَسْجِدَ وَقَعَدُوا عَلَى الشَّرَفِ فَقَالَ إِنَّ اللَّهَ أَمَرَنِي بِخَمْسِ كَلِمَاتٍ أَنْ أَعْمَلَ بِهِنَّ وَأَمُرُكُمْ أَنْ تَعْمَلُوا بِهِنَّ أُولَهُنَّ أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَإِنَّ مَثَلًا مَنْ أَشْرَكَ بِاللَّهِ كَمَثَلِ رَجُلٍ اشْتَرَى عَبْدًا مِنْ خَالِصٍ مَالِهِ بِذَهَبٍ أَوْ وَرَقٍ فَقَالَ هَذِهِ دَارِي وَهَذَا عَمَلِي فَأَعْمَلْ وَأَذِلَّ إِلَيَّ فَكَانَ يَعْمَلُ وَيُؤَدِّي إِلَى غَيْرِ سَيِّدِهِ فَأَيُّكُمْ يَرْضَى أَنْ يَكُونَ عَبْدُهُ كَذَلِكَ وَإِنَّ اللَّهَ أَمَرَكُمْ بِالصَّلَاةِ إِذَا صَلَّيْتُمْ فَلَا تَلْتَقِثُوا فَإِنَّ اللَّهَ يَنْصِبُ وَجْهَهُ لَوَجْهِ عَبْدِهِ فِي صَلَاتِهِ مَا لَمْ يَلْتَقِثْ وَأَمَرَكُمْ بِالصِّيَامِ فَإِنَّ مَثَلًا ذَلِكَ كَمَثَلِ رَجُلٍ فِي عَصَابَةٍ مَعَهُ صُرَّةٌ فِيهَا مِسْكٌ فَكُلُّهُمْ يَعْجَبُ أَوْ يُعْجِبُهُ رِيحُهَا وَإِنَّ رِيحَ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمُسْكِ وَأَمَرَكُمْ بِالصَّدَقَةِ فَإِنَّ مَثَلًا ذَلِكَ كَمَثَلِ رَجُلٍ أَسْرَهُ الْعَدُوُّ فَأَوْثَقُوا يَدَهُ إِلَى عُنْقِهِ وَقَدَّمُوهُ لِيَضْرِبُوا عُنْقَهُ فَقَالَ أَنَا أَفْدِيهِ مِنْكُمْ بِالْقَلِيلِ وَالْكَثِيرِ . فَقَدَى نَفْسَهُ مِنْهُمْ وَأَمَرَكُمْ أَنْ تَذْكُرُوا اللَّهَ فَإِنَّ مَثَلًا ذَلِكَ كَمَثَلِ رَجُلٍ خَرَجَ الْعَدُوُّ فِي أَثَرِهِ سِرَاعًا حَتَّى إِذَا أَتَى عَلَى حَصْنٍ حَصِينٍ فَأَحْزَرَ نَفْسَهُ مِنْهُمْ كَذَلِكَ الْعَبْدُ لَا يُحْزِرُ نَفْسَهُ مِنَ الشَّيْطَانِ إِلَّا بِذِكْرِ اللَّهِ

جامع الترمذي

حديث صحيح

Narrated Al-Harith Al-Ash'ari:

That the Messenger of Allah (ﷺ) said: "Indeed Allah commanded Yahya bin Zakariyya with five commandments to abide by, and to command the Children of Isra'il to abide by them. But he was slow in doing so. So 'Eisa (Jesus) said: 'Indeed Allah commanded you with five commandments to abide by and to command the Children of Israa'eel to abide by. Either you command them, or I shall command them.' So Yahya said: 'I fear that if you precede me in this, then the earth may swallow me, or I shall be punished.' So he gathered the people in Jerusalem, and they filled [the Masjid] and sat upon its balconies. So he said: 'Indeed Allah has commanded me with five commandments to abide by, and to command you to abide by. The first of them is that you worship Allah and not associate anything with him. The parable of the one who associates others with Allah is that of a man who buys a servant with his own gold or silver, then he says to him: "This is my home and this is my business so take care of it and give me the profits." So he takes care of it and gives the profits to someone other than his master. Which of you would live to have a servant like that? And Allah commands you to perform Salah, and when you perform Salah then do not turn away, for Allah is facing the face of His worshipers as long as he does not turn away. And He commands you with fasting. For indeed the parable of fasting, is that of a man in a group with a sachet containing musk. All of them enjoy its fragrance. Indeed the breath of the fasting person is more pleasant to Allah than the scent of musk. And He commands you to give charity. The parable of that, is a man captured by his enemies, tying his hands to his neck, and they come to him to beat his neck. Then he said: "I can ransom myself from you with a little or a lot" so he ransoms himself from them. And He commands you to remember Allah. For indeed the parable of that, is a man whose enemy quickly tracks him until he reaches an impermeable fortress in which he protects himself from them. This is how the worshiper is; he does not protect himself from Ash-Shaitan except by the remembrance of Allah."⁴⁷

⁴⁷ Jaami Tirmidhi hadeeth Sahih

Most beloved place to Allah

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا"

صحيح المسلم

The messenger of Allah (ﷺ) may Allah send peace and blessings upon him said,

"The dearest parts on the face of the earth near Allah are its mosques, and the most hated parts near Allah are its marketplaces."⁴⁸

(The dearest parts on the face of the earth near Allah are its mosques)

"This is due to it being the houses in which acts of obedience are performed, its foundation is Taqwa (God Consciousness)"

(The most hated parts near Allah are its markets),

Because it is the place of cheating and deception, Riba (interest), false oaths, breaking of promises, turning away from the remembrance of Allah, and other than that from what it means...and the mosque is the place where mercy descend and the marketplace is the opposite of that"⁴⁹

⁴⁸ Sahih Muslim

⁴⁹ Sharh Sahih Muslim An Nawawee 5/171

The Most beloved Names to Allah

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " تَسَمَّوْا بِأَسْمَاءِ الْأَنْبِيَاءِ وَأَحِبُّ الْأَسْمَاءِ إِلَى اللَّهِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ وَأَصْدَقُهَا حَارِثٌ وَهَمَامٌ وَأَقْبَحُهَا حَرْبٌ وَمُرَّةٌ "

صحيح دون قوله تسموا بأسماء الأنبياء (الألباني) سنن أبي داود

The Messenger of Allah (ﷺ) may Allah send peace and blessings upon him said:

"The names which Allah Almighty loves most are 'Abdullah and 'Abdur-Rahman. The most truthful names are Harith and Hammam. The ugliest names are Harb and Murrah"⁵⁰

“The prophet may Allah send peace and blessings upon him said the most beloved names to Allah are Abdullah and Abdur Rahman, and close to that every name that is attached to Allah; as an example: Abdul Wahhab (Servant of The one who bestows), Abdul Aziz (servant of the Most Mighty), Abdu Raheem (Servant of the Most Merciful), Abdul Jabbar (Servant of The Compeller), Abdul Qahhar (Servant of the Irresistible) and what's similar to that. So every name that is attached to Allah is better than what is not attached to Allah Mighty and Majestic is He, and (the two names that are) more honourable and virtuous than that is what is attached to (the name) Allah or Rahman, according to the Hadeeth which I mentioned just now.”⁵¹

⁵⁰ Sahih without the statement "name yourselves with the names of prophets" Albanee Sunan Abi Dawud

⁵¹ Explanation of Shaikh Ibn Uthaymeen Source: <http://binothaimeen.net/content/10366>

“It is said: Harith (حَرِث) and Hammam (هَمَّام) are from the most truthful of name due to the name matching it's meaning (in reality), because Harith is earner it is said “the man has harvested (حَرِث) when he earns” Allah Glorified and Exalted is he said

"مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ"

"Whoever wants the harvest of the hereafter we will increase for him in his harvest"

(Shura (42):20)

and Hammam is from when you are concerned for something when you want it, and there is no one except he is earning or concerned about something,

and Harb(meaning War) and Murrah(meaning Bitter) became from the ugliest of names because of what is in Harb (meaning war) of hateful things and Murrah(bitter) from bitterness and ugliness and the messenger of Allah May Allah send peace and blessings upon him used to like Optimism and the name with a good meaning.”⁵²

⁵² Sharhus Sunnah Imam Al Baghawee

The Name Ahmad in the Qur'an and Sunnah

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ (٦١:٦)

And (remember) when 'Iesa (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allah unto you confirming the Taurat [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. But when he (Ahmad i.e. Muhammad (ﷺ)) came to them with clear proofs, they said: "This is plain magic."

[Surah Saff (61:6)]

It is known that the Prophet Muhammad may peace and blessings be upon has more than one name as mentioned in the following hadith:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ لِي أَسْمَاءً أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَأَنَا الْمَاجِي الَّذِي يَمْحُو اللَّهُ بِي الْكُفْرَ وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمِي وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدِي نَبِيٌّ
رواه البخاري و الترمذي لفظ الترمذي

The Messenger of Allah may Allah send peace and blessings upon him said: I have several names, I am Muhammad, I am **Ahmad**⁵³, I am Al Maahi by whom Allah wipes out Kufr (disbelief), I am Al-Haashir, the one whom the people are gathered at his feet, and I am Al-'Aqib, the one after whom there is no Prophet.”⁵⁴

⁵³ The Meaning of the name Ahmad is “Most Praised”

⁵⁴ Sahih Bukhari, Jaami Tirmidhi the wording for Tirmidhi

Results of Gift Giving



قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

تَهَادُّوا تَحَابُّوا

الأدب المفرد

حسنه ابن حجر

ابن حجر العسقلاني خلاصة حكم المحدث إسناده حسن في التلخيص الحبير

Abu Huraira reported: The Prophet, peace and blessings be upon him, said, **“Give each other gifts and you will love each other.”**⁵⁵

⁵⁵ Al Adab Al Mufrad Hadith Hasan

Two Angels descend everyday

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا اللَّهُمَّ أَعْطِ مُنْفِقًا خَلْفًا وَيَقُولُ الْآخَرُ اللَّهُمَّ أَعْطِ مُتْسِكًا تَلْفًا

صَحِيحُ الْبُخَارِيِّ

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Everyday two angels descend and one of them says, 'O Allah! Compensate (more) to the person who gives (in charity)'; while the other one says, 'O Allah! Destroy the one who withholds (charity, etc.)'"⁵⁶

It is befitting for the believer when he has some wealth to spend and do good, like what is in the authentic hadith the Prophet May Allah send peace and blessings upon him saying: "Everyday two angels descend and one of them says, 'O Allah! Compensate (more) to the person who gives (in charity)'; while the other one says, 'O Allah! Destroy the one who withholds (charity, etc.)'".

So this indicates to the great virtue for spending (in charity) and the one who spends the angels supplicate for him to have his money replaced, so it is befitting to increase in that."⁵⁷

The meaning of **“O Allah destroy the one who withholds (Charity, etc.)”**

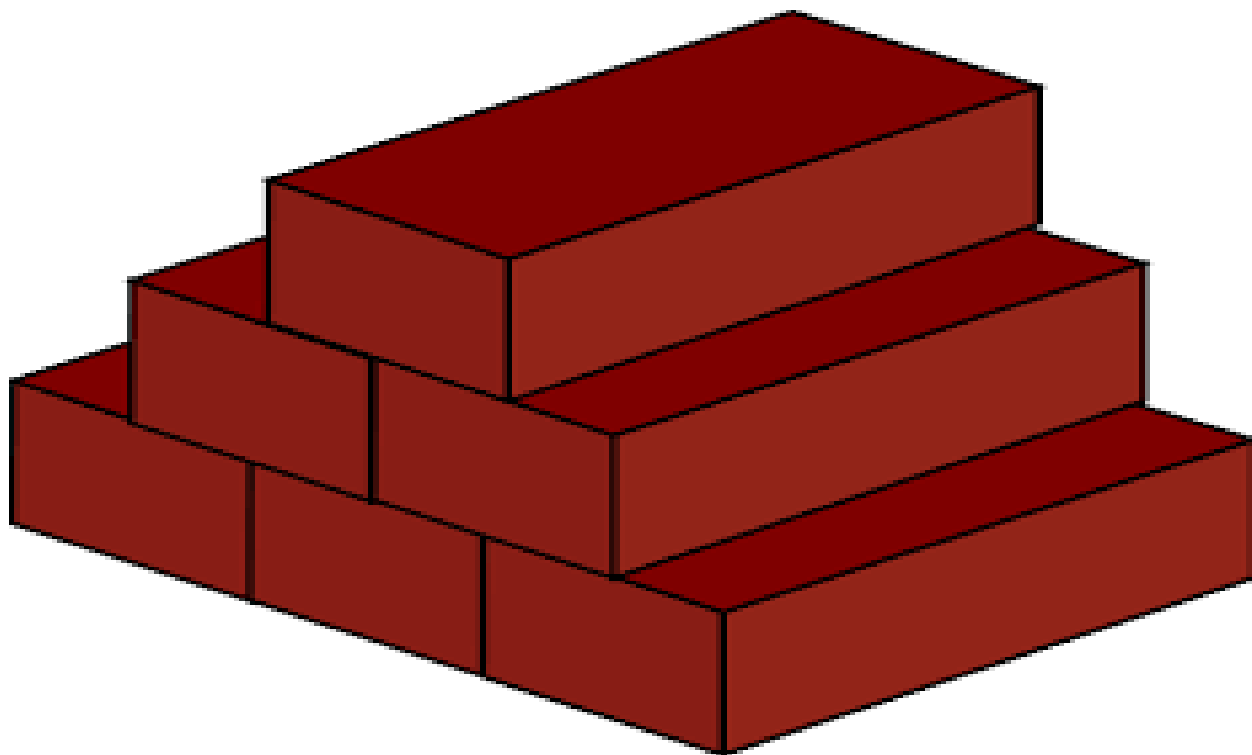
"It is feared that Allah will remove blessings from his wealth and destroy it by ways of destruction- we ask Allah for safety"⁵⁸

⁵⁶ Sahih Al-Bukhari

⁵⁷ Sharh Riyadh Saliheen Shaikh Ibn Baz <https://binbaz.org.sa/audios/2512/189->

⁵⁸ Explanation of Shaikh Ibn Baz Source: <https://binbaz.org.sa/fatwas/22276/>

The Principle in helping one another



قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ فِي عَوْنِ أَخِيهِ

صحيح مسلم

قال رسول الله صلى الله عليه وسلم
مَنْ كَانَ فِي حَاجَةِ أَخِيهِ، كَانَ اللَّهُ فِي حَاجَتِهِ

رواه البخاري

The Messenger of Allah may Allah send peace and blessings upon him said "And Allah is in the aid of his servant as long as the servant is in the aid of his brother"⁵⁹

The Messenger of Allah may Allah send peace and blessings upon him said "And whoever is in the need of his brother Allah is in his need"⁶⁰

so the person when he is in the need of his brother and helps his brother in fulfilling his debt, interceding (for him) in his need, in his sickness, giving him medicine, driving him by car to the doctor, in other than this from needs then Allah Majestic and High is he promises him to be in his need and fulfill his need like how he fulfilled the need of his brother, he promises him help glorified and exalted is he, so the believers are brothers helping one another in their permissible needs and legislated needs and every person has a reward in his helping of his brother in both his worldly need and religious need. As for sin then he does not help him to it... it is not permissible for him to help him in sin; because Allah says "**And do not aid one another in sin and transgression**" [Surah Ma'idah (5):2] but rather he helps him in permissible (things) like treatment (of sickness)...and things towards that, and in the legislated (things) (like praying in Jamaa'ah, performing Hajj, and other than that)"⁶¹

⁵⁹ Sahih Muslim

⁶⁰ Sahih Bukhari

⁶¹ Shaikh Ibn Baz Source: <https://binbaz.org.sa/fatwas/15364/>

Every Act of Goodness



قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كُلُّ مَعْرُوفٍ صَدَقَةٌ

صحيح البخاري

The prophet may Allah send peace and blessings upon him said “Every (Ma’roof)act of Goodness is Charity”⁶²

“Al Ma’roof: what the legislation regards as good if it is from (the actions) that have to do with worshipping Allah or if it is from (the actions) you do dealing with people then it is from what people recognize as good, and this hadith this and that. So every action you perform intending the worship of Allah then it is charity...

⁶²Narrated in Sahih Bukhari and others

And as for what the people recognize as good from what's connected to dealing with people then it is ma'roof, similar to doing good to people by way of wealth, status or other than that from the types of acts of goodness.

From that is meeting your brother with a cheerful face not with a face frowning, speaking to him gently, and bringing him happiness.”⁶³

⁶³ Sharh Riyadh Saliheen Shaikh Ibn Uthaymeen

Islam Protects the Honour of People

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَتَدْرُونَ مَا الْغَيْبَةُ " . قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ " . قِيلَ أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ قَالَ " إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَابْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهَنَّهُ

صحيح مسلم

Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Do you know what is backbiting?"

The Companions said: "Allah and his Messenger know better."

Thereupon he said, "**Backbiting is talking about your (Muslim) brother in a manner which he dislikes.**" It was said to him: "What if my (Muslim) brother is as I say." He said, "**If he is actually as you say (you are speaking the truth), then that is backbiting; but if that is not in him, that is slandering.**"⁶⁴

⁶⁴ Sahih Muslim

Like this Backbiting is from dhulm(Oppression), it is "**Mentioning about your brother what he dislikes**", so it is form oppression as well, from oppression in speech, it was said "O messenger of Allah what if what I say about my brother is true? he said "**if it is true what you say then you have back bitten him and if it is not true about him then you slandered him**" if he has bad manners then he says "so and so has bad manners, so and so does such and such kind of bad sins", and if he is truthful then he has backbitten him and if he is lying then he has slandered him"⁶⁵

⁶⁵ Sharh Buloogh Maraam Shaikh Ibn Baz Source: <https://binbaz.org.sa/audios/158/8-->

Beware of the Prayer of the...

عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ فَقَالَ " اتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ

رواه الترمذي صحيح

"The Messenger of Allah sent Mu'adh [bin Jabal] to Yemen, and said: "Beware of the supplication of the oppressed; for indeed there is no barrier between it and Allah."⁶⁶

"This indicates that it is the duty of the believer, leaders and callers to Allah to strive to be on truth and justice in everything and be cautious against oppression because the supplication of the oppressed is answered, so it upon the judge, the leader, the caller to Allah and upon every Muslim to fear Allah, and be eager seeking to be on justice in all of his affairs and trusts, and to be cautious against oppression and wrongdoing wherever he may be"⁶⁷

⁶⁶ Jaami Tirmidhi Sahih

⁶⁷ Sharh Riyadh Saliheen Shaikh ibn Baz Source: <https://binbaz.org.sa/audios/2596/345->

You should know oppression takes many forms:

“so it is a must to be cautious from Dhulum(oppression) in regards to oneself(and others), wealth(of others) and honor(of others), it is a must for the Believer to take caution from oppressing the people in everything , due to the evilness of oppression and the magnitude of its punishment.”⁶⁸

⁶⁸ Sharh Buloogh Maraam Shaikh Ibn Baz Source: <https://binbaz.org.sa/audios/158/8-->

Cleaning the Heart

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أَفَلَا أُخْبِرُكُمْ بِمَا يُذْهِبُ وَحَرَ الصَّدْرِ " . قَالُوا بَلَى . قَالَ " صِيَامُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ "

سنن النسائي ٢٣٨٦ صحيح

The Messenger of Allah may Allah send peace and blessings upon him said "shall I not tell you of what removes the impurities of the heart? They said "of course O messenger of Allah" he said "Fasting three days every month"⁶⁹

(What removes the impurity from the heart)

“It is said: it’s deceitfulness, and its whispers, and it is said: hatred, and it is said what comes in the heart from troubles (distress) and hardness.”⁷⁰

⁶⁹ Sunan Nasaa’i Sahih

⁷⁰ Muhammad in Abdul Haadi As Sindhi in his Explanation of sunan Nasa’i

King of the Body

قال رسول الله صلى الله عليه وسلم

أَلَا وَإِنَّ فِي الْجَسَدِ مُضَغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ

رواه البخاري و مسلم

The Messenger of Allah may Allah send peace and blessings upon him said

“Truly in the body there is a morsel of flesh, which, if it be whole, all the body is whole, and which, if it is corrupt, all of [the body] is corrupt. Truly, it is the heart.”⁷¹

“For this reason, it is said that the heart is the king of the body parts, and the other limbs and body parts are its soldiers. So they are soldiers who are obedient to him, they are dispatched in his obedience, and they implement his commands. They do not oppose him in any of this. If the king is upright, then his soldiers will be upright; and if he is corrupt, then his soldiers will similarly be corrupt.”⁷²

⁷¹ Sahih Bukhari and Sahih Muslim

⁷² Ibn Rajab Explanation of 40 hadeeth (hadith number six) Jaami Oloom wal Hikam

Supplication

عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مُسْلِمٍ يَدْعُو بِدَعْوَةٍ لَيْسَ فِيهَا إِنْثَمٌ وَلَا قَطِيعَةٌ رَحِمَ إِلَّا أَعْطَاهُ اللَّهُ بِهَا إِحْدَى ثَلَاثٍ إِمَّا أَنْ تُعَجَّلَ لَهُ دَعْوَتُهُ وَإِمَّا أَنْ يَدْخِرَهَا لَهُ فِي الْآخِرَةِ وَإِمَّا أَنْ يَصْرِفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا قَالُوا إِذَا نُكْثِرُ قَالَ اللَّهُ أَكْثَرُ

مسند أحمد إسناده صحيح في تخريج مشكاة المصابيح

الشيخ الالباني

Abu Sa'id al-Khudri reported: The Prophet, peace and blessings be upon him, said, **“There is no Muslim who supplicates to Allah without sin or cutting family ties in it but that Allah will give him one of three answers: he will hasten fulfillment of his supplication, he will store it for him in the Hereafter, or he will divert an evil from him similar to it.”** They said, **“In that case we will ask for more.”** The Prophet said, **“Allah has even more.”**⁷³

You should know that there are other reasons mentioned in other Ahaadith (plural of hadith) why the supplication of an individual is not answered such as eating haram, drinking haram or having Haram source of income, being hasty, impatient and other than that.

⁷³ Musnad Ahmad Albani its chain is Sahih in Tahkreej Mishkat al masaabih

Last One third of The Night

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ
فَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ وَمَنْ يَسْأَلُنِي فَأُعْطِيَهُ وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ

صحيح مسلم

Abu Huraira reported the Messenger of Allah (ﷺ) as saying:

“Our Lord, the Blessed and Exalted, descends every night to the lowest heaven when one-third of the latter part of the night is left, and says: Who supplicates to me so that I may answer him? Who asks me so that I may give to him? Who asks me forgiveness so that I may forgive him?”⁷⁴

“The scholars have clarified that his descending is what befits Allah (himself) not similar to our descending, no one knows the howness of his descending except he (Allah himself) Glorified and High is he, so he descends how he wills.”⁷⁵

⁷⁴ Sahih Muslim

⁷⁵ Shaikh Ibn Baz Explanation of the Hadith, the Source: <https://binbaz.org.sa/fatwas/20246/>

The Closest the Servant can be to his Lord

قال رسول الله صلى الله عليه وسلم

أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ عَزَّ وَجَلَّ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ

سنن النسائي

The Messenger of Allah (ﷺ) said: "The closest that a person can be to his Lord, the Mighty and Sublime, is when he is prostrating, so increase in supplication then."⁷⁶

“This indicates that persistence is befitting during supplication and increasing in it during sujood (prostration) because it is a time of submission and humility (humbleness) and breaking down to Allah, so it is the closest the servant can be to his Lord in this state, the state of humbleness, submission and breaking down.”⁷⁷

⁷⁶ Sunan An Nasaa'i

⁷⁷ Sharh Riyadh Saliheen Shaikh Ibn Baz Source: <https://binbaz.org.sa/audios/2750/450->

Light on the Face

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "وَالصَّلَاةُ نُورٌ

صحيح المسلم

The Messenger of Allah (ﷺ) may Allah send peace and blessings upon him said

“And As- Salaah (The Prayer) is light”⁷⁸

“So the prayer is light: light for the servant in his heart, on his face, in his grave, on the day of judgement when he is brought back and due to this you find most of the people with light on their faces are those who constantly perform Salaah and have the most Khushoo (Humility) in it for Allah mighty and majestic.”⁷⁹

There is also mention of light on the face in the explanation of the following ayah (verse) in the Qur'an

سَيِّمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ

“Their mark is on their faces from the trace of prostration.” [Surah Fath (48):29]

"Worship have left marks on their faces due to the abundance (of worship) and its goodness, even illuminating (the faces)"⁸⁰

This is not referring to the mark on foreheads that are visible, this is due to the sensitivity of the person skin.

⁷⁸ Sahih Muslim

⁷⁹ Sharh Riyadh Saliheen of Shaikh Ibn Uthaymeen May Allah have mercy upon him

⁸⁰ Tafsir As Sa'dee Surah Fath (48) Ayah: 29

Brightening of the Face

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

نَضَّرَ اللَّهُ امْرَأً سَمِعَ مِنَّا حَدِيثًا فَحَفِظَهُ حَتَّى يُبَلِّغَهُ قَرَبًا حَامِلٍ فِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ وَرُبَّ حَامِلٍ فِيهِ لَيْسَ بِفَقِيهِ

سنن أبي داود صححه الألباني

The Messenger of Allah, peace and blessings be upon him, said,

“May Allah brighten the face of a person who hears a tradition from us and he memorizes it until he can convey it to others. Perhaps he will convey it to one who understands better than him, and perhaps one who conveys knowledge does not understand it himself.”⁸¹

"And the meaning of **"may Allah brighten the face"** is to cover his face with freshness, goodness, and (appear) nice. In his outward appearance and inward."⁸²

⁸¹ Sunan Abi Daawud Sahih according to Shaikh Albaani

⁸² Shaikh Abdur Razzaq Ibn Abdul Muhsin in his Khutbah, Source: <https://www.al-badr.net/detail/EkOdSRXs9H>

Last Ayaat (Verses) in Surah Jumu'ah

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

O you who believe (Muslims)! When the call is proclaimed for the Salah (prayer) on the day of Friday (Jumu'ah prayer), come to the remembrance of Allah [Jumu'ah religious talk (Khutbah) and Salat (prayer)] and leave off business (and every other thing), that is better for you if you did but know! (62:9)

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

Then when the (Jumu'ah) Salat (prayer) is finished, you may disperse through the land, and seek the Bounty of Allah (by working, etc.), and remember Allah much, that you may be successful. (62:10)

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۚ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنْ التِّجَارَةِ ۚ وَاللَّهُ خَيْرُ الرَّازِقِينَ

And when they see some merchandise or some amusement [beating of Tambur (drum) etc.] they disperse headlong to it, and leave you (Muhammad peace and blessings upon him) standing [while delivering Jumu'ah's religious talk (Khutbah)]. Say "That which Allah has is better than any amusement or merchandise! And Allah is the Best of providers." (62:11)

Prophet Ishaq (Isaac) on his Death Bed

“When death came to Jacob, he advised his children to worship Allah alone without partners. He said to them,

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ (٢: ١٣٣)

Or were you witnesses when death approached Ya'qub (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your Ilah (God - Allah), the Ilah (God) of your fathers, Ibrahim (Abraham), Isma'il (Ishmael), Ishaq (Isaac), One Ilah (God), and to Him we submit (in Islam as Muslims)." [Surah Baqarah (2:133)] (٢: ١٣٣)

“One God,”

means, "**We single Him out in divinity and do not associate anything or anyone with Him.**"

“**and to Him we submit (in Islam as muslims)**”

“In obedience meaning, obedient and submissiveness.”⁸³

⁸³ Tafsir Ibn Kathir Tafsir(Tafsir meaning explanation) of Surah Baqarah (2): Ayah(verse): 133

“If I had Gold equal to the Mountain of...”

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَوْ كَانَ لِي مِثْلُ أَحَدِ ذَهَبًا لَسَرَّيْنِي أَنْ لَا تَمُرَّ عَلَيَّ ثَلَاثُ لَيَالٍ وَعِنْدِي مِنْهُ شَيْءٌ، إِلَّا شَيْئًا أَرْضِدُهُ لِذَيْنِ

صحيح البخاري

The Messenger of Allah (ﷺ) May Allah send peace and blessings upon him said,

"If I had gold equal to the mountain of Uhud, it would not please me that it should remain with me for more than three days (i.e. I would spend all of it in Allah's cause, charity and similar to that), except an amount which I would keep for repaying debts."⁸⁴

"(This hadith is) encouragement to not being extremely eager for the world and desirous of the hereafter(instead) and preparing for it and leaving off what busies him from the hereafter from abundance in the world and due to this he said **"If I had gold equal to the mountain of Uhud, it would not please me that it should remain with me for more than three days (i.e. I would spend all of it in Allah's cause, charity and similar to that), except an amount which I would keep for repaying debts, but I would do with it to the servants of Allah "here take this" "here take this" "here take this"**⁸⁵ so this has encouragement to spending, generosity and not hoarding wealth but rather spending in the path of Allah"⁸⁶

⁸⁴ Sahih Bukhari

⁸⁵ Sahih Bukhari

⁸⁶ Sharh Riyadh Saliheen Shaikh ibn Baz Source: <https://binbaz.org.sa/audios/598/19->

Last Words of Prophet Muhammad May Allah send peace and blessings upon him

أَنَّ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَهُوَ صَحِيحٌ " لَنْ يُقْبَضَ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يُخَيَّرُ ". فَلَمَّا نَزَلَ بِهِ وَرَأْسُهُ عَلَى فَخِذِي، غَشِيَ عَلَيْهِ سَاعَةً، ثُمَّ أَفَاقَ فَأَشْخَصَ بَصَرَهُ إِلَى السَّقْفِ ثُمَّ قَالَ " اللَّهُمَّ الرَّفِيقَ الْأَعْلَى ". قُلْتُ إِذَا لَا يُخْتَارُنَا، وَعَلِمْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا، وَهُوَ صَحِيحٌ. قَالَتْ فَكَانَتْ تِلْكَ آخِرَ كَلِمَةٍ تَكَلَّمَ بِهَا " اللَّهُمَّ الرَّفِيقَ الْأَعْلَى

صحيح البخاري

Narrated `Aisha:

When Allah's Messenger (ﷺ) was healthy, he used to say, "No prophet dies till he is shown his place in Paradise, and then he is given the option (to live or die)." So when death approached him (during his illness), and while his head was on my thigh, he became unconscious for a while, and when he recovered, he fixed his eyes on the ceiling and said, "O Allah! (Let me join) the Highest Companions," I said, "So, he does not choose us." Then I realized that it was the application of the statement he used to relate to us when he was healthy. So that was his last utterance (before he died), i.e. **"O Allah! (Let me join) the Highest Companions."**⁸⁷

⁸⁷ Sahih Bukhari

The highest companions that the Prophet (May Allah send peace and blessings upon) was referring to is mentioned in the Qur'an:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۖ وَحَسُنَ أُولَٰئِكَ رَفِيقًا
(٤:٦٩)

“And whosoever obeys Allah and the Messenger, then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (The Truthful) (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq), the martyrs, and the righteous. And how excellent these companions are!”⁸⁸

[Surah Nisa (4:69)]

⁸⁸ The same explanation of Shaikh Ibn Baz Source: <https://binbaz.org.sa/fatwas/2582/>

Truest Line of Poetry

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"أَصْدَقُ بَيِّتٍ قَالَهُ الشَّاعِرُ أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ"

صحيح البخاري

The Prophet (ﷺ) May Allah send peace and blessings upon him said, "The most true words said by a poet was the words of Labid" He said,

"Verily, Everything besides Allah is in vain."⁸⁹

"Meaning everything besides Allah then it is vain, a waste, does not benefit. Then as for what is for Allah then it is what benefits the doer of such action (for the sake of Allah) and remains with him

And from it is the worldly life then it is vain

أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ

(٥٧:٢٠)

"The worldly life is only a distraction, play and adornment and boasting with another and mutual gaining of one another in wealth and children"

(Surah Hadeed (57) ayah: 20)

Only what has the remembrance of Allah and his obedience in it then it is true and good."⁹⁰

⁸⁹ Sahih Bukhari

⁹⁰ Explanation of Shaikh Ibn Uthaymeen Source: <https://www.youtube.com/watch?v=9ZjGFWIKAYM> (The poster of The Audio Alee Fadlee told me he found the audio from Sharh Riyadh Saliheen of Shaikh Ibn Uthaymeen)