

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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LIVE WITH THE PROPHET'S WAY

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INTRODUCTION

DO NOT SEPARATE DUNIYA FROM DEEN

- We cannot separate the duniya from deen because this separation will create a gap and lead to obsession. So how can this be reversed?
- The deen helps us how to communicate and to live balanced so there is no gap. What we learn here is surely applicable when we leave, and it is important to accept the decrees that come to us because this makes us balanced.

- Similarly, we cannot separate between the duniya and akhira because this will cause imbalance and we will miss out on many opportunities. Whatever we go through in life is our path to the hereafter. The choices we make, what we say, do and feel will all be reflected in the hereafter.
- The time when we were “alive” is the time when we were guided. Before guidance, we could have been doing everything, but did not feel “alive” until we were guided.
- When Allah (سبحانه وتعالى) places the light of faith in our heart that is the time when we truly feel we were born. Everyone has that turning point in their life; whether they reverted to Islam or born into it. It is the time when we feel we are truly Muslim, and not just born into it.

THE STRAIGHT PATH

- All that we see and do shows us how we will be on the Straight Path. The Straight Path is:
 1. Sharper than a sword
 2. Thinner than a strand of hair
 3. Is slippery
 4. Dark
 5. Has hooks
 6. And is over the hellfire
- Only the believers will cross the Straight Path because the disbelievers did not reach it and the hypocrites cannot handle it.
- And the start of our life is the start of our guidance on the Straight Path. If we disconnect our life from the “straight path” then we will not make balanced and good choices.

- After Allah (سبحانه وتعالى) guides us and enlightens us, we need to know what will keep us on the Straight Path.

SURAH AL FATIHA 6

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the Straight Way.

- To be guided on the Straight Path is both in the duniya and akhira.

GUIDED IN THE DUNIYA

- To be guided in the duniya is to be shown ayat, to hear reminders, to go through decrees, to learn in the study circles, to experience something in our life. We need to take everything as ayat – everything is teaching us

Who is Allah (**سبحانه وتعالى**) and increasing us in faith.

- The Straight Path is when we take all the ayat and it increases in knowledge about Allah (**سبحانه وتعالى**), and then we act upon it.
- Any ayat should make us believe and bring out some action, and the minimum is to have action of heart – love, hope and fear. These three feelings keep us balanced so that we can be balanced on the Straight Path.

GUIDED IN THE AKHIRA

- The more balanced a person is, the faster they will cross the Straight Path.
- Some people will cross the Straight Path in the blink of an eye. Some will cross it like lightning,

some like a horse rider, some will be walking, some will be crawling, some will crawl and get caught but then come back up, and some will slip and fall into the fire. We ask Allah (**سبحانه** **وتعالى**) for the well-being. Ameen.

- And how we are in this life is how it will be in the hereafter.
- The hooks are the trials and challenges in this life, and this will keep us “alert”. These challenges are there to make us more truthful because the path to paradise is valuable and precious.
- Imagine someone has a great goal where they want to attain a very commendable degree. They will pass the challenges that come along the way because they have a goal to reach.

WHAT AFFECTS US ON THE SIRAT

- **Our weight:** and this does not refer to our physical weight, but how much we carry from sins. We always want to seek forgiveness, perform wudhu and shake hands as expiation of our sins. The Prophet (ﷺ) would not remove his hand until the other person would remove his hand.
- **Our speed:** is our good deeds and sins affect our speed on the Straight Path by slowing us down.
- **Our light:** is our faith. We do not trust our worship or what we do, but believe in Allah (سبحانه وتعالى). Our faith will not be completed until we

love each other. When we love, our heart will be open and vast.

FAITH IS NOT COMPLETED WITHOUT LOVING EACH OTHER

إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ
عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "
وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى
تَحَابُّوا أَفَلَا أَدُلُّكُمْ عَلَىٰ أَمْرٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلَامَ
بَيْنَكُمْ "

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:
By him in whose hand my soul is, you will not enter Paradise until you believe, and you will not believe until you love one another: should I not guide you to something doing which you will love one another: spread out salutation among you.¹

¹ Sunan Abi Dawud 5193

LIVE WITH THE PROPHET (ﷺ)

DO NOT DISCONNECT (لا إله إلا الله) FROM (محمد رسول الله)

- And finally we should not disconnect (لا إله إلا الله) from (محمد رسول الله). At the end of the Sirat is the Prophet (ﷺ), and this makes us balanced and truthful when we follow him.
- It does not make sense to be on the path and not know why. We cannot be on the path unless we follow the Prophet (ﷺ).
- At the end of the Sirat, the Prophet (ﷺ) says, “O Allah keep them safe, O Allah keep them safe” (اللهم سلم الله سلم).

- We need to have a role model in our life that will keep us balanced. Even on the Day of Judgement, anyone who drinks from the Kawthar will never be thirsty again. Only those who followed the Prophet (ﷺ) will be able to drink from it. And this shows we cannot survive unless we follow the Prophet (ﷺ). May Allah (سبحانه وتعالى) make us all drink from the Kawthar, from the hand of the Prophet (ﷺ). Ameen.
- The one who will teach us safety on the Sirat is the Prophet (ﷺ). Even if we are light in sins, heavy in good deeds and have the light of faith, but do not follow the Prophet (ﷺ), then we will not be saved.
- Anything the Prophet (ﷺ) said and did protects us from being extreme.

SURAH AL BAQARAH 143

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ
الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا
لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ ۗ وَإِنْ كَانَتْ
لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۗ إِنَّ
اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ

And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful.

- We do not want to be overly “west” or overly “east” – overly materialistic and practical or overly spiritual. We are a moderate nation and what can make us moderate? Following the Prophet (ﷺ) in whatever direction he takes us.
- People can be very rigid – “extreme” – either they are overly materialistic or overly into worships, but will make us moderate in body and soul? When we know it can change directions and it is not just one direction.
- The direction of the qibla changed while they were in the prayer, and this shows a direction they knew before changes to one they did not know, but we follow the Prophet (ﷺ).
- We cannot separate the deen from duniya, the duniya from akhira, nor can we separate (لا إله إلا الله) from (محمد رسول الله).

- The Prophet (ﷺ) would accommodate and accept whatever came from the people. By knowing the Prophet (ﷺ) and his way, it teaches us moderation.
- Anyone extreme and suppresses their needs will not grow properly in the path of the religion. Following the Prophet (ﷺ) teaches us wisdom and it will save us.
- Allah (سبحانه وتعالى) is Ar Raouf Ar Raheem (The Most Compassionate, The Most Merciful) to the people, so He will save us from any pain in the nurturing.
- If want a life without pain and if we want to cross the Sirat, it is important to have moderation by following the Prophet (ﷺ).
- We will conclude with a hadith about a man with desires and how the Prophet (ﷺ) dealt with

him. We mentioned it is important to not suppress our desires.

- One young man came to the Prophet (ﷺ) who had a great amount of desire and he came to the Prophet (ﷺ) to be given permission to have an unlawful relation.

WISDOM OF THE PROPHET (ﷺ)

إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ
 إِنَّ فَتَى شَابًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : يَا رَسُولَ اللَّهِ
 ائْذَنْ لِي بِالزَّيْنَا فَأَقْبَلِ الْقَوْمُ عَلَيْهِ فَزَجَرُوهُ وَقَالُوا : مَهْ مَهْ فَقَالَ :
 ائْذَنْهُ فَدَنَا مِنْهُ قَرِيبًا قَالَ : فَجَلَسَ قَالَ : أَتُحِبُّهُ لِأُمِّكَ ؟ قَالَ : لَا
 وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ قَالَ : وَلَا النَّاسُ يُحِبُّونَهُ لِأُمَّهَاتِهِمْ قَالَ :
 أَتُحِبُّهُ لِابْنَتِكَ قَالَ : لَا وَاللَّهِ يَا رَسُولَ اللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ
 قَالَ : وَلَا النَّاسُ يُحِبُّونَهُ لِابْنَاتِهِمْ قَالَ : أَتُحِبُّهُ لِأَخْتِكَ قَالَ : لَا
 وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ قَالَ : وَلَا النَّاسُ يُحِبُّونَهُ لِأَخَوَاتِهِمْ قَالَ :

أَفْتُحِبُّهُ لِعَمَّتِكَ قَالَ : لَا وَاللَّهِ جَعَلَنِي اللَّهُ فِدَاءَكَ قَالَ : وَلَا النَّاسُ
يُحِبُّونَهُ لِعَمَّاتِهِمْ قَالَ : أَفْتُحِبُّهُ لَخَالَتِكَ قَالَ : لَا وَاللَّهِ جَعَلَنِي اللَّهُ
فِدَاءَكَ قَالَ : وَلَا النَّاسُ يُحِبُّونَهُ لَخَالَاتِهِمْ قَالَ : فَوَضَعَ يَدَهُ
عَلَيْهِ وَقَالَ : اللَّهُمَّ اغْفِرْ ذَنْبَهُ وَطَهِّرْ قَلْبَهُ وَحَصِّنْ فَرْجَهُ فَلَمْ يَكُنْ
بَعْدَ ذَلِكَ الْفَتَى يَلْتَفِتُ إِلَى شَيْءٍ

Abu Umamah reported that once a young man went to the Prophet and asked that he be allowed fornication. The people began to reproach him. But the Prophet (ﷺ) told him to get near. He made him sit before him and asked, “Do you approve of it for your mother?” He said, “No by Allah, Messenger of Allah, may I sacrifice my life for you.” He said, “Of course no one will approve of that for his mother. Will you then approve of it for your daughter?” He said, “No by Allah, Messenger of Allah, may I sacrifice my life for you.” He said, “Of course no one will approve of it for his daughter. Will you then approve of it for your sister?” He said, “No by Allah, Messenger of Allah, may I sacrifice my life

for you.” He said, “Of course no one will approve of that for his sister. Will you then approve of it for your paternal aunt?” He said, “No by Allah, Messenger of Allah, may I sacrifice my life for you.” He said, “Of course no one will approve of that for his paternal aunt. Will you then approve of it for your maternal aunt?” He said, “No by Allah, Messenger of Allah, may I sacrifice my life for you.” He said, “Of course no one will approve of that for his maternal aunt.”

Then he placed his hand on his breast and supplicated, “O Allah, forgive him his sins, cleanse his heart and protect his private parts.”

The man returned. And it is reported that thereafter such a thought never occurred to him again.²

- And in another hadith, the Prophet (ﷺ) said whoever could not get married then let him fast.

² As Silsalah As Saheeha 1/712, Authenticated by Al Alabni as Sahih Isnad

FAST IF CANNOT MARRY

قَالَ بَيْنَا أَنَا أُمِّي، مَعَ عَبْدِ اللَّهِ. رَضِيَ اللَّهُ عَنْهُ. فَقَالَ كُنَّا مَعَ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " مَنْ اسْتَطَاعَ الْبَاءَةَ
فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ
فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وَجَاءٌ".

While I was walking with `Abdullah he said, "We were in the company of the Prophet (ﷺ) and he said, 'He who can afford to marry should marry, because it will help him refrain from looking at other women, and save his private parts from committing illegal sexual relation; and he who cannot afford to marry is advised to fast, as fasting will diminish his sexual power.'"³

- Notice the Prophet (ﷺ) did not tell the man who asked for permission to have an unlawful relation to go and fast. He did not take that man from one extreme to another extreme.

³ Sahih al-Bukhari 1905

- Worship requires a heart and the needs are fulfilled. Imagine someone is filled with anger and you tell him “be patient”, that will just make him even angrier.
- Moderation comes by following the way of the Prophet (ﷺ).
- So how did the Prophet (ﷺ) talk to this man? He spoke to him logically because this man is now filled with desire. He told him, “would you accept it for a man to do this to your mother, to your sister?”. He would not accept it, so why would he do it to the mother or sister of someone else. And this made the man understand to stay away from it; this is the middle path.
- One extreme is to fulfill desires in any way one wants and another extreme is to just suppress

desires which leads to doing things that are even worse.

SURAH AL ANBIYAA 107

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And We have not sent you, [O Muhammad (ﷺ)], except as a mercy to the worlds.

- We cannot separate the hadith from the incident; it is important to understand the situation. If a person is extreme, then he can be harsh and judgmental of others, or the other extreme is to totally leave the religion.
- To live with the Prophet (ﷺ) is not just to see the hadith, but to understand the way of the Prophet (ﷺ).

O ALLAH, SEND SALAH UPON MUHAMMAD AND UPON THE FAMILY OF MUHAMMAD, AS YOU SENT SALAH UPON IBRAHIM AND UPON THE FAMILY OF IBRAHIM, AND SEND

BLESSINGS UPON MUHAMMAD AND UPON THE FAMILY OF MUHAMMAD AS YOU SENT BLESSINGS UPON IBRAHIM AND THE FAMILY OF IBRAHIM. YOU ARE INDEED WORTHY OF PRAISE, FULL OF MAJESTY.

REFERENCES

1. كنوز السيرة النبوية - الشيخ عثمان الخميس



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