

عش مع الهدى النبوي

LIVE WITH THE PROPHET'S WAY

All praises are due to Allah. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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Al Salam Islamic Center



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

عش مع الهدى النبوي LIVE WITH THE PROPHET'S WAY

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INTRODUCTION

MERCY AND FIRMNESS

SURAH TA HA 25 TO 28

25.

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

[Musa (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).

26.

وَيَسِّرْ لِي أَمْرِي

"And ease my task for me;

27.

وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي

"And loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech)

28.

يَفْقَهُوا قَوْلِي

"That they understand my speech.

- We all want to continue our path to Allah (سبحانه وتعالى) and the way to continue the path to Him is not the way we expect.

SURAH AAL IMRAAN 5

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

Indeed, from Allah nothing is hidden in the earth nor in the heaven.

- We think that if we went through something and were able to handle it in a certain way, then we expect others to do the same. And we

can be very judgemental if we see others are not doing the same as us, subhan Allah.

- The meaning of firmness is not to be tough and rigid, but to be firm on good values, good manners, patience and mercy.
- Allah (سبحانه وتعالى) mentions in Surah Aal Imraan there is nothing hidden from Him. So even if we are established in knowledge, there are still many things we do not know. But the issues is when someone has so much evidence, and knows many scenarios and proofs, then they can easily make a judgement or reach a conclusion. But there is nothing hidden from Allah (سبحانه وتعالى), but there are many things hidden from us.

- The knowledge that Allah (سبحانه وتعالى) teaches us is to safeguard and correct ourselves; it is mercy. It is not to filter the people or ourselves.

SURAH AAL IMRAAN 8

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۗ إِنَّكَ أَنْتَ الْوَهَّابُ

[Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.

- Those who are established in knowledge, ask Allah (سبحانه وتعالى) to protect their hearts from being deviated, and they ask Him to be gifted exclusive mercy from Him. Therefore:

KNOWLEDGE + MERCY = FIRMNESS

- Those in the path of Allah (سبحانه وتعالى) need to show more mercy than anyone else. It is important to not lower the standard of the carrier of the Qur'an and the carrier of the religion. They need to be most merciful.
- Mercy connects but lack of mercy disconnects. If we do not show mercy and accommodate, then many doors will be closed. Mercy softens and gathers the people, but lack of mercy scatters, separates and hardens.

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.

- The Prophet (ﷺ) is the best example of someone merciful to the whole world. And there is a difference between Allah's mercy on us and a human's mercy.
- Allah's mercy on us is out of His generosity and favor; it is His attribute and He does not benefit from it. But for humans, showing mercy is to have compassion and softness for each other. And we need to be more merciful to those below us. For example, a mother needs to show more mercy to her children. And people need to be shown mercy so they can remain firm and not slip.
- We think showing mercy is only when people do good, but mercy should be shown even when people make mistakes, sin or leave their position. For example, in the Battle of Uhud, the

arrow-throwers left their position to take the war booty, though the Prophet (ﷺ) commanded them to not leave their place. Due to leaving their position, the believers lost the battle and the Prophet (ﷺ) got injured.

- Even with this grave mistake, Allah (سبحانه) commanded the Prophet (ﷺ) to be merciful and not make them feel they made a mistake. Usually when someone does not listen to what we told them and something bad happens because of it, we usually do not talk to them to make them feel bad for what they did. Though look at what Allah (سبحانه وتعالى) told the Prophet (ﷺ) in this situation.

SURAH AAL IMRAAN 159

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ
لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي
الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].

- Allah (سبحانه وتعالى) tells the Prophet (ﷺ) to pardon them which means to not keep it inside his heart. And he has to ask for forgiveness for them. It is important to show a great amount of mercy to one another in order to keep ourselves firm and others firm.

- Then Allah (**سبحانه وتعالى**) told the Prophet (ﷺ) to ask for their advice to show them that he still trusts them, and this is to remove any type of awkwardness or any type of disconnection.
- Imagine if someone does not listen to us and they see the consequence for not listening, then we feel like we do not want to talk to them, though this is not mercy.
- Sometimes people commit sins because of a lack of love, lack of mercy and lack of compassion from others. That's why it is important to show mercy, especially to our children, so that they do not falter in other areas.
- Then Allah (**سبحانه وتعالى**) says to have trust in Him after seeking advice from them. So we see how a person can reach the level of the

mutwakileen when showing mercy. But how can we rely purely on Allah (سبحانه وتعالى) if we have something in our heart?

- Musa (عليه السلام) had a great amount of knowledge, but still spoke because he could not handle it with Al Khidr. And similarly, in Surah Aal Imraan, the people established in knowledge have a great amount of knowledge, though they should not quickly judge, and not lower the standard of showing mercy to others.
- The Prophet (ﷺ) did not come to separate the people, but to show mercy to them.

LIVE WITH THE PROPHET (ﷺ)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى

إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ،

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى

إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah, bestow Your favor on Muhammad and on the family of Muhammad as You have bestowed Your favor on Ibrahim and on the family of Ibrahim, You are Praiseworthy, Most Majestic.

O Allah, bless Muhammad and the family of Muhammad as You have blessed Ibrahim and the family of Ibrahim, You are Praiseworthy, Most Majestic.

SURAH AL BUROOJ 1 TO 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ

By the sky containing great stars

2

وَالْيَوْمِ الْمَوْعُودِ

And [by] the promised Day

3

وَشَاهِدٍ وَمَشْهُودٍ

And [by] the witness and what is witnessed,

4

قُتِلَ أَصْحَابُ الْأُخْدُودِ

Cursed were the companions of the trench

5

النَّارِذَاتِ الْوَقُودِ

[Containing] the fire full of fuel,

6

إِذْ هُمْ عَلَيْهَا قُعُودٌ

When they were sitting near it

7

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ

And they, to what they were doing against the believers, were witnesses.

8

وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

And they resented them not except because they believed in Allah, the Exalted in Might, the Praiseworthy,

- Before the birth of the Prophet (ﷺ), we can see many incidents of how Allah (سبحانه وتعالى) brought “death from life and life from death”.
- There are incidents where it appears bad and wicked, but purity will be extracted from it.

SEERAH OF THE PROPHET (ﷺ)

BACKGROUND OF ABRAHA

- Abraha is the one who wanted to demolish the Ka'aba, and we may first think of Surah Al Feel, but let us look at Surah Al Burooj.

- The Prophet (ﷺ) was born in the year of the elephant, which refers to the year when Abraha brought elephants to destroy the Ka'aba.
- And this shows Allah (سبحانه وتعالى) can use anyone to do what He wants. It may appear bad to want to demolish the Ka'aba, but there was wisdom because this will make everyone remember the year when the Ka'aba was to be destroyed, but it was the year when the Prophet (ﷺ) was born.
- The background of Surah Al Burooj is about a tyrant king from Yemen name "Dhu Nawaas" who did not accept belief. He was an idol worshipper, but the people were believers at the time were who followed Eisa (عليه السلام).

- He dug a trench filled with fire and told all the people of the book, who were followers of Eisa (عليه السلام) at the time, to throw themselves in the burning trench. He burned and killed 20,000 believers, subhan Allah.
- Allah (سبحانه وتعالى) cursed those who wanted to kill the believers. They had no mercy that they even sat and watched the believers burn, astaghfar Allah.
- And these believers did not commit any sin, except they believe in Allah Al 'Aziz Al Hameed – The All-Mighty The Most Praiseworthy.
- All the believers burned except for one person named “Dowse”, and this is the decree of Allah (سبحانه وتعالى).

- Abraha will not appear if this incident did not take place. The one man who escaped named "Dowse" was from the people of the book, and he went to the Romans, who were also followers of Eisa (عليه السلام). The Prophet (ﷺ) was not sent at the time, so the believers of the time were followers of Eisa (عليه السلام).
- Dowse went to the Roman king, and before the title for a Roman king was "Caesar". He told him what happened and how the believers were being burnt.
- This made Caesar very upset though he does not know them. But what brought about the feelings? Because of their common belief.
- And this is true in general, those with common belief will support one another and have feelings for each other.

- Then Caesar sent a letter to Najashi, who is his counterpart who ruled Absyinnia, which includes Africa and Yemen.
- So the titles of those who ruled specific lands were called:
 1. Najashi (Negus): title of the one who rules Abysinnia (Africa and Yemen)
 2. Caesar: title of the one who rules Rome
 3. Kisra (Chosroes): title of one who rules Persia
- Caesar sent a letter to Najashi who is above Dhu Nawaas, who just rules Yemen.
- **LESSON**: this teaches us to go to the one above. And then he speaks to his counterpart, and not someone in between.
- This teaches us (لَا إِلَهَ إِلَّا اللَّهُ), and not invoke the Prophet (ﷺ) or the angels.

- We are all slaves, and Allah (سبحانه وتعالى) honored us by telling us if we need anything, then we should go to Him, and not a slave like us.
- For example, if another child misbehaves, we do not go to that child, but we go to the mother of that child. We go to the counterpart, so the mother talks to the other child's mother.

NAJASHI SENDS AN ARMY

- Najashi gathered an army and chose a man named "Aryadh" to lead it, and one of the generals in his army was called "Abraha". Abraha had a very ambitious character.
- The army went out to kill Dhu Nawaas, but he killed himself instead. This was due to his

arrogance to show no one can defeat him except for himself, subhan Allah.

- Next time in sha'a Allah, we will see what happened after seven years.

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



ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

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