

STUDY GUIDE



Heart
THERAPY

BY SHAIKH ALAA AL SAYED



AL HIDAAYAH

الهداية

The Guidance for Humanity

Based on the Glorious Qur'an and Authentic Hadith



C O U R S E O U T L I N E

Course Topics

1. Importance of good character
2. Tazkiyatun Nafs – prerequisite to success
3. Your heart is your guide
4. Ehsaan and its ranks
5. How do you attain Ehsaan?
6. What is Amaanah and its types
7. Eithaar and its levels
8. A true believer is not a parasite
9. Example of the highest level of Eithaar from the lives of the Sahaabah (ra)
10. “Do unto others as you want it to be unto them”
11. Tawaadu’ (humility)
12. Humility through acquiring knowledge
13. Sabr and its types
14. Steps to acquiring Sabr
15. Sabrun Jameel
16. Injustice – root cause of evil in society
17. Importance of a just ruler
18. Effects of injustice on the Day of Judgement
19. What is Taqwa?
20. Importance of Taqwa



COURSE OUTLINE

Course Objectives

1. To know and understand the actions that affect our heart and Nafs
2. To learn how to acquire them and make them a part of our life
3. To improve ourselves and help improve the society as a whole

Question & Answer Bucket

TRANSCRIPTS

ASSESSMENT

Multiple Choice Questions

Match the Columns

True or False

COURSE DURATION

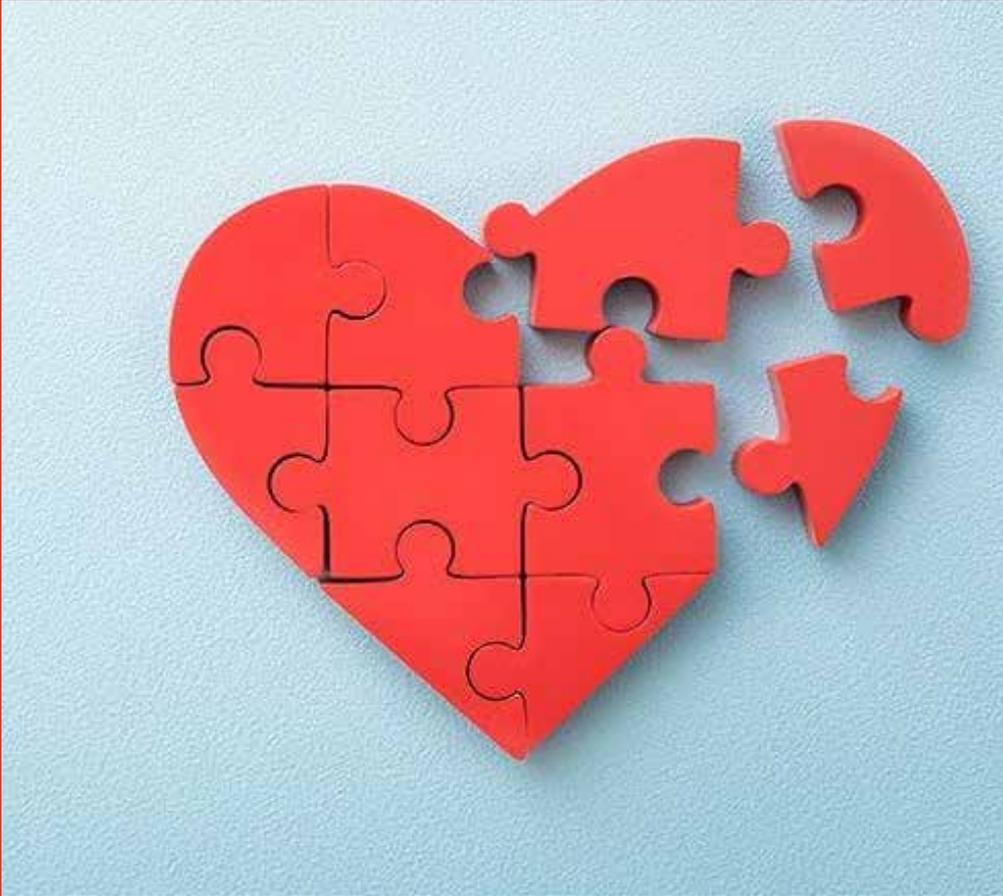
Video – 3 hours 10 min

Study Guide – 1 hour 10 min

Assessment – 10 min

Total Duration – 4 hours 30 min

LESSON 1



THE VIRTUE OF AKHLAAQ



2



IMPORTANCE OF GOOD CHARACTER



The Prophet (pbuh) said:
“I was sent to perfect good character.”



The Prophet (pbuh) said:
“The closest to me in Jannah and the most beloved to my heart is the one that has Husnul Khuluq (good character).”



The Prophet (pbuh) said:
“Follow the evil deeds with the good deeds because they erase them and deal with people with the best of character.”



The Prophet (pbuh) said:

“Indeed, Allah does not look at your bodies nor what you look like, but He looks at your hearts and your actions and deeds (according to your intentions).”

We judge people by their looks and their clothes, thinking that they’re the best Muslim because they have long beards, their Thawb is above their ankles, and they have Miswak with them and the sisters wearing the Hijab and Niqab with hand gloves. But then you spend time with them and realise that their Akhlaaq are terrible. Their Ibaadah may be perfect; they’re fasting, doing the Salaah and all the other Ibadaat but when it comes to the inside it’s not the same.



2



TAZKIYATUN NAFS - PREREQUISITE TO SUCCESS



**“He has succeeded who purifies it.
And he has failed who instills it with
corruption.”**

Al Qur'an 91:9-10

True success and winning is for the one who has done Tazkiyatun Nafs (purified his soul), has the best of Akhlaaq (character) when in public and when alone. Merging your internal intention and actions with your external actions, combining the Tazkiyah with Akhlaaq.



The Prophet (pbuh) said:

“I promise you a place in Jannah, if you leave quarrelling (for the sake of Allah) even if you're right and truthful, and I have a castle for you in the middle of Jannah, if you leave lying even while joking, and I guarantee you a palace and the highest levels of Jannah if you have good moral conduct and character.”

3



YOUR HEART IS YOUR GUIDE



The Prophet (pbuh) said:

“Ya Allah, you turn the hearts. Let my heart be steadfast on your way of life. Let me take the way to your obedience.”

The Prophet (pbuh) being the best of creation had to ask Allah (swt) to let his heart be steadfast, so where do you and I stand? We are in much more need of this.



“The day when there will not benefit (anyone) wealth or children; but only one who comes to Allah with a sound heart.”

Al Qur'an 26:88-89





The Prophet (pbuh) said:

“Shall I not inform you of what is more virtuous than fasting during the day and praying during the night?” They said: “Of course!” He (pbuh) said: “Islaahun Zaatil Bayn (reconciling between the differences).”

Ibn Uthaimen said, “Islaahun Zaatil Bayn” meaning to fix your hearts or reconcile your hearts.



LESSON 2



EHSAAN



4



EHSAAN AND ITS RANKS

Narrated Umar Ibn Al Khattab (ra):

A man came in the form of a traveller. He had a beautiful white face, jet black hair, without any signs of travelling seen on him; a beautiful white Thawb without any dirt on it, and he places his knees on the knees of Rasulullah (pbuh), and asks him, tell me about Islam?

So, the Prophet (pbuh) tells them about the five pillars of Islam.

He replied: You told the truth.

He then asks: What is Eemaan? The Prophet (pbuh) tells him about the six articles of faith.

He replied: You told the truth.

He then asks: What is Ehsaan?

What is this excellence of doing everything that is good? What is this high level of Ibaadah in every aspect of our life?

The Prophet (pbuh) replied:

“Ehsaan is that you should worship as if you see Allah (swt), you worship Allah (swt) as if you see Him and if you don't see Him, indeed He sees you.”





There are two ranks of Ehsaan:

- A** The first is that you're trying to be Muhsin, to worship as if you're seeing Allah (swt). You're longing for the hope and the love of Allah (swt) because you want the reward, you want to enter the Jannah.
- B** The second rank which is a higher rank than the first, that is Muraqabah. You're not just doing good, but you keep in mind to abstain from the bad, because you know that even though you can't see Allah (swt), He indeed sees you.



It is about Targheeb and Tarheeb, the first one is Targheeb, on the positive side, you want to be good and want to go to Jannah. And the second one is Tarheeb, you are careful when you're all alone because Allah (swt) sees you and if you disobey Him when you're all alone, you will go to Jahannam.

5



HOW DO YOU ATTAIN EHSAAN?

- A** Start praying Qiyaamul Layl, when nobody else sees you except Allah (swt). You're prostrating, putting your forehead down on the ground and reminding yourself of where you come from, who you truly are.
- B** Make sure and understand that even your right hand should not know what your left hand has given, because we should want to be among those seven that would be shaded on the Day of Judgement, when there's no shade except Allah's shade. One of them is that the man that has given something in the cause of Allah (swt), in secret.



LESSON 3



AMAANAH



6



WHAT IS AMAANAH AND ITS TYPES



The Prophet (pbuh) said:
“Everything Allah has given you, including the Ibaadah and your Deen is an Amanaah (entrustment).”

When we talk about Amaanah, people mostly think that it's about money. What we fail to realise is that money is only a small part of it and not all of it.



Amaanah Li Nafsihi – Amaanah that you have for yourself



Amaanah Li Ghairihi – Amaanah you have towards others



Amaanah Li Rabbihi – Amaanah you have towards Allah (swt)





Amaanah Li Nafsihi (Amaanah that you have for yourself)

Most of the people think that you give me money, I give it back and thus I qualify to be 'Ameen'. Whereas to be 'Ameen' we need to perfect all our acts of worship, we need to perfect our Wudhu', Salaah, charity, Khushoo' etc.



“We offered the trust (acceptance of obligations and obedience to Allah) to the heavens and the earth and the mountains, they declined to bear it and feared it; but man undertook to bear. Indeed, he was unjust and ignorant.”

Al Qur'an 33:72





We oppressed ourselves and took the responsibility upon ourselves – that yes, we can handle it, because we're ignorant.



“Do not betray Allah and the messenger or betray your trusts while you know.”

Al Qur'an 8:27

Do not lose the Amaanah. Perfect everything that you do and have the Amaanah that you cannot lose as Allah (swt) has told us not to waste the Amaanah.





B **Amaanah Li Ghairihi (Amaanah you have towards others)**

i. Amaanah between you and your parents

The first category under the 'Amaanah Li Ghairihi' are your parents.



“And your Lord has decreed that you worship none except him, and to parents’ good treatment.”

Al Qur’an 17:23





A man comes to Abdullah bin Umar (ra) and says, I took my mother for Hajj, carried her on my back and did the Tawaaf for her. I cleaned her, bathed her, fed her. I did everything for her that she used to do for me. Have I paid my debt to her?

Abdullah Ibn Umar (ra) replied, ‘La Wallahi’, You have not paid your debt.

The man asks, ‘how come?’

Abdullah Ibn Umar (ra) replied,

“Because she used to do all what you're doing for her now. She cleaned you, bathed you and fed you, everything what you're doing for her now, hoping that you would live. But you're doing what you're doing for her now, hoping that she would die. They're not the same. You will never be able to pay the debts of your mother. The only way you can pay the debts of your father is if you find him enslaved and pay the ransom and set him free.”



ii. Amaanah of your spouse and children

You have taken an oath in front of Allah (swt) that you will look after your wife or you will look after your husband. The most important decision you both will ever make in your life are your children. This is the Amaanah you have between you and Allah (swt).

You will be held accountable of what you do? With your wife, with your husband, with your children?





C Amaanah Li Rabbihi (Amaanah of humans towards Allah (swt))

When Allah (swt) asked us,



“Am I not you Lord?” (We replied), “Yes, we testify O Allah that You are our Lord.”

Al Qur’an 7:172

Allah (swt) has given us a great favour, He guaranteed things that we devote our lives for. He guaranteed us the lifespan, He guaranteed us the Rizq, most of things that we run after. But we're worried about lifespan, we're worried about the sustenance. Allah guaranteed that for us, but we still run after it.





Ali Ibn Abi Talib (ra) said, 'I was travelling with a horse, and it had the reins. I went to the Masjid and left the horse with someone as an Amaanah, 'keep it'. On the way out, the man was gone, and the reins of the horse was gone.

When Ali (ra) goes to the marketplace, he finds his own reins. He asks the merchant, 'I ask you for the sake of Allah. How much did you pay this man for the reins?' The merchant replied, 'I gave him two Dinars.' Ali (ra) replied, 'Wallahi I was going to give him the two Dinar, but he was in a rush to earn his own money.'

Your Rizq is guaranteed for you, whether you get it from Halaal or Haraam is the Amaanah.



LESSON 4



EITHAAR [SELFLESSNESS]



7



EITHAAR AND ITS LEVELS

Eithaar is selflessness, and there are three levels:

- A** The first level is that you have something, and you give a little bit, but you still have the majority part of it.
- B** The second level is that you have something, and you give away the majority of it, keeping a little bit of it for yourself.
- C** The third and the highest level is that you give away everything, even though you won't have anything left. Or you give even though you don't have.



8



A TRUE BELIEVER IS NOT A PARASITE

When the Muhajireen migrated to Madinah, amongst the first things that the Prophet (pbuh) built was the Muaakhah (the brotherhood) between the Muhajireen and the Ansaar.

When Abdur Rahman bin Awf's (ra) Ansaar brother offered him half of all his belongings and property, he didn't take it right away. Instead, he made Du'a for him, he said, 'May Allah (swt) bless you, your family, and your wealth. Show me the way to the market.'

Why? Because a true believer is not a parasite. A true believer does not take advantage of his brother.





Abdur Rahman bin Awf (ra) went to the market and started buying and selling, and Allah (swt) blessed him so much that when he died, he had four wives, (and according to Islamic inheritance laws - one of them takes one eighth) each of his wife inherited thirty-two thousand Dinars, and that was only one eighth of the whole!

He had the fear of Allah (swt), complete Tawakkul in Allah (swt). The Eithaar was given but he did not want to take it as such.

Do we follow in the footsteps of the Sahabah (ra), or are we busy pushing people down when they need us for help? Or do we take their hand and pull them up?





EXAMPLE OF THE HIGHEST LEVEL OF EITHAAR FROM THE LIVES OF THE SAHABAH

The Prophet Muhammad (pbuh) had received a guest, and he asked in his gathering, “Who will be hosting the Messenger of Allah’s guest?”

Abdullah (ra) says, “I will host him Ya Rasulallah.” He runs back home and asks his wife about the food at home.

Look at the Sahabiyaat (ra), in her reply, we have a lesson for us, she didn't say, woe to you! What are you doing? We don't have food at home, how could you do this?

She says, “Listen, we only have food enough for the kids.” And Abdullah (ra) says, “Listen I'm hosting Rasulallah (pbuh)'s guest. We have to do something.”





You know what they did?

They planned to dim the lights, so when the guest comes, he cannot see what we're eating. We sit with him, so he doesn't feel embarrassed or conscious, and we make noises in our plates as if we're eating something but there is nothing on their plate.

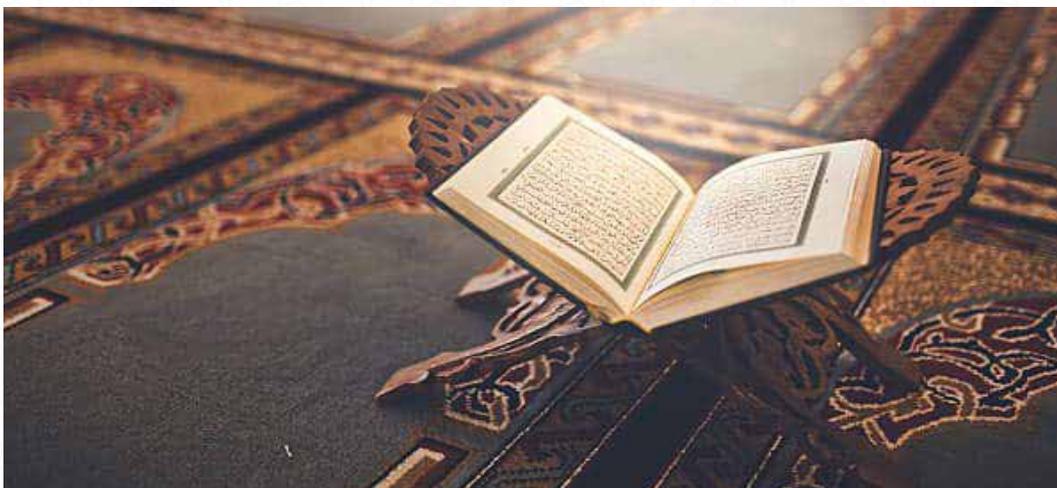
Their kids are crying of hunger, so she boiled a bit of water, pretending that their food is there so they can be quiet.

They give everything they have to the guest of Rasulullah (pbuh).

After this incident, the Prophet Muhammad (pbuh) says,



“Shakarallahu Lak, Allah (swt) revealed a verse in the Qur'an in your honour (Al Qur'an 59:9).”





The Prophet (pbuh) said:
“You haven’t completed your faith unless you love for your brother what you love for yourselves.”



10



“DO UNTO OTHERS AS YOU WANT IT TO BE UNTO THEM”

There is a golden rule – “Do for others what you want unto yourself.”

But there’s a platinum – “Do unto others as you want it to be unto them.”



“And they give food in spite of their love for it to the needy, the orphan, and the captive; We feed you only for the approval of Allah. We wish not from you gratitude or reward.”

Al Qur’an 76:7-8

I’ve given you this because I love Allah (swt) and want his approval. I’m giving you something I love because I love you O Allah, more than I love myself. The ultimate goal of the actions you’re doing is for the pleasure of Allah (swt).



LESSON 5



HUMBLENESS AND HUMILITY





TAWAADU' (HUMILITY)

Tawaadu' (humility) is something extremely important and very difficult to attain. Attaining humbleness is to humble yourself to Allah (swt). To know where you came from, to know who you're a slave to, and to know where you're going to.

When one of the righteous scholars entered in the court of a transgressor and a tyrant ruler, the ruler asked him, 'Don't you know who I am?'

The scholar replied, "Yes, I know who you are, your beginning was a simple sperm drop, and what's holding between you and your stomach is filth, and in the end, you will be stinking, rotten and deceased (the smell of a corpse)."

Therefore, we need to realise the reality, just in case you're wondering that you are the best thing that happened to mankind, that you are the cream of the crop; humble yourself down.





“Among the slaves of Ar Rahman are those who walk in humility on the face of the earth. When the ignorant speak to them, they say peace.”

Al Qur'an 25:63

You don't have to fight with them, you come out of it intellectually, using the wisdom.



“You were created from this earth, and you're going back to this earth that you were created from, and from it you will be resurrected again a second time.”

Al Qur'an 20:55

Just in case you're thinking that you're this rich, tall powerful guy, it will not help you because you were created from this earth, and you will be returned to it, so one must remember not to boast about themselves. Be humble, humble yourselves to Allah (swt). If your own power deceives you to be able to hurt others, remember the power of Allah (swt) over you.





HUMILITY THROUGH ACQUIRING KNOWLEDGE



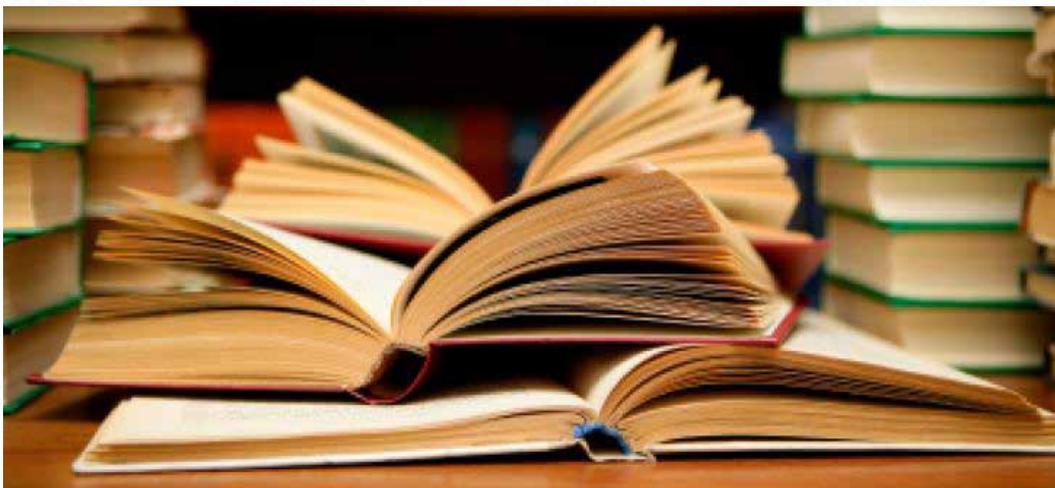
“Verily from the servants, those who fear Him, are the ones who have knowledge.”

Al Qur'an 35:28

Those who are more conscious of Allah (swt), are the ‘Ulamaaa’, because they now know, and they humble themselves down.

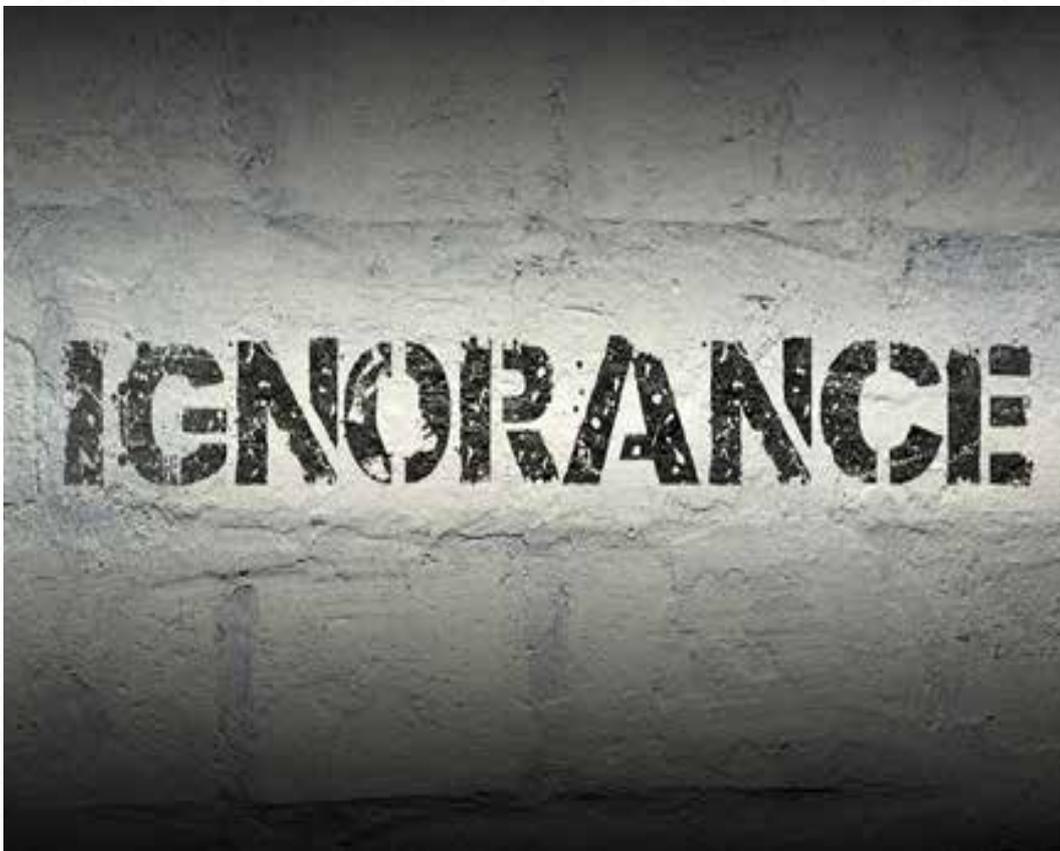
The scholars can be compared to a fruit bearing tree, when it has fruits, the branches come down towards the earth, so it humbles itself.

When one acquires knowledge, usually goes through three stages:





- A** The first is arrogance – I went to this university now; I'm learning in here. I know more than you. Thus, the first stage you undergo when acquiring knowledge is arrogance.
- B** The second stage is humbleness – When someone asks you a question, but you don't know the answer to the question. You don't even know what the question means. You feel humbled because you know that you don't know.
- C** The third stage is ignorance – the more you know, the more you don't know.



LESSON 6



SABR
(PATIENCE)



13



SABR AND ITS TYPES

Sabr is like you swallow a medicine that doesn't taste very good but yet you have take it. This is Sabr, patience, very difficult, but we must practise it.

Sabr is of three types:

- i** Sabrun 'Alal Ma'moor (patience on what Allah (swt) ordained you to do)
- ii** Sabrun 'Anil Mahzoor (patience on what Allah (swt) forbade you to do)
- iii** Sabrun 'Alal Maqdoor (patience on the divine decree of Allah [swt])



14



STEPS TO ACQUIRING SABR

Not everyone is born with patience and not everyone has the same amount of patience. Patience can be acquired. Therefore, one cannot say, 'I don't have Sabr, so you know what, I'm off the hook.'



“O you who believe, persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah.”

Al Qur'an 3:200

Allah (swt) says to be patient and help one another to be patient also. It is not easy to attain this level of patience, because one needs to have Taqwa to attain this level of patience, and it will help you attain Falaah (the true success) in the Hereafter.





Allah (swt) trained Prophet Muhammad (pbuh) to be patient:

A Acquiring Knowledge

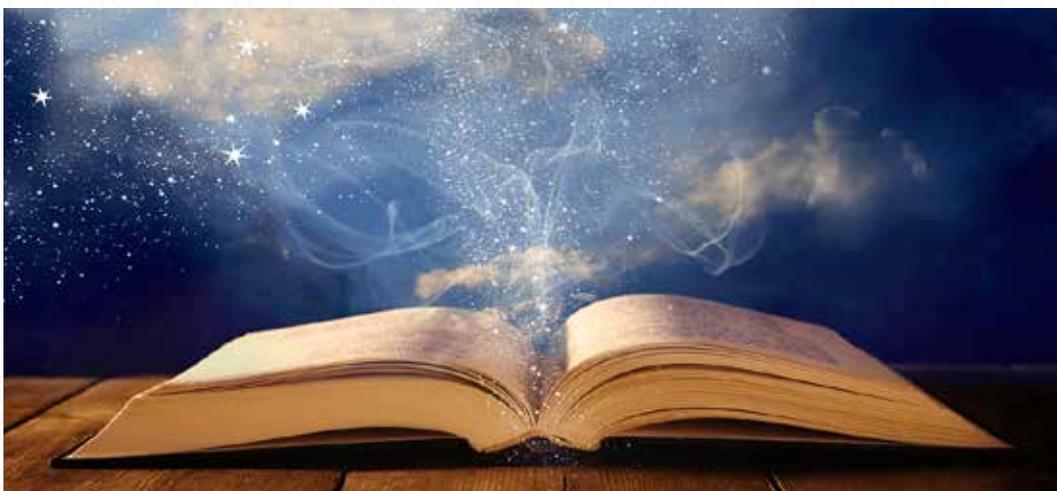
The first revelation received by the Prophet (pbuh) was 'Iqra', acquire knowledge.

B Putting that knowledge into action

Allah tells the Prophet (pbuh) says, 'Qum Fa Anzir', arise and warn. Now that you acquired the knowledge, you established yourself, you walk the talk and put the knowledge into action.

C Being patient

'Walirabbika Fasbir', be patient unto your Lord. You must be patient because the path you are on is not easy. You must have patience and face your difficulties.



15



SABRUN JAMEEL

When you ask your brother or sister about how they're doing, and they give you a long list of their problems, like my back is killing me, my wife is driving me up the wall, the bills are too much etc. The list of complaints is so long, and after all of that, he says, 'Walhamdulillah'.

This 'Alhamdulillah', even after having so many difficulties is what is called 'Sabrun Jameel'.



"I only complain of my grief and suffering to Allah."

Al Qur'an 12:86





It is a complaint to nobody else except Allah (swt), and that's what you're supposed to do. It is not easy to do, but the reward is amazing.



“Indeed, the patient will be given their reward without account.”

Al Quran 39:10

When Allah (swt) said that the patient ones will receive the reward with no accountability, everybody else is taking their books, being held accountable. Everybody else will be waiting for their accountability, fifty thousand years, and you'll be going straight to Jannah. Isn't it worth it?



LESSON 7



JUSTICE AND EQUALITY



16



INJUSTICE – ROOT CAUSE OF EVIL IN SOCIETY



“Indeed, Allah orders justice and good conduct, and giving to relatives.”

Al Qur’an 16:90

The first thing Allah orders is ‘Bil ‘Adl’ – justice, because everything else falls after that.



“And remain on the right path as you are commanded... I have been commanded to do justice among you.”

Al Qur’an 42:15





Allah (swt) has given a command to Rasulullah (pbuh) to be just and fair with everyone, even to the people that don't believe in Islam. But this condition extends only to those who do not fight you because of your religion or drive you out of your homes.

Allah (swt) used the word 'Qist' in this case and that is higher than 'Adl. 'La Ifraata Wa La Tafrit', there is no extreme one way or the other, it means being fair and just.

When you analyse the root cause of evil in the society and why everybody else is trying to fight around the world is because of the injustice. The nations are built on justice and if you take justice away from people, you will have hopeless people.

According to scholars, even if you don't believe in Allah, but you are being a just nation, Allah (swt) will give you prosperity, but if you're unjust, Allah (swt) will not give you that.

The equality is what we're after. Everybody wants to live in peace, so why don't we spread peace by spreading justice around the world.





IMPORTANCE OF A JUST RULER

Amongst the seven groups of people that will be shaded on the Day of Judgement, where there's no shade except Allah's shade is Imaamun 'Aadil (A just ruler).

Imaamun 'Aadil, a just ruler is the number one on the list because everything else falls under that. A ruler that is establishing justice on the face of the earth.

During the Khilaafah of Umar Ibn Khattab (ra), even the kings feared him – Kisra and Qaisar.



One afternoon a Roman emissary arrived in Madinah on an important diplomatic business with the Caliph. When he enquired as to the whereabouts of Umar (ra), he was directed to a man sleeping peacefully under a tree, with no bodyguards, no weapons, no fortifications, and no security. The Roman messenger marvelled at this sight: the sight of the leader of millions of people sleeping peacefully under a tree without a care in the world.



He then remarked his famous words that remain etched into history until today:

“O Umar! You ruled. You were just. Thus, you were comforted and safe and thus you slept.”

These are the words of the men that were given the glad tidings of Jannah during their lifetime, even after knowing that Allah (swt) has promised them Jannah, yet they were afraid of doing even a small wrong, afraid of being unjust to people or taking away someone’s right unjustly or by mistake.

Why do you think everybody else is a little bit afraid? There’s no fairness and justice. Other rulers who are tyrants, those who are oppressive, they’re afraid, they can’t go to sleep. They’re always worried about their security or that someone would want to attack them or kill them.





EFFECTS OF INJUSTICE ON THE DAY OF JUDGEMENT



The Prophet (pbuh) said:

“On Judgement Day, people will come with Salaah, with Siyaam, with Zakaah, but he will find himself bankrupt on that day as he will have exhausted the good deeds because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others.”

You come with all these Ibaadaat, but it will not be of help or benefit for you if it doesn't have the Akhlaaq. You slandered this person, you lied to this person, you robbed this person. You oppressed them in the world, took their rights and their belongings, so they will take back their rights and their Haqq from you on the Day of Judgement. But the currency on that day will not be your money, your property, etc. They will take away a share of you Hasanaat. This is the infinite justice which we will know the truth only on the Judgement Day.



So, when people come and take your good deeds, and not only that, they're not satisfied. What happens? They will say, I will dump my bad deeds onto you!

Is this what you want? The good deeds that you worked so hard for to be taken away from you, and the bad deeds that you tried so hard to abstain from to be dumped on you?



LESSON 8



TAQWA



19



WHAT IS TAQWA?

Taqwa is very difficult to attain and especially because it's only attained when you're alone with Allah (swt). That is the only time you will know whether you have Taqwa or not.

Amongst the definitions of Taqwa is that “He (swt) should never see you where He forbade you to be, and He (swt) should never miss you where He actually ordained you to be.”

Why? Because Taqwa is like a protection for you, a shield put between you and the wrath, or the anger of Allah (swt). Taqwa is Wiqayah (protection), and prevention is better than cure.





The scholars warned that both the love and fear of Allah (swt) is necessary, you cannot only have one of the two, or focus on one while ignoring the other.

Yes, Allah (swt) is Loving, of course He is Compassionate, but also on the other side you must have Taqwa, you must be mindful of Allah (swt).

If you're afraid of someone in this Dunya, you will run away from them. But if you're afraid of Allah, you run back to Him.

Allah (swt) says, “Fafirroo Ilallaah” (flee back to Allah). He didn’t say, “Fafirroo Minal Laah” (flee away from Allah).





IMPORTANCE OF TAQWA



“And take provisions, but indeed, the best provision is Taqwa (fear of Allah). And fear Me, O you of understanding.”

Al Qur'an 2:197

Allah (swt) asks us to be mindful of Him, be conscious of Him, referring to those who are mindful, those who ponder and reflect.

A man once visited one of the righteous predecessors and said, “I have the illness, you have the cure.” He asked, “What is your illness?” To which the man replied, “I have the illness that every time I want to repent from a sin, I go back to commit the same sin.”

So, he replied, “If you want to disobey Allah, don't eat from His sustenance.” The man says, “But how do you do that? Everything is from His sustenance. It is very difficult, give me something else.”





He says, “If you want to disobey Allah, disobey Him in another kingdom. Disobey Allah in a place where He cannot see you. When the angel of death comes to you, don’t go with him, tell him to wait till you repent.”

Thus, this conversation is sufficient for men of understanding to ponder over the importance of Taqwa.





QUESTION & ANSWER BUCKET





Q1

1. IN WHAT WAYS ARE OUR IBAADAH AND AKHLAAQ RELATED TO EACH OTHER IN THE QUR'AN?

Allah (swt) mentions Ibaadah and Akhlaaq together in the Qur'an:

A **Salaah (prayers)**

"Indeed, Salaah (prayer) prevents from immorality and wrongdoing."

(Al Qur'an 29:45)

Abstaining from immorality and sins is how the Ibaadah of Salaah and Akhlaaq are related to one another.

B **Zakaah (charity)**

"Take from their wealth a charity by which you purify them and cause them increase and invoke Allah's blessings upon them."

(Al Qur'an 9:103)

Tazkiyatun Nafs is mentioned again over here. Allah (swt) says, take from their wealth to purify their hearts and multiply it (the wealth) for them.



C Siyaam (fasting)

“O who you believe fasting was prescribed upon you as the nation before you, so that you may gain Taqwa (righteousness, piety and mindful of Allah).”

(Al Qur’an 2:183)

The Prophet (pbuh) said:

“If one does not abstain from lies and false conduct, Allah has no need that he should abstain from his food and his drink.”

Fasting from food and drink and other desires is a means to achieve Taqwa and thus good Akhlaaq

D Hajj (pilgrimage)

“Hajj is during well-known months, so whoever has made Hajj obligatory upon himself, there is (to be for him) no sexual relations and no disobedience and no disputing during Hajj.”

(Al Qur’an 2:197)

Hajj is an Ibaadah which is a testimony of your body, your hardship and patience. It’s a testimony of your Akhlaaq.



Q2

WHAT ARE THE TWO TYPES OF ZULM (INJUSTICE OR OPPRESSION)?

The two types of Zulm are as follows:

A Zulmun Li Nafsihi (you oppress yourself)

This is done by you committing Shirk. This the worst type of Zulm, oppression to yourself.

“Verily, Shirk is the greatest injustice.”

[Al Qur’an 31:13]

By committing Shirk you stay away from Jannah, and you will go to Hell.

B Zulmun Li Ghairihi (you oppress others)

You oppress others and take their rights.

The Prophet (pbuh) said:

“Help your brethren, whether he’s being oppressed or being the oppressor. The Sahaabah (ra) said, “We understand O messenger of Allah, that we can help our brothers when they’re being oppressed, but how do I help my brother when he’s being the oppressor?”

He (pbuh) said, “Stop him from doing the act of the oppression.”



Q3

EXPLAIN THE DIFFERENT TYPES OF SABR?

Sabr can be broadly divided in three different categories:

i Sabrun 'Alal Ma'moor (patience on what Allah (swt) ordained you to do)

Being patient and obeying the commands of what Allah (swt) has ordered to do, even though it may be difficult for us.

For example – it may be difficult for us to wake up for Fajr prayers, but we must be patient, and wake up by sacrificing our sleep.

ii Sabrun 'Anil Mahzoor (patience on what Allah (swt) forbade you to do)

Being patient and obeying the commands of what Allah (swt) has ordered to abstain from doing, even though we may like it or be tempted to do it.

For example – Allah (swt) has forbidden us from taking interest, so we need to be patient and abstain from it obeying the commands of Allah (swt) even though we may feel like there's a lot of profit and benefit in it for us.



 **Sabrun 'Alal Maqdoor (patience on the divine decree of Allah [swt])**

Being patient in the event of a divine decree, even though it may be difficult for us.

For example – it is very difficult to lose someone close to us, but we must be patient and understand that that it is the decree of Allah (swt) and whatever happens is for our own good.

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