

PREPARED BY
"BROTHERS OF PARADISE"
WCMA YOUTH GROUP



RAMADAN

REFLECTIONS

السلام عليكم ورحمة الله وبركاته

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالَّذِي أَتَوْا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾
[Al-Kahf, Ayah 13]

This is a small booklet brought to you by “The Brothers of Paradise,” a group established by the future leaders of our community. Throughout the year, the group has grown into a beautiful and loving brotherhood for the sake of Allah **سبحانه وتعالى**, and we encourage any young men in the community to join us on our path to seek knowledge. We hope to continue the momentum that was built going into and coming out of Ramadan, by continuing to attend daily Isha prayers and having weekly Quran classes, Saturday from fajr to sunrise. In shā Allah we see you there!

Going into Ramadan, the men, led by Dr. Mohamad Mouchli and Dr. Omar Salameh, wanted to prepare something beneficial to give to the community. This short booklet that we have created is a collection of daily reminders anyone reading can apply after Ramadan to keep their Ibadah consistent and strong. Ranging from small etiquettes to agreed upon Islamic rulings, this booklet will in shā Allah serve to benefit all ages.

We hope you enjoy! Jazakum Allahu khayr 🌙❤

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01 CURSING (USING FOUL WORDS)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِاللِّقَابِ بئس الأسماء الفسوق بغد الأيمن
وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُم الظَّالِمُونَ

“O you, who have believed, let not a people ridicule [another] people; perhaps they may be better than them, nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one’s] faith. And whoever does not repent – then it is those who are the wrongdoers.” (Quran, 49:11)

Punishment:

Cursing is a sin and there are multiple Hadiths that say the people of hellfire are those who curse, one of them is:

وَأَهْلُ النَّارِ خَمْسَةٌ الضَّعِيفُ الَّذِي لَا زَنْزَ لَهُ الَّذِينَ هُمْ فِيكُمْ تَبَعًا لَا يَتَّبِعُونَ أَهْلًا وَلَا مَالًا

“The inmates of Hell are of five types....” And among them, he mentioned “...the miser, the liar and those who are in the habit of abusing people and using obscene and foul language.”

[Muslim: 2865]

The other one talks about those who curse will not be part of the intercession of the Prophet Mohammad ﷺ. As narrated by Umm Darda’, the Prophet ﷺ said, “Those who indulge in curses will not be intercessors or witnesses on the Day of Resurrection.”

فَقَالَتْ سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَكُونُ الْغَائِثُونَ شَفَعَاءَ وَلَا شُهَدَاءَ يَوْمَ الْقِيَامَةِ "

[Muslim: 2598]

Treatment:

Avoid using foul language and curse words, as well as ridiculing one another, even if it’s a joke. Do not make fun of each other as people who use these words even as a joke are characterized as people of hellfire

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02 BACKBITING

verse of the Quran:

“O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.”

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ
الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ
أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا
اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ
[Surah Al-Hujurat: 12]

Allah mentions how we shouldn't backbite in this aya because in doing so we would have to eat the flesh of our own brother on the day of judgment, but the severity doesn't stop here.

hadith:

Hudhaifah (RAA) narrated that the Messenger of Allah (ﷺ) said:

“A backbiter will not enter Paradise.”

وَعَنْ حُدَيْفَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ. صحيح.
[Bulugh Al-Maram: Book 16: Hadith 69]

We don't want to be of those who don't enter paradise just because of the words we have said about another individual.

There are multiple hadiths that talk about the severity of backbiting and how bad it really is. One talks about how those who backbite will give their good deeds to the person they are backbiting about on the day of judgment.

Another Hadith:

"حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الْأَسْوَدُ بْنُ شَيْبَانَ، حَدَّثَنِي
بَحْرُ بْنُ مَرَّارٍ، عَنْ جَدِّهِ أَبِي بَكْرَةَ، قَالَ مَرَّ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -
بِمَقْبَرَيْنِ فَقَالَ " إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَا أَحَدُهُمَا فَيُعَذَّبُ فِي
الْبَوْلِ وَأَمَا الْآخَرُ فَيُعَذَّبُ فِي الْغِيْبَةِ"

Bahr bin Marrar narrated that his grandfather Abu Bakrah said:
"The Messenger of Allah passed by two graves, and he said: 'They are being punished but they are not being punished for anything major. One of them is being punished because of urine, and the other is being punished because of backbiting.'"

Sahih (Darussalam)

Sunan Ibn Majah, 349

In-Book Reference: Book 1, Hadith 83

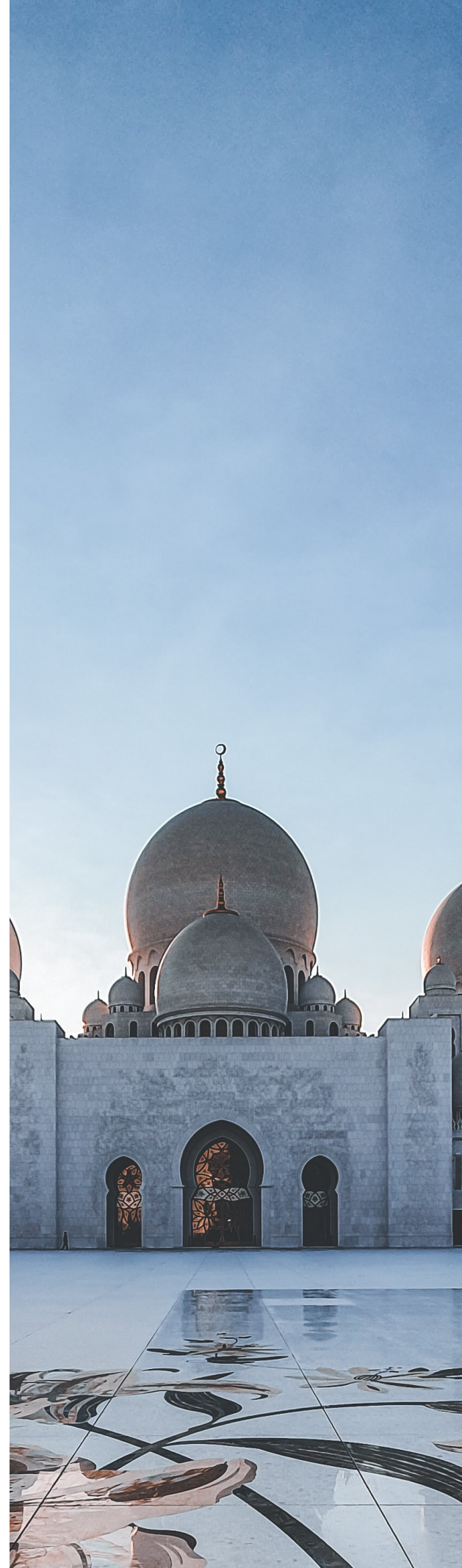
English Reference: Vol. 1, Book 1, Hadith 349

This is also a very scary punishment especially since it is in the grave. We don't know how long we will be in the grave but it can be a very long time. To be punished in there for something that the Prophet (SAW) said was nothing "major" is definitely not what we want. Especially since the grave is already scary and uncomfortable to be in.

How to fix this:

We all need to work on not talking behind others' backs, especially when we are saying something that isn't nice. We all have backbit in our lives, so we need to make sure we repent to Allah and try to stay away from doing it again. InshaAllah let's all try to make it our goal this Ramadan and beyond to stop backbiting. And if we hear someone backbiting we should remind them and tell them to stop. Always remember that Allah will reward you for holding your tongue and will be happy with you InshaAllah.

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MISTREATING YOUR PARENTS

03

It was narrated from 'Abdullah bin 'Amr that the Prophet ﷺ said: "The major sins are: associating others with Allah, disobeying parents, killing a soul (murder) and swearing a false oath knowingly."

أَخْبَرَنَا عَبْدُهُ بْنُ عَبْدِ الرَّحِيمِ، قَالَ أَخْبَرَنَا ابْنُ شَيْمِئِيلٍ، قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنَا فِرَاسٌ، قَالَ سَمِعْتُ الشَّعْبِيَّ، عَنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْكِبَائِرُ الْإِشْرَاقُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَالْيَمِينُ الْعَمُوسُ "

[Sunan an-Nasa'i 4868] :Sahih by Darussalam

One thing to note from this hadith is how disobeying your parents is mentioned among the sins of shirk, murder, and knowingly swearing false oaths. It's also the second sin mentioned after shirk, emphasizing the magnitude of going against your parents. Not listening to your parents, (assuming what they're telling you to do is within the laws of Islam) ranks you as one of the biggest criminals in the eyes of Allah swt.

This also includes respecting your parents and prioritizing their well-being, emotionally, physically, and mentally. In the Quran Allah swt says, "And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age (while) with you, say not to them (so much as), "uff", and do not repel them but speak to them a noble word."

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ
عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَهِمَا
وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

[Al Isra': 23]

"And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up (when i was) small." (QS. Al-Isra : 24)





وَأُخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمُهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا
[Al-Isra' : 24]

Often, what we do is act extra cautious and are scared of upsetting our friends, our bosses at work, and random people, but when we get home we can be loose and lazy around our parents. This is an issue because our priority should be Allah swt first, then our parents. Everyone else comes after. And we obey Allah by obeying our parents, because obedience and good treatment to parents is ibadah.

Treatment:

1. Ask for things according to their capabilities and abilities, don't over burden them.
2. Do not show an annoyed face if you don't get what you want from both parents.
3. Help both parents to do something without being told to do so.
4. Don't quarrel with siblings or others with a loud voice or snap at each, since this will hurt parents.
5. Refusing to do something ordered by parents with a loud rejection voice and a sour face.
6. Do not use your parents belongings without their permission.
7. Do not sit in a place higher than them.
8. Don't speak over them or raise your voice around them.
9. Don't be arrogant toward parents when they ask you for help with something they don't know (technology or anything).
10. Do not neglect them alone at home without checking on them, or making sure they are fine with being home alone.
11. Always stay in touch and call them
12. Forever make dua for them, theres a possibility that we may not even be Muslim if it weren't for them raising us the way they did.
13. Never call them by their name
14. Avoid walking ahead of them if you're not instructed
15. Never sit down before they find a seat at a gathering (this goes for any elders too)
16. Don't eat until they have a plate of food and are satisfied at a gathering, and even get up to set up a plate of food for them.
17. Always try to make them feel honored to be your parents from how you interact with them and others.
18. Don't leave their side when they're sick.

Your parents are tickets to Jannah, so honor them now and make them proud, before that door is shut

InshaAllah we can implement these with Tawfiq

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JEALOUSY 04 AND ENVY

Allah says in the Quran in Surah Al Falaq in the first two ayat:
"Say, "I seek refuge in the Lord of daybreak. From the evil of that which He created (1)

"From the evil of that which He created" (2)

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝
[Al-Falaq: 1-2] ۞ مِنْ شَرِّ مَا خَلَقَ ۝ ۲

Here we can see that Allah is opening the surah by telling us to take refuge from the evil which he has created.

So what exactly is this evil Allah is speaking about?

Allah goes on to speak about the many evils that we must take refuge from: one which is envy as he says in the final ayah:

"And from the evil of an envier when he envies."

وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ [Al-Falaq, Ayah 5]

It is now clear that Allah is defining envy as evil.

Abu Hurayrah (May Allah be pleased with him) narrated that the Prophet (ﷺ) said, "Beware of envy because envy consumes (destroys) the virtues just as the fire consumes the firewood," or he said "grass."

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِيَّاكُمْ وَالْحَسَدَ، فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ. أَخْرَجَهُ أَبُو دَاوُدَ

The Prophet (ﷺ) makes the analogy here that envy consumes our good deeds just like the fire consumes wood/grass(punishment)

Brothers, we must be very cautious of this. Jealousy and envy cause a cycle of hatred among even those that are closest to you. The only thing that comes out of being envious is a dissatisfaction with your own self and the world around you.

Treatment:

1. Focus on the final destination (أخره) in doing this the dunniya will become negligible in your eyes
2. Make dua that Allah relieves you and increase your ibada
3. The constant remembrance of Allah
4. Do not compare yourself to others, compare yourself to who you were yesterday.
5. Be grateful for what Allah has given you

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05

SPEAKING BAD ABOUT FOOD SERVED TO US

When someone gives a share of their food, it's important to speak well to them about it, especially in the month of Ramadan. This person spent a countless amount of time and effort to serve this dish to you, and you return their kindness with nothing but negative feedback. Imagine how much this might hurt the person's feelings. This is something highly looked over in our daily lives. Even if the food is distasteful, it is incumbent upon all of us to at least eat that which is given to us.

Hadith:

Narrated by Abu Hurairah, the Prophet ﷺ, "Whoever believes in Allah and the Last Day, should not hurt his neighbor and whoever believes in Allah and the Last Day, should serve his guest generously and whoever believes in Allah and the Last Day, should speak what is good or keep silent."

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوَدُّ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ
[Bukhari: 6136]

As you can see here, speaking good and keeping silent extends to the importance of having belief in Allah swt, emphasizing the importance of these good manners.

How to fix this:

We need to keep ourselves mindful of Allah swt and aware of each other's feelings. We can do so by keeping good company and watching out tongues. We all know how it feels to be told something that makes you feel bad, so we should avoid making others feel that way.

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ارحم الراحمين



SWEARING IN THE NAME OF ANYTHING OTHER THAN ALLAH SWT 06



Before Islam, the Arabs used to swear in the name of their children or idols. The fact is that you always swear in the name of whatever is most valuable to you so people would believe what you are saying, therefore, swearing in anything other than Allah swt is a kind of shirk. One should not swear in the name of his father, child, or even the prophet or Kaaba, because Allah swt is the most valuable to all of us.

في حديث ابن عمر رضي الله عنه عن النبي صلى الله عليه وسلم قال: (إن الله تعالى ينهاكم أن تحلفوا بأبائكم، فمن كان حالفاً فليحلف بالله أو ليصمت

وعن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: (لا تحلفوا بأبائكم، ولا بأُمَّهاتكم، ولا بالأنداد، ولا تحلفوا إلا بالله، ولا تحلفوا بالله إلا وأنتم صادقون

In a narration which is attributed to the Prophet ﷺ reported by Abu Dawud and an-Nasa'i from Abu Hurairah (RA) says: "Do not swear by your fathers, nor by your mothers, nor by the rivals (set up as equals with Allah), and do not swear by Allah except when you are speaking the truth." [Abi Dawud: 3248] : Classified as sahih

Punishment:

Swearing in the name of anyone other than Allah is a form of 'shirk', and if it happens, one should renew his eeman

عن عبد الله بن عمر رضي الله عنه أن النبي صلى الله عليه وسلم قال: من حلف بغير الله فقد كفر أو أشرك

Treatment:

Stay away from swearing even in the name of Allah. If people want to believe you that's fine, if not that's fine too. If you find it that you have to swear, only swear in the name of Allah swt, he is the most valuable to us and avoid doing it excessively.

07

MODESTY

Verse of the Quran:

“O Children of Adam! Let not Satan seduce you as he caused your (first) parents to go forth from the Garden and tore off from them their robe (of innocence) that he might manifest their shame to them. Lo! he seeth you, he and his tribe, from whence ye see him not. Lo! We have made the devils protecting friends for those who believe not.”

يَبَيِّنَ عَادَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ آبَاؤَكُمْ مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا
سَوْءَ تَرَاهُمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا
يُؤْمِنُونَ

[Al-A'raf: 27]

In this verse, Allah mentions the covering of their robe being stripped away, just as their innocence is. In this, the exposure of their bodies is shameful. It is from shaytan that shamelessness is made acceptable, as it is mentioned in the verse where Allah says the devils made are protectors for those who disbelieve.

Abu Salih reported: Abu Huraira, may Allah be pleased with him, said, “Some women are clothed but naked, inclining to evil and seducing with it. They will not enter Paradise, nor smell its fragrance, even though it can be found from a distance of five hundred years of travel.”

عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ نِسَاءٌ كَاسِيَاتٌ غَارِبَاتٌ فَاثِلَاتٌ مُّحِبَّلَاتٌ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا
يَجِدْنَ رِيحَهَا وَرِيحَهَا يُوجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ سَنَةٍ .

[Muwatta Malik: Book 48: Hadith 8]

It is hard to find modesty anymore today, and in fact all you see is people dressed immorally exposing themselves without shame. This itself is a big sign of the day of judgment as well. Many women especially, dress with clothing to intentionally show their bodies and get attention and looks from men by doing so. They let their bodies be the first thing someone looks at, which can lead to many issues when men take advantage of them for their looks and not who they are. It can eventually lead to insecurities when they see other women doing the same thing and constantly comparing themselves to them, as well as insecurities from men taking advantage of them. This is one issue I've heard of myself where women feel useless and don't want to be in not just marriages, but relationships too because they can't trust men. It is so normalized that it is encouraged for people to dress inappropriately because it's appealing to people and desirable. Studies have been done to prove that people who dress in revealing ways are much more inclined to sexual assault or rape.

عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ نِسَاءٌ كَاسِيَاتٌ غَارِبَاتٌ فَاثِلَاتٌ مُّحِبَّلَاتٌ لَا
يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيحَهَا وَرِيحَهَا يُوجَدُ مِنْ مَسِيرَةِ خَمْسِ مِائَةِ سَنَةٍ

Ibn Abbas reported: The Messenger of Allah, peace and blessings be upon him, said, "Verily, every religion has a character and the character of Islam is modesty."

عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنَّ لِكُلِّ دِينٍ خُلُقًا وَخُلُقُ الْإِسْلَامِ الْكِبْيَاءُ

[Sunan 'Ibn Majah: 4181]

In Islam, sometimes we can tell just by seeing someone that they are a Muslim. It separates us from many religions, because it's not just how we look, it's what we wear and how we wear it. It is a form of da'wah alone in our appearance when we dress modestly and appropriately, and by not being shameless when exposing ourselves to others. It also makes us more modest when we understand how we should dress and why. The physical appearance and way we present ourselves for the sake of Allah also has an effect on our iman.

Solutions:

It is important that men and women lower their gazes as hard as it may be, and remain modest with our clothing and attire. Men and women should be considerate with what they wear and how they wear it. We do not know of those who look at us with bad intentions, and exposing more of ourselves shamelessly allows them to take advantage of that or us. As Muslims modesty is huge and it can be the reason someone may enter the fire.

اللهم علمنا ما ينفعنا ونفعلنا بما علمتنا

08 SECRETS

The Prophet Muhammad ﷺ once told a secret to Hafasah (one of his wives) and told her to keep it a secret, and Hafasah ended up telling Aa'ishah. Allah then made it known to him that the secret was disclosed.

Verse of Quran:

'It will be better' if you 'wives' both turn to Allah in repentance, for your hearts have certainly faltered. But if you 'continue to' collaborate against him, then 'know that' Allah Himself is his Guardian. And Gabriel, the righteous believers, and the angels are 'all' his supporters as well.

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ
[Al-Tahrim: 4]

Then the Prophet ﷺ withdrew from his wives for a month because of the secret that Hafasah had disclosed to 'Aa'ishah.

[Al-Bukhaari, 5191] Ibn Hajar (may Allah have mercy on him) said concerning this hadith: "This indicates that the one who discloses a secret may be punished in a fitting manner."

There are many hadiths on keeping secrets because breaking a trust and a bond could very much make you a hypocrite.

Narrated by Muslim, 2482.

Disclosing secrets is one of the signs of hypocrisy because it comes under the heading of betraying a trust.

It also says in *Tuhfat al-Ahwadhi*: narrated from Jaabir ibn 'Abd-Allaah that the Prophet ﷺ said: "If a man tells you something then looks around, it is a trust." Classed as hasan by al-Albaani in *Saheeh al-Tirmidhi*.

And it says in *Tuhfat al-Ahwadhi*:

"Then looks around" means looking to the right and the left out of caution. "It is a trust" means it is entrusted to the one to whom he spoke, i.e., it comes under the same rulings as a trust, so he must conceal it. Ibn Raslaan said: Because his looking around is the signal to the one to whom he is speaking that he is afraid that someone may overhear him, and that he has chosen him to tell his secret to. His looking around takes the place of his saying, 'Listen to this and keep quiet about it because it is a trust (or a secret).'"

And Allah knows best.

Basic Understanding :

Secrets are a form of trust, and when someone encloses to you a secret of theirs you must not break that trust, regardless of the importance of it. You must always keep in mind that by breaking a secret , you may be defying gods orders of keeping your promise.

Of course there are exceptions to this situation and those are if a person is telling you a secret that may cause the harm of someone else or cause the harm of oneself then you must tell someone who is older (your parents, or your teachers, or even law enforcement).

Outside of those categories you must always keep a secret because breaking that promise could be worse than just losing a friend.

Allah knows best.

Quran Verses:

Verily, Allah commands that you should render back the trusts to those, to whom they are due.”

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا
[An-Nisa': 58]

And (remember) when the Prophet disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. Aisha). And Allah made it known to him; he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: ‘Who told you this?’ He said: ‘The All-Knower, the All-Aware (Allah) has told me.’”

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ نِسْوَةٍ أَرْوَاهُ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ، وَأَعْرَضَ عَنْ بَعْضٍ ۗ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا ۗ قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ
[Tahrim: 3]

Solutions:

It is understood that breaking a secret could very much be against the religion. It is also understood that there are exceptions to the situation, those exceptions would be:

If keeping a secret would cause a person physical or psychological harm or cause oneself of harm, then you must inform a (parent, a teacher, or law enforcement)

Moral of the story you must never tell a secret, and the rare situations in which you have to, consult with Allah directly through prayer.

09 KIBR

Kibr is considering oneself better than others. Obviously, we are all the same in Allah's eyes and every person has their own flaws, yet oftentimes we have a touch of arrogance in our hearts that is sometimes hard to notice. We are oftentimes blinded by our own pride. So let's discuss the dangers, punishment, and treatment.

Dangers and punishment:

The famous Hadith narrated by ibn mas'ud states that "no one who has the weight of a seed of arrogance in his heart will enter paradise."

عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِيهِ قَلْبِيَةٌ مِثْقَالِ حَبَّةٍ مِنْ كِبْرٍ
[Ibn Majah: 59]

The punishment is clear, the punishment of the hellfire. Allah tells us in this humbling ayah:

"Do not strut arrogantly about the earth: you cannot break it open, nor match the mountains in height."

وَلَا تَفْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طَوْبًا
[Al-Isra': 37]

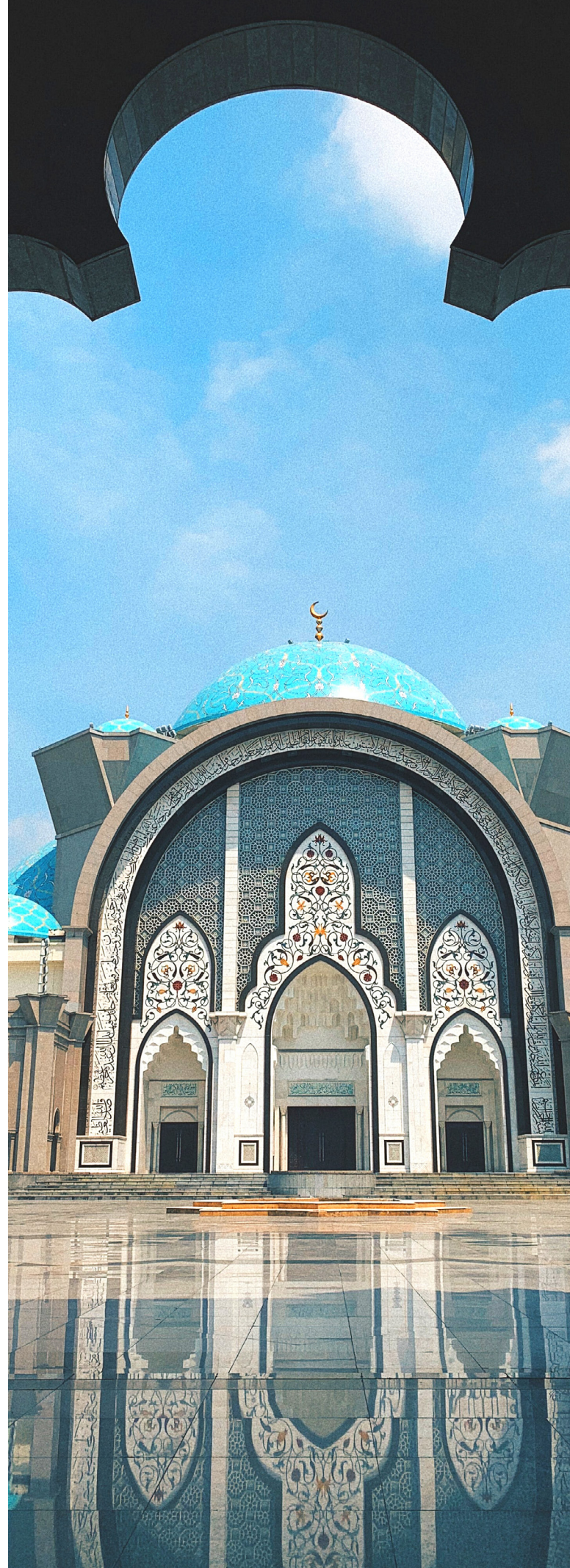
This ayah is a good reminder of how we need to remain humble because there are standards that we can never reach and we shouldn't be boastful about these things.

Treatment:

The simple and wise words of Luqman mean so much to us as Muslims. They are the best cure to arrogance.

Luqman counseled his son, 'My son, do not attribute any partners to God: attributing partners to Him is a terrible wrong.'

وَإِذْ قَالَ لِقْمَنُ لِابْنِهِ وَهُوَ يَعِظُهُ، يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ
[Luqman: 13]



Keep up the prayer, my son; command what is right; forbid what is wrong; bear anything that happens to you steadfastly: these are things to be aspired to.

يَبْنَىٓٓٓ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأُظِرْ عَلَيَّ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ
[Luqman: 17]

“And do not turn your nose up to people, nor walk pridefully upon the earth. Surely Allah does not like whoever is arrogant, or boastful.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ
[Luqman: 18]

Go at a moderate pace and lower your voice, for the ugliest of all voices is the braying of donkeys.’

وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ
[Luqman: 19]

This beautiful advice is modest and humbling. Humility and salah are truly the cure to arrogance as we lower ourselves to the floor for the sake of Allah.



HYPOCRISY

Hypocrisy is claiming to have high moral standards or strong beliefs, specifically Islamic beliefs, when in reality one's actions and behaviors are not representative of those beliefs. This is taken very seriously in Islam, and it is important for us as Muslims not to fall into this terrible sin. Being a munafiq(hypocrite) is dangerous, and we should all strengthen our iman internally as well as live up to it through our actions in hopes of never becoming in-genuine to this degree. Let's talk about the dangers, punishment, and treatment:

Dangers and punishment:

"Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا
[Al-Nisa': 145]

In this ayah, Allah tells us the severe and scary punishment for hypocrites. It is often said that hypocrites will receive a worse punishment than kufr. This is because it is kufr mixed with Islam, which has more harmful effects. During the time of Prophet Muhammad ﷺ, many kufar pretended to be Muslim and then outwardly "reverted" back to kufr to make it seem like Islam was a fraudulent religion, it's teachings were flawed, or spread rumors within the ummah and divide them.

"And when they meet those who believe, they say: "We believe," but when they are alone with their Shayaateen (devils — polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking. (14)

Allah will throw their mockery back at them, leaving them to continue wandering blindly in their defiance." (15)

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا ءَامَنُوا وَإِذَا خَلَوْا بِشَيْطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ
[al-Baqarah 2:14-15]

Indeed those who go back and forth between two religions are lost and blind to the truth-Islam. While this piece of historical context is important to understand the weight behind hypocrisy and the meaning of hypocrisy, we should also understand that a person who believes they are Muslim can also have the traits of a hypocrite.

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Among the signs of a hypocrite are three, even if he fasts and prays and claims to be a Muslim: when he speaks he lies, when he gives a promise he breaks it, and when he is trusted he betrays."

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ

[Sahih Bukhari: 33]

This hadith does not mention the punishment of a hypocrite, however, it makes us aware of the danger that even a Muslim can be labeled as a hypocrite. How many times do we take things lightly and lie, or tell people someone's secret with which they trusted you? These 3 actions can very easily be done by a practicing Muslim, so we should try our best to be more mindful of these things to avoid having the traits of a hypocrite.

Treatment:

Hypocrites are described as having a disease in their hearts. The cure for this disease is holding one's tongue. Holding one's tongue from spreading rumors keeps a person safe from doing any act forbidden by Allah.

قال رسول الله صلى الله عليه وسلم: ((كل المسلم على المسلم حرام: دمه وماله
(وعرضه))

In the Hadith narrated Abu Hurairah, "All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honor (22)". It also saves people from slander and lies. Abu Hurairah narrated,

" كفى بالمرء كذبا أن يحدث بكل ما سمع "

It is enough falsehood for a man to relate everything he hears(23)".

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

"We have sent you with the truth as a bearer of good tidings and a warner, and you shall not be asked about the owners of Hell."

In this ayah, Allah tells us to always be aware of and think about Allah, which is called Taqwa. Having taqwa will keep us from falling into any of the 3 traits of a hypocrite, as it will make us more truthful as well as prevent us from committing these sins out of fear of Allah's punishment.

May Allah make us from the truthful ones and not the munafiqeen.

WASTING WEALTH

Islam prohibits Muslims from spending our money extravagantly. We are always encouraged to live in moderation. As narrated by Abu Hamid As-Sa'idi "Be moderate in seeking worldly things, for everyone will be facilitated for which he was created."

عَنْ أَبِي حَفْصَةَ السَّاعِدِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " أَجْعَلُوا فِي ظِلِّ الدُّنْيَا قَائِمًا كَمَا مَيَسَّرَ لِمَا خُلِقَ لَهُ " -
[Sunan Ibn Majah: 2142]

We are all implored to be moderate in everything we do and this includes spending our wealth. Of course, we are allowed to spend what we have earned, but not extravagantly.

Dangers and Punishment:

As narrated by Abu Hurairah

"The Prophet Muhammad (pbuh) said: "Whoever accepts other people's wealth intending to pay it back, Allah will pay it back for him. And whoever accepts it intending to waste it, Allah will waste him."

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَاءَهَا أَدَّى اللَّهُ عَنْهُ، وَمَنْ أَخَذَ يُرِيدُ إِتْلَافَهَا أَتْلَفَهُ اللَّهُ " -
[Bukhari: 2387]

Another Hadith state:

Verily Allah likes three things for you and He disapproves three things for you. He is pleased with you that you worship Him and associate nor anything with Him, that you hold fast the rope of Allah, and be not scattered; and He disapproves for you irrelevant talk, persistent questioning and the wasting of wealth

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا وَيَكْرَهُ لَكُمْ ثَلَاثًا فَيَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَيَكْرَهُ لَكُمْ قِيلَ وَقَالَ وَكَثْرَةَ السُّؤَالِ وَإِضَاعَةَ الْمَالِ " -
[Muslim: 1715]

These Hadiths show how it is disliked by Allah for us to waste our wealth and how grave the punishment for doing so is. In Islam, we are already taught not to waste anything we possess, so imagine how much worse it is to waste in extravagance

Solutions:

From a section of Surah Al-Furqan that speaks of "true believers" this is said about them:

"They are" those who spend neither wastefully nor stingily, but moderately in between"

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا
[Al-Furqan: 67]

Of course, there is also Surah Al-Balad:

This entire surah is dedicated to condemning those who waste their money and gives many other alternatives to spending your wealth. Such as freeing a slave(ayah 13) or donating food to an orphan or to a poor person in need(ayah 14-16). It also tells us that those who deny this message will be sealed in hellfire.

لَا أُفْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾ وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ ﴿٢﴾ وَوَالِدٍ وَمَا وَلَدٌ ﴿٣﴾
لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ أَلَيْسَ لَكَ عِلْمٌ أَلَمْ تَجْعَلْ لَهُ
عَيْنَيْنِ ﴿٥﴾ وَوَالِدًا لُبَدًّا ﴿٦﴾ أَلَيْسَ لَكَ عِلْمٌ أَلَمْ تَجْعَلْ لَهُ
عَيْنَيْنِ ﴿٧﴾ وَوَالِدًا لُبَدًّا ﴿٨﴾ أَلَيْسَ لَكَ عِلْمٌ أَلَمْ تَجْعَلْ لَهُ
عَيْنَيْنِ ﴿٩﴾ وَوَالِدًا لُبَدًّا ﴿١٠﴾ أَلَيْسَ لَكَ عِلْمٌ أَلَمْ تَجْعَلْ لَهُ
عَيْنَيْنِ ﴿١١﴾ وَمَا أَذْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾ فَكَيْ رَقَبَتِهِ ﴿١٣﴾ أَوْ
إِطْعَامِ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾ يَتَّبِعُنَا بِالسُّبْحِ ﴿١٥﴾ أَوْ
مَنْجِيئِنَا مِنَ الْمَكْرَمِ الْغَيْبِ ﴿١٦﴾ أَلَيْسَ لَكَ عِلْمٌ أَلَمْ تَجْعَلْ لَهُ
عَيْنَيْنِ ﴿١٧﴾ وَوَالِدًا لُبَدًّا ﴿١٨﴾ أَلَيْسَ لَكَ عِلْمٌ أَلَمْ تَجْعَلْ لَهُ
عَيْنَيْنِ ﴿١٩﴾ وَوَالِدًا لُبَدًّا ﴿٢٠﴾

Wasting wealth in Islam is a very grave sin. How can we justify spending money on expensive homes, cars, and clothes that we don't need when there are hundreds of millions of people who cannot even afford to eat? Wasting of wealth is a very common sin that can be easily avoided through charity or even just saving money for the future. May Allah guide us Inshallah.

12

LYING

Lying is a grave sin which can cause many problems within a society, such as a lack of trust of one another and makes one give in to their nafs.

Hadith:

As 'Abdullah narrated, the Prophet ﷺ said, "It is obligatory for you to tell the truth, for truth leads to virtue and virtue leads to Paradise, and the man who continues to speak the truth and endeavors to tell the truth is eventually recorded as truthful with Allah, and beware of telling of a lie for telling of a lie leads to obscenity and obscenity leads to Hell-Fire, and the person who keeps telling lies and endeavors to tell a lie is recorded as a liar with Allah."

عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا وَإِنَّا كُمْ وَالْكَذِبُ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْمُجُورِ وَإِنَّ الْمُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا
[Muslim: 2607]

This highlights how important it is for us to keep away from the sin of lying, for the Prophet ﷺ is relating those who tell the truth to those who abide in Jannah; those who tell lies are then correlated with those to abide in the Hell-fire. This alone should be enough to keep true believers from lying to one other, but there's much more.

Lying can be broken into several categories: swearing by Allah, false testimonies, and joking. All three of these are strictly forbidden.

Lying when swearing by Allah:

Swearing by Allah's name is something of great magnitude and should not be taken lightly. We see nowadays that some Muslims have taken this lightly and will repeatedly swear by Allah without telling the truth. This is a major mistake that shows a lack of iman

This is mentioned in Surah Al-Maidah where Allah swt tells us, "Allah will not call you to account for your thoughtless oaths, but He will hold you accountable for deliberate oaths. The penalty for a broken oath is to feed ten poor people from what you normally feed your own family, or to clothe them, or to free a bondsperson. But if none of this is affordable, then you must fast for three days. This is the penalty for breaking your oaths. So be mindful of your oaths. This is how Allah makes things clear to you, so perhaps you will be grateful."

The sin of lying is now being coupled with the sins of intoxicants, gambling, and worshiping idols to show its severity.

Giving false testimonies:

This is another form of lying which has major consequences. An example would be telling a judge someone has stolen something while knowing very well that they did not or even tell your employer you're sick to take off work when you are perfectly healthy.

offered the morning صلاة Khuraym bin Fatik narrates that the Messenger of Allah ﷺ As attributed to the Prophet prayer. When he finished it, he stood up and said three times: False witness has been made equivalent to attributing a partner to Allah. He then recited: "So avoid the abomination of idols and avoid speaking falsehood ".as people pure of faith to Allah, not associating anything with Him

عَنْ كُرَيْمِ بْنِ فَاتِكٍ، قَالَ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الصُّبْحِ فَلَمَّا انْصَرَفَ قَامَ قَائِمًا فَقَالَ " عُدْتُ شَهَادَةَ الزُّورِ بِالْإِسْرَاقِ بِاللَّهِ " . ثَلَاثَ مَرَّاتٍ ثُمَّ قَرَأَ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ * حَتَّىٰ تَأْتِيَ الْبُيُوتَ لِلَّهِ عَيْرَ مُشْرِكِينَ بِهِ
[Sunan Abi Dawud: 3599]

This narration shows how important it is to retain from lying, as the Prophet ﷺ relates it to shirk: the greatest sin of all.

Lying when joking:

Nowadays, it's commonly accepted in our culture to lie when telling a joke. As mentioned in Al-Adab Al-Mufrad, the sahabah of the Prophet ﷺ said, "Lying is not correct, neither in seriousness nor in jest. None of you should promise his child something and then not give it to him."

عَنْ عَبْدِ اللَّهِ قَالَ: لَا يَضِلُّ الْكَذِبُ فِي جِدٍّ وَلَا هَزْلٍ، وَلَا أَنْ يَعِدَّ أَحَدُكُمْ وَآدَهُ شَيْئًا ثُمَّ لَا يُنْجِزُ لَهُ
[Al-Adab Al-Mufrad: 387]

One should think of this whenever he might tell something untruthful to make his companions laugh, for this may be one of the first steps for them to lead into bigger sins.

Treatment:

It's very important for one to remember the ahadeeth mentioned, as they illustrate the gravity of lying in Islam. One should keep good company as those who lie around him or her will cause them to go back to the sin even when they try to keep away from it. One should also make sure to ask Allah swt for help in the form of dua to stay amongst the sadiqueen/truthful.

اللهم علمنا ما ينفعنا وانفعنا بما علمتنا و زدنا علما يا ارحم الراحمين

13

PATIENCE

The topic of patience is one that is held very high in our religion of Islam. This is shown in the verse, "O believers! Seek comfort in patience and prayer. Allah is truly with those who are patient."

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ
[Al-Baqarah: 153]

By simply being patient in times where that very patience may be tested, we are told that those who remain patient and remain in their prayer are the ones who Allah swt is with. This is such an honor to have that nowadays we may completely look over with the hustle and bustle of this worldly life.

When Allah swt says He is with us, there is no better ni'mah (blessing) in this world than the Creator of this world protecting you, as said in Surah Ali 'Imran, "When you believers are touched with good, they grieve; but when you are afflicted with evil, they rejoice. Yet, if you are patient and mindful of Allah, their schemes will not harm you in the least. Surely Allah is Fully Aware of what they do."

إِن تَفْسَدُوا كَسْبَكُمْ حَسْبُهُ تَسْؤُهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يُّرْكُوا بِهَا وَإِن تَصْبِرُوا
وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ
[Ali 'Imran: 120]

This shows how Allah swt is the only protector we need in this world, since if anyone were to try to harm you in this world, nothing would happen except by the will of Allah.

The other beauty of the act of patience is the reward mentioned in Surat Al-'Ankabut, "Those who believe and do good, We will certainly house them in elevated mansions in Paradise, under which rivers flow, to stay there forever. How excellent is the reward for those who work righteousness! (58) Those who patiently endure, and put their trust in their Lord!(59)"

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُؤْتِيَنَّهُمْ مِّنَ الْجَنَّةِ غُرَفًا تَجْرِي مِن
تَحْتِهَا الْأَنْهَارُ كُلِّدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ ٥٨
الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ٥٩
[Al-'Ankabut: 58-59]



After hearing this, it feels as if no form of torment or tribulation in this world seems to be worth enough to break our patience; even though the path of sabr (patience) may seem long and arduous, we can clearly see the mansions of Paradise waiting for us at the end.

Treatment for lack of patience

Seeking to control one's worldly desires can help increase him or her in patience. Such examples include:

1. Fasting extra days throughout the year
2. Lowering your gaze when encountered by non-mahrams
3. Incorporating more sunnah in your daily life seeking the pleasure of Allah swt
4. Seeking to avoid that which haram and that which is makroo'

Other ways to increase yourself in patience can be reflecting upon the myriad ayat of sabr (patience), recognizing the ugly aspects of evil actions recommended to us by shaytan, and remembering the ajr (reward) of those who remain patient.

I pray that Allah swt makes us all from the sabireen and enter Baab Al-Kaazimeen Al-Ghaiz wal Aafina Anin Naas

اللهم علمنا ما ينفعنا وانفعنا بما علمتنا و زدنا علما يا ارحم الراحمين



WITCHCRAFT AND SORCERY

According to common knowledge, and a simple Google search Witchcraft traditionally means the use of magic or supernatural powers to harm others. Since witchcraft and sorcery are synonymous they can be found within the Quran and our Islamic teachings in a multitude of verses, and Hadiths.

Witchcraft and sorcery are the work of the devil himself and the devil's henchman's (Jinns). There is no such thing as good magic. All magic is forbidden. White magic, black magic, purple and blue...

Witchcraft was prevalent even before the time of the prophet, people used to use witchcraft to gain riches, to put spells on people, corrupt societies, corrupt individuals, to even gain status, and to harm people. Witchcraft was a big practice performed as far back as medieval times. Witches or those who perform magic had ways in which they communicated with dark entities (Jinns and the devil) to harm others or to cast spells on humans to do things they wouldn't normally do, or do things that would harm them. As much as people would like to deny that those things aren't real they are more real than life itself: the varieties of spells go from casting spells on people to fall in love to casting spells on emperors and empresses to fall ill, to even using witchcraft to so-called "tell the future". None of which could affect, or work on anyone who listens to or recites the Quran and performs acts of Ruqyah against these things. Allah made it known to Prophet Muhammad that these things were sent down as tests to people, and the disbelievers that fall into it will be in forever regret. For those who are affected powerful Dua and prayer along with treatises that include "entire exorcism rites and purification rituals for the destruction of amulets and other magical items" to neutralize black magic can be found within Hadiths and even Quranic verses.

Example:

Verses in the Quran (English):

And they followed what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."

وَاتَّبِعُوا مَا تَتْلُوا الشَّيْطِينُ عَلَىٰ مُلْكٍ سَلِيمٍ ۖ وَمَا كَفَرَ سُلَيْمٌ وَلَٰكِنَّ الشَّيْطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ
عَلَىٰ الْمَلَائِكَةِ بَيِّنَاتٍ هَزُوتَ وَمَرُوتَ ۖ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

This verse explained the origin of witchcraft and black magic when Allah sent two angels that brought black magic teachings as a test to the civilization. (HARUT AND MARUT)

Another example that was revealed to the prophet is in one of the most recited Surahs of the Quran : Surah- Al falaq

وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

And from the evil of the witchcrafts when they blow in the knots

This is referring to the action in which witches would cast spells and perform their witchcraft on people through their demonic ritual.

(أعوذ بالله من الشيطان الرجيم)

Some scholars mentioned that one of the ways of protection from what may touch a person of witchcraft and Jinn possession or what may turn him away from his wife is to read Ayat-ul-Kursy and blow it into water, and Surahs (Qur'anic chapters) Al-Fatihah (Opening Chapter of the Qur'an), Al-Kafirun, Al-Ikhlâs and Al-Mu`awwidhatayn.

Solution:

Don't involve yourself in anything that could possibly even relate to black magic or any form of magic. There's been a trend to buy these tarot cards, and this is Islamically is haram. Don't participate in any games that include Ouija boards, card magic games, fortune-telling or any of that nonsense. Leave all your worry to God. Allah (SWT) the king of kings will protect whom he wishes and as a practicing Muslim you have should have no worry, for Allah is the protector of good.

If you are affected by black magic, listen to the powerful recitation of the Quran and pray about it. If you feel you have no control over it, seek attention from your Shiekh to perform a possible exorcism (in such rare and extreme cases).

Trust in Allah (Tawakkul).

جزاكم الله خيرا ان شاء الله

15

ASSUMING THE BEST OF OUR BROTHERS AND SISTERS IN ISLAM

Sometimes we may see a brother or sister we know in public doing something that seems to be inappropriate or haram, but instead of calling them out or telling all your friends about them, you should assume the best of them and believe that what they have done is not what you think. For example, if you were to see someone you know with someone of the opposite gender, perhaps this was a mahram, not their boyfriend/girlfriend; or maybe you haven't seen a brother at salatul jumaa for a while. Instead of assuming he has been skipping the salah, make an excuse for him, such as he's been attending another masjid or he's been out of town.

As in the hadith narrated by Abu Hurayrah RA, the Prophet ﷺ said, "Beware of suspicion, for suspicion is the worst of false tales. and do not look for the others' faults, and do not do spying on one another, and do not practice Najsh, and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O, Allah's worshipers! Be brothers!"

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَكَسَّبُوا، وَلَا تَجَسَّسُوا، وَلَا تَنَاجَشُوا، وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا [Bukhari: 6066]

This gives evidence in our deen that creating suspicion around a person about something that isn't clear is heavily disliked by Allah swt. Also, as the hadith ends, it is shown that this is to allow our brotherhood and sisterhood to flourish, as if we were suspicious of one another we could never be truly close with one another.

Another piece of advice as Imam Al-Bayhaqi wrote in his book *Shu'ab Al-Iman*, "If you hear something from your brother that you reject, make an excuse for him up to seventy excuses. If you cannot do it, then say: Perhaps he has an excuse I do not know."

عن البيهقي قال قال جعفر بن محمد رحمه الله إذا بلغك عن أخيك الشيء فكزّه فالتمس له عذراً واحداً إلى سبعين عذراً فإن أصبته وإلا قل لعل له عذراً لا أعرفه [Shu'ab Al-Iman: 7853]



This is good advice to stop assuming bad of one another, as it thinking of 70 excuses may relieve someone of suspicion for one another; and then, even if you aren't able to think of an excuse, we're told to think that there is an excuse we are unaware of. SubhanAllah.

One example of this from the time of the Prophet ﷺ is regarding the slander of A'isha RA. One group of people claimed she had done something while away from the Prophet ﷺ and they had spread the rumor throughout the city of Madinah. This group of people failed to assume the best in A'isha RA and caused massive fitnah within the city. This had earned the wrath of Allah as mentioned in Surat An-Nur where Allah swt declared A'isha's innocence, "Indeed, those who came up with that 'outrageous' slander are a group of you. Do not think this is bad for you. Rather, it is good for you. They will be punished, each according to their share of the sin. As for their mastermind, he will suffer a tremendous punishment. (11) If only the believing men and women had thought well of one another, when you heard this 'rumour', and said, "This is clearly 'an outrageous' slander! (12) Why did they not produce four witnesses? Now, since they have failed to produce witnesses, they are 'truly' liars in the sight of Allah (13). Had it not been for Allah's grace and mercy upon you in this world and the Hereafter, you would have certainly been touched with a tremendous punishment for what you plunged into (14). When you passed it from one tongue to the other, and said with your mouths what you had no knowledge of, taking it lightly while it is 'extremely' serious in the sight of Allah(15)".

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ ۗ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۚ بَلْ هُوَ خَبِيرٌ لَّكُمْ ۚ لِكُلِّ
أَفْرَأٍ مِّنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ ۗ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ {١١}
لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَأَنْفُسِهِنَّ خَيْرًا وَقَالُوا هَذَا إِفْكٌ
مُّبِينٌ {١٢} لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ ۚ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَقَوَّيْتُكَ عِنْدَ اللَّهِ
هُمُ الْكَذِبُونَ {١٣} وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ
فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ {١٤} إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ
مَا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّبًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ {١٥}

These ayat show the weight that assuming bad of your brothers and sisters can hold, as if we hold bad opinions of our fellow Muslims and spread that opinion, we can be judged by the wrath of Allah rather than his mercy.

Treatment:

While it may seem easy to assume the best of each other, sometimes we may slip up and accuse each other of doing bad. This is why it's important to make as many excuses for others as we possibly can and remember the advice of the Qur'an and the sunnah of our Prophet ﷺ.

اللهم علما ما ينفعنا وانفعنا بما علمتنا و زدنا علما يا ارحم الراحمين

16

INTEREST

Allah SWT talks about interest (riba) clearly in the Quran al kareem, chapter 2, verse 275:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذُكِّبَتْ لَهُمْ قُلُوبُهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَكَلُوا
اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَالِدُونَ ﴿2:275﴾

(2:275) As for those who devour interest,315 they behave as the one whom Satan has confounded with his touch. Seized in this state they say: "Buying and selling is but a kind of interest,"317 even though Allah has made buying and selling lawful, and interest unlawful.318 Hence, he who receives this admonition from his Lord, and then gives up (dealing in interest), may keep his previous gains, and it will be for Allah to judge him.319 As for those who revert to it, they are the people of the Fire, and in it shall they abide

It is important to note that Allah SWT clearly answers to the people who argue and say that buying and selling is similar to interest because Allah SWT says he has made buying and selling lawful and interest unlawful

يَمْحَقُ اللَّهُ الرِّبَا وَيَرْبِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿2:276﴾

(2:276) Allah deprives interest of all blessings, whereas He blesses charity with growth. Allah loves none who is ungrateful and persists in sin.

Allah SWT shows that the blessing (baraka) of our money will be removed if we consume interest and are blessed with charity.

Two hadiths by the prophet peace be upon him show the significance and disgusting nature of riba:

الرِّبَا سَبْعُونَ حُوبًا، أَيْسَرُهَا أَنْ يَتَكَحَّحَ الرَّجُلُ أُمَّهُ

"Riba is seventy types, the least of which is equal to one having sexual intercourse with his mother."

لَعَنَ اللَّهُ آكِلَ الرِّبَا وَمُوكَلَّهُ وَشَاهِدَيْهِ وَكَاتِبَهُ

"May Allah curse whoever consumes Riba, whoever pays Riba, the two who are witnesses to it, and the scribe who records it."

Punishment: The first punishment comes from the first verse above where people who consume riba will not be able to stand on the day of judgment because they will be as those who are being beaten by Satan into insanity. Do we want to be of the people who are similar to those who have sexual intercourse with our mothers? Allah has cursed those who deal with riba, that alone should be a factor for us to run as far from it as possible, nothing is worse than the Lord of the heavens and the earth cursing you.

اللهم علما ما ينفعنا ونفعلنا بما علمتنا وزدنا علما يا ارحم الراحمين

DANGERS OF SOCIAL MEDIA 17



"دعائهُ على أبواب جهنم ، مَنْ أجابهم إليها قذفوه فيها، هم قومٌ من جلدتنا ، يتكلمونَ بلسنتنا ، فالزم جماعة المسلمين وإمامهم ، فإن لم تكُن جماعة ولا إمام فاعتزل تلكَ الفِرَق كُلِّها ، ولو أن تعصَّ بأصل شجرةٍ حتى يُذركَ الموتُ وأنتَ كذلكَ"

Translation-“There will be advocates at the doors of hell, who ever answered them will be thrown in the hellfire; they are people among us and speak our language ; avoid them and strictly stay with Muslim mainstream group and their leader and if you can’t find one ,avoid them at any cost till you die “

Prophet Muhammad is warning us of people who have great influence over people yet share no knowledge and may harm the minds. These groups have a great range, one example would be “influencers” from social media platforms such as TikTok. The reality is that they are not influencing at all and seem to only have a want to generate money and fame by using their fan base. They are people that provide no knowledge and only risk poisoning the mind with bad ideology that has been formed through the internet. These people themselves are the representation of the internet. This is not to say all people on the internet as there are knowledgeable people to follow that ranges from business, science, and political issues going in the world we know today. However, it is of utmost importance to differentiate between those of knowledge and not as it will help us stray away from the gates of hell.

18 ALCOHOL

I was originally going to do drugs and intoxicants as a whole for this khatira, but the emphasis on alcohol alone is major and mentioned a lot throughout hadiths and mentioned in the Quran multiple times as well.

حَدَّثَنَا مُسْلِمٌ بْنُ أَبِإِبِرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا لَا يُحَدِّثُكُمْ بِهِ غَيْرِي قَالَ " مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَظْهَرَ الْجُهْلُ، وَيَقِلَّ الْعِلْمُ، وَيَظْهَرَ الرِّثَا، وَتُشْرَبَ الْكَمْرُ، وَيَقِلَّ الرَّجَالُ، وَيَكْثُرَ النِّسَاءُ، حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً قَبِيْمُهُنَّ رَجُلٌ وَاحِدٌ "

The Prophet once said, "From among the portents of the hour are the following: General ignorance (in religious affairs) will prevail, (religious) knowledge will decrease, illegal sexual intercourse will prevail, alcoholic drinks will be drunk (in abundance), men will decrease and women will increase so much so that for every fifty women there will be one man to look after them."

Why start with a Hadith mentioning multiple signs of the hour? It is to focus on just the one sign of intoxication. Alcohol is seen everywhere we go and sometimes it is hard to go out anywhere where people aren't doing it. It's in so many people's homes and it's all over the media. So why is alcohol so haram if it's so common?

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ لَيْلَةَ أُسْرِهِ بِهَ بِإِيلِيَاءَ بِقَدْحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ فَنَظَرَ إِلَيْهِمَا، ثُمَّ أَخَذَ اللَّبَنَ، فَقَالَ جِبْرِيلُ لِلَّهِ الَّذِي هَذَاكَ لِلْمُظَرَّةِ، وَلَوْ أَخَذْتَ الْخَمْرَ غَوِثَ أَقْنَكِ. تَابِعَهُ مَعْمَرٌ وَإِنَّ الْهَادِيَ وَعُثْمَانَ بْنَ عُمَرَ وَالرُّبَيْدِيَّ عَنِ الزُّهْرِيِّ."

The prohibition of alcohol began "On the night Allah's Messenger (ﷺ) was taken on a night journey (Miraj) two cups, one containing wine and the other milk, were presented to him at Jerusalem. He looked at it and took the cup of milk. Gabriel said, 'Praise be to Allah Who guided you to Al-Fitra (the right path); if you had taken (the cup of) wine, your nation would have gone astray.'"

لَيْسَ مِنِّي مَنْ اسْتَحَفَّ بِالظَّلَاةِ لَيْسَ مِنِّي مَنْ شَرِبَ مُسْكِرًا لَا يَرُدُّ عَلَيْهِ الْخَوْضَ لَا وَاللَّهِ.

The prophet (pbuh) said "One who considers the prayers to be insignificant and trivial is not from me. One who drinks intoxicant is not from me. By God! He shall never come close to me at the pool [of Kawthar]."

Our beloved prophet exclaims in a serious manner that those who drink alcohol will not be with him in paradise. Alcohol is such an addiction that people lose all that they have because of it. It becomes so addicting that without having it every day for someone who's addicted to it, their liver will give out and they will die. My brother worked in a hospital and a patient was there for around ten years. The patient lost his family, house, and everything due to alcohol. He said if you were to give him a few bucks, he would go down the street and buy alcohol with that money. After all, it's done to his life, he's still become enslaved to it.

It's no wonder we are banned from drinking it, it ruins people's lives and they depend on it, alcohol is classified as a depressant. People who have this addiction will become dependent on it for a sense of feeling or happiness temporarily. The problem is every time you light a new match, the other one burns out. In other words, the more you do something bad, the less of an effect it has on you.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْكَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

In surat Al-Maaida aya 90, Allah says "O ye who believe! Strong drinks and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed."

Another translation of strong drink could be intoxicants altogether, yet there is an emphasis on alcohol especially.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ تَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا، ثُمَّ لَمْ يَتُبْ مِنْهَا، خَرَفَهَا فِي الْآخِرَةِ " .

The prophet (PBUH) says, "Whoever drinks alcoholic drinks in the world and does not repent (before dying), will be deprived of it in the Hereafter."

In jenna (may Allah grant us the highest level of paradise together), we know that alcoholic drinks are permissible. To do it in this life and not repent is to not have it at all in the hereafter and be in the fire with the disbelievers. It is seen as a reward for having the allowance of alcohol in paradise, due to staying away from it in this life while people do it all the time to have fun or getaway. Those who do in this life will feel regretful and sick afterward and need to keep doing it to feel better. We would have the blessing in paradise inshallah to be able to do it because Allah gives us permission.

قَالَ عَيْسَى ابْنُ مَرْيَمَ (ص) كَيْفَ يَكُونُ مِنْ أَهْلِ الْعِلْمِ مَنْ هُوَ فِي مَسِيرِهِ إِلَى آخِرَتِهِ وَ هُوَ مُقْبِلٌ عَلَى دُنْيَاةٍ وَ مَا يَظُرُّهُ أَحَبُّ إِلَيْهِ مِمَّا يَنْفَعُهُ.

"Prophet Jesus (Peace be upon him) said: How can one whose worldly life is dearer to him than his hereafter be considered among the people of knowledge, whilst he pursues his worldly life and considers that which harms him more beloved than that which benefits him!"

People make haram seem so good and fun, but our prophet Jesus says that how can you want this dunya as basically your paradise, yet do things that harm you in it?

لَا تَجْلِسُوا عَلَى مَائِدَةٍ يُشْرَبُ عَلَيْهَا الْخَمْرُ فَإِنَّ الْعَبْدَ لَا يَدْرِي مَتَى يُؤَخَذُ.

Narrated by imam Ali, "Do not sit at a table on which wine is served, for a man does not know when he is overcome [by death]."

Treatments: be sure to stay away from alcohol as much as you can, even around those who do it by you if you do not drink. We are to not even touch alcohol itself, the essence of it around us can impact us as well. So it is best to leave if around those who drink, as well as to not attend any events where people may consume it by you.

اللهم علمنا ما ينفعنا ونفعلنا بما علمتنا









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