

### 1- Sunnah and knowledge

«You have indeed in the Messenger of Allah an excellent example for anyone who hopes in Allah and the final day and who remembers Allah much.» [Qur'an 33: 21]

«Say: If you love Allah, follow me. Allah will love you and forgive your sins, for Allah is Oft-Forgiving, Most Merciful.» [Qur'an 3: 31]

«Know, therefore, that there is no god but Allah...» [Qur'an 47: 19]

«...Say: Are they equal, those who know and those who do not know...?» [Qur'an 39: 9]

#### 1-2- Hellfire is the abode of those who lie about Muhammad (ﷺ)

1- Al-Mugheerah reported that he heard the Prophet (ﷺ) saying: «Telling lies about me is not like telling lies about yourselves. Hellfire is the abode of those who intentionally lie about me.» [Bukhari and Muslim]

2- «Anas ibn Mālik (رضي الله عنه) said that three people came to the houses of the Prophet's wives to ask about the way the Prophet (ﷺ) worshipped Allah. When they were told, they found that it was not very much and said: We cannot compare ourselves with the Prophet (ﷺ), for Allah has forgiven all his sins.

One of them said: I will pray all night long.

Another said: I will fast every day of my life.

The third man said: I have given up women and will never get married.

When the Messenger of Allah (ﷺ) came in, he said: Are you the ones who have said such-and-such? By Allah, I fear Allah most and worship Him the best, yet I still fast on some days and eat on others, I

### 1- السُّنَّةُ وَالْعِلْمُ

قَالَ تَعَالَى: «لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا» [الاحزاب: 21]

قَالَ تَعَالَى: «قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ» [آل عمران: 31]

قَالَ تَعَالَى: «فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ» [محمد: 19]

قَالَ تَعَالَى: «قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ» [الزمر: 9]

مَنْ حَدَّثَ كَاذِبًا عَلَى رَسُولِ اللَّهِ ﷺ فَلَيْتَبَوَّأَ مَقْعَدَهُ مِنَ النَّارِ

1- عن المغيرة قال سمعت النبي ﷺ يقول: إن كذبتا علي ليس ككذب علي أحد، من كذب علي متعمدا فليتبوأ مقعده من النار. [رواه الشيخان]

2- عن أنس بن مالك، قال: جاء ثلاثة رهط إلى بيوت أزواج النبي ﷺ، يسألون عن عبادة النبي ﷺ، فلما أخبروا كأنهم تقالوبها، فقالوا: وإن نحن من النبي ﷺ، فذ غفر له ما تقدم من ذنبه وما تأخر، قال أحدهم: أما أنا فإني أصلي الليل أبدا، وقال آخر: أنا أصوم الدهر ولا أفطر، وقال آخر: أنا أعتزل النساء، فلا أتزوج أبدا، فجاء: رسول الله ﷺ فقال: أنتم الذين قلتم كذا وكذا؟ أما والله إني لأخشاكم لله وأتقاكم له، ليجزي أحدكم

**Fix**

pray and sleep during the night, and I have married women. Indeed, he who refrains from following my way of life does not belong to me.» [Bukhari and Muslim]

#### 3- Any innovation introduced into this religion has to be rejected

3- 'Ā'ishah (May Allah be pleased with her) said that the Messenger of Allah (ﷺ) said: «Any innovation introduced into our religion is rejected.» [Bukhari and Muslim]

#### 4- Abstinence from seeking knowledge is not an excuse for ignorance

4- «Abu Wāqid al-Laythi reported that while the Messenger of Allah (ﷺ) was sitting among his Companions in the mosque, three men entered. Two of them walked towards the Prophet (ﷺ), and one avoided him. One of the two men who approached the Prophet (ﷺ) found a gap in the circle and sat down, while the other sat behind the people. As for the third, he left the mosque altogether.

When the Messenger of Allah (ﷺ) finished his speech, he said: Shall I tell you something about these three men? One of them sought shelter with Allah, and Allah gave it to him. Another felt shy (from squeezing himself into the circle in the presence of the Prophet, which is why he sat behind the people); as a result, Allah felt shy and forgave him. The third man turned away from Allah, and Allah turned away from him.» [Bukhari and Muslim]

#### 5- The best generation is that of the Prophet (ﷺ)

5- 'Imrān ibn Ḥuṣayn reported that the Prophet (ﷺ) said: «The best of generations is mine, followed by the one that comes next and those thereafter. Indeed, the people who come after you will betray one another, will not be trustworthy, will witness things without being asked to testify, and will take vows but will never fulfil them, and obesity will be a characteristic of their physical appearance.» [Bukhari and Muslim]

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وَأفطر، وأصلي وأرقد، وأتزوج النساء، فمن رغب عن سنتي فليس يمني.

[رواه الشيخان]

مَنْ أَحْدَثَ فِي الدِّينِ مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ

3- عن عائشة، قالت: قال رسول الله ﷺ: من أحدث في أمرنا هذا ما ليس فيه فهو ردٌّ. [رواه الشيخان]

مَنْ أَعْرَضَ عَنْ مَجَالِسِ الْعِلْمِ لَا يُعْذَرُ بِالْجَهْلِ

4- عن أبي واقد الليثي: أن رسول الله ﷺ، بينما هو جالس في المسجد والناس معه، إذ أقبل ثلاثة نفر، فأقبل اثنان إلى رسول الله ﷺ، وذهب واحد، قال فوقف علي رسول الله ﷺ، فأما أحدهما: قرأى فوجيء في الحلقة فجلس فيها، وأما الآخر: فجلس خلفهم، وأما الثالث: فأبتر ذهاباً، فلما فرغ رسول الله ﷺ، قال: ألا أخبركم عن النفر الثلاثة؟ أما أحدكم قرأى إلى الله فأواه الله، وأما الآخر فاستخيا فاستخينا الله منه، وأما الآخر فأعرض فأعرض الله عنه. [رواه الشيخان]

خَيْرُ الْغُرُونِ قَرْنُ الرَّسُولِ ﷺ، ثُمَّ الَّذِي بَلَّيْهِ، ثُمَّ الَّذِي يَلِيهِ

5- عن عمران بن حصين قال: قال النبي ﷺ: خيركم قرابي، ثم الذين يلونهم، ثم الذين يلونهم، إن بعدكم فوما ينحونون ولا يؤتمنون، ويشهدون ولا يستشهدون وينذرون ولا يفون ويظهرون فيهم السم. [رواه الشيخان]

[الشيخان]

**6- The virtue of learning and teaching the noble Qur'an**

Uthmān (رضي الله عنه) reported that the Prophet (ﷺ) said: «The best of you is he who learns and teaches the Qur'an.» [Bukhari]

**7- Introducing a good or bad practice**

Jareer ibn 'Abdullāh (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: «If a man brings about a good deed in Islam and people practise it after him, he will be given a reward equal to theirs, without any reduction in their rewards; whereas if he innovates a bad deed in Islam and people practise it after him, he will be given a punishment equal to theirs, without any reduction in their sins.» [Muslim]

**8- Calling towards guidance or misguidance**

Abu Hurayrah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: «He who invites people towards guidance will be given a reward equal to those who follow him, without any reduction in their rewards, and he who invites people towards misguidance will be given a punishment equal to that of those who follow him, without any reduction in their sins.» [Muslim]

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**فَضْلٌ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ**

عَنْ عُمَانَ، عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ أَفْضَلَكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ. [رواه البخاري]

**فَيَمُنُّ بِسُنَنِ سَنَةِ حَسَنَةٍ أَوْ سَيِّئَةٍ**

7- عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ سَنَّ فِي الْإِسْلَامِ شَيْئًا حَسَنَةً، فَعَمِلَ بِهَا بَعْدَهُ كُتِبَ لَهُ مِثْلُ أَجْرٍ مَنْ عَمِلَ بِهَا، وَلَا يَنْقُصُ مِنْ أَجْرِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ شَيْئًا سَيِّئَةً، فَعَمِلَ بِهَا بَعْدَهُ كُتِبَ عَلَيْهِ مِثْلُ وِزْرِ مَنْ عَمِلَ بِهَا، وَلَا يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْءٌ. [رواه مسلم]

**مَنْ دَعَا إِلَى هُدًى أَوْ ضَلَالَةٍ**

8- عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ دَعَا إِلَى هُدًى، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ، كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا. [رواه مسلم]

will happen when a bond-maid gives birth to her master, and when certain camel herders compete to build tall buildings.

The Prophet (ﷺ) then recited:

«With Allah alone is the knowledge of the hour; it is He who sends down rain, and He who knows what is in the wombs. No one knows what it is they will earn tomorrow, nor does anyone know in what land he is to die...» [Qur'an 31: 34]

The man then departed.

The Prophet (ﷺ) immediately instructed: Call the man back. When the Companions tried to, they did not see anything.

The Prophet (ﷺ) said: This was Gabriel who came to teach people their religion.» [Bukhari and Muslim]

**10- Pillars of Islam**

Ibn 'Umar (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: «Islam is built on five pillars: to bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah, to perform prayer, to give zakāt, to make Hajj, and to fast the month of Ramadan.» [Bukhari and Muslim]

**11- Starting with the most important concepts when calling people to Islam**

Ibn 'Abbās (رضي الله عنه) reported that when the Messenger of Allah (ﷺ) sent Mu'adh to Yemen, he said: «You are coming to the People of the Book. Let the worship of Allah be the first thing you call them to. If they accept belief in Allah, tell them that Allah has enjoined upon them five prayers each day. If they accept that, tell them that Allah has enjoined upon them zakāt, which is to be given to the poor among them. If they accept that, take what is due from them, and be aware of people's favourite possessions.» [Bukhari and Muslim]

1. 'Take what is due' means: take zakāt that is due from them. 'Be aware of people's favourite possessions' means: do not take the best or the worst of their possessions, but instead choose something in between.

**Fix**

تَدْرِي نَفْسٌ مَادَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ»

[العناب]

ثُمَّ أَدْبَرَ فَقَالَ: رُدُّوهُ فَلَمْ يَزُوا شَيْئًا. فَقَالَ: هَذَا جِبْرِيلُ جَاءَ يُعَلِّمُ النَّاسَ دِينَهُمْ. [رواه الشافعي]

**أَرْكَانُ الْإِسْلَامِ**

10- عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ. [رواه الشافعي]

**مُرَاعَاةُ الْأَهَمِّ فَلَا هَمَّ عِنْدَ دَعْوَةِ الْآخَرِينَ**

11- عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا نَعَتْ مُعَاذًا عَلَى الْيَمَنِ قَالَ: إِنَّكَ تَقْدُمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبَادَةَ اللَّهِ، فَإِذَا عَرَفُوا اللَّهَ، فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ، فَإِذَا فَعَلُوا فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيْهِمْ زَكَاةً مِنْ أَمْوَالِهِمْ، وَتَرَدُّ عَلَى قُرْبَائِهِمْ، فَإِذَا أَطَاعُوا بِهَا، فَخُذْ مِنْهُمْ، وَتَوَقَّ كَرَائِمَ أَمْوَالِ النَّاسِ. [رواه الشافعي]

**مَنْ لَقِيَ اللَّهَ بِالْإِيمَانِ غَيْرَ شَاكٍ فِيهِ دَخَلَ الْجَنَّةَ**

12- عَنْ عُبَادَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ،

**12- Paradise is the abode of those who believe in Allah**

12- 'Ubādah (رضي الله عنه) reported that the Prophet (ﷺ) said: «Whatever deeds he has done, paradise is the abode of one who bears witness that there is no god but Allah alone, joining no partner with Him; that Muhammad is His servant and messenger; that Jesus is the servant and Messenger of Allah and that he (Jesus) is a spirit from God, His word which He gave to Mary;<sup>2</sup> and that paradise is true and hellfire is true.» [Bukhari and Muslim]

**13- Three characteristics allow you to taste the sweetness of faith**

13- Anas (رضي الله عنه) reported that the Prophet (ﷺ) said: «He who possesses the following characteristics will enjoy the sweetness of faith: Allah and His Messenger are dearer to him than everything else, he loves people only for Allah's sake, and he would hate to become a disbeliever again as much as he would hate to be thrown into the fire.» [Bukhari and Muslim]

**14- Loving the Messenger (ﷺ) is a requirement of faith**

14- Anas reported that the Prophet (ﷺ) said: «None of you is considered to be a believer until he loves me more than his father, his children, and all other people.» [Bukhari and Muslim]

**15- Completion of faith**

15- Anas reported that the Prophet (ﷺ) said: «None of you is considered to be a believer until he loves for his Muslim brother what he loves for himself.» [Bukhari and Muslim]

2. The description of Jesus as a spirit from God, and His word which He gave to Mary, does not imply any sense of divinity for Jesus. Rather, Jesus is described as His word because he came into existence not in the usual manner (as a result of conjugal relations) but through Allah's command: "Be!" (See, for example, Ibn Kathir's commentary on Chapter 4, verse 171 of the Qur'an.) Also, classical scholars usually interpret the reference to 'spirit' as indicating the method by which Mary became pregnant with Jesus: Allah sent angel Gabriel, often referred to as the spirit, who blew into her. And Allah knows best. In any case, none of this implies any divinity for Jesus. Despite his high status as a messenger of Allah and his miraculous birth, he is a creation of Allah like any other; as such, he is completely subject to His commands.

**Fix**

وَكَلِمَتُهُ أَلْفَاها إِلَى مَرْثَمٍ وَرُوحٌ مِنْهُ، وَالجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، أَدْخَلَهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ. [رواه الشيخان]

**ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ خِلَافَةَ الْإِيمَانِ**

13- عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ خِلَافَةَ الْإِيمَانِ، أَنْ يَكُونَ لِلَّهِ وَرَسُولِهِ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ النَّاسَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَتُودَّ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يَتُودَّ فِي النَّارِ. [رواه الشيخان]

**مِنْ مُتَطَلِّبَاتِ الْإِيمَانِ، حُبُّ الرَّسُولِ ﷺ أَكْثَرَ مِنَ الْمَالِ وَالْأَهْلِ وَالْوَالِدِ**

14- عَنْ أَنَسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ. [رواه الشيخان]

**لَا يَكْتَمِلُ الْإِيمَانُ**

15- عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ. [رواه الشيخان]

**مِنْ الْإِيمَانِ**

16- عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤَدُّ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُنْقِلْ خَيْرًا أَوْ لِيُصْمِتْ. [رواه الشيخان]

**16- Signs of faith**

16- Abu Hurayrah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: «He who believes in Allah and the Last Day should not do any harm to his neighbour, he who believes in Allah and the Last Day should treat his guest with deference, and he who believes in Allah and the Last Day should either speak good or keep quiet.» [Bukhari and Muslim]

**17- On calling Muslims unbelievers**

17- 'Abdullāh ibn 'Umar (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: «If a Muslim called his Muslim brother an unbeliever, one of the two parties would be an unbeliever.» [Bukhari and Muslim]

**18- Faith is the best of deeds**

18- 'Abu Hurayrah (رضي الله عنه) reported that when the Messenger of Allah (ﷺ) was asked about the best deeds, he said: The best of deeds is to believe in Allah and His Messenger. He was then asked: What comes next? The Prophet (ﷺ) replied: Striving (jihad) for the cause of Allah. He was then asked: What comes next? The Prophet (ﷺ) replied: Making a blessed Hajj.» [Bukhari and Muslim]

**19- Allah may grant paradise to those who believe in His Oneness, even if they committed a major sin**

19- 'Abu Dharr (رضي الله عنه) reported: The Prophet (ﷺ) said: A servant of Allah who dies immediately after saying, "There is no god but Allah" will enter paradise. I asked: Even if he committed adultery (or fornication) and theft? He replied: Even if he committed adultery (or fornication) and theft. I repeated: Even if he committed adultery (or fornication) and theft? He responded: Even if he committed adultery (or fornication) and theft.

**Fix**

**مَنْ كَفَرَ مُسْلِمًا فَقَدْ كَفَرَ**

17- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّمَا رَجُلٌ قَالَ لِأَخِيهِ يَا كَافِرٌ، فَقَدْ بَا: بِهَا أَحَدُهُمَا. [رواه الشيخان]

**الْإِيمَانُ عَمَلٌ وَهُوَ أَفْضَلُ الْأَعْمَالِ**

18- عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ: أَيُّ الْعَمَلِ أَفْضَلُ؟ فَقَالَ: إِيْمَانٌ بِاللَّهِ وَرَسُولِهِ، قِيلَ: ثُمَّ مَاذَا؟ قَالَ: الْجِهَادُ فِي سَبِيلِ اللَّهِ. قِيلَ: ثُمَّ مَاذَا؟ قَالَ: حَجٌّ مُبْتَوَرٌ. [رواه الشيخان]

**مَنْ مَاتَ عَلَى التَّوْحِيدِ وَكَانَ مُرْتَكِبًا لِبَعْضِ الْكَبَائِرِ يُتْرَكُ لِشَيْئَةِ اللَّهِ إِنْ شَاءَ عَذِبُهُ وَإِنْ شَاءَ رَحْمَتُهُ**

19- عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: مَا مِنْ عَبْدٍ قَالَ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ مَاتَ عَلَى ذَلِكَ إِلَّا دَخَلَ الْجَنَّةَ. قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ. قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ. قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ زَعَمَ أَنِّي ذَرٌّ. [رواه الشيخان]

**مُواخَذَةُ الْمَرْءِ بِمَا عَمِلَهُ قَبْلَ الْإِسْلَامِ إِذَا لَمْ يَتَّبِعْ مِنْهُ فِي الْإِسْلَامِ**

20- عَنْ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلْوَأَخَذَ بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ: مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ أُخِذَ بِالْأَوَّلِ وَالْآخِرِ. [رواه الشيخان]

I again queried: Even if he committed adultery (or fornication) and theft?

He answered: Even if he committed adultery (or fornication) and theft, against the will of Abu Dharr...» [Bukhari and Muslim]

**20- People will be blamed for the deeds they committed before accepting Islam if they do not repent after embracing Islam**

20- «Ibn Mas'ood (رضي الله عنه) reported that a man asked the Messenger of Allah (ﷺ): Are we going to be blamed for what we did in pre-Islamic times?

The Prophet replied: He who does good deeds in Islam will not be blamed for what he did in pre-Islamic times, but he who does bad deeds in Islam will be blamed for his deeds committed before and after his state of ignorance.» [Bukhari and Muslim]

**21- It is unlawful to kill an unbelieving warrior who says: There is no god but Allah**

21- «Usāmah ibn Zayd (رضي الله عنه) reported that the Messenger of Allah (ﷺ) sent him and others on a military mission to al-Huraqah, whom they fought and defeated in the morning. However, in the course of the battle, Usāmah and a man from the Anṣār chased another man. When they caught him, he said: There is no god but Allah. The Anṣārī immediately left the man being chased, but Usāmah killed him right away with his spear.

When the battle was over and they went back home, Usāmah reported this to the Prophet (ﷺ), who said: Did you kill him, Usāmah, after he had said, "There is no god but Allah"?

Usāmah replied: He said it because he was afraid.

The Prophet (ﷺ) repeated his comment until Usāmah wished he had not become a Muslim before that day.»<sup>3</sup> [Bukhari and Muslim]

3. When a person embraces Islam with sincerity and repentance, his or her earlier sins are wiped away. This is why Usāmah, out of bitter regret, wished that he had become a Muslim after having made this deadly error, since his sin would then have been wiped away.

**Fix**

**إِذَا قَالَ الْكَافِرُ الْمُحَارِبُ لَا إِلَهَ إِلَّا اللَّهُ يُحَرِّمَ قَتْلَهُ**

21- عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ إِلَى الْخُرَاقَةِ، فَصَبَحْنَا الْقَوْمَ فَهَزَمْنَاهُمْ، وَلِحِفَّتِ أُنَا وَرَجُلٌ مِنَ الْأَنْصَارِ رَجُلًا مِنْهُمْ، فَلَمَّا غَشِينَاهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَكَفَّ الْأَنْصَارِيُّ عَنْهُ، فَطَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ، فَلَمَّا قَدِمْنَا بَلَغَ النَّبِيُّ ﷺ فَقَالَ: يَا أُسَامَةُ، أَقْتَلْتَهُ بَعْدَ مَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ. قُلْتُ: كَانَ مُتَمَوِّدًا، فَمَا زِلَّ يُحَرِّزُنَا، حَتَّى تَمَيَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ. [رواه الشيخان]

**حَسَنَاتِ الْكَافِرِ إِذَا أَسْلَمَ**

22- عَنْ حَكِيمِ بْنِ حَزَامٍ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ أُرِيتَ أَشْيَاءَ، كُنْتُ أَتَحَدَّثُ بِهَا فِي الْجَاهِلِيَّةِ، مِنْ صَدَقَةٍ، أَوْ عِتَاقَةٍ، وَصِلَةٍ رَجِمَ، فَهَلْ فِيهَا مِنْ أَجْرٍ؟ فَقَالَ النَّبِيُّ ﷺ: أَسْلَمْتَ عَلَى مَا سَلَفَ مِنْ خَيْرٍ. [رواه الشيخان]

مَنْ هَمَّ بِحَسَنَةٍ وَلَمْ يَفْعَلْهَا كَتَبَتْ لَهُ حَسَنَةً، وَمَنْ هَمَّ بِسَيِّئَةٍ لَا تُكْتَبُ لَهُ حَتَّى يَفْعَلَهَا

23- عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ، فِيمَا يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ: إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَفْعَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَفْعَلْهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً وَاحِدَةً. [رواه الشيخان]

**22- The past good deeds of unbelievers when they become Muslim**

22- «Ḥakeem ibn Hizām asked: O Messenger of Allah (ﷺ), will I be rewarded for giving alms, freeing a slave, or maintaining close relations with relatives, which I used to do during my pre-Islamic times?

The Prophet (ﷺ) replied: You have become a Muslim (while retaining your) past good deeds.» [Bukhari and Muslim]

**23- The intention to do a good deed is rewarded even if it is not fulfilled; however, the intention to do a bad deed is not counted if it is not fulfilled**

23- Ibn 'Abbās (رضي الله عنه) reported that the Prophet (ﷺ) said, reporting about his Lord the Almighty: «Allah has already foreordained the good deeds and the bad deeds. He who thinks of doing a good deed but does not fulfil it will be rewarded by Allah as if he had fulfilled the good deed. If he thinks of doing a good deed and fulfils it, Allah will record it as ten to seven hundred or even more good deeds. He who thinks of doing a bad deed but does not fulfil it will be rewarded by Allah as if he fulfilled a good deed, but if he thinks of it and fulfils it, Allah will record it as only one bad deed.» [Bukhari and Muslim]

**24- What to say when enticed by Satan**

24- Abu Hurayrah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: «Satan may come to one of you saying: Who created this? And: Who created that? (This will continue) until he asks you: Who created your Lord? When he gets that far, you should seek refuge in Allah and stop thinking about it.» [Bukhari and Muslim]

**25- Believers will see their Lord in the hereafter**

25- «Abu Sa'eed al-Khudri (رضي الله عنه) reported that the Messenger of Allah (ﷺ) was asked: O Messenger of Allah, shall we see our Lord in the hereafter?

The Prophet (ﷺ) replied: Are you doubtful of seeing the sun and the moon when the sky is clear?

**Fix**

**مَا يَقُولُهُ الْمُؤْمِنُ إِذَا وَجَدَ وَسْوَسةً فِي الْإِيمَانِ**

24- عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ مَنْ خَلَقَ كَذَا، مَنْ خَلَقَ كَذَا، حَتَّى يَقُولَ: مَنْ خَلَقَ رَبِّكَ؟ فَإِذَا بَلَغَهُ فَلْيَسْتَعِذْ بِاللَّهِ وَلْيَقُلْ: [رواه الشيخان]

**رُؤْيَةُ الْمُؤْمِنِينَ لِرَبِّهِمْ يَوْمَ الْقِيَامَةِ حَتَّى**

25- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: يَا رَسُولَ اللَّهِ، هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ: هَلْ نُنَظَرُونَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ إِذَا كَانَتْ صَحْوًا؟ قُلْنَا: لَا. قَالَ: فَإِنَّكُمْ لَا تُنَظَرُونَ فِي رُؤْيَةِ رَبِّكُمْ يَوْمَئِذٍ إِلَّا كَمَا تُنَظَرُونَ فِي رُؤْيَتَيْهَا. [رواه الشيخان]

We replied: Of course not.  
The Prophet (ﷺ) then said: Seeing your Lord then will be as clear as seeing the sun and moon now.» [Bukhari and Muslim]

### 26- Only Muslims will enter paradise

26- 'Abdullāh ibn Mas'ood (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: «By Allah in whose Hands my soul is, I wish that half of the people of paradise will be of you, for only a Muslim soul will be allowed to enter paradise. Surely, compared with the unbelievers, you are just like a white hair on the skin of a black bull.» [Bukhari and Muslim]

### 27- Muhammad (ﷺ) is the seal of the prophets

27- Abu Hurayrah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: «In comparison with the prophets who came before me, I am just like a man who has built and decorated a house very beautifully except for a space of a brick left out in a corner of the house.

When people are invited to the house, they look around, admiring the house, but they keep saying: Will you fix a brick in that corner to make the house look beautiful and complete?

I am the brick, and I am the seal of the prophets.» [Bukhari and Muslim]

### 28- When human beings are prescribed their sustenance

28- 'Abdullāh ibn Mas'ood reported that the Messenger of Allah (ﷺ) said: «The first period of the formulation of a human being in the mother's womb lasts for forty days; he becomes a blood-clot for another forty days, and then he becomes a small chunk of meat for another forty days; then Allah sends an angel and orders him to write down the person's job, sustenance, death and whether (he will be) happy or unhappy during his life. Afterwards, life is given to the embryo. Indeed, a man might do so well in his life that he gets to just an arm's length from paradise, but according to what is already prescribed in his book, he does something that makes him join the people of hellfire. On the other hand, a man might do so badly in his life that he is just an arm's length from hellfire, but according to

**Fix**

لا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ وَالْكَفْرَةُ لَيْسَتْ دَائِمًا دَلِيلًا عَلَى الْحَقِّ

26- عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَالَّذِي نَفْسِي مَحْتَمِلٌ بِيَدِهِ، إِنِّي لَأُرِيدُ أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ، وَذَلِكَ أَنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ، وَمَا أَنْتُمْ فِي أَهْلِ الشُّرْكِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ. [رواه الشيخان]

الرُّسُولِ ﷺ خَاتَمَ النَّبِيِّينَ

27- عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ مَثَلِي وَمَثَلِ الْأَنْبِيَاءِ مِنْ قَبْلِي، كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَحْسَنَهَا وَأَجْمَلَهَا إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ، وَيَتَعَبُونَ لَهُ وَيَقُولُونَ: هَلَّا وَضَعْتَ هَذِهِ اللَّبْنَةَ؟ فَأَنَا اللَّبْنَةُ، وَأَنَا خَاتَمُ النَّبِيِّينَ. [رواه الشيخان]

خُلِقَ الْإِنْسَانُ فِي بَطْنِ أُمِّهِ، وَكِتَابَتُهُ رِزْقُهُ وَأَجَلُهُ وَعَمَلُهُ وَشَقِيٌّ أَوْ سَعِيدٌ

28- عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ، وَهُوَ الصَّادِقُ الْمَصْدُوقُ، قَالَ: إِنَّ أَعْدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عِلْقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ مَلَكًَا فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ، وَيُقَالُ لَهُ: اكْتُبْ عَمَلَهُ، وَرِزْقَهُ، وَأَجَلَهُ وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يَنْفُخُ فِيهِ الرُّوحَ، فَإِنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ الْجَنَّةِ إِلَّا ذِرَاعٌ، فَيَشِيقُ عَلَيْهِ كِتَابُهُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، وَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ النَّارِ إِلَّا ذِرَاعٌ، فَيَشِيقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ. [رواه الشيخان]

what is already prescribed in his book, he does something that lets him join the people of paradise.» [Bukhari and Muslim]

### 29- Everyone seeks what is already prescribed for him or her

29- 'Imrān ibn Ḥuṣayn reported that when a man asked the Messenger of Allah (ﷺ) whether people of paradise could be differentiated from those of hellfire, the Prophet (ﷺ) replied: Yes.

The man asked: Then why should people work?

The Prophet (ﷺ) replied: Everyone seeks what is already prescribed for him.»<sup>4</sup> [Bukhari and Muslim]

### 30- The most important deeds are the final ones

30- Sahl ibn Sa'd as-Sā'di reported that the Messenger of Allah (ﷺ) said: «According to what appears to people, a man might do a deed that shows he will be an inhabitant of paradise, but he turns out to be an inhabitant of hellfire. In contrast, a man might do a deed that shows he will be an inhabitant of hellfire, but he turns out to be an inhabitant of paradise.» [Bukhari and Muslim]

### 31- Everyone is born with a belief in Allah's Oneness

31- Abu Hurayrah (رضي الله عنه) reported that the Prophet (ﷺ) said: «Everyone is born with a natural inclination (towards Islam) instilled by Allah. It is his parents who make him a Jew, Christian or Magian.» [Bukhari and Muslim]

### 32- The story of the three people in the cave

32- Ibn 'Umar (رضي الله عنه) reported that the Prophet (ﷺ) said: «Three men went out for a walk. On the way, they were caught up in heavy rain. After they had sought shelter in a cave in a mountain, a huge rock

<sup>4</sup> One of the meanings of this hadith is that believers should work hard for paradise even if they are destined to be admitted to it eventually. Islam discourages apathetic, lazy and laid-back attitudes towards life; it encourages the believers to work hard for the life in this world and in the hereafter.

**Fix**

كُلٌّ يَعْمَلُ لِمَا خُلِقَ لَهُ

29- عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، أَيْتَرَفُ أَهْلَ الْجَنَّةِ مِنْ أَهْلِ النَّارِ؟ قَالَ: نَعَمْ، قَالَ: فَلِمَ يَعْمَلُ الْعَامِلُونَ؟ قَالَ: كُلٌّ يَعْمَلُ لِمَا خُلِقَ لَهُ، أَوْ لِمَا يُسَّرُ لَهُ. [رواه الشيخان]

الْعِبْرَةَ بِالْحَوَاتِمِ

30- عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلِ أَهْلِ الْجَنَّةِ، فَيَمَّا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلِ أَهْلِ النَّارِ، فَيَمَّا يَبْدُو لِلنَّاسِ، وَهُوَ مِنْ أَهْلِ الْجَنَّةِ. [رواه الشيخان]

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْإِسْلَامِ وَالشُّوْحِيدِ

31- عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: مَا مِنْ مَوْلُودٍ إِلَّا يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يَهُودِيًّا، أَوْ نَصْرَانِيًّا، أَوْ مُجَسَّسِيًّا. [رواه الشيخان]

الدُّعَاءِ وَالشُّوْطَلِ إِلَى اللَّهِ بِصَالِحِ الْأَعْمَالِ (فَصَّةُ أَصْحَابِ الْغَارِ الثَّلَاثَةِ)

32- عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ، قَالَ: خَرَجَ ثَلَاثَةٌ يَمْشُونَ فَأَصَابَهُمُ الْمَطَرُ، فَدَخَلُوا فِي غَارٍ فِي جَبَلٍ، فَانْحَطَّتْ عَلَيْهِمْ صَخْرَةٌ، قَالَ: فَقَالَ بَعْضُهُمْ لِبَعْضٍ: ادْعُوا اللَّهَ بِأَفْضَلِ عَمَلٍ عَمِلْتُمُوهُ، فَقَالَ أَحَدُهُمُ: اللَّهُمَّ إِنِّي كَانُ لِي ابْنَانِ شَيْخَانِ كَيْبَرِيَانِ، فَكُنْتُ أَحَدُهُمَا قَارِعِي، ثُمَّ أَجِي، فَأَخْلَبُ فَأَجِي، بِالْجِلَابِ، فَأَتِي بِهِ ابْنِي فَيَنْشَرَانِ، ثُمَّ أَشْفِي الصَّيْبَةَ وَأَهْلِي